

# Olympism and the Olympic education: history, modernity, future

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**ABSTRACT.** *Objective.* Study of the Olympic Games and the Olympic movement as an aggregate of phenomena and processes of historical, socio-economic, political, educational, and purely sports character in their organic relationship, with due account for achievements and issues, positive and negative aspects, risks and development prospects.

*Results.* Most of the modern initiatives and educational resources implemented in the modern Olympic education system are focused only on obtaining general ideas about the Olympic Games and the Olympic movement, active promoting the ideals and values of the Olympic philosophy, which has been peculiar for the policy of the IOC and IOA in this area for several decades. Traditionally established concept of the Olympic education, peculiar for most countries, lags behind the needs of the time, is characterized by weak sociocultural content, limited criticism and commitment to emotional rhetoric, especially in the part that relates to the universalism of the Olympic values, claims to the global educational potential of the Olympic education.

However, the Olympic movement and the Olympic Games do not need artificial idealization. Their value is in the greatest history, bright modernity, diversity and popularity, difficulties and contradictions, numerous interrelations with politics and economics, culture and art, education and upbringing.

Versatile and objective consideration and study of the Olympic movement and, above all, the Olympic Games various aspects, with account for all strengths and weaknesses, achievements and issues, weak points and drawbacks can in no way adversely affect the popularity and significance of this phenomenon, including as an object of the Olympic education. On the contrary, the idealization of the Olympic sport and the Olympic Games, outstanding athletes and their role in the process of educational and upbringing, ignoring issues, difficulties, contradictions, negative phenomena and risk factors are a direct way to the devaluation of the Olympic education, to skepticism regarding its potentials and significance.

**Keywords:** Olympism, Olympic education, Olympic Movement, humanism, education.

## Олімпізм і олімпійська освіта: історія, сучасність, майбутнє Марія Булатова, Володимир Платонов

**АНОТАЦІЯ.** *Мета.* Вивчення Олімпійських ігор та олімпійського руху як сукупності явищ і процесів історичного, соціально-економічного, політичного, освітнього, виховного і чисто спортивного характеру в їх органічному взаємозв'язку, з урахуванням досягнень і проблем, позитивних і негативних сторін, ризиків і перспектив розвитку.

*Результати.* Більшість сучасних ініціатив і освітніх ресурсів, що реалізуються в системі сучасної олімпійської освіти, орієнтована лише на отримання загальних уявлень про Олімпійські ігри і олімпійський рух, активну пропаганду ідеалів і цінностей філософії олімпізму, що протягом вже кількох десятиліть характерно для політики МОК і міжнародних олімпійських академій в цій галузі. Історично сформована концепція олімпійської освіти, характерна для більшості країн, відстає від вимог сучасності, вирізняється слабким соціокультурним змістом, обмеженою критичністю і прихильністю до емоційної риторики, особливо в тій частині, яка належить до універсалізму олімпійських цінностей, претензій на глобальний виховний потенціал олімпійської освіти. Проте олімпійський рух і Олімпійські ігри не потребують штучної ідеалізації. Їх цінність – у багатій історії, яскравій сучасності, різноманітті і популярності, складнощах і протиріччях, численних взаємозв'язках з політикою і економікою, культурою і мистецтвом, освітою і вихованням.

Різномісний і об'єктивний розгляд і вивчення олімпійського руху і, передусім, Олімпійських ігор, з урахуванням всіх сильних і слабких сторін, досягнень і проблем, різних вад жодним чином не може негативно позначитися на популярності і значущості цього явища, у тому числі як об'єкта олімпійської освіти. Навпаки, ідеалізація олімпійського спорту та Олімпійських ігор, видатних атлетів і їх ролі в освітньому і виховному процесах, ігнорування проблем, труднощів, протиріч, негативних явищ і факторів ризику є прямим шляхом до знецінення олімпійської освіти, скептицизму щодо її можливостей і значення.

**Ключові слова:** олимпизм, олимпийская освіта, олимпийський рух, гуманізм, виховання.

The Olympic Games and the Olympic movement are one of the most amazing phenomena in the history of mankind. Instituted in Ancient Greece in 776 BC, the Olympic Games were regularly held for more than a thousand years, being one of the most important attributes of the Pan-Hellenic civilization. And after their ancient Greek cycle had been terminated in 394 AD, they were revived in the late 19<sup>th</sup> century in the form of an international event in entirely new historical conditions after 1500 years of dark oblivion.

Analysing more than 120 years of the modern Olympic movement history, we can see that the ideals and values of the Olympic Games of Ancient Greece are eternal and attractive for humanity. Not only did they allow the revival of the Olympic Games but also made the Olympic movement extremely popular embracing all countries across five continents. In the modern Olympic movement, sports, educational, and pedagogic components are closely intertwined with historical processes, social and philosophical, political and economic aspects of life. This made the Olympic Games and the Olympic movement a universal phenomenon, an example of cooperation and alignment of interests of different countries in the name of harmonious human development, peace-building, mutual understanding and respect between states and nations, implementation of the multiculturalism policy. At the same time, the Games became the grounds for demonstration of contradictions and difficulties of the modern world, ideological and political struggle, the search for peaceful ways of resolving conflicts, coexistence of large and small countries and peoples. All of the above allowed the Olympic Games and the Olympic movement to win a remarkable stability and authority, to achieve a full support of the world community amidst social problems and acute political, economic, and environmental tensions.

Therefore, when it comes to the Olympic education, it is quite natural to study the Olympic Games and the Olympic movement in the organic interconnection of historical, social and economic, political, educational, pedagogic, and purely sporting phenomena and processes, with due regard for achievements and problems, positive and negative aspects, risks and development prospects. It is apparent that only this approach can ensure the adequate use of the potential of the Olympic movement to solve the tasks of humanitarian education and humanistic upbringing of people, to form an objective perception of the movement itself as the basis for its further development. However, the practice of the Olympic education implemented in different countries backed by the analysis of expert works in the field of the Olympic education shows, the above doesn't happen. Therefore, it seems quite natural to study the situation in this field and to determine the prospects for its further development.

## PIERRE DE COUBERTIN'S VIEWS, OLYMPISM AND THE OLYMPIC EDUCATION

Olympism as a form of public consciousness brought by historical, moral and aesthetic ideas, norms and rules greatly influenced the development of the Olympic movement as a mass phenomenon, having carved out a special place in the life of the world community. In many ways, this was fostered by Pierre de Coubertin's views on sports as a means of harmonious combination of physical and spiritual qualities in a person in the light of the ideas of ancient Greek thinkers of *kalokagathia* – a social, aesthetic, and ethical ideal of a man.

Studies of the history of Ancient Greece and the spiritual culture of antiquity, the formation of the Renaissance and modern time mentality, the attempts to revive the Olympic Games undertaken in the 19<sup>th</sup> century gave Coubertin the idea of reviving the Olympic Games as an international event aimed at the harmonious development of a man, effective international cooperation, mutual understanding, patriotism, equality, and mutual respect achieved through sports.

Coubertin translated his views on sports and the Olympic Games as a means of achieving pedagogical goals into an original concept based on several principles. The first principle was associated with an educational role for the athlete's personality representing the unity of the body, will, and mind, the religious spirit of sports as a method of shaping moral and life principles of the members of the "new human society". The second principle defined the equality of all people in their pursuit of permanent physical, cultural, intellectual perfection, harmonious development, and universality. The third principle was based on the idea of a "fair play", intense competition but in the spirit of good fellowship and the code of honour inherent to chivalry. The fourth principle was a borrowed practice of the Olympic Games in Ancient Greece and was presented in the form of an armistice, cessation of military operations and conflicts during the Olympic Games as a manifestation of peaceful cooperation. The fifth principle predetermined the unity of competitive sports with history, literature, music, and visual arts, which was to be put into practice through the celebration of the Olympic Games, promoting aesthetic and humanistic education, and harmonious development of people [58].

In his poem *The Ode to Sport* awarded with the gold medal in the Olympic Art Competition during the 1912 Games of the V Olympiad in Stockholm, Coubertin linked sports with such concepts as "delight", "architect", "justice", "daring", "honour", "joy", "fecundity", "progress", "peace" [11].

The principles of using sports and the Olympic Games to solve the tasks of harmonious human development put forward by Coubertin are eclectic in nature not shaped as

a coherent system. However, they fully reflect his views on the use of sports and the Olympic Games for the education and upbringing of a person in the spirit of constant self-improvement and overcoming difficulties, equality, cooperation, and mutual assistance; honest competition and mutual respect, the desire to avoid hostility and conflicts, respect for history, literature, poetry, music, and arts. Coubertin saw the value of sports and the Olympic Games in this versatile and harmonious development of a man in the spirit of humanism, prioritizing it over the demonstration of physical superiority and achievement of victories.

Pierre de Coubertin's views on the role of sport and the Olympic Games predetermined the policies and activities of the International Olympic Committee in the field of education and training, its interaction with national Olympic committees and international sports federations, educational institutions, and numerous organizations that the IOC cooperates with. They also form the basis of the concept of Olympism in the current version of the Olympic Charter: "Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good examples, social responsibility and respect for the universal fundamental ethical principles. The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity" [44].

Coubertin aspired to make the Olympic Games a tool in the advancement of his educational goals related to physical education, «sports pedagogy.» However, to his disappointment, the Olympic Games gradually developed in a different direction where the sports aspect, competition between athletes and teams gradually replaced the values that Pierre de Coubertin had advocated, and the IOC's policy became more and more estranged from Coubertin's views on pedagogical values of sports and their promotion through the Olympic Games.

The lack of support from the IOC in the implementation of his educational ideas made Coubertin resign from the position of IOC President in 1925 and found other organizations in order to promote the development of physical education, such as the International Bureau of Sports Pedagogy and the Universal Pedagogical Union. And in 1928, he tried to organize the Bureau of the International Pedagogical School in Lausanne. At the core of these and some other similar Coubertin's initiatives was the development of physical education on the basis of the principles inherent to ancient Greek gymnasiums – educational institutions which had combined overall educational tasks with athletic training and sports competitions.

Having retired from the office of IOC President, for the rest of his life, Pierre de Coubertin carried on his activities in promoting sports as a powerful means of educating people in the spirit of humanistic values and the role of the Olympic Games in this process, increasing the numbers of his followers and like-minded people who supported his concept on the role of sports for education and upbringing of the young. This was happening in spite of the growing estrangement of the organizational and conceptual bases of the Olympic Games from the views of Coubertin and the values of Olympism.

The 1936 Games of the XI Olympiad held in Berlin, the capital of Nazi Germany, were staged on a grandiose scale and were notable for excellent organization. However, to a significant extent, they served the interests of the Nazi regime, which longed to demonstrate the supremacy of the Aryan race and the Nazi ideology. The sports component in its unity with the political and ideological aspects left practically no room at those Games for creating an atmosphere congruent with the views of Coubertin.

