

87 - THE PSYCHOLOGICAL CONSTRUCTION OF VALUES: REFLECTIONS FOR AN AXIOLOGICAL LEGACY OF SPORTS MEGA-EVENTS

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INTRODUCTION

The legacy of sports mega-events in Brazil is debate that captivates gradually more effusive participation, especially in light of the completion of the 2014 FIFA World Cup and the Olympic Games Rio 2016 in the country. Important works like Dacosta et al. (2008) anticipated the need to return the look for this phenomenon, opening paths for the academic interest in the area, until then, little expressive. After the two mega-events, still hang important questions on what has been converted into positive elements from them.

The discussion about the legacy, however, is not simple, nor short. On the contrary, think them an integral, or tending to this condition implies the carrying out of work necessarily bulky, dense and multidisciplinary. This is because such legacies should be seized by various prisms. Some of the dimensions are the economics, management, culture, leisure, urban regeneration, environment, tourism, social inclusion, Olympic education (ibid.), among others. All these - and other - clippings are more possible to think the agenda which leave us the legacies of these events.

To understand the nature of the interest in sports spectacles, a preliminary question seems quite relevant: what motivates this reflection? Certainly there is an interest of instrumental nature, which is expressed in the maximum exploitation of economic usefulness of these spectacles (CURI, 2013). And being this motivation of origin mainly economic, work about legacies fulfils a dual function. First, organizes opportunities for investors and agents tied to the state with a certain type of advantage. This would be the direct function. In another sense, indirectly, the study of the legacies of the Games in Brazil, consciously or not, has assumed the role of the mea-blame, seeking to justify the "lucrative" purpose "that root to the promotion of mega-events. This promoted a euphemisation of the true purpose of the games in contemporaneity, raising popular support for its implementation under the deception that, in addition to the profit for a few, there would also be benefits for the vast majority of the population. This analysis will not be here in depth, however, remains open the reflection on what was left as an inheritance of events held in the country in recent decades and on how it reached the purpose of large benefit.

That the economic sustainability of the event is an important factor, there is no doubt. Obviously mechanisms are needed to ensure its implementation, and this implies that material conditions, therefore, demand the inflow of financial resources. However, we argues - as maybe Pierre de Coubertin would do if he were immortal -, that the economic exploitation of events beyond that ensures its sustainability should not be converted into its maximum value. The conversion of the means at the finality, or better saying, the establishment of success in place of emancipation while greater purpose of these events that this represents, denotes the predominance of an instrumental rationality (HABERMAS, 2012). Thinking in this way results in admitting the need that the legacy of values, or even moral from games such as the Olympics, should appear as the most important of them, on the basis of what we would think we think about the other legacies.

In the same direction seem to sail the attentions of CONFEF - Federal Council of Physical Education and some of its partners. In the year in which these writings gain publicity, 2018 - in parallel event to Congress FIEP - the Council promotes the 8TH Seminar values of sport and Olympic education. It will be debated topics that extend the limits of debate about the legacies until immaterial questions are reached. The page on the internet that announces the execution of the Seminar defines its intention, which comes to meet our initial premise:

Throughout the decade of achievement of sports mega-events in Brazil mainly the period that preceded the Olympic and Paralympic Games in conjunction with the fiep seek to enhance the Olympic Movement and alert to the issue of legacies and socio-educational impacts of events. We were defeated by the tsunami of competition, of medals and of greater interest for the podium. Over these years, along with other dreamers, in particular the Olympic Studies Centers and the University URI Erechim, seek to increase the flame of this important movement without much echo. We do not let the flame go extinct. However the olympic education, such as the fair play and the Olympic Movement must have its dissemination and inclusion in all segments of education and sports. In this sense, from this seminar will discuss and discuss the form and possibilities for integration in all areas and segments. As always, a challenge (FIEP CONGRESS, 2017).

