Olympic educational values and meanings assigned by a virtual community: Netnography as an essay for education and media discussion

Leonardo Perovano Camargo[1]

ABSTRACT
The International Olympic Committee, based on the dissemination of Olympic, Paralympic and educational values of Olympism, becomes an issuer that produces events, rites, competitions, documents, formations, declarations, with the intention of communicating through its codes, a set of values that are a priori taken as positive. The role of the media and the technological potential that this entity has today contributes exponentially, either to organize or to disorganize, the intentions that the original issuer codified. As a research methodology, netnography in a virtual community (QUORA) was used, and as an analysis, Ginzburg's "indiciary paradigm", which has a relationship with semiotics and can be related to the theory of communication and values of sport proposed by Carr. It is concluded that the subjective relationship of the users of the Quora platform allowed the verification of the impossibility of defining an approximately unison perception regarding the values expressed by Olympism and how they reach common sense. Within the analysis of the meanings attributed by the users of the platform, however, it was possible to perceive that the hypothesis of the presence of positive, negative and neutral nuances, defended by Carr, are present in the set of narratives produced in this study.

Keywords: Olympic Values, Education, Media.

[1] Highest degree: Doctorate
Academic institution: Federal University of Espírito Santo - UFES
ORCID: https://orcid.org/0000-0001-8587-5276

INTRODUCTION

"The opinion which is intended to be agreed upon by all who inquire, is what we mean by truth, and the object represented in this opinion is the real. That's the way I would explain reality."
Charles Sanders Peirce

We find elements in communication theory that interfere in how some event, value or intention is understood and signified among the various subjectivities participating in the process. An issuer, which can be a person, group, company, institution, emits messages with a certain intention, whether explicit, subtle or even unconscious. The code, which can be a language, a gesture, an official document, or acts, is the way that this message is organized (or disorganized) from the sender to the receivers. The sender or recipient emits encoded values to the receivers or recipients, who in turn assign meanings that can find echo or refraction. These new meanings can become new forms of communication, and it is up to the original sender whether or not to adapt to their perceptions of how their values have been interpreted. The way in which these meanings are produced, apprehended and re-signified are the object of study in semiotics.

In the specific case of this manuscript, we intend to organize a process that occurs from the communication of an official body, the International Olympic Committee, from the dissemination of Olympic, Paralympic and educational values of Olympism. This issuer produces events, rites, competitions, documents, formations, declarations, with the intention of communicating through its codes, a set of values that are *a priori* taken as positive. The codes used are also varied and the way they reach the recipients, they still have intermediaries that can further disorganize the way these values will be resignified. The role of the media and the technological potential that this entity has today contributes exponentially, either to organize or to disorganize, the intentions that the original issuer codified. The values that are intended to be emitted are legacies of the studies and thoughts of Baron Pierre de Coubertin (1863-1937), who in turn, drank from many sources, mainly from the values given to athletic activities in Ancient Greece, which were much more than sporting spectacles, but had an ethical stamp that was lost in the course of history and taken up by the same in modern sport. culminating in the creation of the Modern Olympic Games, which are the mega-event considered to be the world's greatest cultural and sporting spectacle today.

The idealization of the Modern Olympic Games was proposed by Baron Pierre de Coubertin (1863-1937), based on his initial intention to bring freedom and sport promoted by the English educational system to France (MULLER, 2000). Sport could develop the moral strength of youth from individual experiences with sports practice, making it possible to transfer these learnings to be applied in life as a whole (MIRAGAYA, 2009). The creation of this concept had, in addition to English sports practices, Coubertin's studies on Greek culture, especially the Ancient Olympic

Games, based on the discoveries of intellectuals in the archaeological excavations of the ancient Greek city of Olympia, forming the basis of this movement (MULLER, 2000).

Coubertin founded the *International Olympic Committee (IOC)*, the Olympic Movement and the Modern Olympic Games, and considered himself first and foremost an educator. The Olympic Games were a way to provide international visibility to the concept of education that he worked on, being concerned with the conception of Olympic Education until the end of his life. Coubertin was always interested in moral attitudes, and criticized world sports leaders for giving more space to technical aspects, not worrying about the so-called Olympic Spirit (MIRAGAYA, 2009).

