

Kononenko, V. Glazkova. The team was led by Nikolay Naumov, the coach and forward. Of team the same year, the team was named "Stakhanovets" [5, 6].

**Conclusions.** The origin of football in the South-East of Ukraine dates back to the end of the 19th - the beginning of the 20th century and is associated with the appearance in these territories of foreign workers from Western Europe. The emergence of a large number of football clubs and teams contributed to the formation of football leagues: Odessa, Mikolaiv, Kyiv and Donetsk, who took on the responsibility of organizing and holding competitions within the city (region). In those distant years, the foundations of the Ukrainian school of football were laid. The culture of playing football has taken root well on Ukrainian soil and harmoniously entered the mentality of the Ukrainian people in all its wide expanses, which ensured not only its popularity among the general population, but also has got high appreciation and weighty assessment from international experts throughout the world.

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## SPORTS SHOW AS A SOCIAL-CULTURAL PHENOMENON

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**Rezumat.** În lucrare este studiată problema semnificației cultural-sociale a spectacolului. Sunt analizați factorii care determină posibilitatea sportului de a deveni, în lumea contemporană, cel mai popular și foarte prestigios tip de spectacol. Este efectuată o analiză în plan comparativ a spectacolului sportiv antic și a celui din zilele noastre. Sunt evaluate posibilitățile sportului de a se manifesta ca un mijloc foarte eficient de dezvoltare a competenței privind concepția despre lume.

**Cuvinte-cheie:** spectacol sportiv, variante antice și actuale ale spectacolului sportiv.

**Introduction.** The situation in which man finds himself in modern culture is specific. The image of the world that is open to him is very confusing. This is not given to him as an achievement, which, to the same extent, for example, as in antiquity or Christianity, is accumulated around a certain centre (in Greek this is the Cosmos, in Christianity - God). The world is *fragmented* and it is difficult for man to gather in its *entirety the* perceptions given to him as an experience of integration into various fragments of reality. Respectively, the external-internal opposition is attenuated, and, as a result, the ontological and moral-psychological energy of existence as a whole is reduced. Not *the sense of existence that* is decisive for the life of contemporary man. Its current presence in the world manifests itself as a succession of events, which are largely isolated within a system, and its existence is generally determined, in particular, by processes that take place in certain world areas of what is happening, which gives existence a character in a certain superficial sense. This is the "crisis of self-identification" - one of the basic problems in today's postmodernist culture (P. Tilihargues: We are threatened not only by the loss of our individual Ego, but also by the loss of co-participation in our world) [5, 65-66].

Under the examined conditions, the logical content of the moments of human being in culture changes considerably. In the traditional version, the sphere of the *serious* consists, first of all, in the *professional*, and the sphere *playful* - in *the leisure*. Nowadays, in the extremely diverse living conditions in which man can be really present (and often is present), his self-realization in these spheres is gaining a tendency, as we have already mentioned, to be superficial. The human life, in the procedural plan, becomes a simple revenge in the conditions of the *social roles* that are proposed to him. The presence of man in those spheres of life in which he manifested himself seriously, acquires a *conventional-playful*. Human life tends to become a continuous representation, which obviously produces at some point the "deficit of seriousness."

**Research methodology.** In the present socio-philosophical and culturological study, the sports show is analyzed.

**Results and discussions.** How can this type of deficit be covered? Due to the general peculiarities of the situation in which man finds himself today, the appeal to the active aspects of life cannot be considered as an accessible solution for man in a difficult situation. The value of external activity as a possible means of genuine self-realization is largely undermined. The solution seems to lie in appealing to some forms of activity that traditionally referred to leisure. These are, in particular, the *spectacular* of culture. Obviously, in this situation, in order to fulfil the role of *compensatory*, they must be, in a special way, modified. However, in which direction? First of all, it is obvious that *the conventional-playful* of those events that are demonstrated, in new conditions, to the spectator must be *attenuated*. In fact, this means that the situations shown must be, for the spectators themselves, *serious*, not the reflection of life, but life itself, in particular, not the reflection of competition and struggle, but real struggle and competition.

