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OLYMPIC MYTH AS A MANIFESTATION OF MYSTICAL NOCTURNE IN THE FORMATION OF SPORTS AND DIPLOMATIC RELATIONS OF STATES

Abstract. The article analyses the Olympic myth based on two regimes of the imaginary according to G. Durand's theory. After reviewing this approach in detail, it was proved that the Olympic myth is a necessary element of a person's socio-political life, which accompanies him throughout his life and forms the imagination about sports and sports diplomacy. It is proved that it is both an epistemological basis and a source of human imagination in contrast to day and night content, recalling, in particular, extraversion related to the day, activity, light and introversion related to night rest, passivity and darkness.

In G. Durand's system, special attention is paid to the three structures associated with the two regimes. Examples of heroic diurnal, dramatic nocturne are given, and it is also determined that it is a manifestation of the mystical nocturne and anthropological trajectory in sports diplomacy. The study of the Olympic myth based on this methodology will reveal a new subjectivity of psychological processes of human imagination. It is shown that the essence of sports and diplomatic relations is to recognize that it is a means used by the imagination under the influence of ancient mythology.

In the context of Durand's theory, the main known Olympic myths and four main periods of the progress of sports-diplomatic relations are analysed. The article examines the activities of states such as the USA, Great Britain, Germany, North Korea and others. The author found that it is the mystical nocturne that dominates diplomacy and has more grounds to influence the imagination in the social environment.

There is no doubt that this theory can outline the sports and diplomatic events of states, the possible prospects for their development, considering the formation of further ideas.

Keywords: Olympic myth, sports-diplomatic relations, mystical nocturne, anthropological ferry, imaginer, sociology of imagination, the theory of imaginary.

ОЛІМПІЙСЬКИЙ МІФ ЯК ВИЯВ МІСТИЧНОГО НОКТЮРНА У ФОРМУВАННІ СПОРТИВНО-ДИПЛОМАТИЧНИХ ВІДНОСИН ДЕРЖАВ

Анотація. На основі двох режимів уявного за теорією Ж. Дюрана аналізується Олімпійський міф. Детально розглянувши цей підхід, визначено, що Олімпійський міф — це необхідний елемент соціально-політичного життя людини, який супроводжує її протягом життя та формує уяву про спорт та спортивну дипломатію. Доведено, що він є одночасно епістемологічною основою та джерелом людської уяви у протиставленні денного та нічного змісту, нагадуючи, зокрема, екстраверсію, що належить до дня, до діяльності, до світла та інтроверсію, яка належить до нічного відпочинку, пасивності та до темряви.

У системі Ж. Дюрана особлива увага приділяється трьом структурам, пов'язаними з двома режимами. Наведено приклади героїчного діурну, драматичного ноктюру, а також визначено, що є виявом містичного ноктюру та антропологічним траєктом у спортивній дипломатії. Дослідження Олімпійського міфу на основі цієї методології дасть змогу розкрити нову суб'єктивність психологічних процесів людської уяви. Окреслено, що суть спортивно-дипломатичних відносин у визнанні того, що це — засіб, який використовує уява під впливом античної міфології.

У контексті теорії Ж. Дюрана проаналізовано основні відомі Олімпійські міфи та чотири основні періоди прогресу спортивно-дипломатичних відносин. Досліджується діяльність держав, таких як США, Велика Британія, Німеччина, КНДР та ін. З'ясовано, що саме містичний ноктюрн домінує

в дипломатії та має більше підстав впливу на уяву в соціальному середовищі.

Немає сумніву, що ця теорія може окреслювати спортивно-дипломатичні події держав, можливу перспективу їх розвитку з огляду на формування подальших уявлень.

Ключові слова: Олімпійський міф, спортивно-дипломатичні відносини, містичний ноктюрен, антропологічний траект, імажінер, соціологія уяви, теорія уявного.

