



## MEANINGS OF COMPETING: THE MULTIPLE UNDERSTANDINGS OF THE CHAMPIONSHIP EXPERIENCE AMONG ELEMENTARY SCHOOL STUDENTS

**Abstract** - Olympism is a philosophy of life idealized by Pierre de Coubertin, whose principle was the search for values through sport. From the Coubertin's vision, the Olympic Education was structured and could be applied to disseminate such values, whose role is to enable the student to construct their conscience as an autonomous instance of reflection and, the sport, potentiates the discussion of values and exercises human relationships. This paper aims to describe what are the best and worst moments by students after a competition. Twenty-four students (7 to 11 years old), both sexes, members of the dodgeball team of a public school. Results: Best moments: 54,16% related to the team's victory, 41,66% to personal success and 4,1% to moments with friends. Worst moments: 29,16% related to defeat, 37,5% to personal failures, 20,83% to personal perceptions, 8,3% to a wrong referee's choice and, to 4,16%, there was no worse time. It is concluded that, although this Olympic Education proposal enhance ethical conduct and the development of values, victory/defeat still emerge as the main concerns of the team. This leads to the search for other strategies to renew possible social representations about the competition and sport in general.

**Keywords:** Olympic Education; social representations; values; sport; competition.

## SIGNIFICADOS DE COMPETIR: OS MÚLTIPLOS ENTENDIMENTOS DA EXPERIÊNCIA NO CAMPEONATO ENTRE ALUNOS DO ENSINO FUNDAMENTAL

**Resumo** - Olimpismo é uma filosofia de vida idealizada por Pierre de Coubertin, cujo princípio era a busca de valores através do esporte. A partir da visão de Coubertin, a Educação Olímpica foi estruturada e poderia ser aplicada para disseminar tais valores, cujo papel é capacitar o aluno a construir sua consciência como instância autônoma de reflexão e, o esporte, potencializar a discussão de valores e exercitar relações humanas. Este artigo tem como objetivo descrever quais são os melhores e piores momentos dos estudantes após uma competição. Vinte e quatro alunos (7 a 11 anos), ambos os sexos, integrantes da equipe de queimada de uma escola pública. Resultados: Melhores momentos: 54,16% relacionados à vitória da equipe, 41,66% ao sucesso pessoal e 4,1% a momentos com amigos. Piores momentos: 29,16% relacionados a derrota, 37,5% a falhas pessoais, 20,83% a percepções pessoais, 8,3% à escolha de um árbitro errado e, a 4,16%, não houve pior momento. Conclui-se que, embora esta proposta de Educação Olímpica aumente a conduta ética e o desenvolvimento de valores, a vitória / derrota ainda emergem como as principais preocupações da equipe. Isso leva à busca de outras estratégias para renovar possíveis representações sociais sobre a competição e o esporte em geral.

**Palavras-chave:** Educação Olímpica; representações sociais; valores; esporte; competição.

## SIGNIFICADOS DE COMPETIR: LA COMPRENSIÓN MÚLTIPLE DE LA EXPERIENCIA DEL CAMPEONATO ENTRE LOS ESTUDIANTES DE ESCUELA PRIMARIA

**Resumen** - El olimpismo es una filosofía de vida idealizada por Pierre de Coubertin, cuyo principio era la búsqueda de valores a través del deporte. Desde la visión de Coubertin, la Educación Olímpica se estructuró y se pudo aplicar para difundir tales valores, cuya función es permitir que el estudiante construya su conciencia como una instancia autónoma de reflexión y, el deporte, potencie la discusión de valores y ejerza relaciones humanas. Este documento tiene como objetivo describir cuáles son los mejores y peores momentos de los estudiantes después de una competencia. Veinticuatro estudiantes (de 7 a 11 años), ambos sexos, miembros del equipo de dodgeball de una escuela pública. Resultados: Mejores momentos: 54,16% relacionados con la victoria del equipo, 41,66% con éxito personal y 4,1% con momentos con amigos. Peores momentos: 29,16% relacionado con la derrota, 37,5% a fallas personales, 20,83% a percepciones personales, 8,3% a la elección de un árbitro equivocado y, a 4,16%, no hubo peor momento. Se concluye que, si bien esta propuesta de Educación Olímpica mejora la conducta ética y el desarrollo de valores, la victoria / derrota aún emergen como las principales preocupaciones del equipo. Esto lleva a la búsqueda de otras estrategias para renovar posibles representaciones sociales sobre la competencia y el deporte en general.