From the manuscripts left by Coubertin, three concepts were chosen to be the representation of the Olympic values. These values were added by four more, called Paralympic values, especially from the reflection caused by the creation of the Paralympics, stimulated by the large number of people with disabilities caused by the conflicts of the Second World War. More recently, in the production of pedagogical programs that disseminated the Olympic movement, five more values were listed, considered the educational themes of Olympism.

The three official Olympic values are: a) excellence: doing the best we can, on the field of play or in our professional lives. The important thing is not to win, but to participate, progressing and enjoying the healthy combination of body, mind and will; b) respect: including respect for yourself and your body, for other people, for rules and regulations, for sport and for the environment; and c) friendship: this value is at the heart of the Olympic Movement. It encourages us to see sport as an instrument for mutual understanding between individuals and between people around the world (IOC, 2018).

Among the Paralympic values we have: a) courage: encompasses the unique spirit of the Paralympic athlete who seeks to accomplish what the general public deems unexpected, but what the athlete knows to be true; b) determination: it is the manifestation of the idea that Paralympic athletes push their physical capacity to the absolute limit; c) inspiration: when personal and intense affection is generated from the stories and achievements of Paralympic athletes, the effect is to apply this spirit to personal life; and d) equality: Paralympic sport acts as an agent of change to break down social barriers of discrimination against people with disabilities (INTERNATIONAL PARALYMPIC COMMITTEE).

Finally, the educational values of Olympism are: a) joy of effort: young people develop and practice physical, behavioral and intellectual skills when they challenge each other in physical and motor activities, in games and in sports; b) Fair play: which is a concept of the sport applied all over the world in different ways. Learning to play fair in sport can develop fair play in the community and in life; c) respect for others: when young people living in a multicultural world learn to accept and respect diversity, and practice peaceful personal behavior, they promote peace and international

understanding; d) Pursuit of excellence: which can help young people make positive and healthy choices and strive to be the best at everything they do; and e) balance between body, will, and mind: learning occurs throughout the body, not just the mind, and physical learning through movement contributes to both intellectual and moral development (BINDER, 2012).

The Olympic Movement is perceived as dynamic, because, based on Coubertin's ideals, inspired by the Greek and English experiences, it has been updating and reflecting, valuing some issues to the detriment of others, through a process with the intention of reaching. We see that despite the emissions of codes that the Olympic Movement produces, based on social resignifications and updates, it manages to adapt and develop, perhaps attributing to this, in part, its global reach.

Observing the contemporary Olympics only on the basis of a mega sporting event, in a process of ahistoricization – not considering its genealogy and updates – could limit the analysis. However, by not perceiving which social capital (BORDIEU, 1997) is collectively valued in the phenomenon, it could also be seen as a naïve idealization.

The term social capital suggests culture as a creative and dynamic phenomenon. In contemporary terms, certain aesthetic biotypes or certain sports performance would provide a certain "social capital" to their possessors. This concept is perceived as an aggregate of potential or real resources, linked to the possession of a relatively stable network of recognition relations, providing its members with a certain collectively perceived capital (BORDIEU, 1997).

The search for this genealogy, or historiography, can be determined from an "indiciary paradigm" (GINZBURG, 1999), in a comparison with various activities that require the analysis of evidence in order to make plausible explanations. In the same way that a doctor collects symptoms to make a diagnosis; that a detective scours for evidence to establish a felony charge; that an art critic lists details such as the use of colors, the way brushstrokes are given, and subtle elements of paintings, such as nails, earlobes, and details in the landscape to determine which artist and in what era a particular work was produced; that a psychoanalyst looks for contradictions, facial expressions, narratives in the patient's speeches and attitudes to determine therapies; Within the area of communication or history, this indiciary paradigm seeks elements in the production of an explanation with a logical concatenation, and can contribute to semiotic studies.

Within this study, the search for the indiciary paradigm started from provocations produced within a virtual community (netnography) for the production and tracking of signs, indications or signs that would awaken reflections on how the official values of the Olympic Movement are arriving at subjectivities that have no relation to it, in an attempt to improve future explorations on the subject. in closer audiences, such as with participants in Olympic education programs, for example.

Thus, the methodology used to trace evidence that could corroborate or confront the official intentions of this cultural, sporting and educational phenomenon is described.

