TOTALITARISMO E VALORES COMPARTILHADOS, UMA GESTÃO PELOS DISCURSOS? ACADEMIA OLÍMPICA INTERNACIONAL COMO UMA EXPERIÊNCIA TOTALITÁRIA

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RESUMO

Este artigo pretende lembrar como o movimento olímpico compreende os germes do totalitarismo conhecido como o projeto contínuo do comando de um ideal comum aos indivíduos. O artigo vai tentar explicar como tal lógica pode ser realizada em uma escala micro-organizacional, ou seja, no nível das interações entre os indivíduos.Este artigo é também o resultado de um pensamento teórico particularmente dos pesquisadores que participaram na organização e ativamente observado e participado a ele.Dada a importância dos micro-poderes no totalitarismo e da análise que está sendo desenvolvido em torno do mecanismo de conhecimento e poder de Michel Foucault, destaca-se que a lógica do discurso têm uma influência nítida e permanente, longe da idéia de que o poder e a força dos grandes discursos seria a principal causa para a influência em seus endereços.Uma análise intra-organizacional tornou possível determinar que a importância do discurso organizacional é o aspecto principal paradisseminar a ideologia olímpica e para definir o indivíduo em um mecanismo cognitivo pré-estabelecido e para fortalecer o vínculo entre os membros da organização, algo essencial para assegurar a sua continuidade. Este artigo pretende ir além da concepção macro-social da influência que a aura do líder ou o carisma de um discurso idealizado estabelece nas massas.Pretende mostrar que a ideologia se desenvolve no jogo sutil de micro-relações entre os membros de uma dada instituição.

Palavras-chave: Totalitarismo; Olimpismo; Micro-Poderes.

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ABSTRACT

This article intends to remind how the Olympic movement comprises the germs of totalitarianism known as the continual project of the command of a common ideal to individuals. The articlewill try toexplain howsuch a logic canbe realized at amicro-organizational scale, meaning at the level of interactionsbetween individuals.This article is also the result of a particularly theoretical thought by researchers who have taken part in the organization and have actively observed and participated to it.Given the importance of micro-powers in totalitarianism and the analysis being developed around the mechanism of knowledge and powerby Michel Foucault, it stands out that the speech logics have a sharp and permanent influence, far from the idea that the power and strength of great speeches would be the main cause for the influence on their addresses.An intra-organizational

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analysis has indeed made it possible to determine that the importance of the organizational speech is the main aspect both to spread the Olympic ideology, to set the individual in a pre-established cognitive mechanism and to strengthen the bond between the members of the organization essential to ensure its continuity. This article intends to go beyond the macro-social conception of the influence of masses that establishes the aura of the leader or the charisma of an idealized speech and intends to show that the ideology develops in the subtle game of micro-relations and requires to be spread by everyone. The combination of speech and action within the interpersonal relations seems to be the main aspect of the ideological influence on its members.

Keywords: Totalitarism; Olympism; Micro-Powers.

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RESUMEN

Este artículo tiene la intención de recordar cómo el movimiento olímpico comprende los gérmenes de totalitarismo conocido como el proyecto continuo de las órdenes de un ideal común a los individuos. El artículo tratará de explicar cómo esa lógica se puede realizar a una escala micro-organizacional, es decir, a nivel de las interacciones entre los individuos.Este artículo es también el resultado de un pensamiento teórico sobre todo por los investigadores que han participado en la organización y lo hayan observado y participado activamente a ella.Dada la importancia de las micro-poderes en el totalitarismo y el análisis que se desarrolla en torno al mecanismo de conocimiento y poder de Michel Foucault, se destaca que la lógica del habla tienen una influencia fuerte y permanente, lejos de la idea de que el poder y la fuerza de un gran discursos sería la causa principal para la influencia en sus direcciones.Un análisis dentro de la organización ha hecho ha permitido determinar que la importancia del discurso organizacional es el aspecto principal tanto para difundir la ideología olímpica, para establecer el individuo en un mecanismo cognitivo pre-establecida y de fortalecer los lazos entre los miembros de la organización esencial para garantizar su continuidad. Este artículo tiene la intención de ir más allá de la concepción macro-social de la influencia de masas que establece el aura del líder o el carisma de un discurso idealizado y tiene la intención de demostrar que la ideología se desarrolla en el juego sutil de las micro-relaciones y requiere ser se extendió por todo el mundo.La combinación de la palabra y la acción dentro de las relaciones interpersonales parece ser el aspecto principal de la influencia ideológica de sus miembros..