In the presentation text of the Seminar is evident the perception that the project to promote the values of sport and Olympic education did not take place after the more recent mega-events in Brazil. Just add that the Olympic values have universal traits, so, the aspects that characterized the said "tsunami" - the reverse values - not restricted only to the competition, the medals and the greater interest by the podium, but also the promotion of injustice, the inequality, the pursuit of profit without scruples, the exploitation of another, corruption. These values refer to an axle that mobilizes issues of justice and freedom and that, ultimately, direct the discussion for the dialogs concerning the recognition. Conceive them thus allows us to see the problem in addition to the circumscription of the Olympic Movement and opens paths more clearly to understanding the sports spectacle as an opportunity for an education in values in general and not restricted to the sports field.

It is remarkable, therefore, the failure of the propagation of Olympic values, whether we look at the issue restricted to the moment of the Games, or whether we look at it from the perspective of its legacy. In this context, pulse the question that mobilizes this text: why education in Olympic values does not become a legacy of sports mega-events? The thesis defended here is that the related discussion has certain psychological deficit, so that it is often brought to the thematization of psychological mechanisms that allow the subject to take ownership of these values. We advocate a constructivist approach of moral development, this being a predominant theoretical bias in studies that fall within the field of moral psychology.

INTRODUCTORY NOTES ON MORAL PSYCHOLOGY

The moral psychology is a field of knowledge that agglutinates studies on psychological mechanisms mobilized by the

subjects when respond to the question "How should I act?". Freitag (1992) offers a psychological perspective as part of a triad that also participate in the sociology and philosophy. This tripod, in which the weight and importance are equitably distributed, is the indispensable basis for the approach of the phenomenon of morality. Thus, the philosophical discourse about ethics and morals, the sociological perspective on how to operate these elements into a collective logic and contributions on the psychic ownership of such elements are symbiotic dimensions, and only for the purpose of study can be separated.

Not demanding primacy for itself, the moral psychology came to constitute an important contribution to the theme. The fuller exploitation of the sociological bias resulted, in some cases, the production of reductionism that triggered the annihilation of the individual actor in moral reflection, diluting its responsibilities in the collectivity. Psychology provoked in the studies on morality a return towards the subject, evidencing its active role in moral action.

This task was accomplished mainly by Jean Piaget. The Swiss epistemologist dedicated short part of your academic career to the study of the development of morality. Even so, his work "The Moral Judgment in Children" (1932-1994) became a reference for future studies in this field. One of the stronger theses that permeates these writings is that we develop morally. The experiments performed by Piaget (1932-1994) demonstrate that we start from an anomie stage (in which do not identify the matrices of rules) for an internship in that predominates the heteronomy (when the rules are exogenous origin), until they reached a moment of moral development in which predominate the manifestations of autonomy (when we are able to deliver authentic moral judgments independent of outside pressure). The subject in this case has a central role because it builds the cognitive and affective structures that support the capacities of moral action gradually broader and more complex. His thesis counter posed to various thinkers of his time, in particular to Durkheim, for whom - in short - the moral was assimilated by the subject and an efficient mechanism for this was the repetition.

THE PSYCHOLOGICAL CONSTRUCTION OF THE VALUES OF SPORT AND OLYMPIC GAMES

In this topic we follow the itinerary on which moved the work "Education and values: points and counterpoints" (ARANTES; ARAÚJO; PUIG, 2007). In it, Araújo (2007, p. 19) takes as a guide the conferences of Piaget publicized in a course that taught at the Sorbonne, between the years 1953/1954, entitled "Les relations between l'affectivité et l'intelligence mental dans le développement de l'enfant". From this, the first consideration concerns to the values.

If morals and ethics are not only issues on the agenda of cognition, but also the affectivity (LA TAILLE, 2006), this last dimension best accommodates the idea of value although we are not yet dealing with moral value). "When speaks of values, Piaget refers to an affective exchange that the subject performs with the outside world, objects or people. [...] the values and assessments that we do in everyday life belong to the general dimension of affectivity" (Araújo, 2007). Therefore, the affective projections of the subject about objects or people are fundamental elements for the construction of values, which is done by human interaction. This departs "both apriorist theses that values are innate as the empiricists theses that they are resulting from the pressures of the social environment" (ibid.). And, extending the issue for the development of thought and language, that would be the difference between Piaget's theory and the postulates of Vygotsky and Chomsky, for example.