**Palabras-clave:** Educación olímpica; representaciones sociales; valores; deporte; competición.

*Natalia Kohatsu  
Quintilio*

*Escola de Educação  
Física e Esporte*

*Universidade de São  
Paulo*

*nataliakq@usp.br*

*Juliana Rodrigues  
Marconi*

*Escola de Educação  
Física e Esporte*

*Universidade de São  
Paulo*

*Vinicius Cardoso de  
Souza*

*Escola de Educação  
Física e Esporte*

*Universidade de São  
Paulo*

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## Introduction

Olympism is a philosophy of life idealized by Pierre de Coubertin at the end of the Century XIX. He emphasizes sport as a means for human development, for international understanding, for peaceful coexistence and for moral and social education.

In order to understand Olympism, Binder<sup>1</sup> states that it is essential to know its educational mission described by some fundamental principles of the Olympic Charter. The Olympic Charter, according to Brownell and Parry<sup>2</sup>, affirms the relationship between the philosophy of Olympism, ethics and education. Fundamental Principle n° 2 of the Olympic Charter describes Olympism as a philosophy of life that exalts and combines, in balance, the qualities of body, spirit and mind, allying sport with culture and education. It seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal ethical principles. Fundamental Principle n° 6 says that the goal of the Olympic Movement is to collaborate in building a better and peaceful world by educating young people through sport without any form of discrimination and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play.

In this way, the goal of Olympism is to put sport at the service of the harmonious development of man, encouraging a peaceful society concerned with human dignity. For Chatziefstathiou<sup>3</sup>, Olympism and its spheres are not static and closed of values, but a flexible philosophy of life and adaptable to various contexts. This can be seen in the changing concerns that the Olympic Movement demands over time by looking at issues such as social and corporate responsibility and sustainability. These principles, together with the vision of "all sports for all" and "all games, all nations", give rise to the core of the fundamental values of Olympism: striving for excellence, friendship and solidarity, peace and international understanding and multiculturalism.

According to Brownell and Parry<sup>2</sup>, Pierre de Coubertin, an educator who lived the liberalism of the nineteenth century, in creating this philosophy, was not focused only on elite athletes but, all citizens. Not only for the short period of time involved in the Olympic Games and, indeed, whole life; not only to compete and win, but also participation and cooperation. Sport should not be an activity in itself, but a means of formation, contributing to the development of personal and social characteristics.

The Olympic Education arose from the will to use sport as a means to promote and perpetuate values such as peace, friendship and progress. These fundamental principles suggest components of a possible teaching and learning strategy, and since the 1970s, scholars of Olympism have been rethinking ideas about their pedagogical approach.

Educational proposals structured from the foundations of Olympic Education were developed in several countries and disseminated by Kidd<sup>4</sup>, Müller<sup>5</sup>, Naul<sup>6</sup> (2008), Binder<sup>1</sup>, and Perez, Zimmermann, Quintilio and Marconi<sup>7</sup>. It has content ranging from doping to Olympic values, and these latter should influence the lifestyle dreamed by Pierre de Coubertin.

According to Perez and Rubio<sup>8</sup>, the Olympic Movement is based on people's commitment to morals and human values. The development of these values is a complex process that is reflected in other aspects of human life, influencing the society, the family and the community where one lives. The Olympic values, which are essentially human, should guide the conduct of all those involved in the Olympic Movement. Athletes, the greatest legacies of the Olympic Games, are seen as modern heroes and, therefore, sport becomes a potent educational environment for teaching values and encouraging courageous attitudes, strengthening the ethical conduct necessary for social and individual life.