INDICATIONS OF GREEK PEDAGOGICAL STRUCTURES

The intention of this session is to seek to understand some indications of the pedagogical structures of the Greek civilization with regard to the Paideia of the citizens of that time and society. This analysis is a support for the understanding of how these structures arrived and were re-signified nowadays in other contexts. It is known that Greek philosophical reflections themselves have diverse origins, especially in the Egyptian civilization, which also had an intellectual potential considered advanced for its time.

It is considered the record of the first activity with pedagogical intentionality precisely in Ancient Egypt. According to Manacorda (1989), the process of development of this civilization was due to the ability to teach its members in pedagogical institutions the mathematical, astronomical and construction knowledge for hydraulic development in the fertile soil of the banks of the Nile River, providing food abundance in a fixed location. The same author states that the records already show that knowledge was accessible only to the dominant classes, leaving the others only what was necessary for the execution of the tasks given by the holders of power, demonstrating that the elitization of education, so criticized today, is part of the origins of its institutions.

In Ancient Egypt we find the cradle of expressive literature and art, the creation of papyrus (adequate support for the writing and dissemination of texts), stone architecture, and even without traces of organized pedagogical institutions, there are records of texts of a moral and behavioral nature, such as those of the "Books of the Sages", containing elements of the oral tradition that could finally be organized and recorded. With the passage of time, there was the insertion of physical exercises, the art of war and the art of oratory, with the aim of training warriors and politicians from the noble classes (CORRÊA; KRATANOV, 2013).

From 2100 B.C. onwards, the art of letters transformed Egyptian society, which gradually migrated from oral tradition to the ability to read and write, providing those who obtained this knowledge with the ability to access knowledge directly from books, without needing a continuous intermediation of scholars. The teaching of the dominated classes became necessary to maintain submission, making them recognize their role through the teaching of norms of conduct, while war and intellectual education remained the privilege of the elites. This dualism is the hallmark of all ancient education up to the cultural revolution of Christianity, according to Franco Cambi (1999).

In the period from 2500 to 1400 B.C. there was a culture called Minoan, on the Island of Crete, which diverged from the melancholy of the Egyptian temples, based on a maritime and commercial profile. This culture was the foundation of Ancient Greece, even though the Greeks were

not a homogeneous people, they formed their identity from this culture of cultural and commercial exchanges. Three peoples who successively arrived in this territory drastically shaped the Minoan culture: the Ionians, the Aeolians and, finally, the Dorians (CORRÊA; KRATANOV, 2013).

The Ionians were a warlike people, but they appropriated the territory without destroying the Minoan culture. However, the Ionian wars with the next invaders, the Aeolians, weakened the Minoan civilization. Even though the Aeolians built a strong empire in the locality, they ended up losing to the Dorians, who practically decimated the Minoans. Unlike the Ionians and Aeolians, the Dorians did not profess the Minoan religion, reserving it for the lower classes, which was incorporated into Classical Greece later. Thus, we see a religious cultural conflict, in a people accustomed to cultural exchanges, but forged in constant battles, this being the origin of the Greek people, and which demanded changes in their education processes. In this way, the divergence of education in the Greek origin, in relation to Ancient Egypt, was verified, by making education a little more egalitarian, by offering it to the common man, within the democratic ideal (CORRÊA; KRATANOV, 2013).

These conflicts were fertile ground for the creation of several stories, long poems of extraordinary deeds of heroes, called "epics", with the Homeric epic being the intellectual basis for the religion and education of the ancient Greeks. One characteristic that places Greek religion in disparity with other known religions is its characteristic of rivalry, diverging from others that always present a character of worship. Their gods have human traits and, therefore, carry values that put them in moral questioning, qualifying them as gods by the isolated fact of being immortal, and even so they believed that humans who acted as heroes would also achieve immortality (CORRÊA; KRATANOV, 2013).

Thus, this constant competition, existing even in religious texts between gods and heroes, brought the need for constant overcoming, an extremely useful characteristic in the reality that lived in permanent conflicts. Thus, we have Homeric education as the first version of the Greek Paideia, providing the introduction of the concept of excellence, exacerbation of man's subjectivity, and individual desire to become a hero, one who preferred death to a limited existence, bringing glories in combat to the State in formation with promises of immortality with its own merits (CORRÊA; KRATANOV, 2013).