As regards how we direct affection in relation to objects and people, there are two ways for this. Something that is valuable to someone receives a positive valence charge. Similarly, a strong emotional charge of negative valence in relation to something represents what can be distinct as reverse value.

In this perspective, the values are not necessarily moral. However, it would be possible to drive positive affective charge in relation to values that represent moral behavior. For example, the way the success depiction reaches us through multiple channels can make it positively valuable to use anabolic drugs, for example. Or even use excuse methods to achieve victory or achieve a goal, to cheat a bid, use inferior quality material in the execution of a work, ensure the privilege of watching a game comfortably at the expense of the well-being of the displaced families from the place where they built the stage of sports spectacle, etc. That is, beyond indifference to this, it is possible that acting in such a way finds social support and becomes something that for the subject is positively valued, even representing non-moral values.

Along life the values are organized in a complex system. They will "incorporate to the identity of persons, to the representations they make of themselves" (Araújo, 2007, p. 23). The defense of Piaget is that from the moment they are born before their relations with himself, with the objects and people, this system of values enhances and transfigures itself in another, more stable. The action of the subjects is gradually becoming more definitive by reason of the definition of norms of action that are grouped in normative scales of values (Piaget, 1954, apud Araújo, 2007). Moral action derives from the intricate web of relations formed by this valorative matrix.

The values that we mobilize in a more recurrent and stable way to guide our actions are those that, through affectivity, have become central to our identity. Others that are also present, though not so frequent or stable, are peripheral. This defines a model that justifies possible inconsistencies, contradictions and instability proper to the human nature of moral action.

CLUES TO THE REFLECTION ON THE AXIOLOGICAL LEGACY OF SPORTS MEGA-EVENTS – OR FINAL CONSIDERATIONS

Before the arguments briefly presented, we return to the main issue in this study: why education in Olympic values does not become a legacy of sports mega-events? The theoretical basis that we elect as explanatory support gives us some clues about this subject, which, then, we will discuss.

The Olympic values, in their classic version are: "Excellence, Fair Play, Persistence, Environment, multiculturalism and participation" (GOMES; TURINI; MIRAGAYA; DACOSTA, 2008). Although we do not get into the problem, all these values bring in itself a moral character. Resolve the issue of the failure of the legacy of values relate, therefore, with the thinking about the ways of conducting such values to the center of moral personality of the subject.

The theoretical subsidies presented here justify why this does not happen so "naturally". Moral development towards ever higher levels is not the natural path to be traveled by humanity. Therefore, the passive attitude towards the realization that competitiveness, profitability, among other values, overlap with Olympic values does little to contribute. In this way, it is necessary to recognize that the indignation is a first step, however, needs to be complemented with effective actions for the moral development in the direction of the Olympic values.

The kind of action to be developed should be based on education in values. However, this education should not be a transmissionist. Repetition to the exhaustion of the Olympic Values, or exposure to good sporting examples on television, for example, will not make people tend to act taking these issues into account. The subject has an active role in their moral development and, therefore, social conditions are conditioning but not determinant factors for this. This development gains strength in relationships that are more cooperative, peer-to-peer. Asymmetric power relations in which heteronomy predominates are not favorable to this development.

Finally, it is understood that, in order to assign a positive affective load to Olympic values, it is necessary to think of

these values by extrapolating the field of sports activities. You should look to them as universal values, applicable in any context, be it sportive or not. If this is not considered, there is no way of thinking in a effective legacy of values. In this way, the indications listed here, it is believed, are a promising way to propose an education in Olympic Values that give rise to a significant axiological legacy for the next sports mega-events.

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THE PSYCHOLOGICAL CONSTRUCTION OF VALUES: REFLECTIONS FOR AN AXIOLOGICAL LEGACY OF SPORTS MEGA-EVENTS

The recent completion of sports mega-events in Brazil left some concerns. One of them relates to the legacy of values. In the face of strong economic interest directed to such spectacles, the axiological legacy became little expressive. The objective of this text is to provide a justification for this, defending the thesis that there is a psychological deficit in approaches on sports values. It is necessary to consider the psychological mechanisms of the values construction by the subject. The theoretical subsidies of this thesis come from the moral psychology, in its constructivist way. From the discussion held, it is understood that there is a need for education in the universal values that consider the Olympic values. The propositions for such education should have as a principle the fact that the subject develops morally and has an active role in this development. Only in that way the Olympic values can assume a central place in the moral personality of the subject.