In re-creating the Olympic Games, Pierre de Coubertin consolidated the educational and humanistic characteristics of the sport, rescuing the original ideas of the Games of Antiquity. Perez and Rubio<sup>8</sup> point out that it is a constant challenge for the Olympic Movement to keep alive the flame of Olympism. Questions such as financial and administrative resources make the philosophical and pedagogical nature, which is the essence of Olympism, be neglected and this is why the importance of actions that value and seek the development of the aspects that support its essence. This view is confirmed with the view of Chatziefstathiou<sup>3</sup>, who believes the development of virtues, human excellence and the cultivation of qualities that lead people to act virtuously should be one of the school physical education objectives. The idea is that the promotion of Olympic values is seen as an educational task and the sport as a mean for it.

It is important to emphasize that the term Olympic Education provides, before thinking about the formation of an athlete, the formation of human beings endowed with knowledge and values that will guide their behaviors<sup>1</sup>.

Futada<sup>9</sup> points out that there is no way in which all physical education programs, whether formal or non-formal, can contemplate the objectives of Olympic Education. Due to personal, collective, institutional, physical, political and financial influences, among others, this program ends up being an ideological pillar or a theoretical-practical complement in its establishment and development. It should be emphasized that Olympic Education is one of the pillars of Olympism, which represents an ideological universe, but this does not limit its appropriation by different contexts and, like any educational proposal, it must be revised in terms of its concepts, values and meanings for an inherent practice of the educational process for all the subjects involved. The author argues that, while Olympic Education can be seen as a vague proposal, based on propositions of universal human values, its multiculturalism and interrelationship with various themes allow it to be a possible content to be developed at school.

Even if it is assumed that Olympism is a utopia and mobilizes the actions of those involved in the Olympic Movement, it is necessary to position critically to the facts that permeate contemporary sport, such as corruption, commercialization, and intense rivalry between countries, doping, depletion of ethical conduct and early specialization. It is known that, as the social and cultural environment change over the years, the Olympic Movement also undergoes transformations and the perception of values accompanies this trend of changing as it can be observed through the contributions of Agenda 2020.

Agenda 2020, created in 2014 by the International Olympic Committee (IOC), is the road map that defines the future of the Olympic Movement as of that date. In the Agenda 2020 preface, Thomas Bach argues that if we want Olympic sport to remain at the service of society, which is one of its principles, it is necessary to engage with it and follow its changes. If we want the Olympic values to remain relevant in society, the time for change is now. This change is aimed at progress, and progress towards the IOC means strengthening the sport in society through its values and virtues<sup>10</sup>.

Forty recommendations are described in Agenda 2020 on five major themes, namely: (a) The uniqueness of the Olympic Games; b) Athletes, at the heart of the

Olympic Movement; c) Olympism in action: keep Olympism alive 365 days a year; d) The role of the IOC: unity in diversity and; (e) IOC structure and organization. Recommendation 22, inserted in the theme "Olympism in action: keep Olympism alive 365 days a year", refers to expanding education based on Olympic values and, therefore, studies that combine theory and practice become relevant to this recommendation in order to be met in a coherent and effective manner, as well as allowing errors and correctness that will bring soundness to future practices.

The IOC intends to comply with this recommendation, to expand education based on Olympic values, through three actions: a) strengthening its partnership with UNESCO to include sport and its values in school; b) developing an electronic platform to share education based on Olympic values and; c) identifying it by supporting initiatives that can help to disseminate Olympic-based education, both by National Olympic Committees and other organizations.

The IOC has developed the Olympic Values Educational Program (OVEP) through a methodology that allows for a balanced and adaptive curriculum approach, emphasizing the acquisition of the values, attitudes, knowledge and skills needed to meet the challenges of society<sup>11</sup>.

Olympism identifies a diversity of values with which each nation can commit itself and, at the same time, find a way of expressing it that is unique to itself, generated by its own culture, location, history, tradition and future projects<sup>2</sup>. Pierre de Coubertin, influenced by the English educational system of the late nineteenth century, aristocratic and Eurocentric, emphasized the values of equality, equity, justice, respect for people, rationality and understanding, autonomy and excellence. These values cover almost three thousand years of history, however, some of them have been interpreted in different ways at certain times and, for the referred authors, they are basically the main values of liberal humanism - or perhaps simply humanism, once that socialist societies found little difficulty in including Olympic values in their general ideological position in relation to sport.