ОЛИМПИЙСКИЙ МИФ КАК ПРОЯВЛЕНИЕ МИСТИЧЕСКОГО НОКТЮРНА В ФОРМИРОВАНИИ СПОРТИВНО-ДИПЛОМАТИЧЕСКИХ ОТНОШЕНИЙ ГОСУДАРСТВ

Аннотация. На основе двух режимов воображаемого по теории Ж. Дюрана анализируется Олимпийский миф. Подробно рассмотрев данный подход, было доказано, что Олимпийский миф — это необходимый элемент социально-политической жизни человека, который сопровождает его в течение жизни и формирует представление о спорте и спортивной дипломатии. Доказывается, что он является одновременно эпистемологической основой и источником человеческого воображения в противопоставлении дневного и ночного содержания, напоминая, в частности, экстраверсию, что относится ко дню, к деятельности, к свету, и интроверсию, которая относится к ночному отдыху, пассивности и к темноте.

В системе Ж. Дюрана особое внимание уделяется трем структурам, связанным с двумя режимами. Приведены примеры героического диурну, драматического ноктюрна, а также определено, что является проявлением мистического ноктюрна и антропологическим траектом в спортивной дипломатии. Исследование Олимпийского мифа на основе данной методологии позволит раскрыть новую субъективность психологических процессов человеческого воображения. Очерчено, что суть спортивно-дипломатических отношений в признании того, что это средство, которое использует воображение под влиянием античной мифологии.

В контексте теории Ж. Дюрана проанализированы основные известные Олимпийские мифы и четыре основных периода прогресса спортивно-дипломатических отношений. В статье исследуется деятельность государств, таких как США, Великобритания, Германия, КНДР и др. Установлено, что именно мистичний ноктюрен доминирует в дипломатии и имеет больше оснований воздействия на воображение в социальной среде.

Нет сомнения, что данная теория может очерчивать спортивно-дипломатические события государств, возможную перспективу их развития с учетом формирования дальнейших представлений.

Ключевые слова: Олимпийский миф, спортивно-дипломатические отношения, мистический ноктюрен, антропологический траект, имажинер, социология воображения, теория воображаемого.

Problem statement. The history of the sport as a component of international relations dates back thousands of years and has its roots in the ancient Olympic Games. This period was the time of the formation of mythological consciousness and European civilization in general, within which Olympism was born. The first sports competitions and sports-diplomatic relations were part of rituals dedicated to gods and heroes. Myths about the Olympian gods, the exploits of Hercules, the Trojan War influenced the modern worldview and became the cornerstone of the formation of the sports industry in general and sports competitions, physical education, foreign and humanitarian policy in sports in particular. That is why the great potential for their objective study contains an appeal to G. Durand's scientific heritage. He developed a structural theory, which reflects the structuralism and study of mythology through the methods of C. Jung, S. Freud, G. Dumézil, A. Corben, C. Levi-Strauss, G. Bashlar and M. Eliade.

Analysis of recent publications. Some aspects of the topic are considered in a number of fundamental works, among their authors should be noted R. Jones, F. Matyshak, W. Mabillard and M. Maffesoli. However, the study of the sociology of the imaginary in sports, as a rule, did not have a wide scientific and practical use and did not become the subject of interest of specialists representing other areas of the humanities.

The purpose of the article is an analysis of the methodological potential of G. Durand's theory in general and the selection and characteristics of

the mystical nocturne, in particular, for the study of modern sports and diplomatic relations through the prism of the Olympic myth.

Presentation of the main research material. Sport plays an important role as a means of promoting social integration and economic development in different geographical, cultural and political contexts. It is also worth noting that it is a powerful tool for strengthening public ties, promoting the ideals of peace, brotherhood, solidarity, non-violence, tolerance and justice. Along with the positive potential, sport reflects the complexity and contradictions of social relations. Understanding sports as a unique tool for attracting, mobilizing and inspiring people is historically based on the mythological worldview of each individual.

In the modern world, the myth is a necessary element of human social life, which constantly follows it. Expressing his point of view, the British thinker B. Malinowski in his mythological concept identifies the social context in the problem of myth [1]. In turn, according to the American Jungian R. Jones, the myth is a collective 'dream' of a whole generation of people at a certain historical moment. It turns out that the whole nation fell asleep at the same time' [2]. The value of this phenomenon is determined by the significance of the myth for a particular social group.