The emergence of the USSR national team on the Olympic arena in 1952 relegated the ideals and values of the Olympism philosophy to the background for a long time. The Games reinforced only their sports orientation and within a short period of time became the platform for confrontation between the USSR and the USA, between the countries of the East and the West, between the GDR and the FRG, a tool for attaining political goals, including the use of such extreme means as boycotts, threats, and terrorist acts.

The fifth President of the IOC, Avery Brundage, who headed the International Olympic Committee in 1952, was concerned about the political and financial problems of the Olympic Games, so not only he contributed to the establishment of an environment enhancing the cultural, educational, and educational aspects of the Olympic movement, preserving the creative heritage of Coubertin, but he also initiated the cancellation of art competitions held for years within the programmes of the Olympic Games with determination of the winners in the fields of architecture, literature, painting, music, sculpture, justifying this action as prevention of different manifestations of professionalism in the Olympic sports [26].

However, these processes did not suppress activities of those enthusiasts who saw great educational opportunities of a humanitarian and humanistic kind in the Olympic movement. The interest in the pedagogical concept of Coubertin in its relation to the role of sports and the Olympic Games in the educational process, to the ideas and values of Olympism led to the creation of the concept of "Olympic education".

It is commonly believed that this concept was first introduced in 1975 by eminent German historian Norbert

Müller, who was an active contributor to the development of the Olympic education in the spirit of Coubertin's concept for many subsequent years, actively cooperating with the IOC and the International Olympic Academy (IOA).

However, the term "Olympic education" was first used back in 1948 in the report by President of the United States Olympic Committee (then AOA) Kenneth Wilson, who said during the meeting with the members of the U.S. national team at the Games of the XIV Olympiad, "Analysing our activities, I come to the conclusion that the lack of the Olympic education for the youth of America is a terrible failure... It is essential to develop cooperation in the field of the Olympic education and with the help of the Executive Director to distribute educational Olympic materials and information, which should become a national interest for all." [66].

A powerful stimulus for the evolution of the Olympic education was the establishment of a cultural and educational centre – the International Olympic Academy – in Olympia, the home grounds of the ancient Greek Olympic Games. Attempts to establish such an institution had been made repeatedly since the mid-1920s. They were undertaken by prominent public personalities, figures of science and culture, mainly from Greece. However, at the international level, this idea was also actively supported. For example, Carl Diem from Germany, a prominent figure in the Olympic movement, Director of the International Olympic Institute founded in Berlin in 1938, was an active supporter of the implementation of this idea. In 1942, speaking to the members of the Olympic Committee of Greece, he said, "Olympia should be made the centre of spiritual culture... It is here that the Olympic Academy, the one similar to the Plato Academy, is to be founded..." [34].

Only in 1961, it was finally possible to open the International Olympic Academy (IOA). In subsequent years, it became an extremely popular centre of studies of the history of the Olympic Games, the ideals and values of Olympism, a place of intensive international cooperation of youth and professionals from many countries from all five continents.

With the support of the IOC, the IOA initiated the establishment of National Olympic Academies. The first National Olympic Academies were founded in Spain, the USA, Japan, and the Republic of Korea in the 1970s, under the influence of positive activity results of the International Olympic Academy. However, in most countries, the National Olympic Committees were little interested in the educational and educational aspects of the Olympic sports and were reluctant to create such organizations.

The situation changed when Juan Antonio Samaranch – a strong advocate of using the rich heritage of the Olympic movement for educational and educational purposes, popularizing the Olympic Games and the

values of Olympism – came to the leadership of the IOC. With his strong support, the National Olympic Academies were established in many countries in different regions of the world. At present, the number of such academies has reached 150.

The same direction of development was adopted by the centres of the Olympic research and education established in different countries, by the International Pierre de Coubertin Committee. By now, twenty-eight such centres recognized by the IOC were established, the oldest of which are the centres in Germany, Spain, and Canada. The Centre for the Olympic Studies and Olympic Education in Ukraine was founded in 1993. In 2013, it received an international status and is now recognized as one of the most successful. Its work was awarded the highest awards by the IOC, the IOA, and the International Society of Olympic Historians [27].

The International Olympic Committee recommends a programme of education based on the traditional approach and focused on the study of the ancient Greek heritage of the Olympic Games, the philosophy of Olympism, its effect on individual health and social interaction, cultivation of life values. The initiatives, ideas, and events outlined in it are aimed "at the realization of the Olympic ideal of building a better world through sports, using sports pedagogy focused on Olympic values" [44].

For more than half a century, the activities of the International Olympic Academy have been associated with educational programmes for various categories of participants – from leaders and leading specialists of higher educational institutions, research centres, National Olympic Committees and National Olympic Academies to post-graduate students and students interested in Olympic subjects. The programmes comprise the following topics: the history and the modernity of the Olympic Games, the ancient Greek cultural heritage, the ideals and principles of the philosophy of Olympism; Kalokagathia as an ethnic and aesthetic ideal of the ancient Greek culture, which represents the harmony of physical and spiritual perfection; the principles and meaning of the Games and athletics in all their forms, the role of sports in the development of healthy interpersonal relations, the observance of ethical norms, the rules of fair play, public co-existence and cooperation; ideas of multiculturalism, tolerance, gender equality, zero tolerance to wars and conflicts, etc. [39, 40].

Educational activities of the International Olympic Academy, National Olympic Committees, National Olympic Academies, educational institutions of various specializations and levels are carried out in accordance with the old-established stereotypes in defining the role of the Olympic movement for the educational system driven exclusively by the ideas and values of Olympism, the views of Pierre de Coubertin and his supporters. In

a similar way, ideas are being developed in the Olympic education by the majority of experts and practitioners in this field of knowledge, which is sustained by a well-established definition of the “Olympic education”, which is understood as “teaching and learning of the Olympic spirit and Olympic ideals” [58, 59], and “education and upbringing in the values of Olympism is the only essence of the Olympic education” [32]. Such definitions with all sorts of irrelevant additions and refinements prevail in the specialized literature and in opinions of the majority of professionals working in this field [12, 18, 29, 31, etc.].

### THE OLYMPIC GAMES AND THE OLYMPIC EDUCATION

In those countries where cities had been granted the right to host the Olympics Games or the Winter Olympic Games, it was necessary to cope with educational tasks of preparing the population for these global events. Educational programmes initiated by the Organizing Committees of the Olympic Games did not overlook the Olympic values. However, most of their contents were aimed at sharing knowledge on the Olympic Games and related activities rather than solving educational tasks in the spirit of the ideals and values of Olympism [63]. When it came to the moral education, this aspect was sidelined without serious attention, and the Olympic Games were used as a means of achieving educational goals within traditional educational systems.

In many countries of the non-Western world, there exist educational systems with deep historical roots, ideals, principles, identity and uniqueness, which do not need the instilment of Olympism because they take over its ideals and values. In the countries of the Western world, Olympism and its special role in the educational process are also treated with caution despite the fact that the Olympic Games are a phenomenon of the Western civilization and are greatly popular. Here, it is believed that traditional schools of humanistic pedagogy do not need any artificial add-ons, and the Olympic movement is a friendly environment for humanistic education in the context of traditional pedagogy [61].

When in 1959 the IOC granted the right to host the 1964 Games of the XVIII Olympiad to the capital of Japan – Tokyo, a textbook of the Japanese language was published for secondary schools of this country, where the Section on *The Flag with Five Rings* contained seven pages. It provided the information on the origin of the Olympic Games, the role of Pierre de Coubertin in their revival, peculiarities of their staging, and their role for Japan.

In 1963, the Government of Japan adopted the educational programme *The Olympic National Movement*

aimed at preparation for the Olympic Games. This programme outlined several areas that would acquaint with the Olympic Games and the quality level of their staging, which was especially important for Japan of that time, seeking to break away from the international isolation as result of its alliance with Germany during World War II and to demonstrate its development under new political and social-economic conditions. Those main areas were as follows:

- the study of the Olympic Games, the Olympic ideals, peculiarities of training and participation of athletes in competitions;
- arrangement of conditions for the international cooperation and mutual understanding through a respectful attitude to one’s own history and achievements and a similar attitude towards foreigners;
- promoting public morality by demonstrating respect for human rights, tolerance, kindness, and honesty;
- promoting commercial morality by offering high quality goods and services at fair prices, counter action to profiteering and unfair incomes;
- ensuring morality in road traffic manifested in driving safety, strict adherence to the road regulations by drivers and pedestrians;
- beautification of the country – preparation of highways, greenspace expansion, environmental safety, etc.;
- promotion of a healthy lifestyle – introduction and involvement into sports, building of a healthy lifestyle of the population and the environmental hygiene [71].

The programme showed the capabilities of the Olympic Games to demonstrate achievements in various areas of life not directly related to the sports component of the Olympic Games. A rational use of these opportunities contributed to a boost of authority of Japan on the global stage, an increase of self-awareness and national pride of the population, especially considering the success of Japanese athletes in the Olympic Games, which was extremely important in that difficult period of the country’s history.

These activities were carried on during preparation and staging of the XI and XVIII of the Winter Olympic Games in Japan in the cities of Sapporo (1972) and Nagano (1998). It was manifested in the promotion of the Olympic Games as an important component of the international cooperation and mutual understanding, respect for national cultures and traditions. This legacy together with the study of the global experience led to the implementation and shaping the policy of the Centre for Olympic Research & Education (CORE) in one of the most reputable universities of Japan – the University of Tsukuba near Tokyo. The goal of this Centre is to promote the Olympic education in the country and abroad by creating an educational model that combines research and practical activities.

When Tokyo was named the capital of the 2020 Games of the XXXII Olympiad, it became another stimulus for the evolution of the Olympic education in the direction of deeper studying the history of the Olympic Games, the modern Olympic movement, its achievements and problems [71].

As for educational values, here, a special attention is paid not to Olympism but to the philosophy of Kanō Jigorō, the founder of Judo, who developed this sport into a phenomenon ensuring physical and moral perfection, unifying the mind, will, and body, being non-discriminatory and acceptable to people of all ages [78]. This philosophy rests on a system of moral Japanese education traditions shaped through many centuries. It is based on Shinto, Buddhism, Confucianism, Zen, and Bushido. Shinto fosters the national spirit, teaches to worship ancestors and nature. Buddhism brought in the sense of purpose, perseverance, self-discipline, and modesty. Confucianism introduced the feeling of respect for parents and elders, of duty, politeness, and obeisance. Zen gives an idea of the full awareness of the nature of reality, of enlightenment. Bushido focuses on building of loyalty, sense of duty, and courage. If in the Western countries the idea of a “value-based education” focused on forming the skill of an independent choice of moral values based on the ideals of humanism dominates in theory and practice, education in Japan is focused on behavioural patterns fixed by centuries-old culture. The system of moral education is under the state control. Moral education is a mandatory subject in the school curriculum [10], which makes it impossible to introduce any other concepts claiming a methodological role, in particular Olympism, into it.