On the universality of values, K ng<sup>12</sup> questions whether an ethical consensus, defined as an understanding and agreement on certain values, norms and attitudes, as a basis for emerging world society, would not be a great illusion and proposes the "World Ethos", which is not aimed at a single culture or religion and is a minimum of basic and

common values, norms and human attitudes. Corroborating with this author we will assume the Olympic values as being able to be worked in school because, in their limit, they are human values.

Clarke<sup>13</sup> pointed out that Olympic values have been tried and discussed by many scholars and several times. Therefore, it is necessary to consider that a certain value can be immutable, but not its interpretation. The question is whether the values are really out of date or are values misinterpreted, temporarily mismanaged or not imposed. Because values are a cultural product, only time can determine what is immutable, temporary, or outdated. The Olympic values are related to cultural and historical issues. At first, they were called universals, since they were thought by representatives of the Olympic movement with a Eurocentric vision of the world. However, in the contemporary Olympic movement, this view has already been altered<sup>14</sup>.

Seeking to maintain a critical and less innocent view that sport and Olympic values are good, untouchable and the salvation for part of the problems found in the formation of children and adolescents, we know the negative points that contemporary sport presents us as corruption, early specialization, doping, conflicts between countries, among others. However, it is precisely these negative points that potentiate the positives, which means, the aspects that support the ideology that the sport is good and a cultural manifestation that allows the experience of situations that demand positioning, decision making and, above all, choices that lead people to act virtuously, is what we will use to defend sport within the school as a means of promoting values.

It is important to emphasize that in this work, friendship, courage, determination, excellence, equality, inspiration and respect as Olympic values will be assumed, without adopting the division proposed by the International Olympic Committee and the International Paralympic Committee. These committees "separated" the values as follows: friendship, excellence and respect are Olympic values; courage, determination, equality and inspiration are Paralympic values.

According to Santos<sup>15</sup>, Abbagnano<sup>16</sup>, Japiassu and Marcondes<sup>17</sup>, Perez and Rubio<sup>8</sup>, the Olympic values are, as already state, human values:

- Friendship: It is a community or solidarity share of several people in determined attitudes, values or assets and is linked to positive affections,

which imply solicitude, care, piety, etc, "It behaves with the friend as with himself (p. 38)"<sup>16</sup>.

- **Courage:** One of the four virtues enumerated by Plato and one of the ethical virtues of Aristotle. It is the opposite of anguish, being an attitude oriented to the possible, not yet realized in the present<sup>16</sup>. In this concept it is necessary to admit the polemic that it carries in itself, for being considered a virtue and in this text as a value. However, due to the definitions adopted here, it does not become contradictory that courage may be seen as virtue or value.
- **Determination:** Japiassu and Marcondes<sup>17</sup> define the determination as the act of making a decision, voluntarily, after the analysis of the pros and cons and also as the fact that it is a determining cause or necessary condition of something, directly provoking its existence or occurrence. Corroborating with this view, for Santos<sup>15</sup>, in psychology, determination appears in the sense of decision of the will and, in the common sense, how to provoke something to be done.
- **Excellence:** Implies the highest degree of quality and perfection. It is the search for the best of oneself and, not necessarily, to overcome someone<sup>8</sup>. It is doing the best you can at that moment.
- **Equality:** Japiassu and Marcondes<sup>17</sup> describe legal or civil equality as the law that is the same for all; political equality as that in which all citizens have the same access to all public offices, being chosen according to their competence and material equality means that all people have the same resources. In Santos<sup>15</sup> definition, there is equality in ethics and politics when all citizens have rights and duties, prescriptions and equal penalties without distinction
- **Inspiration:** It is the consideration of sensitive in the accomplishment of the task. It is the incorporation of intuitive and affective plans for the accomplishment of a task that can be imposed by an external or internal determination, resulting from a systematic action, linking the self to consciousness<sup>8</sup>. From Latin *inspiratio*, from the verb *aspiro*, whose meaning is to blow inside. For Santos<sup>15</sup>, when the human spirit, in its dynamism, is directed to the pure values, the aspiration becomes inspiration.

- Respect: Recognition of one's own or others' dignity and behavior inspired by this recognition<sup>16</sup>.

It is understood that if these values are experienced from childhood, both in physical education classes and in other disciplines, the vision of Chatziefstathiou<sup>3</sup> will be contemplated, as it seeks the development of virtues, human excellence and cultivation of qualities which lead people to act virtuously. It is known that this is a complex theme, but one cannot dismiss the importance of pedagogical registers experiences marked by coherent theories and developed by prepared teachers to deal with this theme.