Palabras-clave: Totalitarismo; Olimpismo; Micro-Poderes.

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1 APPARATUSES WITHIN ORGANIZATION

The work of Michel Foucault creates a field of original understanding where numbers are out concepts such as "apparatus". Note that Foucault did not intend to build a comprehensive theory but rather explore multiple fields and phenomena in which he was interested in "the way things have been a problem" within times. He explained himself that his work is meant to be used as a toolbox. Hence, we will use this concept of apparatus he developed. This can be seen as a generic term, so generic than we have to precise it.. Number of authors from various disciplines (management science, sports, political science, sociology, philosophy, etc.) highlight the malleability of the concept. To clarify it, we will rely on the work of Michel Foucault thatmany authors have resumed in the theory of organizations, especially Anglo-Saxon, have resumed [Burrel, 1988 ; Clegg, 1989; Deetz, 1992 ; Fleming, 2002 ; Knights & Vurdubakis, 1994 ; Knights & Willmot, 1989, Mc Kinley & Starkey, 1998].

When evoked, some works sometimes tend to use the concept of apparatus by comparing it to that of the panoptic disciplinary societies

> within organization theory Foucault is conventionally associated with Jeremy Bentham's utilitarian scheme for the construction of the Panopticon penitentiary, the ideal prison : an efficient, human, punitive form of moral rehabilitation (Mc Kinley A & Starkey K., 1998, p.3).

At this same period, in a large educational project, emerged the sport we know today. In fact, most modern sports were born in the nineteenth century (football, rugby, basketball etc.), all aiming to educate and train their practitioners. The Olympic movement created by Pierre de Coubertin is perhaps one of the paroxysmal points of biopolitics (Foucault), it relies on the power of speech to convey its values and ideology linking individuals (the advent and social recognition of sports as a category of individuals), including the implementation of actions, through club competition or organization of tournaments including the Olympics are in the climax. It is through various organizations that discourses and practices combine to mobilize people in the name of the ideology.

The apparatus appears as subjectivation techniques producing a discourse and a specific treatment of the individual. The figure of the athlete, with these of the insane or the criminal, are excellent examples. It is thereby possible to consider the relationship between the discursive

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production of an organization and its actions is given to or can implement as critical to the effectiveness of an apparatus. The apparatus is a term commonly used in management science to denote a set containing elements. Foucault poses a known definition of the concept: "the apparatus itself, the network can be established between the elements." In some of his work, Foucault focuses on the power of knowledge that determines disciplinary structures of subjectivity, especially about the birth of the clinic, asylum or prison, and in the nineteenth century, sport organization is the place with one domestic body and mind. Among the characteristics of an apparatus, it can have the effect of producing a process of subjectivation inducing regulation and individual discipline, a certain embodiment of the individual also called "control technology."
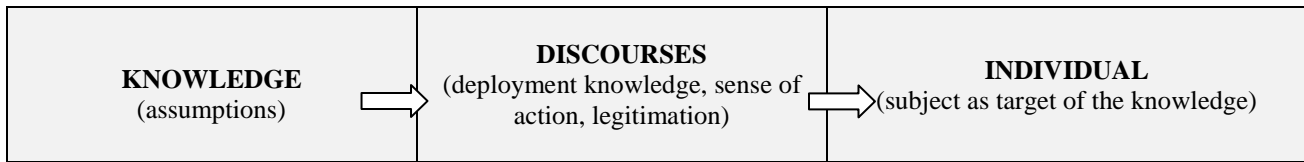
These technologies, the process of subjectivation, results in creating a "subject" by the mobilized knowledge and thus participates in the construction of identity. Scott distinguishes Foucault's work in four types of control technologies

> (1) technologies of production, which permit us to produce, transform or manipulate things ; (2) technologies of sign systems, which permit us to use signs, meanings, symbols, or significations ; (3) technologies of power, which determine the conduct of individuals and submit them to certain ends or domination, an objectivizing of the subject; (4) technologies of the self, which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and a way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immortality. This typology should not make us think that technologies of production, signs, power and the self, operate discretely from one another. By the terms embodiment and organization we mean to invoke all four types of technology working together, as one" (Scott T., 2010, p. 26).