The perception and sharing of a feeling characteristic of this type of "representation" makes the viewer, it seems, to be much more involved in what is demonstrated to him, changes his role where he mentions himself as a participant in an event, compared to its role in a traditional show, especially in a theatrical show.

Thus, under the analyzed conditions, it turns out to be in high demand a hybrid form of performance in some *intermediate*, which on the one hand, would present a case of *serious activity*, on the other hand would still be standardized and *regulated* in - a measure larger than a normal life event and would contain, in this sense, a *conventional element*. This role, of course, fits into *competitive activities*, where participants have the opportunity to fight for *real success*, while respecting certain clearly worded rules.

In the common experience of the adventures of this type of competition, the distance of the spectator from the participants proves to be attenuated. The degree of admiration *nonreflexive one* of what happened here is potentially much more important than in the case of the more traditional show, especially the artistic one. Recently, the enormous growth of the various real competitions (not about games), especially *of the competitive programs*, broadcast on television, show that nowadays, such a representation is required, in which the social difference of role between an active participant and the spectator is *considerably* attenuated.

Thus, the fact that man's vital activity loses *seriousness* corresponds to the tendency of specific rejection of *seriousness* within the limits of those types of actions that were usually proposed to man before as an exclusively playful asset ("frivolous "). J. Huizinga mentions that the confusion of "playful" and "serious" is a characteristic feature of contemporary culture [6, 235]. The limit towards which the mentioned situations are mutually concentrated (which at first appear, obviously, as opposed to each other) consists in the situation in which *the man becomes a real (serious) participant of the events, largely attenuated in their status of the vital-real events*, which have become *conventional-real*.

Serious activity gravitates and, in fact, turns into a type of almost playful actions, and the playful one into a type of serious, "pseudo-serious" actions (J. Huizinga). It is in the midst of this type of event that contemporary man finds himself. It is here that he tries to solve the problems of finding reason, of self-realization. What is the hardest thing for a person to do in the given conditions? Do not fall into infantilism, keep the necessary minimum of realism and conformity.

The show, as a means of achieving harmony between the outside and the inside in the current conditions, when man cannot really act either externally or internally, is becoming very popular. The emotion produced by the show becomes a specific variant of the *integral* of the world by man, of his integral being in the world. In this case, the perception of the outside immediately becomes the perception of the inside and vice versa. However, in the end, the seriousness that refers to the show is manifested in this case only as a *surrogate* of seriousness of vital importance.

What content can the sports show get in this situation? How the traditional forms of the sports show are transformed due to the presence, at a social-psychological level, the need for specific distancing (escape) from the reality we are analyzing.

Contemporary sport conveys the idea of self-affirmation, emphasizing the basic moments of human self-awareness. **He** (the sport) puts in front of man that *the priority task to defeat the opponent*, that is, he updates, as much as possible, the tendency of man towards *individualization*. At the same time, however, it gives the person who tends to stand out some *fixed limits* of behaviour; it certainly equals him with the other participants in the competition. Sport requires man to always adhere to *the principle of fair competition*. In addition, in this case it is assumed the presence of specially trained persons (referees), who appreciate the extent to which everything that happens corresponds to the officially accepted rules, and all this takes place in the presence of spectators, *in public*.

It is a regulation, at most unambiguous and strict, on the one hand, and pushed to exaltation (in the tendency to deny any regulation), the tendency to win, on the other. We are obviously facing an extremely tense moral and psychological situation. *Sport is not only an honest athletic competition (i.e. one that requires maximum strain on physical and spiritual strength), it is also an honest competition*. In that sense, it is hard to beat, but also not easy to be worthy of the title of winner. This fact produces the circumstance in which the simple participation of the athlete in the competition has a great moral significance, which presents, in its turn, an important factor of a high social prestige of the sports competition. This acquaints man with a community (brotherhood) of those for whom the principle of fair competition is of the highest value. (This is, in a sense, a principle of *chivalric honour* - an element of the *medieval mentality* - introduced, as is well known, by Pierre de Coubertin into the idea of contemporary Olympism).