Children, as they experience sports and competitive activities, will certainly be confronted with situations that will impose positioning. The role of the teachers is to guide their students towards virtuous choices, based on values which, not only by their beliefs but according to universal values, are beneficial to humanity. Therefore, it is believed that these values can lead the individual to the choice of ethical conduct, linked to what the individual has internalized and not marked out by external punishment / valorization. They are conduits based on principles to collaborate in the formation of human beings endowed with values and, in utopia, transform the current society that lives an intense ethical crisis. Thus, the Olympic values, considered human, are utopian and not applicable in the sense that they can be taught through a didactic sequence but rather, mobilizers and, therefore, guiding ethical conduct.

In order for teachers to develop an intervention that mobilizes their students for ethical conduct, it is necessary for the students, to see themselves as people of value, endowed with the potential to transform the place where they live a pleasant environment, where they will be able to live a worthwhile life whose happiness is the ultimate goal.

### **Social representations**

Understanding the world around us is a human need. To do so in order to adjust, conduct ourselves, locate ourselves physically or intellectually, and find and solve problems, we use social representations. Individuals lean on each other in the relentless impetus of understanding the world around them. There is the importance of social representations of significant relevance in everyday life<sup>18</sup>.



Jodelet<sup>18</sup> classic definition of social representations explains that the various practical knowledge of communication guides the understanding of the social, material and ideational context in which we live and, when shared, collaborate for the construction of a common reality.

In the school context, social representations appear as a way of justifying the relations between students and teachers, as well as the relations between social class and school performance, according to Alves-Mazzotti<sup>19</sup>, in which lights up the discussion about the education of disadvantaged classes and the school's role in breaking the cycle of poverty.

Since school students are the focus of this study, social representations were used to explain children's relationship to competition, as they provide a way to understand the formation and the functioning of reference systems used to classify individuals and groups and to interpret the events of everyday life<sup>19</sup>.

Alves-Mazzotti<sup>19</sup> cites the social representation from the definition of Moscovici, as being quite static, and therefore, not suitable for the study of contemporary societies. The social representations proposed by Moscovici suggest the dialectic between individual and society, insofar as they propose a distancing of the sociological vision defined by Durkheim and the perspective of the social psychology of the time.

## **Material and methods**

Twenty-four students of both sexes, aged between seven and 11 years old, participated in this study, members of the dodgeball team of a public school located in the city of São Caetano do Sul, SP, Brazil. After the School Games, students voluntarily answered the following question: "The School Games are over, but the lessons learned should be part of our daily life. Write what were the best and worst moments during the competition and what feelings appeared in each of them"

For this study, the best and worst moments described by the students were separated to understand what describes, the said, post-competition moments. The answers were divided into categories, as follows:

a) Best moments: Related to the success of the team, personal success and the moment with friends.

b) Worst moments: Related to the team’s defeat, personal failure, personal perceptions, choice of the referee and the absence of worse moments.

The categorization of the answers was made by the teachers themselves, and the categories emerged from the description of the best / worst moment made by the students, and then the answers were grouped.

### Results and discussion

In the following tables (Table 1 and Table 2) are all the answers given by the students for the best and worst moments lived in the competition.

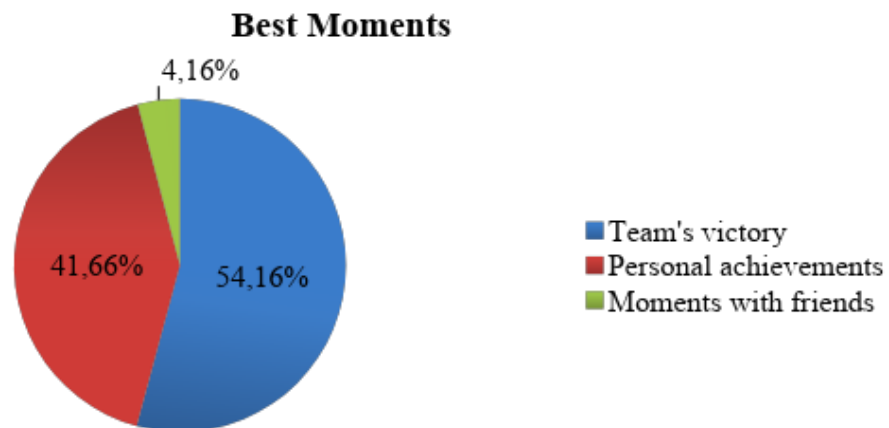
Table 1 - Description of the best moments