These control technologies can occur through the dominant discourse of an organization that has consistently stated its values and virtues as those belonging to the Olympic ideal. This is the discourse of normalization

> The standard is thus formed by the development of a managerial discourse (Alvesson and Deetz, 1999) defined as a set of ideas and practices conditioning the way we perceive and act phenomena (Knight and Morgan, 1991, p.253). The speech describes new figures of actors in organizations. It defines the subject and the scope of his legitimate and setting out the criteria against which individuals are evaluated, it lays the basis for a disciplinary (Knight et Morgan, 1991, p.255)(Pezet, 2004, p. 169 and 189).

We could summarize the logic of such a phenomenon in the following diagram:

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KNOWLEDGE (assumptions)	→	DISCOURSES (deployment knowledge, sense of action, legitimation)	→	INDIVIDUAL (subject as target of the knowledge)

That said, we will be better able to understand the discourse that unfolds and we will endeavor, in this article, to mention examples observed in the IOA.

2 APPARATUS AND ORDER

Management can be seen as an attempt to subjugate men in the organization, especially in an organization such as the Olympic movement, as it is impossible to imagine sport otherwise as a way of harmonious development of the individual and a progress of mankind. The management was assured by a team of coordinators who were, for a large part of them, students of a master of Olympic studies. The 52nd session of IOA for young leaders under the theme of strengthening democratic values within the Olympic movement proposed a series of conferences and workshops where it was impossible to escape from the wonderful Olympic spirit[1]. This would allow peace between peoples, bring development to the country that organize the Games, would bring health and personal development, in sum, bring the fullness of humanity. Close to a religion in the Latin sense of religare « to link, to put on relation », this return to the original location would be for us a real « pilgrimage to Olympia » as a member organizer said.

Each morning, conference session was signed by the incentive to participate in workshops in the afternoon under a slogan repeated daily « Be happy » or « take part ! Be active ! » what constitutes an order "to be", a commandment but also an absurdity: "a command instructing everyone to seek to make them happy would be folly, because we never orders to someone he already wants unavoidably itself" (Kant, 1778, p. 62-63). Such a standard is also part of apolitical capture, supposed to own one of each and would be characteristic of a totalitarian dynamics is emphasized in the work of many thinkers(Arendt, 1951, Le Goff, 2005; Ogien, 2005) but also in the literature preacher of Aldous Huxley (1932)and Ray Bradbury (1953). Management (thus

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[1] I remember the Dean saying: « Look at this wonderful place, you have just to take the fruits from the tree ».

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proposed), in his speech and actions, plans to build the figure of a participant happy, confident and believing, like when the Nazis built their youth camps in the idea of defense of the individual and shaped by attractive activities2. This may be a common point of these totalitarian organizations: that desire to produce joy and happiness. One must not forget that if totalitarianism is often negatively presented as a dark and threatening world of horror, dark and threatening, but if it had not been presented as happy and savior, it would certainly not have been shared by individuals it intended to influence3.

The same liability, that is to say, the act of making an individual "subject" may refer to the fact subjectivation techniques described by Foucault in management systems. The individual is constituted as a subject of knowledge and the hallmark processes of subjectification in existing power / knowledge, Foucault can be identified as the model Knowledge / Relations in Management Science [Hatchuel, 2000]. "Through knowledge and relationship operators and the principle of inseparability S / R, based Hatchuel an axiomatic theory of collective action» (Barbier, 2004, p. 6). Anything that can enable collective action and thus the influence individuals that you want to raise can be seen as a combination of knowledge shared by a speech linking individuals for circulating power . Thus, activities, layout and architectural concrete objects that circulate within the IOA in turn could therefore be considered as objects of mediation and thus involved in processes of subjectification, reshaping the articulation of the symbolic and the technic[4]

> This reconsideration of technical objects could be considered quite radical rearrangement of two modes of mediation, technical and symbolic. The symbolic discourses appear as a party, only one component of the functioning of institutions and social practices, calling objectal consideration. In other words, speech can become operative without the implementation of objects arranged in a development, an effective arrangement (Peeters, 2005, p. 17).

More specifically in terms of communication, Sociologists of translation (Akrich M., Callon M., Latour B., 2006) emphasize the role of scripts in apparatuses that can be regarded as

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[2]Manyyoung Germanswere enthusiastic aboutthe idea of integratingthe Hitler Youth.And when helived, it was a happy experience formany of them.