This quest to become a hero, with so-called characteristics valued by the society of the time, is summarized in the concept of excellence, having its meaning given in origin, by the heroic poems of the Iliad and Odyssey, carried from generation to generation in Greek society via oral tradition, having their poems set to music and serving as inspiration for the formation of courageous young people. There was a conception that man can educate himself, because he can change himself, and

they believed that this education could be translated into a project of search for the ideal, for the excellent, alleges Gilda Barros (2006), based on the records of Werner Jaeger.

The myth of Achilles is narrated in Homer's Iliad, and relates the story of the son of a mortal (Peleus) with a goddess (Thetis). The sea nymph Thetis, left Achilles with his parents at a young age, who gave him to a wise centaur, Chiron, to educate him, according to Roseli Silva and José Melo (2008), educating him both in combat and in thought. Achilles was considered handsome, strong, and courageous, ideals valued in Greek culture. He received the title of hero and participated in several battles, the Trojan war being the most important.

Thus, Homer's ethics can be perceived, in the figure of Achilles as a moral ideal of honor, an aristocratic ethics of courage, the love of glory, objectively recognizing value (MARROU, 1990).

This ethic of existence is added to the technical aspects, the practical demands of the lifeworld, thus being the formation of the content of Homeric education. The technical part would be how to handle weapons, play games and chivalric sports, music, arts, oratory; ethics, on the other hand, presented something above a morality of precepts, another ideal type of individual to be formed, an ideal of excellence, the arete (SILVA; MELO, 2008).

METHODOLOGY

The practice of sports, based on the thought of Bailey (2005), could change a certain reality by uniting individuals from different social origins, providing opportunities for conviviality in the construction of relationship networks or even forms of economic improvement resulting from the situations posed by the practice. It could also offer an improvement in social relations by improving the sense of collectivity around a social sports program; develop skills, capacities, functionalities and competencies, which would then be used to transform the participants' life stories; and to refine the critical capacities and exposure of the worldview, changing the place of power and improving the emergence of leadership, social and community cohesion for decision-making.

Every teaching activity should have a social function, and the learning contents are instruments that explain the educational intentions, even in non-formal teaching environments, as is the case of the sports social programs analyzed. Among the conceptual, procedural and attitudinal contents, we find the teaching of value expressed mostly in the latter, and it is necessary to adapt the attitudinal contents to the student's real situations, take advantage of conflicts that appear in class experiences, promote debates on values and introduce a process of critical reflection, social norms of coexistence, favoring models of attitudes and fostering the moral autonomy of each student (ZABALA, 1998).

There is also a doubt about the "transfer of sporting virtues" to other contexts of life. There is the question of whether the courage required to tackle[2] in *rugby* or the sense of obligation that a player acquires by rearranging the game by observing the rules are qualities that he would also bring to the difficulties or confusions of human moral life. This analysis of transference, if coldly empirically tested, could be taken into a behaviorist or atomistic theory that would become blind to the complexities of human motivation. If the view of morality were restricted only to the combination of compliance with rules and the idea that sport is independent of morality, we would be opening ourselves up to profoundly questionable and even barbaric forms of competition – from boxing with free fists to gladiatorial fights to the death – without any moral censorship or even debate (CARR, 1998).

Nichols (2007) argues that the role of sport in social programs can generate positive impacts, depending on planning and evaluation of evidence, bringing a categorization of the typology of reduction based on the level of risk of the participants based on the thinking of Brantingham and Faust (1976).

Brantingham and Faust (1976) point out a classification of programs based on the risks of the intervention participants. In the former, there is no imminent risk, however, the modification of risk conditions in the physical and social environment in general is directed as a prevention effort. In the second, vulnerable regions are identified, and within this place it is intended to prevent the transgression of the law by groups that live in circumstances considered to be at risk. In the third, with individuals who have already transgressed the law, it would seek to prevent recidivism. Such a conceptual model would help to understand crime prevention efforts, with the intention of supporting the endless discussion between those who advocate "punishment" and those who believe in "treatment."

In addition to this division into risk levels, Nichols (2007) suggests a categorization of programs based on their mechanisms of action. Among the three mechanisms of action of the programs, the first category, *distraction*, aims to entertain and keep individuals away from situations where crime could be committed, occupying free time and avoiding boredom. In the case of *retention*, the purpose is for the program to take place in a place and in a way where the individual knows that he or she could suffer some embarrassment if he or she does not comply with a rule or commits an infraction. Thus he would feel discouraged from committing any kind of crime, as he would be more likely to be caught. In the case of *pro-social development*, it is intended to work on personal development and improvement, with the intention of modifying some behavior, being preferred to act with those who have already committed a crime, working on the reflection on the attitude (NICHOLS, 2007).