The contribution of Greek experts to the development of various forms of the Olympic education is significant, which became especially obvious during the preparation and staging of the 2004 Games of the XXVIII Olympiad in Athens. Many humanitarian and educational initiatives and innovative projects with the participation of teachers, officials in from education, culture, and sports, schoolchildren, students, volunteers, representatives of the media have significantly enriched the knowledge in this area. A special role in such work was attributed to the development of interaction between the traditional knowledge-oriented school and the open school, whose activities are founded on democratic principles, activation of social forces, and support of alternative solutions [54]. However, the overwhelming majority of educational initiatives and programmes embraced only historical, organizational, and sporting aspects, leaving out moral and ethical standards. Unfortunately, the activities in the implementation of the Olympic-oriented educational programmes in Greece declined after the Olympic Games in Athens [61].

In Great Britain during the preparation and staging of the 2012 Games of the XXX Olympiad held in London,

a large number of projects and initiatives were carried out to promote the Olympic Games and to investigate their potential for the development of society, including education and upbringing of the young. The summary of materials on the pedagogical potential of an already fairly well-grounded Olympic education system focused on the study of the ideals and values of Olympism brought experts to a disappointing conclusion on the need for pedagogical rethinking of both the philosophy and practice of the Olympic education, which should become more flexible, versatile, critical, theoretically reasonable, ethically and culturally minded. The basis for this study was the results of the long-term activities of the Organizing Committee of the Games and a number of organizations in cooperation.

After London had been selected the capital of the 2012 Games of the XXX Olympiad in July 2005, Great Britain launched a campaign using the Olympic Games to promote a healthy lifestyle and mass sports. The programme with a conspicuous name “Inspire a Generation” touched upon various aspects of life, but the core message was to implement sustainable changes to solve problems of obesity, combat non-infectious chronic diseases and, based on this, general well-being and performance through sports and physical activity. This programme was deliberately devoid of romanticism associated with the ideals of Olympism [33, 46, 65]. The programme, as well as all initiatives and local programmes stemming it, declared that sports play an important role in shaping social and civic values, unity and productivity of society [28, 50].

But there were serious problems with using the Olympic Games for education of morality, inoculation of the ideals and values of Olympism. Many teachers noted the importance of the Olympic Games for handling social problems and stimulating motor activity of the population but objected to using standard curricula for implementation of questionable and one-time initiatives suggesting amendments to the established educational process in the spirit of the philosophy of Olympism [21, 24]. Attempts to make the Olympic education the basis of humanistic pedagogy were not welcomed, and specialized materials related to the Olympic Games and the Olympic movement were used in traditional pedagogical concepts [46].

A difficult situation also arose with educational initiatives of the Organizing Committee of the XXI Olympic Winter Games of 2010 held in Vancouver – the largest city in the Canadian province of British Columbia. The majority of teachers and education officials remained indifferent to this event as an educational tool. They believed that the system of physical education and youth sports existing in Canada did not need any of those recommended educational supplements. In some cases, for ideological and political reasons, teachers’ unions discouraged their members from cooperation with

representatives of the Organizing Committee of those Games. Significant efforts were required to involve the Ministry of Education of British Columbia into stimulation teachers', students', and school students' interest in popularizing the Olympic Games and supporting them [23].

An important role in popularization of the Olympic sports is attributed not only to the Olympic Games when they are held in the country, but also to the fact of the Olympic candidacy, which stimulates social activities in this field for a number of coming years. For example, in the small French town of Annecy (population of 51 thousand people) after it had bid for the XXIII Winter Olympic Games in 2018, extensive activities were developed to popularize the Olympic sports: the Olympic Week under the motto "Combining Sports, Culture, and Education", many events in schools, meetings with Olympic champions, publication of the book *Education and Olympism* aimed at education of schoolchildren, etc. However, all this work was mainly associated with information on the Olympics Games, recruitment and training of volunteers as well as issues related to participation and prospects of the French national team at these Games. As for educational issues, they were realized piecemeal and to a much lesser extent. Unfortunately, all activities in popularization of the Olympic Games in the city of Annecy were stopped after the city of PyeongChang (Republic of Korea) had been selected the capital of the XXIII Olympic Winter Games [57].

### FEATURES OF OLYMPIC EDUCATION IN INDIVIDUAL COUNTRIES

Distinctive features of modern Olympic education systems are best to study through the example of Germany – a country whose prominent representatives were paying great attention to studies and popularization of the Olympic movement, its ideals and values throughout the history of the modern Olympic sports. Willibald Gebhardt, an associate of Pierre de Coubertin and the first member of the IOC from Germany, not only took his active part in the revival of the Olympic Games but also promoted sports as an important factor for a healthy lifestyle, establishing relationship between physical and moral education of a person [14].

The entire history of German sports onwards, including the period when two German states existed (the GDR and the FRG), was associated with the intensive development of the Olympic movement.

In the 1920s, the works of Pierre de Coubertin were published in German, and his ideas on the educational role of sports were actively spread by prominent figures of the international Olympic movement Theodor Lewald and Carl Diem, especially during the preparation and at the 1936 Games of the XI Olympiad. Carl Diem was the

driving force in the establishment of the International Olympic Institute in Berlin and then headed it from 1936 to 1945. In the 1930s, a series of manuals, brochures, and posters were published to popularize the Olympic Games, promote the ideas and values of Olympism.

In the post-war period, Carl Diem actively participated in the foundation of the International Olympic Academy. Starting from 1947, for 16 years to his death, he headed the German University of Physical Culture in Cologne, paying special attention to studying problems of the Olympic sports, promoting the ideas and values of Olympism. Currently, among other activities of this reputable educational and scientific institution, there is the Centre for Scientific Research, studying contemporary problems of the Olympic sports and actively working on its popularization. In 1981,

President of the NOC of Germany, Willi Daume, orchestrated the creation of a special sub-committee within the National Olympic Committee aiming to develop the Olympic education. For many years (up to the point of integration of the National Olympic Committee and the German Sports Union into the German Olympic Sports Confederation – DOSB – in 2006 and the establishment of the National Olympic Academy in 2007), this sub-committee had been actively shaping the contents of the Olympic education, its differentiation for various age groups of schoolchildren based on the extended concept of the Olympic education, regularly held seminars, symposia, and other events on key components of the Olympic movement, including the system of the Olympic education.

Not less active in the field of popularization of the Olympic sports, its social and political importance, the place of sports in the lifestyle of various population groups were sports organizations and professionals of the German Democratic Republic. They were particularly successful to instil those educational ideas and values of Olympism, which related to the unity of the body and mind, pursuit of self-improvement and individual achievements. In many ways, the effectiveness of the Olympic education in the GDR during the 1970s and 1980s was inspired by the impressive results of this country's athletes in the world and Olympic sports events.

In recent years, activities of the National Olympic Academy of Germany, scientific and educational centres, numerous dignitaries in the field of the Olympic movement has not subsided. Many educational activities are held; forms and methods of the Olympic education are improved; educational materials focused on balanced physical, psychological and social, moral and cognitive improvement of young people through methods of formal and non-formal education are multiplying [61]. A special role in the Olympic education is given to personal participation in sports and striving

for intensive self-improvement and the highest results [41].

This is only some of the great work that for many decades has been carried out by German specialists on studying problems associated with the Olympic education, laying out its theoretical foundations and subject area, forms and methods of the pedagogical process. In this vein, practical outcomes in the Olympic education in Germany itself recently subjected to a detailed analysis in the team work of leading experts of this country are of great interest [61].

The results of that analysis led to a disappointing conclusion: no more than 5% of the German schools participate in various initiatives aimed at promoting the ideas and values of Olympism. In the curriculum of the subject Physical Education and School Sports, there is no material aimed at the study of the Olympic values in the relevant textbooks. The history of the sports movement is taught only at a few universities, and the educational aspects of the Olympic sports are “mostly absent from the contents of lectures and seminars on sports pedagogy” as well as understanding of the concept of the Olympic education [61].

This situation with the Olympic education in Germany seems to be very strange given the rich history and exceptional popularity of the Olympic sports in this country, outstanding achievements of the German athletes at the Olympic Games, enormous year-long efforts in the development of Olympic education. In this regard, an obvious question arises, “Why does teaching of the Olympism values generates so little interest not only in children and young people but in future specialists in the field of physical education and sports, athletes of elite sports schools as well?” The answer offers itself: it’s not about the Olympic sports, with its exceptionally great and constantly growing popularity in Germany, but about the very concept of the Olympic education aimed at the substitution of the traditional system of moral education with the philosophy of Olympism and a special educational function of sports in this country.

The Olympic education in Spain understood as a form of studying the ancient and modern Olympic Games, values and ideas of the philosophy of Olympism began its active development in 1968, when leading experts in the field of the Olympic movement José María Cagigal and Conrado Durántez founded the Centre for Olympic Studies under the patronage of the then President of the NOC of Spain, Juan Antonio Samaranch. It was later transformed into the National Olympic Academy (NOA). A couple of years earlier, the necessary preconditions were created for the work of the Centre: several books on the history of the Olympic Games were published, Pierre de Coubertin’s *Olympic Memoirs* were issued in Spanish, the magazine *Citius, Altius, Fortius* was founded in 1959, etc. [64].

A strong point in the Spanish NOA’s activities was its close relationship with specialized educational institutions, primarily with the National Institute of Physical Education (INEFC) in Barcelona, also the establishment of 27 Olympic education centres at various universities throughout the country. In 1988, the Iberoamerican Association of Olympic Academies was founded. It included representatives from Argentina, Spain, Peru, Portugal, and Ecuador. And in 1990, the Pan-Iberic Association of Olympic Academies, comprising 27 national organizations in Europe, Central and South America, was launched. The establishment of this Association made it possible to boost activities in these countries on the basis of the general methodology of the Olympic education, which had been initiated by the Head of the NOA of Spain permanent since 1968 – Conrado Durántez.

For many years of its operation, the NOA of Spain, together with the NOC of this country, universities, other organizations and foreign partners implemented many initiatives to promote the Olympic Games, the history of the Olympic movement, its values and principles among wide strata of the population, especially, among schoolchildren, athletes, students of universities of physical education and sports. These activities were particularly vigorous in the years preceding the 1992 Games of the XXV Olympiad in Barcelona.

However, despite all the achievements in popularization of sports and the Olympic Games, attempts to integrate the Olympic education into the curricula of elementary and secondary schools in Spain have not been successful to this day as they have run into a lack of understanding and even resistance from the representatives of the traditional system of education and upbringing [64].

The National Olympic Academy of France developed its activities in several directions: 1) implementation of pedagogical methods to spread knowledge on Olympism and its values; 2) organization of sports, cultural, and educational events to disseminate knowledge on the Olympic movement, its ideals and values; 3) stimulation of scientific research and publication of its results; 4) active cooperation with the International Olympic Academy; 5) support for initiatives related to the development and popularization of the Olympic education, etc. However, currently, no concept of the Olympic education has so far been implemented at schools and universities in France, and various initiatives and projects in this field are implemented mainly outside educational institutions. An exception to that was the schools of Annecy, which bid for the XXIII Olympic Winter Games in 2018. A large number of educational events were held, a manual for schoolchildren *Education and Olympism* was published, etc. But these activities were terminated when PyeongChang (Republic of Korea) was selected the capital of the 2018 Games [57].