[3]For example afterthe invasion ofFrance, the Nazi regime was notyet fullyentered themassive industrializationof thewarbuthe was trying tofocus,inthe early days ofhis victory,to impart happy messagesand many actionspropagandaon the theme of"happinessof the people"beforethestart of OperationBarbarossa.
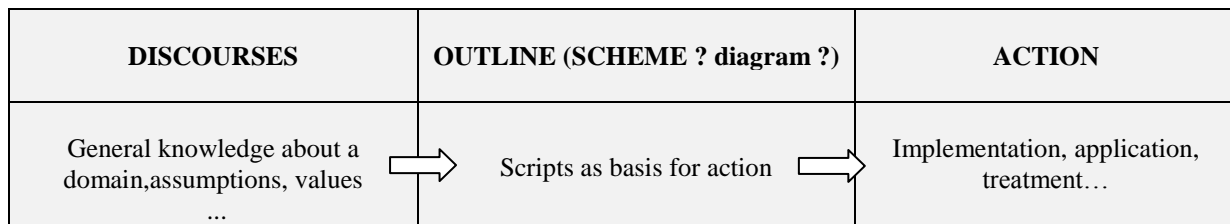
[4]The ceremony of homage to Pierre de Coubertin before a Stela illustrates the combination of symbolic and object-specific. The event around a marble stele which is buried the heart of Baron doubled a memorial ceremony is an example of association between the symbolic, discursive objectal, technical apparatus.

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components of thought patterns. Organizational theory, scripts can be defined as a basis for action to facilitate the construction of meaning, these scripts are enrolled in patterns [Gioia, 1986]. A diagram can thus be defined as

> a cognitive structure that consists in part of the representation of some stimulus domain. The schema contains general knowledge about that domain, including a specification of the relationships among its attributes, as well as specific examples of instances of the stimulus domain (Taylor and Crocker, 1981, p. 89).

So these apparatuses contain scripts that are also conveyed in the collective actions of individuals, the creation of meaning is also heard as the creation of a cognitive nature (Soponaru C. (2009).
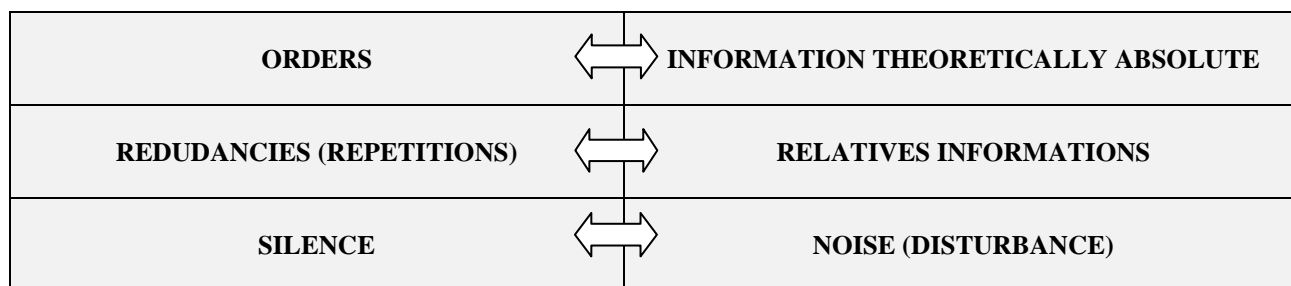
DISCOURSES	OUTLINE (SCHEME ? diagram ?)	ACTION
General knowledge about a domain, assumptions, values ...	Scripts as basis for action	Implementation, application, treatment…

From this point of view, the discourse is not only "informative" but also "transformative" by passing through these cognitive structures. [Phillips & Brown, 1993] "Cognition structures can be affirmed, elaborated and challenged when discourse is both interpreted and produced through them(Eoyang, 1983)" (Heracleous, 2006, p. 36). The cognitive dimension allows the connection between discourses and action "Cognition has been posed as the missing between discourse and action" (Dijk, 1993, p. 249-283). The cognitive discourse which would arise and action is perhaps what is the main purpose of an apparatus. The "*pensée unique*" is an established order and, within the academy, it is thanks to the discourse and the links between the individuals that this order is created.

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3 THE CONSTRUCTION OF ORDER THROUGH THE SPEECH

The Olympic speech conveys a whole antique cosmology associated to values. Not only does it claim to show the construction of its values and its moral order but it also intends to create the adhesion to the model and to a symbolism of the athlete representing a purity of the man being united with the other men. The young participants of the international academy based in Olympia are enjoined to respect the Olympic spirit and are implicitly enjoined to adhere to this imagery through the conferences, the exchanges, the symbolic of the place or the group activities offered. The individual in the organization finds himself confronted to this identification and the speech then participates to the semantic construction of the individual and the construction of a social order: we say what is true and what is said makes one be.

