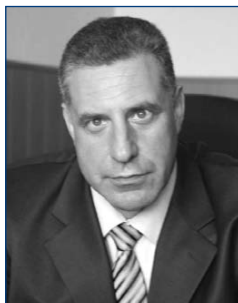




Historical approach to the substantiation of the philosophical theory of Olympism

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Abstract

Objective of the study is to based on a historical approach, substantiate the philosophical theory of Olympism.

Methods and structure of the study. Scientific work is organized using the method of analyzing extensive factual information and formal logical methods, operations and modes used in constructing «proof by converse».

Results and conclusions. It is shown that the values and ideals of Olympism were initially and still remain at the level of mythologemes and ideologemes; there is no thousand-year break in the holding of the Olympic Games, but, on the contrary, there is a continuity of various and original forms of Olympism; the presence and ideological character of these historical forms of Olympism prove the impossibility of the existence of the philosophy of Olympism.

Keywords: *Olympic philosophy, mythologemes of Olympism, modern practice and ideology of the International Olympic Committee.*

Introduction. The relevance of the presented research is based on the fact that in domestic and foreign specialized literature there is a point of view according to which the centuries-old tradition of the development of sports has not been able to develop its own philosophy, immanent in the sports competitive process itself and capable of serving as a reliable ideological and methodological basis for sports science. And what is mistakenly taken for the philosophy of sports is actually the philosophy of Olympism [1, 3, 8, 13].

Indeed, this attempt to replace the philosophy of sports with the philosophy of Olympism is being practiced, but it does not fundamentally change anything, because the philosophy of Olympism as such also does not exist.

Objective of the study is to based on a historical approach, substantiate the philosophical theory of Olympism.

Methods and structure of the study. Scientific work is organized using the method of analyzing extensive factual information and formal logical methods, operations and modes used in constructing “proof by converse”. With this type of evidence, a hypothesis is put forward that presupposes or asserts the existence of a scientific-philosophical or simply philosophical theory of Olympism, reliably reflecting the historical tradition of the formation of ancient and modern culture of Olympic agons or competitive games.

Results of the study and discussion. Much of the available information about the ancient and modern history of the formation and development of agonal culture, in particular the Olympic agon, is either not taken into account, or is incorrectly interpreted, or is not at all consistent with real historical facts and patterns [1, 4-13]. Here are three main arguments:



- ancient authors (Pindar, Aristotle, Timaeus from Tauromenia, Pausanias), who left us information about the Olympic Games, lived much later than the era when the Olympic games-competitions arose and initially developed. Accordingly, they themselves, to one degree or another, most likely drew information not from documentary written sources, but from orally transmitted myths and legends;

- Baron de Coubertin and his closest associates, modeling modern Olympism, made a total mistake by confusing the ancient Greek cultural model of Olympism with the Phoenician-pirate and Roman-imperial civilizational agonal models in the same place;

- Hans Lenk, one of the most famous modern philosophers of sports, in his works devoted to the problems of social exclusion in sports and its modern mythologization, states the following:

- in modern sports all the main forms of social exclusion occur. However, they do not reflect the essence of the sports process, but exist as isolated deviations from the norm and private corruption and bureaucratic abuses;

- the new philosophical anthropology of sports is called upon to effectively combat such negativity, which, in essence, is a modern sports Olympic mythology, created in the image and likeness of the myths about Hercules;

- athletes brought up on such a mythology will serve as an example for the general public, and the combined efforts of Olympians and their fans will create a public opinion intolerant of social exclusion in sports [3, 8, 9].

Unfortunately, the figure of Hans Lenk crowns an entire direction of modern Western philosophy of sports, represented by many famous names. For example, the thesis about sport as a new myth:

- develops in the works of Magnane and Barth;
- is consistent with Paul Weiss interpretation of professional sport as the embodiment of an individual striving for personal distinction and isolation, but which is undoubtedly based on the values of European culture (Weiss P., 1969);

- sounds in the statements of Vander Zwaag (or Zwaag), who, along with Gebauer, believes that «the significance of sport for the individual, as well as for the spectators, is derived from the (mythological - author) interpretation and projections of social processes» (Vander Zwaag H.J., 1972);

- considered by Herbert Gebauer in the aspect of a market economy. Gebauer «sees in sport a mechanism for creating myths on an industrial scale, «a whole myth industry», where heroism, the hero is a means of «bringing the nation and the individual consumer to agreement» (Gebauer G, 1996);

- builds in the works of Hans Lenk a whole concept that, according to Lenk, is capable of explaining all the phenomena of sport, based on the interpretation of sport as a modern staging of some kind of «secularized myth» [3, 8, 14].

Numerous facts of the mythological formation of ancient and more modern forms of Olympism actualize the problem of significant correction of a number of the most important ideas about its history. Let's name just a few of them:

- ethno-national origin of Olympism;
- time and reasons for the emergence of Olympism;
- the real social essence, functions and historical significance of Olympism;
- historical forms and periodization of Olympism;
- reasons for the temporary disappearance of Olympism from the historical arena [4-13].

It should be recognized that the modern Olympic movement has already taken root in the field of sports, organically merged into the structure of sports, that is, it has finally and irrevocably become sportified, mythologizing the «values and ideals of Olympism» in order to remove the obvious contradiction between what should be and what is [4-14]. This is proven by many fragments of scientific research on the modern history of physical culture and sports, for example, related:

- with the fraudulent takeover of the international women's sports movement and the Scandinavian Nordic Games in the 30s of the 20th century;

- with the hypocritically declared and repeatedly violated principles of refusal to professionalize and commercialize the Olympic Games, non-interference in the foreign and domestic policies of countries by the IOC;

- with the actual implementation through the provisions of the IOC Code of Ethics of the program of its economic and political power, turning the IOC into an unsupervised monopolist in the field of international elite sports [4, 8].

Conclusions. The values and ideals of Olympism were initially and still remain at the level of mythologies and ideologies that hide the true social



essence and the real social (economic and political, secular and religious, cultural and civilization-al) nature of the activities, the purpose and role of the International Olympic Committee, which many authors quite deservedly called «Olympic imperialism».

In our opinion, there is no thousand-year break in the holding of the Olympic Games, but, on the contrary, there is a continuity of various and unique forms of Olympism. At the same time, the question arises about the reasons and grounds for the historical priority of precisely Coubertin's, Western European version of Olympism;

The presence and ideological nature of these historical forms of Olympism prove the impossibility of the existence of the philosophy of Olympism for several reasons:

– the defining type of worldview for Olympism at all times was not philosophy, but mythology;

– ancient Olympism (like other agons, as well as Roman sports) existed as a religious-ritual complex, which in ancient times categorically excluded the possibility of philosophical reflection relating only to the spheres of secular knowledge and activity;

– medieval Olympism was based on Christian ideology and the Christian philosophy of thinkers such as John Chrysostom, who considered Christians as successors to the work of Olympians, but who no longer performed a physical, but a spiritual feat;

– Olympism of subsequent eras was also based not on its own, but on Christian religious-humanistic, and then also on educational philosophy with a dominant emphasis on mythology;

– in the process of their sportization, the modern Olympic Games have undergone a full cycle of social changes, essentially abandoning their own basic original principles, but retaining most of them purely declaratively and thereby turning today into a flexible instrument of massive political influence, in which member states The IOC are effectively deprived of their rights and become passive and silent partners.

Thus, modern practice and ideology of Olympism are based on mythological and political types of worldview, which completely exclude even the minimal possibility of the emergence of Olympic philosophy.

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