A similar situation exists in Poland. Despite many initiatives in the development of the Olympic education system taken by this country's National Olympic Committee, the Ministry of Education, the Ministry of Sports and Tourism, universities, schools, various sports clubs, scientists actively working in the fields of the Olympic sports, education, and training, practical the results of these activities as to the involvement of children and young people to the studying the Olympic ideals and values and their use for educational and pedagogical purposes are far from being satisfactory. This is clearly evident in the fact that out of eight large specialized state educational establishments and dozens of others training specialists in physical education and sports, only two offer a short 30-hour course [25].

The development the Olympic education system in China was complicated for several reasons: firstly, the unique and rich history of the national culture in no way connected with the Olympic movement as a culture element of the Western world; secondly, the large size of the population and differences in the social and economic development of different regions and provinces, major cities and rural areas; and finally, thirdly, the People's Republic of China suspended its relations with the IOC for political reasons within a long period of time from 1958 to 1979.

Overcoming these difficulties was made possible through a fundamental change in the attitude of the country's leadership towards the Olympic Games and the Olympic movement after China had re-joined the Olympic family in 1979 and their desire to host the Olympic Games in Beijing, which was first expressed in 1991 with the prospect to obtaining hosting rights in 2000. Since then, the Olympic sport and its achievements have been actively propagated in China as a means of its foreign and domestic policies. Therefore, it is quite natural that the initiatives of Chinese functionaries for the development of the Olympic education were supported in the PRC at the state level.

The Ministry of Education of China was involved into the creation of the Olympic education system as the highest governing body, and field activities in provinces, autonomous regions, and municipalities were carried out by the departments of education. As a result, the Olympic education became an important part of the physical education process at schools, and the course on the Olympic Movement was implemented at the bachelor level at the universities that train professionals in the field of physical education and sports.

The Olympic education of other population segments of China was realized through a large number of sports programmes on television, publication of various information materials in the media.

The curriculum of the Chinese educational institutions focuses on the acquisition of knowledge in the field of

the Olympic sports, the formation of sports skills, the awareness of the importance of the Olympic Games, and the movement *Sports for Everybody*. The Olympic education in schools is organically intertwined with the research work in the field of the Olympic movement, the active work of many public organizations and enthusiasts as well as with the intensive international cooperation [38, 68]. Activities in the Olympic education led to better understanding of sports and physical education, their role in a healthy lifestyle among the Chinese population, boosted sports activities among children and young people, broadened their world outlook so essential in the era of globalization [67].

As for the influence of the ideals and values of Olympism, the role of the Olympic sports in teaching morals and virtues to children and young people is almost intangible against the background of the Chinese traditional education system with its focus on the ethnic, patriotic, ideological, and spiritual-moral components.

This system is rooted in the history of ancient China and Confucianism as a traditional moral and ethical philosophy for the country, reflects the processes inherent to the modern world community and is under a strict state control. It is obvious that under these conditions, the Olympic sports with its ideals and values is only one of the grounds where on certain educational tasks are solved. It is natural as the views of ancient Chinese philosopher and thinker Kong Qiu (Confucius, 551–479 BC) on cultural and spiritual values penetrated deeply into the mind of the Chinese, became a system of ethical norms and rules, comprising honesty, modesty, fidelity to duty, humaneness and mercy, respect for parents and elders, commitment to order, stability, discipline, thriftiness, search for compromise, etc. Evidently, all sports, including the Olympic disciplines and, especially, the Chinese martial arts are oriented towards education in the spirit of these values.

Educationalists in New Zealand developing the topic of the Olympic education at secondary schools identify two areas. The first one is related to facts, figures, and other information on the history and modernity of the Olympic Games, without coordinating them with the contents of school curricula and educational tasks. The second one involves the study of the ideas and values of Olympism as a process of shaping life principles through physical education and sports [31]. However, the implementation of the opportunities of the Olympic education at schools immediately reveals that the ideas and values of the philosophy of Olympism are identical to the ideas and values of New Zealand's traditional philosophy of health and well-being of its indigenous people (the Maori) – the Hauora – with its four dimensions: Physical Wellbeing - health, Mental and Emotional wellbeing - self-confidence), Social Wellbeing - self-esteem, and Spiritual wellbeing - personal beliefs. This philosophy is integrated into the

educational system of New Zealand. Initiatives in the field of the Olympic education realized in the country only supplement the existing concept of general and physical education with specific material [31], and do not constitute a subject area with its own original concept. Therefore, they do not enjoy a sufficient support; attention is drawn to them just before the coming Olympic Games, and New Zealand scientists and professionals are critical of their educational value of the Olympic education [75].

### **EDUCATIONAL POTENTIAL OF THE OLYMPIC SPORTS AND PERSONALITIES OF ATHLETES**

Experts in the field of the Olympic education are actively asserting the opinion that the Olympic sports are an area of a high potential for the development of morality and ethics manifested in such qualities as the aspiration for self-improvement and achievements, industriousness, courage, determination, self-sacrifice, teamwork, cooperation, mutual understanding and aid, and fair play. The development of such qualities is directly linked to Olympism, its ideals and values. At the same time, the fact is ignored that all these moral qualities make up the basis for achievements and success in sports in general, and they are just as manifested in the areas and disciplines with no demonstrated interest in the concept of Olympism as well as the ideas of the Olympic education.

The ideas and values of the philosophy of Olympism and the capabilities of the Olympic education in extremely popular and mass modern sports with their own sports event calendars, including very popular sports events that are absent from the programmes of the Olympic Games, go practically unheeded. Among them are a number of professional sports disciplines, non-Olympic sports, extreme sports, martial arts, etc. And such situation exists despite the fact that many sports organizations representing these disciplines actively cooperate with the IOC, international and national federations in the area of the Olympic sports; however, they remain indifferent to both the Olympic Charter and the Olympic education system itself. But this does not mean that phenomena inherent to the philosophy of Olympism are completely absent from the above mentioned modern sports. The evolution of the majority of sports not related to the Olympic Games adopts the same ethical and moral features inherent to the Olympic sports. Moreover, in many sports, the spirit of equality, team work, mutual aid, and respect for the opponent is cultivated even on a greater scale than in many Olympic sports. This is particularly pronounced in the so-called extreme sports known for an increased risk to health and life.

As it turns out in those sports that do not show a special interest in Olympism and its values and have no

elements of the Olympic education, the actual situation associated with moral categories is just as good as in the Olympic sports, where heightened attention is paid to the Olympic education in the spirit of the ideals and values of Olympism. Many facts prove this point of view. For instance, if we speak of the rights and protection of athletes, various manifestations of bias and corruption, or doping problems in sports, there is a contradiction that reflects the improper aspirations of functionaries in the fields of the Olympic sports and Olympic education to identify Olympism with the traditional principles of pedagogy of humanism, religious morality, moral and ethical foundations, norms and rules that exist in sports developing throughout the history detached from the concepts of "Olympism" and the "Olympic education". Naturally, this methodological error cannot but result in a feedback that does not contribute to the increase of importance of the Olympic education.

In various areas of human activity characterized by intense competition, success is achieved through talent, hard work, discipline, commitment, teamwork, and cooperation. However, the achievement of goals is often associated with actions that violating moral and ethical principles, norms of human interaction. In this respect, sports are distinguished by features that reflect its peculiarities and effectiveness with regard to moral qualities if compared to many other types of competitive activities. These features make up a universal set of rules and regulations connected with organization of competitions, their rules, criteria for determining winners, etc. Clarity and strictness of these rules regulate the behaviour of an athlete, contribute to shaping his/her morals and attitudes that ensure objectivity, justice, respect for rights and achievements of competitors. In this way, the peculiarities of competition in sports differ significantly, if not radically, from the rules, attitudes, and conditions of competition in other spheres such as politics, economics, or in variety and theatre arts.

But even in sports, the situation is far from being simple with respect to justice, honesty, and the rules of the fair play. In those sports where the results of competition are determined by the subjective assessment of judges (artistic and rhythmic gymnastics, synchronized swimming, figure skating, etc.), one often witnesses biased and erroneous final scores. Such cases also occur in sports games, especially when their peculiarities make it difficult to obtain complete and accurate information (for example, water polo) as well as in various martial arts. Not all athletes possess proper moral qualities and seek to gain an advantage by breaking the rules and applying "dirty" techniques. Such cases take place despite active efforts of sports federations to improve their rules for fair evaluation, tight control over the activities of judges, etc.

In his works, Pierre de Coubertin pointed out a complex and controversial nature of sports, which can be reflected in both positive and negative processes. On the one hand, the educational value of sports for shaping a person's worldview in its diverse spiritual and physical development, maintaining the balance of his/her body, will, and mind; and on the other hand, sports may not only encourage but also hinder the development of a man in the ideals of the philosophy of Olympism. Continuous improvement of the norms and rules of competitions is the most effective means providing for instilment and demonstration in life of the best qualities that distinguish sports. Therefore, without belittling the importance of educating athletes in the spirit of Olympism, one should not endue this phenomenon with a decisive role for manifestation of high moral and ethical qualities in an athlete.

In this regard, persistent endeavours of some specialists, referring to the statements of Pierre de Coubertin and selectively manipulating with certain manifestations of ethics and morality by some athletes, to create a role model of an Olympic athlete as an ideal to follow is an unvarnished idealization that can do more harm than good as it stimulates opponents to contradict such a position; and there are more than enough facts in the history of the Olympic sports proving that.

The world-famous manufacturer of sports and footwear, the American company NIKE, has recently launched a TV advertisement featuring one of the outstanding basketball players who explained to the audience that he was paid money for playing basketball and not for being a model for raising children, "My job is to play basketball," said the athlete, "and it's a parents' job to raise their children." This advertisement was not at all accidental. When the image of an outstanding athlete is used not to demonstrate his talent and promote of sports but to serve as a role model for educating children in line with ethical and moral terms, certain details from the life of the athlete contrary to his role model status may surface; they also produce an indirect but a very negative way effect on the image of the athlete and consequently inflict damage not only on him but on sponsors and sports federations as well.

It is necessary to show that elite sports is an activity area that places extreme demands on capabilities of an athlete, known for enormous training loads, severe fatigue, a very tough uncompromising competition, pain, injuries, and acute emotional reactions. A specific nature of sports breeds special requirements for mental qualities of an athlete. Studies show that character traits which distinguish outstanding athletes are extroversion, competitive aggressiveness, self-confidence, intractability, a sense of superiority, self-assurance, increased readiness to defend their rights [48].

It is quite natural that such traits, especially when an athlete is in a state of an ultimate nervous and physical stress, can lead to reactions that cannot serve as examples for emulation and education. It is very important for specialists in the Olympic education to take this into account when they consider the role of the athlete's personality for the humanistic education of the young.