This particularity can be revealed in a global structure of the speech that language sciences can help us enhance: the individual seems to be taken in a communication situation with particular characteristics. Communication in an organization is done in different ways and the transmission of information is an essential part since it helps coordinate activities. Communication can then be defined as transmission and spreading of information also known as order transmission (in the sense of commands) in a societal frame where the disciplinary societies give way to control society (Deleuze, 1990), "information are orders" (Deleuze, 1975). Speeches spread information and information has to do with the order itself as well as its correct reception "the information is just the relative condition under which the execution of the order corresponds to the order itself"(Deleuze, 1975). Gilles Deleuze offers a meaning of the communication as order transmission according to the following schema:

ORDERS	⇔	INFORMATION THEORETICALLY ABSOLUTE
REDUDANCIES (REPETITIONS)	⇔	RELATIVES INFORMATIONS
SILENCE	⇔	NOISE (DISTURBANCE)

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According to Foucault after the disciplinary societies of the XVIIIth and XIXth centuries we supposedly switched to control societies (Deleuze, 1990), also called normalization societies (Bonnafous-Boucher, 2001, 2009). It's interesting to remind that to remember that the speech in organizations can then order and the normalization it triggers leaning in a "performative" speech, can also have an intention and effects (Austin, 1991). The information in this speech command what is to be known or to be done within an organization. Some speeches can then take on this command aspect because they use meaningful words, influence the meaning, define words, give a place, characterize subjects or objects. Within the Olympic movement we find this stigmatizing speech that constructs an identity of the subjects: the athlete and all the individuals so called represent the central entity whom we expect some behaviors (excellence of the body, obedience to the rules, adhesion to the Olympic spirit) and defines what is not acceptable (breaking the rules and values, no fighting spirit, etc.) The speech comprises a normalization and a subjectivation also thanks to the repetition and redundancy of the words and mottos. The speech itself then constitutes the organizational order expecting from its members an adhesion allowing the organization to be continued. The redundancy of information keeps the structure going. The repetition of values and behaviors through a repeated connection to the other participants seems to be the main mechanism ensuring its continuity[5].

4 DIALECTIC OF SPEECH AND ACTION OR THE ENTRY IN THE TOTALITARIAN PROJECT

The apparatus is the entity registering the individual in a linking of discourses and practices. Within the academy, many activities were destined to live the Olympic experience. In addition to speeches, it was proposed sporting, artistic recreations Games (Nemean games) or rituals such as climbing Mount Kronion[6] and the torch relay[7]. The language is not only descriptive, it is performative, that is to say, it is oriented towards the realization of an intention and has effects

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[5] It was impossible to stay alone in the academy. You were always with other members in any situation. Even during the night, nobody was sleeping in a single room.

[6] Mount Kronion is a hill close to the academy. One morning at dawn, the participants were asked to attend up at sunrise and reading a text by Pierre de Coubertin.

[7] We can remark that the torch relay was invented by nazis for the Berlin's Games in 1936.

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(Austin, 1962). It is not to be separated from action. To clarify the concept of liability, and Marshak Harecleous offer a perspective of organizational discourse as *situated symbolic action*. According to their research, the authors establish a table of three major trends in conceptions of organizational discourse:

DISCOURS AS	MAIN PROPOSITION	THEORETICAL DOMAINS	POTENTIAL FOCI FOR DISCOURSE ANALYSIS
Action	Discourse does not just *say* things, but *does* things	Speech act theory (AUSTIN 1962, SEARLE, 1975)	What is said, and what does the communicative action intend to accomplish ?
Situated action	Discourse is fully meaningful only if viewed in context	Rhetoric (ARISTOTE, 1991 ; GILL et WHEDBEE, 1997), ethnography of communication (HYMES 1964, 1972)	How can contextual knowledge inform discourse analysis ? What does discourse reveal about its context?
Symbolic action	Discourse is symbolic an constructive at multiple levels including the semantic, metacommunicative, and interpersonal levels.	Social constructionism (BERGER et LUCKMANN, 1966 ; SEARLE, 1995)	What constructions and evaluations does discourse implicitly promote ? How do these discursive contructions relate to context? What is happening at deeper levels?