The athlete consolidates the socio-cultural space, which is built according to the principle of honest competition, namely as a person who effectively confirms this principle, he gets the opportunity to *individualize*. Olympus is a philosophy of life, which realizes the idea of human self-affirmation as a moral-constructive act, which involves the balanced unity of human aspirations for *individualization* and *co-participation* and, based on them, achieving a state of *harmony*. It is essential that this space is *wider* than the sphere of sport itself, because the principle of fair competition is one of the basic ones in human coexistence as such. In all this there is, as is easy to see, a resemblance between the contemporary and the ancient situation. But there are also differences that we need to consider.

First of all, it should be noted that the vague, unclear situation of self-identification, characteristic of today's time, presses on man. He tends to a stricter and more thorough self-determination than that from the very beginning proves to be possible under the given conditions. At the same time, *a distinct, fully articulated self-determination is possible, as can be seen, only in a well-organized world*. "By choosing me," says J.-P. Sartre, "I create the Universal" [4, 337]. This is the essence of the act of self-determination, and if this has succeeded fully, if man has determined, "chosen" himself, it has become possible only by the

fact that man has consolidated or recreated, consciously or spontaneously, the orderly social world, the “real collectivity” - a concrete variant of this Universal, about which J.-P. Sartre speaks. One assumes the other. *Olympism - is a philosophy of life, which involves active human measures to create and preserve the situation in which it is possible to self-realization in its authentic forms.*

Sport is, without a doubt, a very orderly social space. At the same time, sport cannot create any model of self-affirmation, especially its own, which is broken by the real general cultural situation. In Greece, the conditions are such that the picture of the world which is open to man is built, to a large extent, in a system, *centralized* and *constant*. Man, coveting self-determination and self-realization, can, in this case, rely in his actions on a set of concrete principles and rules. Its task is to find its place in an already formed social space. Ancient sport reproduces in an accentuated way such a situation; it is no coincidence that there are preferably implemented *individual sports events*, in which, in essence, it is impossible, during competitions, to disobey the accepted rules, to disregard the principle of fair competition. Greek Olympism is steeped in the idea of man self-assertion in such a social world.

Nowadays, in the conditions of the excessive eccentricity and pluralism of the world, in front of the man who aspires to self-identification, the task is to be the most important in each concrete case: *to bring the world itself in a more orderly state*, with the one that was originally characteristic of this world, to ensure its certainty and stability. Today's sport, through team events (football, hockey, basketball, etc.), i.e. those events that are the most popular today, largely reproduces the above-mentioned situation. Indeed, the circumstances in which the competition takes place are initially not as unambiguous as in the individual events. In this sense, certain competitive episodes are possible and really take place, in which the athlete, in fact, *can choose* the "formula of success", can confirm that or another "philosophy of victory". Among other things, he may compete strictly according to the rules, but may, within certain limits, deviate from them, and this will not necessarily be noticed and (or) appreciated by the referees as a violation.

The athlete can act, as they say, "to the limit of breaking the rules", and sometimes beyond the limits allowed. Therefore, in some cases his actions *will create* and *maintain* the necessary conditions for a self-identification, of real value, *will consolidate* the social space, in which the principles and norms (first of all - the principle of honest competition, of the initial equality of chances of success) they prove to be not only declared, but also *really achievable*, in other cases is essential to attenuate such conditions. Respectively, a clear self-identification in one case will be possible, in another - it will not be; of course, the athlete's degree of satisfaction will inevitably be different from what happened. ("Pierre de Coubertin is right when he says, “It is three times more pleasant to win a fair fight”[2, 24]. We will outline one more time that all these largely correspond to general situation of the man in modern world (postmodern), in which, to a certain extent, it is supposed to be a departure from the strictly imperative character of social norms. J.Kristeva states rightly: “Currently,

there is the question in ethics, what codes (rights, social relations) should be suppressed, as being even temporarily and acknowledging clearly what is co-opted, to unleash the free play of negativism [1, 517-519]. Today, Olympism is a philosophy of life, *that presupposes active facts of man in order to create and maintain the situation in which full human self-realization is possible.*