In any of the concepts of the Olympic education, we see the tendency to use images of athletes for the development of morality and ethics manifested in such qualities as aspiration for self-improvement and achievements, courage, determination, self-sacrifice, hard work, teamwork, cooperation, mutual understanding, fair play, friendship, mutual aid etc. Indeed, sports as extreme fields of activity that confine a man to long years of work, endurance of loads not comparable to those that a person tolerates in other areas of life, manifestation of motor abilities in the sharpest competition is an arena for demonstrating the unity of the body, will, and mind, showing courage, determination, hard work, self-sacrifice, resilience to stress, resistance to failure and defeat. Therefore, the emphasis on the talent of athletes and these traits of character can compose an effective material for education.

It is quite a different thing with such traits as teamwork, cooperation, mutual understanding, and mutual assistance. And if in team sports individualism, selfishness, and egocentrism inherent to many outstanding athletes are mostly subdued by their desire to achieve team success, without which there can be no individual success, then in individual sports these far from the best moral and ethical qualities are often vividly manifested. Considering the exceptional popularity of eminent sports personalities, their attractiveness for young people, it is necessary to use the image of an athlete in the process of Olympic education aptly, to understand the ambiguity of the situation and the fact that primitive eulogies on athletes as role models in the education system may lead to quite the opposite processes.

A similar situation takes place in many other spheres of human activities – literature, arts, science, etc. When we look at the personalities of famous writers, poets, composers, artists, scientists, and military leaders through the prism of their talent, identity, creative and professional achievements, that is we appreciate everything that has made them outstanding and popular; we may count on the positive influence of the image of these people within the educational process. As soon as the focus is shifted to the character traits, personal and everyday life, then facts may often pop up that not only exert a negative influence on the process of education but also largely depreciate the achievements of these eminent people. Unfortunately, today the media often publicize artistic and professional merits, bright manifestations of talent, will, and mind of

celebrities, including those of athletes, to a lesser extent than negative events and aspects of their life, which does not contribute to the education of children and young people in the spirit of humanistic values.

A logical question is to what extent the Olympic Games themselves and the preparation for them are the grounds for demonstration of humanistic values and ideals of the Olympism philosophy. Therefore, of undisputable interest are the results of large-scale sociological research conducted with the participation of athletes, coaches, and functionaries representing the Olympic sports in the leading sports countries of Western Europe [37]. It demonstrated that the process of preparing and organizing the Olympic Games and other sports competitions is a ground for collective action, close and fruitful cooperation, objectivity and interest in providing athletes with equal opportunities. Rules, places, and conditions for competitions, organization of refereeing, the criteria for identifying winners and other aspects, i.e. everything related to justice, objectivity, and creation of equal opportunities are thoroughly regulated.

The situation changes dramatically when it comes to training athletes and aspects of competition. Here, we face the conflict between the basic values of Olympism and behaviours, which are distant from the principles of fairness, objectivity, and equal opportunities. Up to 70% of respondents point out that the striving for success, social appreciation, financial rewards, and material benefits induce any formally prohibited means to defeat an opponent and neglect of the principles of humanism. This attitude is more typical of coaches and functionaries and – to a lesser extent – of athletes.

For example, coaches are focused exclusively on achieving success; they expect athletes to demonstrate such qualities as discipline, punctuality, reliability, aggressiveness, and care little about the moral and ethical side of competition.

For functionaries, professionalization, commercialization, national representation, and political repercussions are by far more significant than justness, fair play, equal opportunities or international cooperation and mutual understanding.

Athletes are much more likely to adhere to moral and ethical standards if compared with coaches and functionaries [37]. That is why, even if coaches and sports officials do not feel responsible for demonstration and development of the Olympic values, the liberal and ethical side of the Olympic sports, it is very imprudent to hope for any specific effect from the Olympic Games as a factor of humanistic education. The situation may change only if relevant actions will be undertaken by all parties of the international Olympic system and institutions for specialized education.

One of the cornerstones in sports is the principle of fair play; its violation denigrates the very essence of

sports. In modern sports, there is an ongoing struggle against all sorts of violations of this principle, which are manifested in cruelty, violence, breach of rules, biased officiation, use of doping, etc. And this struggle is much more intense than any competition in other spheres. However, is it possible to identify this struggle aimed not only at education but, above all, at bringing athletes, coaches, various professionals to observe the principle of fair play, prevention of dirty tricks, various methods of cheating, with the essence of the Olympic sports itself, reflecting the philosophy of Olympism, as it is done by most experts in the field of the Olympic education? Such identification leads to misunderstanding, serious and reasonable objections. To identify sports with the purity of relationships and fair play without any deep analysis, with any concepts associated with them, is the same as to do this in relation to the world politics or the world economy. But today sports have become one of the aspects of the life of the world community, which is part of the world politics and economy with all their consequences of the ethical and moral kind.

This is not to say that it is unnecessary or impossible to tackle educational tasks regarding such qualities as honesty, fairness, and equal opportunities exemplified in sports. However, this should be done based on a serious and objective analysis rather than on declarative statements about the fair play principle inherent to the Olympic sports and such qualities as honour, justness, mutual aid, objectivity, etc., which afford grounds to many opponents for accusations of one-sidedness, non-scientific approach, and hypocrisy.

When it comes to using sports for purposes of moral and ethical education, one of the problems of the Olympic education is an extremely weak connection between the educational activities of children and young people and their participation in real competitive sports regardless of their level – school sports, student sports, or elite sports. Experts note that the greatest educational effect of the Olympic education is achieved when the theoretical and analytical components of the educational process are intertwined with various types of sports activities and competitions [61] since many principles and values of Olympism cannot be implanted without an active participation of people in sports, the use of maximum efforts, intense competition in sports events. However, an active participation in elite sports not supported by educational and pedagogical activities does not at all guarantee the adoption of the Olympic principles and values [70].

In fact, it is the environment with its social interactions, diverse complex and contradictory relationships and processes that can shape a moral behaviour of a person, which neither knowledge of the values of the Olympism philosophy nor presence in the virtual world are capable of [32, 76]. Only real teamwork, both during competitions

and events in the field of the Olympic education, focused on promoting the values of Olympism is able to foster moral behaviour skills [23]. And here, it is relevant to refer to the *Theory of Stages of Moral Development* by famous American psychologist Lawrence Kohlberg, the most important part of which is understanding that basic moral principles and norms related to justice are not automatically adopted and are not the result of positive or negative enforcement but are developed in social cooperation on the basis of such values as law, truth, trust, adherence to laws and regulations, etc. [1]. In view of the above, one cannot rely on the effectiveness of the Olympic education with regard to morality in the countries where not more than 10–15% of children and young people are involved in doing sports.

Thus, the Olympic sports with its competitive and educational components are a significant addition to the traditional pedagogy with regard to the social integration of a person into a group or environment based on their moral and ethical values, self-awareness and independence, interests and real possibilities. This renounces the approach to the Olympic Games as a purely sporting event [55], which, unfortunately, is quite widespread among athletes, coaches, and functionaries [47].

### ASPECTS OF METHODOLOGY AND PROBLEMS OF THE OLYMPIC EDUCATION

The situation with the Olympic education in several countries as described in the previous two sections of the article is also typical of other countries with highly developed sports. On the one hand, the popularity of the Olympic movement sparks a deep interest in the history and modernity of the Olympic Games, the achievements of athletes and their biographies, the Olympic sports and the results of competition between national teams in the unofficial medal counts, various problems in the Olympic sports, ambitions to personally join sports activities and competitions. On the other hand, an active outreach with the philosophy of Olympism, its ideals and values, an attempt to present them in the form of an original philosophical concept of humanistic pedagogy, and the Olympic sports as grounds for its demonstration and realization lead to dislike and absence of support. As evidenced by the views of experts, there is a good reason for that.

The intensive development of the Olympic education took place in the “Era of Samaranch” during his position in the IOC President’s office (1980–2001). Over that period, Juan Antonio Samaranch and his many supporters in various spheres of life of the world community managed to transform the Olympic Games from a very controversial event – economically weak, suffering from political influences and boycotts, into a global phenomenon of the

modern world. The Games gained an amazing stability and authority, financial potential, worldwide support of the world community. They became an event of a political, economic, and cultural nature unrivalled in the scale of media coverage, mostly television, igniting interest in more than half of mankind, especially young people, regardless of origin, historical roots, social strata, racial, ethnic, religious, gender, or any other factors that divide people into groups.

Naturally, against this positive background, with the support of IOC President with his incontestable authority, it was easy to advance various ideas and projects related to the popularization of the Olympic sports, the values of the philosophy of Olympism, and to gloss over the problems, difficulties, contradictions, and negative tendencies that exist in this sphere.

In the subsequent years, the euphoria about the significance and capabilities of the Olympic sports, their place in the life of the world community began to gradually subside not only in relation to the Olympic Games themselves, the activities of the IOC, international sports federations, the Organizing Committees of the Games but in the educational opportunities of the developing system of the Olympic education as well. Intensive commercialization of the Olympic sports, nationalistic manifestations, multiple cases of corruption, political manipulations, ever-aggravating problem of doping, and a number of other negative phenomena greatly influenced the authority of the Olympic Games, their perception in the modern world, and laid basis for criticism of the modern Olympic movement.

The Olympic education system being oriented one-sidedly was not ready for these circumstances. Many representatives of science and education actively resisted a one-sided and uncritical representation of the achievements of the Olympic Games and the importance of the philosophy of Olympism, accusing the Olympic education specialists of doctrinarianism, lack of active teaching methods and developed critical thinking and analytical skills [71]. Experts note that most educational programmes recommended by the IOC and MOA as well as those developed in different countries feature poorly substantiated promotion of the Olympic values without any serious analysis or motivation of young people to critical and analytical thinking [29, 49, 72].

Endeavours to limit the Olympic education to promotion of the ideas and values of Olympism, demonstration of positive examples from the ancient and modern history, its isolation from problems, complexities, and contradictions of the modern world, negative manifestations and tendencies in the development of the modern Olympic sports undermines its perception and authority, defames the system of the Olympic education.

The delayed effect of politicization, commercialization, and professionalization of the Olympic sports and the Olympic Games, which had been intensively developing since the early 1980s, was the influence on the state of affairs and development in the Olympic sports increasingly exerted by business, capital, and political forces that deprived the IOC and international sports federations of their exclusive rights to manage processes related to the Olympic Games, including setting of priorities for sports development, creation of competition programmes, fighting against doping, etc. The desire to maximize the profit, realize political objectives unrelated to sports led to distortion of the previously existing rules of the international Olympic system, a reconsidered role and place of the Olympic Games in the life of the world community. Paradoxical processes gradually developed. Forces involved into the Olympic movement and the Olympic Games thanks to the ideals of Olympism, its rich history, connection with culture and arts, education and upbringing neglected these values in order to achieve their commercial and political goals [36]. In its turn, the increased political and economic attractiveness of the Olympic Games could not but lead to ambiguous, often contradictory and unreasonable decisions in the Olympic system as well as to negative political manifestations and corruption scandals in the external environment associated with the Olympic Games.