	BEST MOMENTS	CATEGORIES
1	That's when everybody won.	Team's victory
2	It was when the girls won and I felt very happy because we won the bronze medal.	
3	That's when we won the last game. I felt very happy.	
4	That's when we won the championship.	
5	That's when we went to take a group photo with the gold medal.	
6	We were the champion.	
7	That's when we won.	
8	That's when we won the medal.	
9	When we won the game. Happy.	
10	That was when we were all celebrating together.	
11	That's when we won.	
12	Winning the medal - striving.	
13	That's when we won.	

14	That was when I was receiving the medal and I felt happiness.	Personal Success	
15	That's when I won.		
16	That's when I received my first medal.		
17	That's when I was the only one in the alive area. Feelings were respect, equality, never give up.		
18	That's when I was not hit.		
19	That's when I caught the ball. Joy and hope.		
20	That's when I hit out the last person, I felt very happy.		
21	That's when I caught the ball.		
22	That's when I hit out one.		
23	It was in the final game that I was catching a lot of ball.		
24	That's when I stayed with my friends.		Time with friends

It can be seen from the children's responses in Figure 1 that the team's victory was cited by 54.16% of the students to describe the best lived moment. 41.66% of them cited a personal success (when I caught the ball, when I hit out the opponent, when I was the only in the game) as the best moment and 4.1% pointed out the moments lived in the game with friends.

Figure 1 - Percentage of the best moments.



The discussion of the results through social representations allowed us to make a reading of what is implied in the children's responses. The joy of the team's victory overcomes personal achievements such as catching many balls or hitting out the opponents. It is interesting to note that 4,1% point the moment with friends. Friendship is one of the Olympic values constantly highlighted in training. Even if it is a discreet result, the fact that friendship appears as a trigger of a good moment, shows signs of a valorization not only of victory or personal success, but also for the pleasure of sharing time with friends. The sum of personal successes and moments with friends is still below that which is related to victory, after all, the social representation of victory is the top of the podium, success and, also, what adds more importance to the competition.

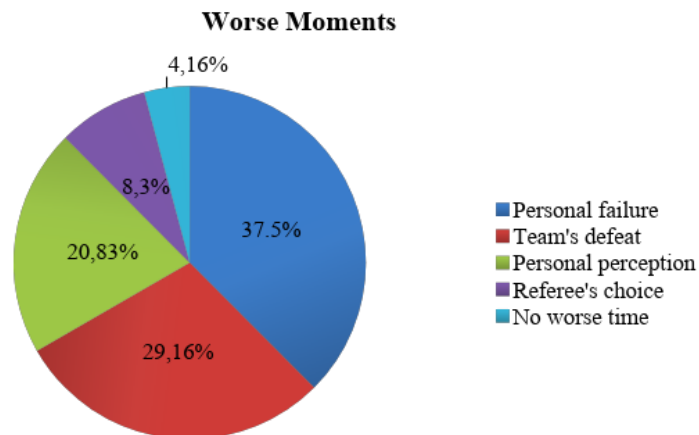
Table 2 - Description of the worst moments.

	<b>WORST MOMENTS</b>	<b>CATEGORIES</b>
1	That's when I was hit in the face	Personal Failures
2	That's when I was hit.	
3	That was when I was losing and when I was left alone on the court.	
4	That's when I was hit.	
5	That's when I got late and we were losing and I was scared to lose.	
6	It was when the ball passed my side and I did not catch the ball, I felt really bad.	
7	That's when I was hit.	
8	That's when I took it in my face.	
9	That's when I could not grab it.	
10	That's when we cried.	Team's Defeat
11	When they hit our team players. Sad.	
12	That was when we were 3.	
13	We almost lost.	

