



Civilization approach in sportsology

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Abstract

Objective of the study of sportology through a civilizational approach based on the analysis of the effective practices of outstanding coaches such as Dmitry Petrovich Korkin.

Methods and structure of the study. The main content of the study is the indigenous methodology of Indigenous Methodology, according to which athletes are assigned additional moral responsibilities to preserve the spiritual freedom, ethical ideals and spiritual values of their people, absorbed from birth and embodied in the cultural codes of socialization.

Results and conclusions. The civilizational approach, in contrast to the universalism of the formational method, introduces methodological aspects of the institutionalization of sports into sportology: national characteristics of physical culture and ethnic sports, international trends in civilizational and country dimensions, the impact of global climate change on the interaction of civilizations in the South-North direction, equality of peoples and civilizations, an appeal to the sporting potential of Eurasia.

Keywords: *civilization, sportology, indigenous methodology, ethnospport.*

Introduction. Sport is traditionally considered a symbol of peace, goodness and celebration. According to M.E. Nikolaev, «Sport is a model of the world!» [7]. The axiological potential of modern sport can be divided into two levels: social values (intellectual, intentional, mobilization, valeological) and the values of personal ability to live - personal vitality.

Personal values determine a person's resilience, his ability to live, and his social and communication skills. The first President of the Republic of Sakha (Yakutia), Mikhail Efimovich Nikolaev, who in his student youth was actively and successfully involved in kettlebell lifting and weightlifting, wrote the book "Without overcoming, life loses its meaning. Northern lifestyle" [1]. In it, he states that human health is an absolute value and reveals personal values: «Friendliness, nobility, breadth and openness of soul are naturally demonstrated by truly strong and healthy people» [1]. He established the northern sporting lifestyle.

Modern sportology is in dire need of scientific understanding of the emerging crisis of Olympism values and is looking for new methodological paradigms in the study of effective practices in sports and physical

culture. As noted by L.I. Lubysheva, the defining social function of physical culture should be a human-creative function, the leading side of which is the spiritual, realized in a unique form through human motor activity [5]. The value is the relationship that develops between a coach and an athlete, between an athlete and a sports team. The value potential of sports culture is complemented by the possibility of self-affirmation in society. Based on the possibilities of such a wide value potential, it is necessary to create a system of sports education. And this system should not only be based on social forms of education, but also purposefully be included in the pedagogical process [5].

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bodied in the cultural codes of socialization.

Results of the study and discussion. Based on the current agenda, we propose the introduction of two methodological approaches into sportsology. The first is the new transformative paradigm of Indigenous Methodology.

As rightly noted by A.K. Mamedov, new criteria of capital have emerged: intelligence, creativity and brightness of personality for indigenous peoples, this means reliance on a kind of «internal property» (i.e. Indigenous Methodology), manifestation of personal creative interest in the intellectual heritage and worldview of their ancestors, accumulation and «packaging» them into a modern scientific and educational paradigm, vocational education programs, and into the system of spiritual values of an integral civilization [6].

The primary task of indigenous peoples is to create conditions for the formation of the ability to become adequate to the major civilizational changes that are manifested in modern trends in physical culture and sports, and the introduction of ethnic sports into the international sports movement. Indigenous peoples attach special importance to issues of education and the use of Indigenous Methodology as a scientific educational paradigm [2].

The intellectual property of the autochthonous population in ethnosports is based on the values of the epistemology of indigenous peoples, who perceive the world in the integrity and unity of man with the spirits of his ancestors, natural phenomena, flora and fauna.

The ethno-pedagogical education of the indigenous peoples of the Republic of Sakha (Yakutia) has been studied and scientifically substantiated by scientists, they reveal the uniqueness, originality, originality of the folk pedagogy of Yakutia regarding traditional folk physical education.

Harsh climatic conditions require constant physical activity (N.K. Shamaev, 1996; V.P. Kochnev, 1998; M.I. Lytkin, 2008). Therefore, as noted by V.P. Kochnev, the indigenous peoples of the Republic of Sakha (Yakutia) - in the process of their historical development, due to extreme climatic, difficult socio-economic conditions of existence, heavy physical labor (cattle breeding, horse breeding, farming, hunting) invented their own physical exercises, games, competitions, significantly different from those in other regions of Russia. With the passage of time, these physical exercises, games and competitions created by the people moved into a coherent system of physical education, the main task

of which was the struggle for survival, physical development of the ethnic group, health improvement, preparation for work, respect for the traditions, customs of the people and nature [4].

Thus, ethnosport as a cultural heritage and as a manifestation of living physical culture and professional sports of indigenous peoples becomes the subject of indigenous methodology. This approach involves studying the subject of research «from the inside», from the perspective of the people themselves, their values and awareness of their unique identity.

The pedagogical and coaching style of Teacher Dmitry Petrovich Korokin is an example of a Teacher in the field of ethnosport, primarily because he is distinguished by his intelligence. It teaches an athlete to think, reflect, develop spiritually, measure their goals, successes and defeats in a public multicultural and multinational space as a representative of their ethnic group. And the athlete's victory becomes not his personal victory, but a piggy bank to affirm the dignity of his people through sports. This approach completely deprives the development of a sense of superiority and love of money and strengthens hard work, diligence and patience as the basis of the sports profession [9].