From a methodological point of view, the study of myth should be based on the principles of systematics, objectivity and historicism, which provide consideration of sports and diplomatic relations in the context of socio-political, cultural development of human society as a whole and one of its most im-

portant areas as international relations. The range of participants in sports and diplomatic relations is extremely wide: states, government agencies in the field of sports, international and national sports associations, athletes, coaches, sports professionals, the media, the fan movement and business structures, etc. The most singular of this list are three main social groups of sports-diplomatic relations: athletes, diplomats and fans. According to the Ukrainian political scientist S. M. Kulyk, 'sport, like diplomacy, is a kind of model of the world. Athletes, like diplomats, are anthropological actors who make decisions and act at their own risk. In their game, they adhere to the principle of fair play, traditions, protocol and etiquette (opening/closing of the Games, awarding participants), rank and titles (for example, the title of master of sports and diplomatic rank awarded for life), rotation, respect for decisions/agreements, (in sports: coaches, judges; in diplomacy: heads of state, delegations). Many of them are national heroes in their countries, and sport has become a kind of national idea' [3]. This indicator is fundamental for finding features like the formation of groups of fans from different sports. According to M. Maffesoli, the nature of their internal relations and the position of man in them, these socialites (or groups) resemble the existing tribes (tribus) with the only difference that are formed not on the principle of consanguinity but rather based on effective unity. Sports, music, fashion, etc. may be of interest to members of such new tribes. In contrast to classical 'tribalism' with its inherent stability, fans are characterized by 'neo-tribalism', which is characterized

by fluidity, extravagance, emotional excitement, the spontaneity of life manifestations intertwined with the current life of these social groups, form everyday life, in a peculiar way 'fitting into the usual banality' [4].

As early as 776 BC, the first Olympic Games were held, confirmed by written sources. This date is considered the beginning of the history of the Olympics [5]. We have many legends and myths about the origin of the Olympic Games, the characters of which were quite diverse. The Olympic myth has spread and lives not only in literature and the human imagination, it immediately finds a way out in everyday human activities, in particular in the forms and directions of sports.

Despite the intuitive clarity of the concept of myth, which breaks through from the depths and is realized in the processes taking place in society, G. Durand developed a theory of 'sociology of imagination'. In this case, the term 'imagination' is used as a substitute for the French word 'imaginer', which means not only the imaginary but also the imaginer, i.e. the subject, object and imagination at the same time. Sociology of the imaginary argues that man has one thing: the imaginer, only the myth, only the collective unconscious, which in its internal, inherent in the imaginary logic postulates and creates an idea of the object, and most importantly, the idea of the subject [6]. The moment imagination is freed from the shackles of reason with its rules and principles comes the moment when imagination is not afraid of the absurd and can combine concrete or abstract realities to create a new form, or a new concept of views on myth, which can

avoid submission to principles. G. Durand classifies myths into the following three groups: heroic, dramatic and mystical, which correspond to two regimes of imagination: day (diurne) and night (nocturne). After describing a specific myth, it is possible to find this myth in a large number of cultural realizations at different times and in different contexts, the basis on which myth criticism can be built [10].

Among the most famous Olympic myths are the following:

- the myth of the Olympic Games, organized by the son of Zeus as Hercules, who performed twelve legendary feats. In honour of one of these feats and began to hold the Olympic Games;

- the myth of the Founding of the Olympic Games in honour of the victory in the chariot race of Pelops, the grandson of the great Zeus, over King Enomay.

- the myth that the King of Elida as Ifit organized the Olympic Games in agreement with Lycurgus, the people's legislator of Sparta, to confirm the desire to end wars and live in peace [7].

All these myths belong to the diurne as a heroic, masculine daily myth, at the centre of which the person who opposes death wants to be first and achieves the goal. Thus, the daily myth has become an auxiliary force in the preservation of traditions, the formation of sports and diplomatic relations, equal opportunities and the desire to win. If we analyse the achievements of countries at the Olympic Games, the closest to the diurnal regime are the following countries: the USA (2802 medals), Great Britain (873 medals) and Germany (824 medals). They are characterized by superiority in politics, achievements, deeds

and actions, as well as in the expression of their culture and traditions in sports [8].