The organizational discourse is a complex concept that has many dimensions and can be considered from several angles different approaches. However, we can agree to say that the recipient is placed in a situation of communication within an apparatus. The individual would be at the heart of organizational discourse since it is an integral part of himself., it all depends on what type of apparatusit is, sports, criminal, psychiatric ... and even beyond in many social situations (consumption, leisure, work ...), referring to the possible proliferation of apparatuses in all processes of subjectivation in our modern capitalist societies (Agamben, 2007). Organization and discourse have a close relationship. The organization can be seen as a discursive object characteristics. It can also be seen as the result of discursive processes, or more truly rooted in the discursive practices [I. Piette, L. Rouleau (2008)]. Anyway, the speech seems inseparable from action and should be thought of as concomitant practices and activities in an organization and as

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perpetual dialectic. The speech can influence the action as the action can direct speech. It is this dialectic of discourse and action in organizations as a double movement: the discourse enables action and action feeds the speech. On the concept of apparatus we reviewed, Foucault sees it as the production of knowledge about an object through a speech at the same time that the object of knowledge is constructed by this discourse. Thus, this notion we mobilize up partly in view of the work belonging to the critical approach to discourse which

> design identity and rationality of individuals as products of discourse of the elite (Heracleous, 2006). This approach is based on the assumption that the speech is a control process intimately linking text, discursive practices and social practices. (Piette I., Rouleau L., 2008)

This critical analysis detects the logic of the apparatus, and is necessary because the combination of speech and action is a more effective dynamic influence or manipulation. It provides a justification for the obvious: the discourse illustrates an action and the action embodies the speech. The rhetoric of the "example" through testimony is one of them. One of the most striking examples of this which we have witnessed is the intervention of a former participant in a session that was invited to descend the spans of the amphitheater to mount the rostrum. She explained that she was in the region for her honeymoon and she was especially happy to visit the Academy and be back here because not a day passes where she does not think about the experience she had lived in the IOA. As she was about to descend from the podium, the Dean held her and asked her to turn around and unveil the back of her neck where the Olympic Rings were tattooed. A large number of participants present in the room gave thunderous applause, which was a reminiscent communion of masses favored by totalitarian intentions. The dominant discourse as manufacturer identity to the extent that individuals register with the stigma of the Olympic ideal of his physical body associated with a public exhibition and presented as an exemplary result, contributes to the persuasion of a collective as well that in the construction of each of subjectivity.

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5 CONCLUSION

Once an institution attributes itself the vocation to create a "value sharing phenomenon" by intensifying their members belief and reference to ideological elements, it develops a technique aiming keep the group or individuals between each other and consisting into binding them together, through strength and consistent common references relating to standards that can be altogether considered as a dogmatic Text (Legendre, 2001). This wave can be qualified of totalitarian, as it pursues the objective of mobilizing a human ensemble in the name of an ideology, is part of a dialectical discourse and action, and as we have seen,speech contributes to the creation of the link and the orientation of collective behavior. The technique equally consists into interiorizing in each individual, the logics of thought the ideology desires to inculcate. An ideology is only true once it is shared. This technique aims to create an "autonomous" subject in his capacities to act and to communicate, but always according to the permanent reference to the Olympic ideological logic; yet originally external to himself.

Furthermore, the echo and the redundancy of the values of an ideology, through each individual is relayed, participates into the reproduction necessary to the sustainability, the stabilization and the institutionalization of the ideology in the heart of a collective We have witnessed this phenomenon during the 52nd session for young participants of the IOA. It seemed particularly interesting to try to describe the implementation and the steps in the establishment of this internal order, a process of persuasion more than coercion in interpersonal relationships in order to create the consensus.

Only such an analysis shows us immediately its own limits if we decide to stay where we are, as in a certain manner, arises the macro-social model we wanted to surpass in the introduction of this article by not escaping the powerful determinist presupposition that our discussion thus induce sits inevitably deductive logic, describing the phenomenon as a higher powers wooping down on everyone. To overcome this, it would be particularly interesting to complete the analysis by trying to catch a glimpse forms of possible resistances capable to emerge against this infernal movement which combines discourses and action, and this for two reasons. The first, factual, sends back to the existence within the most totalitarian organizational regimes, of resistances who came to birth relativizing the force of the a totalitarian influence. The other, more methodological, indicates

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that it is through the identification of possible resistance and identifying areas where the dominant discourse and power does not operate, we maybe better able to understand this totalitarian dialectic by placing ourselves in another analytical point of view and thus inscribe ourselves in a typically Foucauldian process.

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