

Sport in the Context of Globalization

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Abstract: The article deals with the inclusion of sports in modern socio-cultural processes, the problem of transnational commercialization of sports. The process of turning sports into a modern commodity, into a social service that freely crosses the borders of sovereign states is shown.

Key words: Phenomenon of sports, agonistics, humanistics, value, mass culture, mass sports, dialogue in sports

The relevance of the problem under consideration lies in the fact that sport in the conditions of industrial and post-industrial development of societies has civilizational socio-cultural transformations, is included in the general system of international interaction, communicative information exchange. At the turn of the XX-XXI centuries. sport turns into a market commodity, commercialized and finds itself in a state of duality: agonism and humanism. Sport fits into the system of "mass culture" of our time. Therefore, he needs new socio-philosophical justifications with a humanistic orientation towards "anthropological perfection" in the context of globalization. The gradual transformation of sports into a global phenomenon, the international institutionalization of sports, its increasing socialization (the mass nature of sports and spectators as interrelated subjects), dialogization (the interaction of continents and peoples through sports) have led to some socio-cultural movements with international status. The most significant in this regard is the International Olympic Movement. Its founder is Pierre de Coubertin, the first, one might say, theorist of the philosophy of Olympism in the twentieth century. The term "Olympism" itself has been introduced into scientific discourse since 1912. It is generally recognized that this movement arose primarily in order to unite subjects that take into account the huge humanistic, socio-cultural potential of sports, direct their efforts towards the development of sports as an important element of human culture, to the fullest possible realization in sport and through sport of universal humanistic ideals and values and to prevent the possibility of its use for inhumane purposes.

When evaluating the activities of the modern Olympic movement from this point of view, a very contradictory picture emerges. It should be noted that within the framework of this movement, certain steps have been taken and are being taken to increase the role of sport in strengthening peace and international understanding, in the realization of other humanistic cultural values. The International Olympic Committee has played and continues to play a significant role in this regard. For example, recently, on his initiative, work has been intensified on the Olympic education of children and youth, the fight against doping, with the use of medications that are harmful to the health of athletes, has been intensified. The activities of the National Olympic Committees, as well as their world organization (ANOC) and continental associations of NOCs, have intensified their activities in these areas. Within the framework of the Olympic movement, the approach is becoming more widespread and prevailing, according to which the main value of this movement is the sport itself (especially the sport of the highest achievements) and sports records, regardless of what they are used for, what goals they serve. Therefore, the focus is increasingly directed not to the realization of the humanistic potential of sports, but simply to the comprehensive development of sports competitions, encouraging high sports achievements, records and winners.

Sport in the era of industrialization, scientific and technological civilization has become a global socio-cultural phenomenon, has become a professional activity along with other types of human activity. The dialogue form of sports interaction in the world has led to the emergence and development of the Olympic Movement as a form of universal humanistic direction, as a call for peace and cooperation. The market form of the economy, "sacred" private property, which gives rise to agonistic individualism, has turned sport into a socio-cultural commodity, a means of achieving commercial success, individualistic "record" prestige and anthropological representation. The

objective inevitability of globalization processes in the world has also given rise to socio-cultural globalization, incl. in the field of sports, giving it a transnational character in integral unity with national and regional subjects.

Social philosophy focuses on the socio-cultural ecologization of nature and the human-athlete for the purpose of humanistic existence, finding meanings that exclude the "death of the subject". The author shares the views of V. I. Stolyarov, who points out "the need to move from a philosophical study of the form of rivalry that has developed within the framework of sports to an analysis of the entire range of socio-philosophical problems related to competition, rivalry. These problems should form the subject of such new philosophical disciplines as agonistics and rivalry humanism" [1].

Based on the above, the following conclusions can be drawn:

- sport in the era of industrialization, scientific and technical civilization has become a global socio-cultural phenomenon, has become a professional activity along with other types of human activity;

- the dialogue form of sports interaction in the world has led to the emergence and development of the Olympic Movement, as a form of universal humanistic direction, as a call for peace and cooperation;

- market form of economy, "sacred" private property, generating agonal individualism, turned sport into a socio-cultural commodity, into a means of achieving commercial success, individualistic "record" prestige and anthropological representation;

- the objective inevitability of globalization processes in the world has also given rise to socio-cultural globalization, incl. in the field of sports, giving it a transnational character in integral unity with national-regional entities;

- social philosophy is increasingly reflecting in relation to the "Principle of Increasing Sociality", includes the category of sport in the socio-cultural discourse, in the rational ontologism of the "social body";

- the athlete is in the space of social market agony and is subject to the temptations of "record individualization", "star self-presentation";

- along with the Olympic movement in Uzbekistan, attempts are being made to create a new socio-cultural system of the "SpArt" type, combining the "proportionality of the soul and body", the unity of the "spiritual and physical" - in the tradition of the dialectical unity of the biological and social in man;

- social philosophy focuses on the socio-cultural ecologization of nature and human-athlete - for the purposes of humanistic existence, acquisition of meanings that exclude the "death of the subject".

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