More dramatic and generalized is the dramatic nocturne as a female night myth, which is characterized by cyclicality, the presence of the plot of overcoming death through rebirth. The notion of time and reason plays a significant role in this case. Influenced by the plots of ancient mythology and the study of relations, W. Mabillard identified four main periods of progress in sports and diplomatic relations. They are a good reflection of the kind of nocturne dramatic because the structure of the drama is precisely the alternation of opposite elements: suffering and happiness, successes and failures, gains and losses. Each phase of a dramatic story entails a phase with the opposite sign, which is a specific tension. The presented sports-diplomatic periods form that cyclicality and the phenomenon of the dramatic nocturne in new manifestations in events and the ratio of sports and the sphere of international relations in the development of human society.

The scientist refers to the first period of historical sports diplomacy. It covers the time from the birth of the ancient Olympic Games to the end of the nineteenth century, i.e. the revival of Olympic traditions in modern times and the creation of the International Olympic Committee (IOC). This is a period of success, prosperity and gradual inclusion of sport in the orbit of international relations and diplomacy. From the end of the nineteenth century to the Second World War, the second period begins. It is a time of suffering, loss, development of sports, international sports movement and the formation of

sports diplomacy in the oppressive totalitarian conditions. The next, third period is the Cold War (1949–1991). It is the brightest because, in the conditions of the bipolar world and active involvement of sports in the diplomatic sphere, new achievements are constantly appearing, which keep sports as a key tool of diplomatic relations for a long time. In turn, the modern period, which has begun after the end of the Cold War as a result of the collapse of the USSR and the bloc system, and it now exists. Sport acquires global features, the term ‘sports diplomacy’ is included in academic discourse and international practice, international interaction in sports, as well as the interaction of sports institutions with various actors in international relations, has several cyclical phases that are constantly moving from progress to regress [9]. Each of these periods is represented by a wide range of research works, and in each of them, there is a manifestation of the dramatic nocturne, which formed an Olympic-related myth cyclicity in the history of the sport.

The mystical nocturne needs special attention because it is mostly covered by sports and diplomatic relations. Like the dramatic nocturne, it contains a feminist nature, a female nocturnal myth that overcomes death through its inclusion in itself. Diplomats are characterized by the dominance of the mystical nocturne. They tend to find compromises, are conformist, easily adapt to any conditions, establish comfort, safety and harmony by establishing relations. As it is known, situational experience to this day also has manifestations of the myth of the mystical nocturne. During the Olympic Games in Ancient

Greece, as well as for seven days before and seven days after their end, a sacred truce was established, the violators of which were severely punished [10]. It was a kind of sports diplomacy of antiquity and a manifestation of the mystical nocturne. Trying to absorb and transform the danger that meets on the way, the mystical nocturne makes it a part of itself, which is confirmed in sports and diplomatic relations. There are many manifestations of the mystical nocturne regime. One of the most famous occurred in 2008 when the armed conflict in South Ossetia began. The first shots were fired on the opening day of the Summer Olympics in Beijing, later the conflict was also called the ‘five-day war’. The London Summer Olympics in 2012 also did not contribute to the end of the civil war in Syria.

An example of the transition from a mystical nocturne to a heroic diurne in sports is the 2018 Olympic Games, which took place in Pyeongchang, South Korea. The city is located 80 kilometres from the border with North Korea only, which constantly provokes the international community with its missile and nuclear tests. That’s why there have been proposals to postpone the Olympics or a possible boycott of the Games. Nevertheless, the efforts of the IOC leadership were successful. South Korea invited North Korea to participate in the Games and within a few weeks, it was agreed that the DPRK would send athletes and cultural figures to South Korea [11].

The above list of events suggests that the most significant imprint in sports and diplomatic relations leaves the myth that belongs to the mystical nocturne regime.

Conclusions and prospects for further researches. Therefore, it should be concluded that any state that claims a global or regional status in world politics today must have at its disposal the tools of ‘soft power’. The great potential of its formation and use in sports contains a mythological analysis using the principles inherent in G. Durand’s theory. Deepening historical knowledge about the phenomenon of the Olympic myth as such, based on the diurnal and nocturne regimes that expand the possibilities of sports diplomacy based on an understanding of the behaviour of individual actors (social groups and entire states), can become the basis for the formation of holistic sports and diplomatic concept. Further research in this direction remains promising in the context of research on sports and diplomatic relations of each country separately.

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