---

2 Translated from the original *tackle*.

The typology of the program would be a combination of the risk level of the participants with its mechanism to, from there, plan the *design* of the program, define what the role of the sport would be within it and how to evaluate it. Design and evaluation must start from a "theory of change", justifying its action by the modification of some reality, based on evidence that may have different methodological conceptions and be influenced by the value judgment of those who produce them (NICHOLS, 2007).

This seems to be a common problem in sports social projects/programs, in which the values disseminated are also those of the teachers and/or the institution that represents it (government, religion, military, etc.) without a positive methodological or evaluative guide, being, therefore, a complex issue. To understand it better, more research would be needed and decision-makers would need to be guided by the science produced in the research centers.

The platform chosen for the production of the tracking and confrontation was Quora. It refers to an international virtual social network that is characterized by the style of questions and answers, either by experts or by the opinion of the regulars, in which they require an extra effort in solving problems. The choice of this platform was based on the policy of the need to insert through the real name of the users, in addition to their qualification, reducing the chances of the responses being simple offenses or disrespectful comments. Another positive point of the platform is the development of its own algorithm, choosing users who are more apt to answer a certain question, in addition to the ranking of answers based on content analysis, and the possibility of moderating inappropriate content (plagiarism, harassment, and fake articles or news).

After registering on the platform, ten questions were asked to the users suggested by the algorithm, between 03/30/2020 and 04/10/2020. A total of 23 responses were obtained until 06/11/2020. Three questions remained unanswered. They were linked to some of the educational values of Olympism and to the Movement itself, reducing the sample to 23 answers in seven answered questions, organized in Chart 1.

Table 1 – Quantity and nature of Quora answers

Questions	Number of responses	Nature of responses
From your personal experiences, do you believe that sport fosters positive moral values?	6	Positive: 3 Negative: 2 Neutral: 1
Why would a sports social project alter any social reality?	2	Positive: 2
What values do the Olympics pass on to you?	1	Neutral: 1
Do you believe that sport teaches the value of joy in striving? And could this value be used in other aspects of life?	4	Positive: 3 Neutral: 1
Why could sport teach the value of fair play? And how could this value be used in other aspects of life?	2	Positive: 2
Why could sport teach the value of respect for others? And how could this value be used in other aspects of life?	5	Positive: 3 Neutral: 2
When enrolling your child in a sports school, why would you opt for a traditional one (techniques and tactics of the sport) or why would you opt for one that focuses on teaching values (discussing values such as fair play, respect...)?	3	Positive: 1 Negative: 1 Neutral: 1

Source: Survey data.

The answers were extracted, generating two text documents: one with the answers obtained from Quora and the other with the values officially professed by the Olympic movement. Subsequently, these two text documents were processed in the *TagCrowd software*, in its online version *(tagcrowd.com),* on 06/12/2020. *TagCrowd* is a *software* that creates word clouds in textual elements by analyzing the frequency and similarity with which certain terms stand out in the document.

The word cloud of the values indicated by the Olympic movement is shown in Figure 1, and the word cloud expressed by the set of responses of the Quora respondents is presented in Figure 2. The *software* was configured for analysis in Portuguese, limiting to a maximum of 50 entries to be exposed, with a minimum frequency limit of two occurrences.

Figure 1 – Word cloud from the values expressed by the MO

Figure 2 – Word cloud from Quora answers
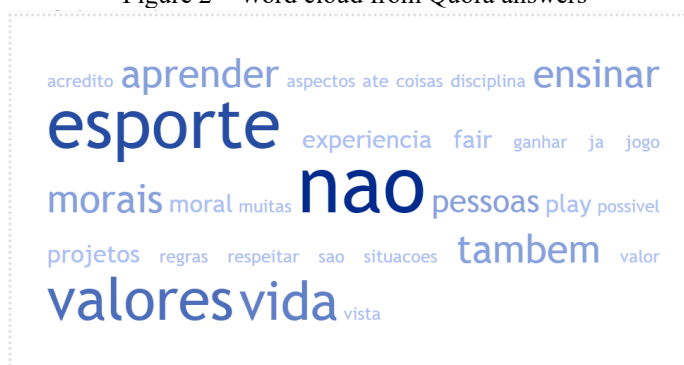
In the cloud produced based on the values expressed by the Olympic movement, the word "sport" stands out as the main highlight, followed by "body" and with several values considered positive in the sequence. On the other hand, in the cloud of Quora respondents, the word "no" can be perceived, followed by "sport" and the words "values" and "life", suggesting a denial of this relationship and justifying the need for confrontation.

