

The Heritage and the Legacy of the Olympian Movement

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Abstract: With regular and consistent sport practice, individuals can become citizens of two worlds: the world where, by engaging in their interiority, they get closer to others, and the world where, by engaging in their exteriority, they are confronted with what makes them different from others. Engaging in a sport activity allows human incarnation to develop the culture of effort. On the other hand, through sport, cultural depth can shape the flexibility of the human body. With regard to that, sport movements outline fundamental representations of the world and also indicate what serves as the very basis of the human being. Therefore, the movement of the body is not merely an extension outside the human body for conditional gratification; it gives the body a new inner space enlightened with sensitivity.

To identify the characteristics of these spaces, we will examine how the legacy of the Olympian Movement allows a person and a society to increase the four enlightened aspects of vicarious body ecology: altruism, self-determination, emancipation and resilience. Secondly, we will identify the foundations of the tragic and the sacred within an Olympian way of life. We will consequently outline a space for sport life where an embodied resilience and a spiritual serendipity can meet to lead to the development of the eudaimonic flourishing of well-being. We will conclude by explaining how the Olympian Movement is a body-cultural model where three kinds of time are present: *aion*, *chronos* and *kairos*. It is from those three temporal dimensions that we will consider creating an international observatory by asking the following question: Is the Olympian Movement emerging from changing societies or is the Olympian Movement impulsing novelty in the deepest parts of societies? Two historical periods will support the foundation of this observatory: The period Tokyo 1964 - Tokyo 2020 and the period Paris 1924 – Paris 2024.

Keywords: *Olympian Movement; Cultural Heritage; Sport Legacy; Vicarious Body Ecology; Eudaimonic Flourishing of Well-Being;*

I. INTRODUCTION: FROM EXCELLENCE TO EXCESS, THE ROOTS WHICH BUILD A MEANINGFUL SPORT LIFE

Understanding the human and cultural phenomenon that bring the moments of hesitation is a good occasion for an injured person to allow a life fulfilled with adventure [1]. It is an occasion of refusing the no man's land where the human dimensions of an athlete are denied by sport culture. It is also an opportunity to identify what can allow an athlete to recognize the moments that provide sensations of meaningfulness in sports' areas.

Sport as a part of the Culture has the responsibility to accept that serendipity, this form of creation that emerges from chance and nothingness, can thus become a path of personal fulfillment for an athlete. This is one of the conditions that allow him to meet with optimism that sport life offers

unknown and unexpected. With regard to this, it is necessary that the athletes are no longer perceived only as performance producers, but also as people who can be developed for what they are and for who they intend to become. Taking into account what makes the body mysterious within sport area offers us somehow to conceive, beyond despair, some reasons for hope. Then, the injury allows a person to lead to the self before leading to a specific destination: the narrow gateway which leads to contented self-transformation, self-determination and self-compassion.

Such an approach is in synchrony with intercultural and universal dimensions of the Olympic values. By focusing on the ways in which these influence evolve cultural norms, the opportunity is given to identify the future prospects of the Olympian Movement for an athlete who reaches the extremes of physical life. A symphonic dimension will be given to this echo: the Olympic Movement is it reflected in the heart of societies in mutations and / or is it a spur for them? The sport body in motion and the sporting heritage in motion will be two banks from which this thread will be woven [2].

II. THE SPORT BODY IN MOTION: A FUNDAMENTAL CRUCIBLE FROM WHICH EMERGES THE OLYMPIAN HUMANITY

The self-made man and the struggle for life structure the practices and discourses that contribute to the construction of a shared history of the physical effort and cohesion of a society. Sport, from its cultural emergence, by becoming a carrier of a social mission of solidarity confers on the body a place where meets social impositions, psychological impulses and motor actions. The sporting phenomenon thus makes it possible, on the one hand, for a human incarnation to reveal itself within a culture of effort and, on the other hand, for a cultural depth to shape the flexibility of the body of a human subject.

Thus, sport gestures sketch and assume existential figures and representations of the world. They constitute the interiority of the sport; they also indicate what the basis of the human being is. It acquires in this wisdom a gestural authenticity. The movement of the body does not simply extend outside the body for a conditional recognition, but it gives the body a new interior space that combines with the Olympian humanity [3]

III. THE OLYMPIC AGENDA 2020: WHEN THE OLYMPIC MOVEMENT IS AT THE HEART OF MUTATING SOCIETIES AND THE LIVING BODIES OF ATHLETES

The Olympic Agenda 2020 is a powerful analyzer of educational and sporting practices which include in their purposes a translation of the Olympic values (Excellence, Respect, Friendship, Solidarity, Fraternity, Dialogue, Diversity, Non-discrimination, Fair Play, Integrity of the Person, Peace) in multicultural societies in change. The analysis of this translation is based on two significant moments that punctuate the existence and recognition of a major sporting event such as

the Olympic Games: its delivery and heritage strategies that give a historical depth to this event [4]. Three questions serve as support for the identification of these specificities:

- In what ways do sporting social organizations of sporting objects "benefit" from the organization of large-scale sporting events?

- In what ways do the new forms of mediatization of large-scale sports shows promote the emergence of new social organizations of sporting objects?

- In what ways the territories that serve as "rear base" for the organization of large-scale sports events are an opportunity to develop new relationships between the cultural fields of sport, education and health. Five themes are to be associated with this triple step of questions:

1. Building a lasting legacy that respects human, cultural and territorial environments and integrates the four-year space-time of an Olympiad.
2. Construction of new spaces and new times dedicated to sports practices adapted to each age of life.
3. Supporting initiatives that help to spread Olympic values, beyond sport scenes and within each component of a changing society.
4. Inclusion of a "Sport Lab" and Science and Sports programs in the context of the Olympic Classes.
5. Scheme of artists in residences to initiate an authentic and an ongoing interaction with global cultural actors and producing a dynamic heritage of Olympism and Culture.

CONCLUSION

To host an edition of the Olympic Games is a historic moment and a fundamental instant when new forms of visible economy, culture and media emerge. This emergence is witness of an important patrimonial earthquake appropriate to change the urban, rural and suburban faces of a territory. Maintaining the Olympic flame goes through the recognition of what constitutes the real impacts of the earthquake on a body ecology and a territorial ecology: economic impact, societal impact, environmental impact, urban impact and human impact[5]. A new vision of sport gives an opportunity to a territory to develop into a place of paradoxical memory that allows people to conceive that a sport life is worth living when the different facets of the Olympic diamond are taken into account.

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