Obviously, these processes shifted the focus away from the ideals and values of Olympism being idealistic, non-conformant with the realities of life and undermined the authority of Olympic sport [43].

However, one cannot disregard the fact that intensive commercialization, politicization, and professionalization of the Olympic sports, the involvement of influential political and business forces boosted the capabilities of the Olympic sports significantly. The activity of the media in the coverage of events related to the Olympic Games increased greatly; the audience size grew to numbers unattainable in any other sphere of human activity; great interest in the Olympic Games was evoked; financial capacities of the Olympic sports increased manifold. The Olympic Games became a powerful stimulus for the development of the Olympic sports globally and the increase in motor activities of different population groups. Naturally, the above created favourable conditions for the growth of educational activities in the field of the Olympic sports. However, in the modern context, questions naturally arise relating to the concept of the Olympic education, its contents, forms and methods, place in the system of humanistic and humanitarian education.

Most of the initiatives and educational resources available in the modern Olympic education system are focused only on obtaining a general understanding of the Olympic Games as well as the Olympic movement and on

active promotion of the ideals and values of the Olympic philosophy; the above has been inherent to the IOC and IOA policies in this area for several decades. A historically shaped concept of the Olympic education, which is typical for many countries, falls behind the requirements of the modernity, is characterized by weak social and cultural contents, limited critical thinking and commitment to emotional rhetoric, especially when it comes to the universalism of the Olympic values, pretence to possession of a global transformative potential of the Olympic education [46].

However, the Olympic movement and the Olympic Games do not need an artificial idealization. Their value is in their richest history, bright modernity, diversity and popularity, complexities and contradictions, multiple connections to politics and economy, culture and arts, education and upbringing.

Versatile and objective review and study of the Olympic movement and, above all, the Olympic Games, taking into account all their strengths and weaknesses, achievements and problems, cannot produce an adverse effect on the popularity and significance of this phenomenon, including it being an object of the Olympic education. On the contrary, idealization of the Olympic sports and the Olympic Games, outstanding athletes and their role in the educational processes is a direct way to the depreciation of the system of the Olympic education, to scepticism regarding its capabilities and value.

Without admitting this, the Olympic education will remain the sphere of interests of a limited group of people who hold ongoing discussions about ideas and concepts of the Olympic education, Coubertin's creative legacy, the philosophy of Olympism, humanistic manifestations of sports, fair play, etc., whose activities are quite nominal when it comes to real processes taking place in the humanitarian and humanistic education. A transition from short-sighted approaches worshiping the Olympic movement, the ideals and values of Olympism to more modest but viable for educational and culturally significant initiatives and projects reflecting real needs and interests of people is necessary [49].

### THE OLYMPIC EDUCATION CONCEPT AND ITS CONSTITUTIVE ESSENCE

As seen from the contents of the previous sections of the article, a restrictive factor in the development of the Olympic education is limiting the content area of the Olympic education to the definition of Olympism and the views of Pierre de Coubertin on the pedagogical capabilities of sports and the Olympic Games for harmonious development of a man in the unity of his "body, will, and mind", promoting a lifestyle based on the joy of effort, respect for basic moral and

ethical principles, human dignity, and social responsibility.

Despite the fact that the Olympic education started its steadfast development back in 1975 [59] after the term “Olympic education” had been introduced to the field of the Olympic sports, there is no clear definition of this concept and the essence of the educational process. According to many experts, the most widespread and conventional definition of the Olympic education as a process of studying the Olympic spirit and the Olympic ideals [60, 61], the only purpose of which is education and upbringing in the values of Olympism [31, 32, etc.], limits the subject area of the process of knowledge acquisition on the Olympic sports, its ideals, values, achievements, and problems to an unacceptable extent [2, 3, 25, 56, 62].

Thus, every year adds to understanding that such a definition of the term “Olympic education” is archaic and dramatically reduces the educational capabilities of the Olympic movement – a multidimensional, complex, and dynamically developing phenomenon with its rich history and bright modernity, characterized by complex relationships with various aspects of life of the world community, its problems and contradictions. This impels many experts to extend both the concept of the Olympic education as well as its subject area.

With due respect to the views of Coubertin on the educational capabilities of sports, the attractiveness of the Olympic ideals and values, many experts significantly expand and complement the concept of the Olympic education, in particular its definition and subject area to be researched and taught, incorporating art and culture [62], ideas of multiculturalism, human rights, and sustainable development [56]. Moreover, the definition of the Olympic education is suggested as a set of educational activities of a multidisciplinary nature, with the Olympic sports and the Olympic Games, which serve as a unifying factor. Such an essence of education is ensured by the complexity, coordination, interaction, and complementarity of its different components [74].

It is recommended to set the concepts of “sports education” and the “Olympic education” apart [51, 52]. The sports education stems from the common human values, creating a special environment limited to the objectives of sports training and participation in competitions, focused mainly on sporting pedagogical and biological components rather than cultural, moral, and social aspects. On the contrary, the basis of the Olympic education rests on the universal moral and cultural foundations and norms of behaviour, ideals and values of the philosophy of Olympism. In real life, the sports education and the Olympic education are united into a holistic process. Unfortunately, this process is clearly dominated by the sports component in the modern Olympic sports.

Polish experts [25] suggest an approach to the Olympic education at two levels: as knowledge related to the preparation and participation in the Olympic Games and as part of the general education system aimed at developing certain (Olympic) standards of behaviour in young people, which is to be achieved through integrated teaching of the ideals and values of Olympism.

Thus, there is a need to expand the concept of the Olympic education, taking into consideration both the problems of the Olympic sports and its numerous relations with other aspects of the modern society – historical, cultural, economic, educational, environmental, etc.

With all due respect to the creative legacy of Coubertin, it cannot satisfy the requirements of the modern system of the Olympic education, for one single reason that the Olympic Games of the modernity are fundamentally different from the century-old Olympic Games in terms of their economic, political, and social characteristics, their roles in the life of the world community. The elite sports have also become completely different: they evolved from very limited amateur activities into a massive phenomenon of enormous popularity, with pronounced characteristics of politicization, commercialization, professionalization and with all the entailing consequences related to their current state, achievements, problems, and historical prospects. Therefore, it is difficult to reckon that the system of the Olympic education can be limited to teaching moral and ethical values of the philosophy of Olympism and the views of Pierre de Coubertin, which is reflected in the educational capabilities of sports.

The other side of educational transformations would have to be based on the exceptional popularity of the Olympic sports among broad strata of the population in different countries, especially children and young people. It is impossible to overlook that even in the United States of America, where the media scene is traditionally filled up with vivid and popular events, the Olympic Games are extremely popular on television along with the Oscar Awards Ceremony by the Academy of Motion Picture Arts and Sciences, the Grammy Music Award by the Recording Academy, and the most popular sporting event – The Super Bowl – the annual championship game of the National Football League (NFL).

Indeed, as proven by special studies conducted in the United States, when it comes to raising successful children and young people capable of holding out in competition, the first thing that crosses somebody's mind is sports. Of course, these tasks can be solved by involving children and young people in arts, technology, and inventor activities. However, sports are undoubtedly more effective [79].

The exceptional popularity of the Olympic sports, its rich historical and cultural heritage, multi-faceted

and impressive modernity, not only abundant in bright and dynamic sports events but also permeated with far-reaching ties to politics, economics, education, upbringing, ecology, and modern technologies, create vast opportunities for use of the Olympic movement and the Olympic Games as grounds for diverse aspects of humanitarian and humanistic education.

This being the case makes it necessary to radically change the scope of the Olympic education concept; and it would be logical to understand it as the use of all aspects of the Olympic movement in full depth with its rich history and modernity, achievements, problems, contradictions, complex connections with different spheres of life of the world community as an important part of liberal education and humanistic upbringing.

### THE SUBJECT OF THE OLYMPIC EDUCATION AND ITS CONTENTS

The currently dominant definition of the term “Olympic education” outlines the approaches to its development, defines its subject and contents. Even with the broadest approach to the issue specific to the works of well-known Russian experts V. I. Stoliarov and V. S. Rodichenko (2017), the concept of the Olympic education is based solely on the ideas about some traits of the Olympic sports – certain knowledge that ensures understanding of sports, the Olympic Games and the Olympic movement, the ideas and values of Olympism, the humanistic and social and cultural potential of sports, its positive influence on the cultural level of a person, his/her intellectual and creative skills.

The process of the Olympic education of children and young people aims at arousing the enthusiasm about the Olympic movement and the Olympic Games; increasing participation in the Olympic competitions based on the principles of fair play and lofty behaviour; kindling the interest in the personality of an Olympic athlete as an ideal to follow; striving to join the Olympic movement, to promote its development; a sense of personal responsibility for the purity of the sport, intolerance for anti-human manifestations; understanding the need for honest competition in sports, adherence to the principles of morality and ethics; intended pursuit of the harmonious development of an individual under the integrity of his/her body, mind, and will; the desire to see, feel and spread the aesthetic values of sports; the skills to communicate with athletes, coaches, judges, journalists, and spectators; the ability to promote sports and the Olympic movement, the ideals and values of Olympism; understanding the need to respect nature, preserve the environment [73].

In the spirit of this concept, over a number of years and in different countries, both the general foundations

of the Olympic education as well as many individual approaches, initiatives, methods, and means have been developed. This has been widely publicized both in generalizing works on the Olympic education [3, 13, 22, 23, 49, 53, 60, 79] and in many special articles, including major analytical works [35, 39, 40, 45, 72, 75]. Accordingly, in this section of our article we will focus on the essence of those aspects of the subject of the Olympic education, which step beyond the traditional approaches and reflect the ideas of the concept as developed by us. And this includes not only a vast array of knowledge on the Olympic Games themselves, the Olympic sports, the activities of the entire international Olympic system – the IOC, the ISFs, the NSFs, but also anything external to the environment of the Olympic sports however closely interacting with them and affecting their development and state.

The contents of the Olympic education should be configured in strict accordance with the age, level of education and erudition of those who study. Children tend to enthusiastically perceive the Olympic Games as grounds of peace and friendship, with their interesting symbolism and rituals, as a vivid emotional and spectacular event, and outstanding athletes as heroes worthy of admiration and imitation. With age, the attitude towards the Olympic Games and their heroes becomes more complex and controversial. The interest of not only sports fans but also of wide strata of the world community, especially young people, creates many problems in the Olympic sports, which require critical analysis, search for their origins and ways of resolution. And these problems are numerous: politicization and commercialization of the Olympic sports and the Olympic Games, various forms of violation of the fair play principle, corruption, political manipulations, gender complications, gigantomania of the Olympic Games, environmental protection, health of athletes, their rights and life prospects, media activities, arbitrary decisions of coaches and functionaries, the problem of doping and the activities of the World Anti-Doping Agency, etc.

It is naive to think that the extension of the contents of the Olympic education into these directions can adversely affect the image and popularity of the Olympic movement. On the contrary, a one-sided, biased, and stereotypical approach geared towards the idealization of the Olympic Games and the Olympic sports can lead not only to discredit of the Olympic education, but also adversely affect the evolution of the Olympic movement.