Keywords: Moral Education; Values Education; Sports Mega-Events.

LA CONSTRUCTION PSYCHOLOGIQUE DE VALEURS: RÉFLEXIONS POUR UN HÉRITAGE AXIOLOGIQUE DE MÉGAÉVÉNEMENTS SPORTIF

L'achèvement récent de méga-événements sportifs au Brésil a quelques préoccupations. L'un d'eux fait référence à l'héritage de valeurs. En dépit des intérêts économiques adressées à ces spectacles, l'héritage axiologique est devenu peu expressif. L'objectif de ce texte est de fournir une justification de cette, la défense de la thèse qu'il y a un déficit psychologique dans les approches sur des valeurs du sport. Il est nécessaire de considérer les mécanismes psychologiques de la construction de valeurs par sujet. Le fondement théorique de cette thèse viennent de la psychologie de la moralité, dans son chemin d'approche constructiviste. À partir de la discussion, il est entendu qu'il y a un besoin d'éducation dans les valeurs universelles qui considèrent les valeurs olympiques. Les propositions de cette éducation devrait avoir comme principe le fait que le sujet développe moralement et a un rôle actif dans cette évolution. C'est seulement ainsi que les valeurs olympiques peuvent prendre une place centrale dans la personnalité morale du sujet.

Mots-Clés: Éducation Morale; Éducation aux Valeurs; Méga Événements Sportifs.

LA CONSTRUCCIÓN PSICOLÓGICA DE LOS VALORES: REFLEXIONES PARA UN LEGADO AXIOLÓGICO DE MEGAEVENTOS ESPORTIVOS

La reciente realización de los megaeventos deportivos en Brasil dejó algunas inquietudes. Una de ellas se refiere al legado de valores. Ante el fuerte interés económico dirigido a tales espectáculos, el legado axiológico se volvió poco expresivo. El objetivo de este texto es presentar una justificación para ello, defendiendo la tesis de que hay un déficit psicológico en los enfoques sobre valores deportivos. Es necesario considerar los mecanismos psicológicos de la construcción de valores por el sujeto. Los subsidios teóricos de esta tesis provienen de la psicología de la moralidad, en su camino constructivista. A partir de la discusión realizada, se entiende que es necesaria una educación en valores universales que considere los valores olímpicos. Las proposiciones para esa educación deben tener como principio el hecho de que el sujeto se desarrolla moralmente y tiene papel activo en ese desarrollo. Sólo de este modo los valores olímpicos pueden asumir un lugar central en la personalidad moral de los sujetos.

Palabras clave: Educación moral; Educación en Valores; Megaeventos Deportivos.

A CONSTRUÇÃO PSICOLÓGICA DOS VALORES: REFLEXÕES PARA UM LEGADO AXIOLÓGICO DE MEGAEVENTOS ESPORTIVOS

A recente realização dos megaeventos esportivos no Brasil deixou algumas inquietações. Uma delas diz respeito ao legado de valores. Diante do forte interesse econômico dirigido a tais espetáculos, o legado axiológico tornou-se pouco expressivo. O objetivo deste texto é apresentar uma justificativa para tal, defendendo a tese de que há um déficit psicológico nas abordagens sobre valores esportivos. É preciso considerar os mecanismos psicológicos da construção de valores pelo sujeito. Os subsídios teóricos dessa tese vêm da psicologia da moralidade, em seu caminho construtivista. A partir da discussão realizada, entende-se que é necessária uma educação em valores universais que considere os valores Olímpicos. As proposições para essa educação devem ter como princípio o fato de que o sujeito se desenvolve moralmente e possui papel ativo nesse desenvolvimento. Apenas desse modo os valores olímpicos podem assumir lugar central na personalidade moral dos sujeitos.

Palavras-chave: Educação Moral; Educação em Valores; Megaeventos Esportivos.