Hard work as one of the main ethno-pedagogical requirements in personality education was used by D.P. Korokin not only as a method of physical exercise, but also an intellectual method of self-observation of one's physical condition during work operations in everyday life. Those who are accustomed to work will be successful in life and in various areas of professional activity. Students of D.P. Korokina became the human capital of Yakutia.

Indigenous methodology reveals the peculiarities of the sense of aesthetics and ethics characteristic of an ethnic community and in the types of physical culture and sports created by them. In traditional sports, the affirmation of the beauty of the human body, its endurance, fortitude to overcome risks, love for native culture, adaptive abilities to the challenges of the ecosystem and communities is the essence of sports games. The beauty of national sports combines the spirit and body of man as a creation of the Higher Powers, in the Yakut worldview as Ayyykikhite - the bearer of physical and spiritual talents. Teacher D.P. Korokin instructed his students to follow the rituals and customs of traditional spiritual culture when preparing and conducting sports competitions and events [1].



Dmitry Petrovich Korkin, as a Sakha Teacher, preached the values of his people as an additional means of educating athletes aimed at achieving the highest skills and Olympic victories. At the same time, he refuted the vanity of the victories achieved. The winning athlete was one of the friendly sports team of the school, he was not elevated by any special honors, but they cultivated a sense of belonging to the victory of the sports school. D.P. Korkin formulated his credo as a Teacher as follows: "Noruotumtuhugarsurekhtaberintukhary, surakhbaatynan, suhuohuyarynanuleliirgebelemmin" (Literally: I am ready to work for my people while my heart is beating and my joints are holding). An athlete bears additional moral responsibility for spiritual freedom, ethical ideals and spiritual values of his people, nurtured by mother's milk in the hearts and cultural codes of socialization [12].

The second is a civilizational approach. He proceeds from the fact that humanity has created different types of civilizations, differing, first of all, in their leading values.

The civilizational research method allows us to go beyond the historically established stereotypes of sportology, based primarily on the dominance of geopolitical, ethnocultural and religious factors in Europe.

In sports, as in some kind of sociocultural focus, the main lines of modern civilization converged and accumulated [10]. It marks a continuous desire for innovation, for the highest achievements. At the same time, the semantic field of modern sport contains a largely archaic (mythical) status, which makes it possible to go beyond the spirit of competition and the financial measurement of the results of competitions. The civilizational approach opens up the possibility of introducing cultural types of local civilizations into sportology. Sport becomes, in the modern technogenic, rationalized world, a social lacuna in the existence of traditional culture and its values. He strives to create a technology for transforming the physical resource and moral values of an athlete.

The civilizational approach, in contrast to the universalism of the formational method, introduces the following methodological aspects of the institutionalization of sport into sportology:

- To identify the origin of national characteristics of physical culture and ethnic sports under the influence of geocultural values of local civilizations, anthropological features of adaptation to the surrounding landscapes of the habitat.

- To identify international trends in the civilizational and country dimensions created by the world's oceans, without giving preference only to sports created around the Mediterranean. Currently, the Arctic Ocean has become the new Mediterranean, as the Arctic states and indigenous peoples have become subjects of modern history, and therefore of sports science.

- Identify the impact of global climate change on the interaction of civilizations in the South-North direction. If earlier population migration took place along the meridian route, now we note the civilizational shifts of humanity along parallel lines; southern countries are becoming active actors in sports in the established tradition since the time of Pierre de Coubertin's "Nordic Games". Asian, Arab, and Eurasian games attract the interest of athletes and sports scientists. Such games introduce the values of an organizing civilization into sportsology.

- Recognize the equality of peoples and civilizations, their cultural diversity and uniqueness, including in relation to the culture of health and sports games, competitions characteristic of local civilizations. Each culture is unique and contributes to the global sports process.

- Affirms the equality of civilizations. Currently, the competitiveness of sports and Olympism is based on the values of Western technogenic civilization, which emasculates the values of Homo Ludens.

- Frees the European civilization from the established priority of Olympism and opens up the sporting opportunities of other continents and types of human ecumene. In this regard, turning to the sports potential of Eurasia becomes especially relevant.

The geographical division of the Eurasian continent into Europe and Asia is very arbitrary and conventional. The creator of the concept of geosophy in the school of Eurasianism P.N. Savitsky singled out Eurasia as a special middle continent with cultural and historical originality [11].

We need to look for a sustainable foundation of shared values. In the northern hemisphere, this could be the Great Steppe with the common values of nomadic civilizations, the worship of the Eternal Blue Sky, with ecosophical values and the exaltation of the spiritual values of Life. The peoples of the Great Steppe have a common cultural core. This is a commitment to a culture of peace, non-violence, a focus on human life, the common roots of the identity of ethnic groups in historical continuity.



Conclusions. The answer to the «challenge of harsh lands», according to A. Toynbee, is to preserve the «principle of Nomadism» - the law of conservation of movement, for only in movement does life develop. Continuous nomadism led to the development of vast spaces of the Great Steppe and its influence on other landscapes, the consolidation of historical memory, experience of interaction and mutual influence along the South-North and East-West axis. Our Yakut experience in organizing international children's games "Children of Asia" showed the promise of this idea.

Currently, recognition, recognition, restoration, preservation and revival of the unity of the cultural origins of the peoples of the Great Steppe is becoming an urgent civilizational humanitarian task of good neighborliness and cooperation in the world sports movement.

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