Young people are interested in complex issues, tend to search for contradictions, lean to maximalist assessments, strive for justice, and reject falsehood. Our experience of interaction with young people (high school students, university students) showed that they are interested in the issues that also concern many experts in the field of the Olympic sports as well as those segments of the

population demonstrating an increased interest in the Olympic Games and the elite sports.

In particular, a great interest exists towards an extremely intensive development of women's events in the Olympic programme, the number of which has equalled to men's events over a very short historical period. After all, this contradicts with the popularity of sports among men and women all over the world. The number of women doing sports in different countries accounts for only 10 to 40% of the number of men practicing sports. And in some sports (boxing, weightlifting, wrestling) the number of women involved is generally inappreciable and does not exceed 5-7% of the number of men involved. But in the programme of the Games, men and women are represented equally in these disciplines.

Young people also wonder why the women's part of the Olympic programme is intensively developing in traditionally men's sports and at the same time limited in women's sports. For instance, if we take rhythmic gymnastics: here, medals are contested only in two disciplines (individual and group all-around competitions) at the Olympic Games, and there are no individual events with various equipment (unlike artistic gymnastics, where routines are performed on different apparatuses). However, these events are extremely spectacular and popular, and rhythmic gymnastics itself is widespread in many countries, and interest is constantly increasing in it. It is extremely popular with TV audience, and prominent musicians and theatre representatives are enthusiastic about helping athletes in their preparation. For example, famous fashion designer Valentin Yudashkin considers it a great privilege to design apparel for famous Russian athletes. He claims he makes it possible to combine the appeal of clothing with the beauty of the human body, diversity, dynamism, and grace of athletes' movements into one single whole. As for the audience interest, it is enough to mention the fact that American television companies, constantly and reasonably studying the viewership interest in various sports programmes, anxiously note a constantly decreasing interest in women's wrestling, boxing, weightlifting events and a constantly increasing interest in gymnastic disciplines, swimming, and volleyball [79].

Just as much, young people are interested in the problem of doping in the Olympic sports, where fighting against this phenomenon has been in active progress for more than half a century. And it is precisely this sphere that is full of incessant doping scandals, massive disqualifications, which already overshadow the sports component of the Olympic Games [16, 17]. Why is such atmosphere absent from other popular sports – in American professional game sports, world football, many other professional sports, and martial arts? After all, it is well known that this negative phenomenon is also actively fought against in most of these sports. Such an

obvious contradiction makes one think that the problem is not in doping in the Olympic sports but in ways to combat doping. People find it difficult to understand why the fight against doping is not a responsibility of sports federations, which seek to investigate all negative processes in their sports, but in the hands of a private, commercial, and independent of sports federations organization – the World Anti-Doping Agency. After all, it is obvious that such an organization will be ruled primarily by their own commercial interests and not the needs of the Olympic sports. What is more, the overwhelming majority of its employees are represented by experts from the spheres practically unrelated to sports (lawyers, economists, chemists, physicists, managers, etc.).

The young are also interested in the problem of rights of athletes in the Olympic sports. On the one hand, their central, pivotal role in the Olympic sports is constantly declared, but, on the other hand, they are very poorly protected from the arbitrary actions of officials, coaches, unscrupulous representatives of the anti-doping system, the media. Athletes do not take part in the distribution of income earned at the Olympic Games through their hard work; they accumulate many life problems after they retire – social, material, health issues, with further occupation, etc.

Of great interest are also complex and controversial relations of organizations united into the world Olympic system (the IOC, International Sports Federations, national Olympic committees), with sponsors, television, influential political forces, whose various interventions with the Olympic sports are obvious, often unpredictable, and destructive in many cases.

Teachers of specialized educational institutions engaged in the Olympic education often try to assess the influence of the wide strata of the world community over the development of the Olympic sports and the Olympic Games programme. After all, the financial independence of the international Olympic system is ensured by a huge audience encompassing more than half of the global population. However, fundamental decisions on the development of the Olympic sports are never based on the opinion of the world community, sociological research is not carried out, and decisions taken by the IOC and international sports federations often raise eyebrows [16].

It is evident that the expansion of the subject of education in these spheres is an effective means of creating an atmosphere of deep interest in the Olympic sport, attracting population, especially young people, to various forms of study, analysis, and discussion of these pressing issues. Naturally, this mainstreams the importance of the Olympic education in developing analytical and cognitive abilities of those interested, in expanding their mindset, intellectual tension, critical thinking, in instilling of moral and ethical qualities related to justice, in

preparing for real life in today's complex and controversial world.

The same situation is observed with the environment external to the Olympic sports including historical, cultural, religious, political, economic, educational, and technological processes happening globally and closely related to the Olympic sports, which largely determine their history, current state, and future.

Truly endless opportunities for expanding the humanitarian component of the Olympic education are hidden in the study of the history of the Olympic Games and the Olympic sports in their relation to social processes, lifestyles, culture and art, development of nations, political processes, and international life.

A huge layer of interesting knowledge, significantly influencing the general cultural level of young people, is in studying the Olympic Games of antiquity in their organic relationship with the attributes of culture and lifestyle of the ancient Greeks, their achievements in statecraft, education and science, literary and visual arts. In this respect, the five-century history of the Olympic Games after the enslavement of Ancient Greece by Rome is just as interesting. Indeed, thanks to the Roman period of the Olympic Games, not only their rich ancient Greek heritage was preserved, but their role as a bright cultural phenomenon was revealed and manifested in different historical, social, and political conditions.

Equally important is the study of the Olympic Games during the Renaissance and the New Age, which stretched for more than four centuries, from the end of the 15<sup>th</sup> to the beginning of the 20<sup>th</sup> century. Indeed, throughout this period, cultural life was largely determined by the study and use of the richest Greek heritage in various areas of life; repeated attempts were made to revive the Olympic Games as an integral part of not only Greek but also world culture. This laid the groundworks that allowed Pierre de Coubertin and his supporters to revive the Olympic Games.

The centuries-old history of the Olympic Games from the ancient to modern times is closely intertwined with the activities of many representatives of different arts, including many world-famous ones. Their works related to the Olympic Games and the achievements of athletes, in originals or copies, occupied their worthy places in the most famous museums of the world. Writers and poets, prominent representatives of musical and theatrical art did not stay aside from the Olympic Games. It is clear that the study of the Olympic sports in this aspect can significantly affect the general cultural level of young people and become an important part of humanitarian education.

The rich history and bright modernity of many Olympic sports can play a significant role in the system of the Olympic education. This area is almost

boundless for expansion of the subject of the Olympic education. Each sport has an amazing history, contains knowledge and experience that can significantly enrich the humanitarian and humanistic components of the educational process. For example, the history of fencing is closely associated with the history of development and use of bladed weapons and accoutrements. And one of the first fundamental textbooks on fencing published in Germany in 1512 is illustrated with many bright and impressive drawings by outstanding German painter and graphic artist Albrecht Dürer. In 1674, the textbook by great Dutch martial arts master Nicolaes Petter was published under the title *Clear Education in the Magnificent Art of Wrestling*, which became very popular and for many years was the main source of knowledge. The book won tremendous popularity attributed not so much to its contents but to the rich illustrative material created by outstanding engraver and cartoonist of the Dutch Baroque era, Romeijn de Hooghe [5-7].

Studying the history of sports often reveals unexpected phenomena that are of undoubted interest for a certain group of people. For example, the study of the history of tennis naturally involves the analysis of technical and tactical skills of athletes, their achievements in various sports events, life histories of athletes and their place in the society as well as the improvement of competition rules and the phenomenon of popularity of this sport, its professionalization and commercialization.

The issues mentioned above often sideline interesting information and general cultural aspects of this sport associated with various historical processes and phenomena that seem to have an indirect relation to tennis. For example, the entire history of women's tennis is simultaneously a history of clothing and fashion, a reflection of the emancipation process. In the end of the nineteenth century, the tennis outfit was a dress of the ground length with long sleeves and a banded collar. The indispensable attributes of the outfit were long petticoats, stockings, a corset, a hat, and high-heeled shoes. The entire subsequent history of tennis was inextricably tied to the history of the tennis outfit evolution. This process was full of events, contradictions, disputes, and conflicts; it was influenced by fashion trends and traditions, views of representatives of this sport, especially athletes, the feminist movement, initiatives of famous fashion designers, audience, and the media. Even a modern tennis outfit designed according to the criteria of simplicity, convenience, and casual forms undergoes continuous improvement and is a subject of competition among many companies producing sports goods.

The study of the history of speed skating and figure skating is assisted by the works of Dutch artists of the Renaissance and the New Age, especially those of the

17<sup>th</sup> century – the golden era of the Dutch pictorial art. Most painters of this school were keen on depicting the surrounding world, genre painting with scenes of life of various strata of society. Many paintings currently exhibited in various museums of the world illustrate massive enthusiasm of people for skating and the place that this activity held in their life. The study of these paintings allows not only to trace the history of skating, including skating techniques, designs of skates, peculiarities of clothes, but also inevitably sparks interest in the very phenomenon of Dutch painting of that period, the evolution of various art schools, mastery and continuity between artists of the Old School and the Little Dutch Masters, the connection of art with the historical development of the nation, and the liberation of art from religious restraints and medieval dogmas [8].

There are a great many examples of such kind in any other sports. Comprehension of this can expand the scope of the Olympic education manifold, attract many enthusiastic people, revitalize and diversify educational activities, stimulate young people to creative work, scientific research, etc., that is, break down the barriers raised by the limitations within this sphere.

The Olympic Games, the Olympic movement, and the Olympic education are organically linked to the phenomenon of multiculturalism, which is understood as a set of phenomena and processes that shape respect for cultural diversity, the rights of racial, ethnic, and cultural groups, and the rights and freedoms of each individual in relation to self-identification and self-development. Obviously, intensive international cooperation with participation of a huge number of athletes in many competitions held in different countries all over of the world is a favourable environment for studying and perceiving multiculturalism policies closely related to tolerance, pluralism, respect for the rights of racial, ethnic, and religious groups, with their achievements in various areas of public life [2, 3, 76].

Ensuring equal rights and opportunities for athletes participating in competitions is an integral sports peculiarity, which is stipulated by the conditions and rules of competitions and is in no way connected with the racial, ethnic, religious, cultural, or other characteristics of the participants. Naturally, this creates an environment in which athletes cannot but acquire such qualities as respect for the rights of representatives of different groups, an objective perception of their achievements, tolerance for cultural diversity, etc. Therefore, it is natural that some tasks are solved to a certain extent without any special multicultural education and upbringing in modern sports. However, this does not mean that there is no need to include its multicultural component in the Olympic education system, which should focus on studying the culture

of one's own nation, shaping a sense of national identity, gaining understanding of the diversity of world cultures, fostering respect for cultural differences, conditioning the formation and development of interaction skills between representatives of different cultures, education in the spirit of respect, humane communication, and tolerance.