DISCUSSION

Despite the assumption of a negative relationship based on the word clouds, in the analysis of the nature of the answers given by the users, in positive, negative and neutral, a slight trend towards positive answers was noticed, with qualitative details raised by the users.

These details dialogue with the possibilities of the educational values of sport proposed by Carr (1998) can be: negative, because they bring exaggerated competition and aggression; positive, as they stimulate cooperation and team spirit; or neutral, because sports, games, and physical activities do not demonstrate inherent characteristics of morality, being apart from broader moral issues from an educational point of view.

When asked about their personal experiences and whether sport would stimulate positive moral values, among the respondents who had their answers classified as negative, one stated that sport has "a strong moral role, to the point of being of interest to intellectuals who serve power, and well before Mussolini, the USA, the USSR or Vargas" (User Quora 01 - UQ01), however, as a personal experience, the sport corroded him morally, teaching him to break all the rules and disrespect authorities whenever he could. UQ02 (Quora User 02) stated that, although most of his answers on Quora are about football, he believes in the sport as something that does more harm than good, mainly because, for him, the main message of the sport would be that "there is no moral problem in taking care of the sadness of others". However, UQ03 recalls the saying of the creator of aikido, Morihei Ueshiba: "It is not worth a victory that generates defeats".

Among those whose answers were classified as positive, there is UQ04, which states that by deviating from negative/depressive mentalizations, there would be an appreciation of "healthy aspects, cooperation and teamwork". However, there is caution because "moral values can be subjective, cultural and not applicable to everyone indistinctly", citing as an example the astrologer Olavo de Carvalho as someone who would believe that hunting and barbecuing with bears would be a sporting activity. This highlight is interesting because, in the nineteenth century, in England, the rural aristocracy considered the hunting of animals as a sport, and this reflection contributes to the discussion about the "moral compass" of societies, guided by the conception of sport that they express.

UQ05 also responded positively, but emphasizing that it would depend on which modality was being practiced. His answer was supplemented by UQ06. For him, there would be "real sports", and fights, for example, should not be taken into this consideration.

On the other hand, the answer classified as neutral, given by UQ07, is that "moral values are moral values, sport has no moral values, athletes can have moral values". He says that while playing *World of Warcraft*, he has seen a number of stories that would be morally positive, but that he wouldn't say it would make "*Warcraft* stimulate positive values."

When asked how a sports social project could alter some social reality, those who answered positively said that sports social projects have a considerable appeal to most people, especially among younger people. "As such, it is likely that a socially vulnerable individual will want to be like a sporting icon rather than a possible member on the margins of society" (UQ08). UQ09, on the other hand, believes that these projects can provide opportunities for children with no prospects of life in schools that have been scrapped and immersed in violence in their local community, as well as the possibility of being "possible to teach life lessons only by teaching sportsmanship and respecting the rules of sport".

When asked about what values the Olympics would pass on to them, only one user gave an answer considered neutral, that he passed when the motto was "the important thing is not to win, it is to compete" (UQ10).

On the other hand, when asked about the belief that sport could teach the value of the joy of effort and whether it could be used in other aspects of life, no negative answers were obtained. Those classified as positive emphatically stated that "yes" in both situations (teach the value and use it in life), but that it would depend more on "learning" than on "teaching" (UQ11), as long as it does not reach an obsession (UQ12).

The answer rated as neutral suggests that it would depend on your personality and what you would take away from your experiences with the sport. Some people would be more eager to compete and others would adopt aspects such as dedication and discipline in various areas of life (UQ13).

When asked about the possibility of sport teaching the value of "fair play" and whether this learning could be applied to other aspects of life, only positive answers were obtained. The users of the platform answered that, as it is a socializing activity, sport would contribute to the notion of teamwork and collective survival, being a tool for teaching ethics, respect for the rule, for the opponent and that the dispute is more important than the result, in pedagogical terms, of sport as education (UQ14). UQ13 adds that the teaching and reinforcement of the rules of the game could be enough to teach this value to the participants and, through analogies with life situations, could reinforce an ethical attitude.