*Competitive* interaction is, as we have already presented, the unity between **collaboration** and **competition**. It is impossible to win, to stand out, fully assert, without participating; participation is the most important moment in individualization. At the same time, individualization, in turn, is the most important condition and the real manifestation of active participation.

Essentially, what was said also refers to *the athlete's relationship with the environment*. Here the athlete *submits*, at a certain moment, to his environment, but the next moment he "gives up the initiative", he *submits to* it. Then everything repeats. The competition here also proves to be collaboration. The ability to impose the will (of the competitor) *finds its direct continuation*, in the ability to follow the object (the competitor), to accept his "will", and such a capacity, it must be said, is the essential component of the athlete's mastery. (Thus, an experienced swimmer creates a wave in a single phase of the swimming movement and follows this wave, gliding on it in its next phase). Sports competition is an event that takes place in the field *of my presence with the competitor*, which is equal to a verbal dialogue.

High mastery consists in a high harmony of the athlete with the environment, which, as in the case of interaction with the competitor, presupposes an *honest competition* in the procedural plan and *fairness* of the final result. Our perception and reliving (of the spectators) of the given situation updates the deepest processes of our (human) existence and constantly provokes *enthusiasm*.

Conventionally speaking, the competitive emotions of the athlete related to the surrounding world, in general, are composed of two types of emotions: the "sense of the environment" and the "sense of the competitor", and between these two senses there are interrelationships, which in different sports events, manifests itself differently.

**Conclusion.** Is the idea of Olympism relevant today? What is the socio-cultural meaning of sport today as a bearer of this idea? In the conditions of radical pluralism and, as a result, of the extreme atomization of society, in the situation when man is forced to "rely only on himself" (M. Heidegger), when, very often, he cannot achieve success, self-realization of real value - and, indecisively, he gives in, sport manifests itself as a sphere of his activity in these conditions, where we find ourselves returning to the reality of human existence, which consists in the fact that we are obliged, in every act of our self-affirmation, to recreate, to reborn or, at least, to maintain *the initial ambience of the moral life*, that is, to do that something without which postmodernity, mysteriously, but with time more and more obvious, becomes sad, suffering. The Olympic idea calls us to Ancient Greece.

It is necessary to emphasize that today we can find authors for whom the today sport is, in fact, equal, in its internal sense, with that of Ancient Greece and who, at the same time, within the limits of such representations, surpass it, in a certain meaning on P. de Coubertin. We must say that this is a *rare* point of view, but at the same time the most realistic about the real content of what happens in sports as such, at that content, which inevitably sports agonality possesses. Here are two examples: N. Nissiotis: "The Olympic idea reflects man's aspiration to penetrate deep into the supreme hidden reality of life and at the same time invite people to live and reflect on that reality; the Olympic idea renews man, urging him to try to reach the ultimate goal of existence [3, 74]; M. Novak states: "We mortals always, sooner or later, lose in the game of life." We are dying. And the sports competition consists in the repeated ritual triumphs of man over one and the same competitor - death".

Sport teaches man realism, the correct perception of life, in which success and failure lie. Sport enhances the essential starting point in man, his ability to be the factor of becoming the higher forms of existence, the supreme truth of life, the realization of truth. He gives man the *competence* of the conception of life, which appears as the basis of the proper character of behaviour both in the situation in which good dominates and in that in which evil triumphs. They reveal to man the truth, the supreme meaning of existence, it enlivens him through this truth, it assures him the possibility of preserving his love of life in the circumstances of any failure.

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