The problem of multiculturalism in the modern world is exacerbated by intensive processes of globalization aimed at the development of the world as a holistic economic, ecological, social, cultural, and political supersystem, at the internationalization of all aspects of life of countries and peoples [4].

Global economic and political processes in the life of the modern world community, intensive population growth and uncontrolled migration, polarization between the rich and the poor in different regions of the world and in individual countries, cultural, ethnic, and confessional contradictions, gender inequality are the root cause of constant conflicts, confrontations, and instability in the life of the world community. Counteraction to these processes and phenomena largely depends on the situation in each country, on its interest and coordinated activities in the development of global processes with the help of a strategy designed to solve problems and eliminate contradictions, which can be founded on multiculturalism as a methodological approach and practical activity [20].

In multiculturalism, two relatively independent directions can be distinguished – external and internal. The external direction focuses on the development of the interfaith and intercultural dialogue on the international level, the promotion of mutual understanding, mutual respect, and tolerance. The internal direction manifests itself in the domestic policy of each country, aims to create a society in which conflicts based on foreign ethnicity or foreign culture are absent or minimized. As applied to any of these directions, the Olympic sports with their values, organizational foundations, principles, criteria, ongoing intensive communication are promising grounds for the implementation of a civilized and balanced multiculturalism policy, its presence both in the internal life of the country and in international relations [2, 32].

The philosophy of Olympism itself, policies of the International Olympic Committee, the International Olympic Academy, a number of National Olympic Committees and National Olympic Academies, Olympic education centres, and many educational institutions are attached to multicultural values [2, 19], which ensures a balanced development of the Olympic sports, supports the values and stability of the Olympic movement in general. Disrespect for these values, which periodically stems from political, economic, or other reasons both in the international Olympic system itself and in the external environment related to the Olympic sports, immediately

leads to destabilization of the system and nurtures negative processes and phenomena [16].

Athletes, who have experienced many years of intensive international communication in the field of modern sports and possess knowledge of development of balanced multiculturalism in Canada, Australia, Sweden, Finland, the USA, and other countries, living up to the ideals and values of the Olympism philosophy, can contribute to the development of multiculturalism in a civilized and democratic way.

The analysis of the history of the Olympic sports in Ukraine starts with the entry of its athletes to the Olympic scene as part of the USSR national team in 1952. On the one hand, it reflects an extremely intense competition inside the group of athletes for the right to enter the national teams of the country in many sports. On the other hand, it shows an uncompromising struggle in competitions and at the same time active cooperation, mutual respect, mutual assistance, absence of conflicts, and gender equality. All of this happens in the sphere known for its fierce competition, strictest qualification processes, and significant moral and material incentives. Athletes – men and women – representatives of different social strata and different regions of the country made their outstanding achievements and gained wide recognition inside the country and globally. Among the Ukrainian sports stars are Ukrainians, Russians, Jews, Estonians, Lithuanians, representatives of the peoples of the Caucasus, and the North of Russia. And they have never had any conflicts or antagonisms based on gender, national, social, or religious grounds. This was the case even though it was a mass phenomenon, which involved up to one million people in some years and more than 1000 athletes who had won their awards at the Olympic Games and World Championships.

The same situation exists on the world sports scene, where the atmosphere of cooperation and mutual respect coexists with the spirit of intense competitions in the pursuit of victory. This does not mean that there were no acute conflicts between certain groups of athletes from different countries that hit the level of active hostilities throughout the history of the Olympic sports. Based on this, some experts view sport as a “double-bladed sword”, which “...may either lead to peace and stability or to segregation and conflicts depending on certain conditions” [53].

However, if we objectively analyse the negative events associated with sports, it is not difficult to establish that they were not a natural reflection of the state of the sports environment but a result of the politics intervening with the Olympic sports, which undermines the sports community or uses athletes to achieve the goals that are far from sports.

Truly amazing are the capabilities of sports for the development and popularization of small countries, many of which were formerly colonially dominated and

geographically distant from the civilized part of the world [36]. In comparison with other types of activities, sports contributed most of all to the popularization of these countries, their self-identification and the development of a sense of national pride among their population. This happened, for example, with Jamaica – a small island state in the Caribbean – which had liberated itself from its colonial dependence on Great Britain in 1962 and became famous throughout the world thanks to the achievements of many sprinters, and first of all – the outstanding athlete Usain Bolt. Marathon and long-distance runners from Ethiopia and Kenya, who had won numerous awards at the Olympics Games, World Championships and other major competitions, won glory to their countries, made experts from all over the world study their experience and achievements. Djibouti, a small African country with a population of just over 800 thousand people, also owes much of its popularity to its athletes. The popularity of the small republics of the North Caucasus that are part of Russia (Dagestan, Chechnya, North Ossetia-Alania, etc.), self-identification and national pride of their population is largely attributed to the achievements of their outstanding wrestlers who were multiple world and Olympic champions in wrestling.

The number of countries where the development of the Olympic sports is one of the priorities of the state policy is increasing every year. And if in the second half of the twentieth century a number of countries regarded their Olympic success as a means of demonstrating the power of their state, the effectiveness of their social and economic structure [9, 12, 15, 42], the functions of the modern Olympic sports are significantly broader. They are now understood as powerful cultural, health-improving and disciplining components of the nation, which make it possible to educate self-contained, independent, and self-regulated citizens in accordance with the expectations of modern neoliberal societies [2, 30]. The role of the Olympic sports and athletes reaches significantly beyond sports and gains an overall social mindedness associated with the promotion of multiculturalism values in life through the mutual enrichment of cultures, the development of mutual understanding, mutual respect, and tolerance. Ultimately, the Olympic sports have become a powerful tool for the cultural unification of people, the stability of the life of the world community [3, 4].

The Olympic Games and Olympic sports have become a unique platform for the Olympic education, which immerse participants into the atmosphere of the Olympic sports, help understand the world outlook of their competitors, strengthen international cooperation, understanding, and tolerance. Intercultural awareness deepens understanding of one's own culture, expands the analytical capabilities of participants, contributes to the development of short-term, medium-term, and

long-term relationships through contacts established during the Olympic Games. However, as noted by experts [69], the participation in the Olympic Games alone, without the active use of their educational potential, limits the capabilities of these major international forums to a great extent. Only large-scale educational programmes and cultural events contribute to the diversified development of youth and positive international relations that naturally complement and foster spontaneous contacts between athletes, coaches, organizers, field judges, journalists, and other participants [77].

## CONCLUSION

In the modern Olympic movement, the sports, educational, and educational aspects are closely intertwined with historical processes, social and philosophical, political, and economic realities. This made the Olympic Games, the Olympic sports, and the Olympic movement universal phenomena, an example of cooperation and alignment of interests of countries in the name of harmonious human development, peace, understanding and mutual respect between states and peoples, and an effective means of implementing multiculturalism.

At the same time, these phenomena vividly demonstrate contradictions and complexities of the modern world, the ideological and political struggle, the search for peaceful ways to resolve conflicts, the coexistence of large and small countries and peoples.

The views of Pierre de Coubertin, for whom the value of sports and the Olympic Games was in the diversified and harmonious development of a man in the spirit of humanism, were not fully realized and partially lost their relevance in modern conditions after sports had been commercialized and professionalized. In different periods after the revival of the Olympic Games, various historical and socio-cultural conditions either contributed to or impeded the progress of the Olympic education.

A landmark event for the advancement of the ideas of Olympism as a basis for mass humanistic education was the foundation of the International Olympic Academy and then the National Olympic Academies in different countries.

The ideas of Olympism are largely developed in the countries hosting the Olympic Games, where the leading role is played by the organizing committees of the Olympic Games. Although in some countries (Japan, China, Germany, etc.), there are special aspects of the introduction of the Olympism values in contrast to their traditional educational systems and values.

In addition to certain external factors that influence attitudes of the population to the Olympic education,

sports themselves accumulate obstacles to the formation of the ideals and values promoted by the modern system of Olympic education. Thus, the peculiarities of competitive activities in sports, the subjectivity of assessments of athletic performances in certain disciplines, focus on success, social perception, financial rewards, and material benefits make it possible to use any formally prohibited means to defeat an opponent, to neglect the principles of humanism, which may force athletes to demonstrate qualities contrary to the spirit of Olympism.

The elite sports put forward the extreme demands to the capabilities of athletes, and in particular to their mental qualities. For high-class athletes, Extroversion, competitive aggressiveness, self-confidence, intractability, a sense of superiority, self-assurance, increased readiness to defend their rights, which can lead to reactions that cannot serve as role models for imitation and education, are typical of high-class athletes. Professionals in the field of the Olympic education should consider these facts and focus on the giftedness of athletes and those positive qualities that are built in the process of doing sports (demonstration of the unity of the body, will, and mind, display of courage, determination, hard work, self-sacrifice, resistance to stress, resistance to failures and defeats, etc.).

The historically established concept of the Olympic education, which is common in most countries, lags behind the demands of the modernity, possesses weak sociocultural content, low criticality level and tendency to emotional rhetoric.

It must be borne in mind that the Olympic movement and the Olympic Games do not need any artificial idealization. Their value is in their richest history, bright modernity, diversity and popularity, difficulties and contradictions, numerous interrelations with the environment. On the contrary, idealization of the Olympic sports and the Olympic Games, of outstanding athletes and their role in the educational process leads to depreciation of the system of the Olympic education, scepticism regarding its capabilities and value.

The Olympic education should include the study of the Olympic Games and the Olympic movement as a set of phenomena and processes of historical, socio and economic, political, educational, and purely sporting nature in their organic interrelationship, taking into account achievements and problems, positive and negative aspects, risks and development prospects. The contents of the Olympic education should be configured in strict accordance with the age, level of education and erudition of those who study.

The interest of not only sports fans but also of wide strata of the world community, especially young people, creates many problems in the Olympic sports, which

require critical analysis, search for their origins and ways of resolution. And these problems are numerous: politicization and commercialization of the Olympic sports and the Olympic Games, various forms of violation of the fair play principle, corruption, political manipulations, gender complications, gigantomania of the Olympic Games, environmental protection, health of athletes, their rights and life prospects, media activities, arbitrary decisions of coaches and functionaries, the problem of doping and the activities of the World Anti-Doping Agency, etc.

It is naive to think that the extension of the contents of the Olympic education into these directions can adversely affect the image and popularity of the Olympic movement. On the contrary, a one-sided, biased, and stereotypical approach geared towards the idealization of the Olympic Games and the Olympic sports can lead

not only to discredit of the Olympic education, but also adversely affect the evolution of the Olympic movement. Such an approach can ensure that the potential of the Olympic movement is used to solve the tasks of humanitarian humanistic education of people from various perspectives.

Thus, our analysis of the development of the current state and potential of the Olympic sports in the system of humanitarian and humanistic education calls for a radical expansion of both the concept of the Olympic education and the subject in which it is carried out.

The system of the Olympic education should embrace the whole diversity and depth of the Olympic movement with its rich history and modernity, achievements, problems, contradictions, complex links with various spheres of the life of the world community as an important part of humanitarian education.

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