When asked if sport could teach the value of respect for others and if this value could be used in other aspects of life, those who answered positively listed that, through discipline, there would be a strengthening of character to face and respect opponents and challenges (UQ15). UQ13, on the other hand, adds that respecting the strength of others and not underestimating opponents would make you worthy of the competition, being a way of knowing how to put yourself in front of competitors and in other situations in life. UQ16 suggests that group sports would have this positive characteristic enhanced by interaction with other people.

Among the answers classified as neutral, we have UQ17. He states that sport would not teach values to anyone, but could be a tool used by some teachers in a systematic way, and there is no natural relationship between the two. UQ18 provides a pragmatic answer. For him, it would depend on individual intentions with a particular sports practice.

When asked which characteristic would be more important for the decision to enroll a child in a sports school, whether it would be the teaching of techniques and tactics or the teaching of values, the one who considered these relationships negatively stated that in the "real world, there is no *fair play*", citing as an example the purchase of masks by the current (2020) US President Donald Trump,

_____

Navigating through the knowledge of education
Olympic educational values and meanings assigned by a virtual community: Netnography as an essay for education and media discussion

of a shipment that was destined for Brazil. The Quora user believes that teaching *fair play* would be the equivalent of "teaching how to be at the last of the line without complaining", adding that by "learning judo, jiujitsu, karate, krav-maga and mma, all together (sic)", he would "learn values without learning to lower our heads to the challenges that society imposes on us" (UQ19).

UQ20, on the other hand, classified it as positive. For him, the ideal would be a combination of the two. His equestrian instructors were retired military men who taught him a lot of technique and placed a high value on *fair play*. He learned not to blame the horse and to know how to win and lose, to respect the animal's limits. He cited as an example a day of competition that was very hot and noticed that his horse was panting, causing him to withdraw from the competition. He concludes by saying that technique is fundamental, as there would be no competitiveness without it, based only on *fair play*.

The last of the answers, classified as neutral, was from UQ21. She states that she would take her child to classes in some modalities closer to the personal taste manifested and, in the end, leave it up to the child himself to define where to stay.

FINAL THOUGHTS

The subjective relationship of the users of the Quora platform allowed the realization of the impossibility of defining an approximately unison perception regarding the values expressed by Olympism and how they arrive at common sense. In the organization of communication theory, it can be seen that there are several noises between the sender and the recipient, mainly crossed by the media, life experiences and the political scenario.

However, it was possible to perceive that the hypothesis of the presence of positive, negative and neutral nuances, defended by Carr, are present in the set of narratives produced in this study. The set of individual experiences and values already brought by each practitioner would dialogue to a greater or lesser extent during sports practices and could enhance or alter some of these perceptions, forming memories of sweet successes for some, while bitter disappointments for others.

REFERENCES

1. Abbagnano, N. (2007). *Dicionário de filosofia* (5a ed.). São Paulo: Martins Fontes.

2. Antunes, S. E. (2019). *Projetos esportivos de caráter social – um estudo de caso com jovens em conflito com a lei* (Tese de doutorado, Universidade Federal do Espírito Santo). Recuperado de [link para a tese, se disponível].

3. Assumpção, L. O. T., et al. (2010). Temas e questões fundamentais na sociologia do esporte. *Revista Brasileira de Ciência e Movimento, 18*(2), 92-99.

4. Bailey, R. B. (2005). Evaluating the relationship between physical education, sport and social inclusion. *Educational Review, 57*(1), 71-90.

5. Barros, G. N. M. (2006). *Arete e Cultura Grega - Pontos e Contrapontos*. São Paulo: Videtur. Editora Mandruvá.

6. Betti, M. (1994). O que a semiótica inspira ao ensino da educação física. *Discorpo, 3*, 25-45.

7. Betti, M., Gomes-da-Silva, P. N., & Gomes-da-Silva, E. (2013). Uma gota de suor e o universo da educação física: um olhar semiótico para as práticas corporais. *Revista Kinesis, 1*, 91-106.