14	That's when the girls lost and I felt very sad.	
15	When Nicole was hit out and we lost.	
16	That's when we lost the first game. I felt very sad.	
17	When I'm losing I feel scared.	Personal perceptions
18	That's when I had a pain in my chest.	
19	That's when the best of my team was hit.	
20	It was then that I sat on the bench.	
21	That was when I was feeling butterflies in the stomach because had only 1 player of our team.	
22	I was hit with a referee mistake. Sadness.	Referee's choice
23	That's when the referees made a mistake.	
24	There was no bad time.	No worse time

Regarding to the worst moments (Figure 2), 37,5% described it as a personal failure. For 29,16% of the students, the worst moment referred to team's defeat. 20,83% of the student's attributes to personal perceptions such as being on the bench, feeling butterflies in the stomach or when the best player of their own team was hit out as the worst moment in the competition. 8,3% pointed out a referee's mistake as the cause of the worst moment and 4,16% said there was no worst moment.

Figure 2 -Percentage of the worst moments.



In terms of worst moments, we have a balance of team defeat (29.16%) with issues that are, in a sense, personal perceptions (20.83%): staying on the bench, not being remembered, playing poorly. All this is equated with the final result that is the defeat of the team. The social representation of defeat is not only to lose but it is also to be in the shadow, to make mistakes, not to be remembered or not to be seen as successful. This justifies the balanced percentage among the worst moments.

From these results, it should be noted that most of the students refer to the team's victory as the best moment (54.16%), valuing the group success more than the personal success (41.66%). This proportion reverses when it is to describe the worst moments, placing personal failure as the greatest trigger of the worst moment (37.5%) when compared to the defeat of the team (29.16%), bringing to the surface the feeling of responsibility for the good performance of the team.

Other individual perceptions such as fear, chest pain, to feel butterflies in the stomach or being in the bank (20.83%) point to the moments that charge the students positioning, which require them to put into practice the values learned when experiencing situations less comfortable than victory and / or success. These emotions contribute to the construction of an ethical personality, according to Pierre de Coubertin, who used sports as an educational phenomenon.

According to Rubio (2006) the representation of defeat for the loser involves shame for the lost objective, the confusion with the incapacity and the lack of recognition for the made effort. Given the result obtained and comparing it with what is

desired by the athletes, it is understandable their feeling of frustration, anger or perhaps disappointment when they fail to achieve their goal.

Although dodgeball training is based on the principles of Olympic Education, with emphasis on the development of human values, victory and defeat are still the great triggers of good and / or bad feelings, that is, they are still the most present social representations in the students' discourse.

Our reflection is that there is a common sense rooted in the culture of victory, in which the feeling of joy is directly linked to winning, while the feelings of sadness are directly linked to the reports of loss.

Results that are not distant from those experienced in the school and society, which values the good results and criticizes the bad, without a deep analysis on the processes that preceded the result itself. A path has been taken to achieve the goal, both by winners and losers, however, only the winner's path is recognized, even if there have been victories in the loser's process.

The rescue of the value of the student's course is the reflection that the teachers are expected to make with them at the end of the competitions, both for winners and losers.

In antiquity, the athlete sought an improvement of personal skills, overcoming limits and even experienced a divine condition, which made victory a consequence of the process. Already in modern sport, the athlete seeks to overcome not his own results but, rather, his opponents<sup>20</sup>.

And it is in this context of modern sport that the children of this study are inserted and the social representations they produce are closer to the modern model than to the Olympic Movement idealized by Coubertin and identified in the games of antiquity.

## **Conclusions**

It is possible to affirm that for the evaluated students the victory is the greater representation of achievement. Corroborating with Rubio's<sup>20</sup> studies, victory, not participation, is, for the athlete, the supreme value of competition, since it is associated with social recognition and the desire for permanence thus, canceling any other result, yet expressive considering the team's history or the institution the athlete represents.

Because it is a school competition, it's necessary to search for other strategies to debate the participation of young people in competitions, renewing possible social representations about the victory and defeat along with competition and sport participation in general.

To conclude, we can say that nothing compares to victory. It is the supreme result, it is what everyone desires. According to Katia Rubio, victory, not participation, is the supreme value of competition, since it is associated with social recognition and the desire for permanence, leaving aside other results.

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