8. Binder, D. L. (2012). Olympic values education: evolution of a pedagogy. *Educational Review, 275-302.

9. Bourdieu, P. (1998). O capital social – notas provisórias. In A. Catani & M. A. Nogueira (Orgs.), *Escritos de Educação* (pp. xxx-xxx). Petrópolis: Vozes.

10. Breivik, G. (1998). Sport in High Modernity: sport as a carrier of social values. *Journal of the Philosophy of Sport, 25*(1), 57-71.

11. Cambi, F. (1999). *História da pedagogia*. São Paulo: Unesp.

12. Carr, D. (1998). What moral educational significance has physical education? A question in need of disambiguation. In M. McNamee & J. Parry (Eds.), *Ethics and Sport* (pp. xxx-xxx). London: E&FN Spon.

13. Charles River Editors (Ed.). (2014). *The Ancient Olympic Games: the history and legacy of ancient greece's most famous sports event*. [S. L.]: Charles River Editors.

14. COI - Comitê Olímpico Internacional. (2015). *Carta Olímpica*. Laussane: Didwedo S.à.R.L.

15. COI - Comitê Olímpico Internacional. (2017). *Os Fundamentos da Educação aos Valores Olímpicos: Um programa baseado no desporto* [Brochura]. Lausanne, Suíça: Autor.

16. Corrêa, R. A., & Kratanov, S. V. (2013). *Fundamentos Históricos e Filosóficos da Educação*. Batatais: Claretiano.

17. Correia, M. M. (2008). Projetos sociais em Educação Física, Esporte e Lazer: Reflexões preliminares para uma gestão social. *Revista Brasileira de Ciências do Esporte, 29*(3), 91-105.

18. DaCosta, L. P. (2009). Educação olímpica como metalinguagem axiológica: revisões pedagógicas e filosóficas de experiências internacionais e brasileiras. In A. R. Reppold Filho, L. M. S.

Navigating through the knowledge of education

Olympic educational values and meanings assigned by a virtual community: Netnography as an essay for education and media discussion

Magalhães Pinto, R. P. Rodrigues, & S. Engelman (Orgs.), *Porto Alegre: Ed. UFRGS* (pp. 17-28).

19. Danish, S. J., & Nellen, V. C. (1997). New Roles for Sport Psychologists: Teaching Life Skills Through Sport to At-Risk Youth. *Quest, 49*(1), 100–113.

20. Golden, M. (1998). *Sport and Society in Ancient Greece*. New York: Cambridge University Press.

21. Ginzburg, C. (1999). *Mitos, Emblemas e Indicios: Morfologia e historia*. Barcelona: Editorial Gedisa, S.A.

22. Manacorda, M. A. (1989). *História da educação: da Antiguidade aos nossos dias*. São Paulo: Cortez.

23. Mandell, R. D. (1986). *Historia cultural del deporte*. Barcelona: Edicions Bellaterra.

24. Marrou, H. I. (1990). *História da Educação na Antiguidade*. São Paulo: EPU.

25. Miragaya, A. (2009). Educação Olímpica: o legado de Coubertin no Brasil, p. 41–58. In A. Reppold et al. *Olimpismo e Educação Olímpica no Brasil*. Porto Alegre: Editora da UFRGS.

26. Müller, N. (Ed.). (2000). *Pierre de Coubertin Olympism Selected Writings*. Lausanne: IOC.

27. Peirce, C. S. (2003). *Semiótica*. São Paulo: Perspectiva.

28. Silva, R. G. A. da., & Melo, J. J. P. (2008). A formação do homem ideal: o herói grego e o cristão. *Seminário de Pesquisa*. Programa de Pós-graduação em Educação. Universidade Estadual de Maringá.

29. Steenbergen, J., & Tamboer, J. W. I. (1998). Ethics and the double character of sport: an attempt to systematize discussion of the ethics of sport. In M. J. McNamee & S. J. Parry (Eds.), *Ethics and Sport*. London: E & FN Spon.

30. Stegeman, H., & Janssens, J. (2004). Introduction. In J. Janssens, H. Stegeman, I. Van Hilvoorde, et al (Eds.), *Education through Sport - An Overview of Good Practices in Europe* (pp. 14-32). Nieuwegein: Arko Sports Media.

31. Zabala, A. (1998). *A prática educativa: como ensinar*. Porto Alegre: Artmed.

Navigating through the knowledge of education

Olympic educational values and meanings assigned by a virtual community: Netnography as an essay for education and media discussion