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19th INTERNATIONAL SEMINAR
ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS

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International Olympic Academy
52, Dimitrios Vikelas Avenue
152 33 Halandri, Athens
GREECE
Tel.: +30 210 6878809-13, +30 210 6878888
Fax: +30 210 6878840
E-mail: ioa@ioa.org.gr
Website: www.ioa.org.gr

Editor

Prof. Konstantinos Georgiadis, IOA Honorary Dean

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Roula Vathi

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19th INTERNATIONAL SEMINAR
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SPECIAL SUBJECT:

*THE LEGACY OF OLYMPIC GAMES:
THE INFRASTRUCTURE, ART, QUALITY OF LIFE
AND ECONOMIC PARAMETERS*

ANCIENT OLYMPIA

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Commemorative photograph of the Seminar.

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CLOSING CEREMONY

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FOREWORD

An exceptional multicultural team of 25 participants from 19 different countries from all over the world gathered at the IOA premises in Ancient Olympia during the 19th International Seminar on Olympic Studies for Postgraduate Students. For the whole month of September 2012 these participants had the privilege to attend lectures given by 9 distinguished academic supervising professors, specialized in Olympism and Sports.

The Honorary Dean of the IOA welcomed all the participants in Athens where he informed them on the very first day about the purpose and significance of the Seminar, and he also provided some very helpful information for their monthly stay in Greece.

After visiting on a two day trip the archaeological sites of the Acropolis, the Panathenaikon Stadium, the Zappeion Megaron and the Olympic Stadium in Athens, as well as those of Epidauros, Acronafplia, Mycenae and Nemea in Peloponnese, the participants arrived in Olympia with enriched knowledge of Greek culture and the ancient athletic competitions.

The main topic of the Seminar was “The Olympic Games and the Olympic Movement: Past, Present and Future - An Analysis from the Historical, Philosophical and Social Perspectives”, with a special topic “The Legacy of the Olympic Games: Infrastructure, Art, Quality of Life and Economic Parameters”.

The Postgraduate Seminar is a forum for studies on all theoretical and practical Olympic related subjects both of the Ancient and Modern Olympic History/Movement.

The works of the Seminar were divided into four cycles: The first cycle dealt with the ancient Olympic Games and their philosophy, where Prof. Evangelos

Albanidis from Greece and Dr Christian Wacker from Germany took the floor. The second was devoted to the modern Olympic Movement, the revival of the Olympic Games and the history of the modern Olympic Games, in which the lectures were given by Prof. Dr Kostas Georgiadis from Greece and Prof. Dr Holger Preuss from Germany. During the second cycle Ms Dora Palli from the International Olympic Truce Centre informed the participants about the purposes and actions of the IOTC. In the third cycle Prof. Dr Katia Rubio from Brazil focused on Olympic Education and socio-political aspects of the modern Olympic Games (media and communication, management, organization and marketing), while in the fourth cycle Dr Li-Hong Hsu from Chinese Taipei and Prof. Gabriella Tymowski from Canada examined the ethical and philosophical issues of Olympism as well as the athletes' rights in the modern Olympic Movement.

Apart from attending the daily lectures, the participants were requested to present their own paper and research results in the group in order to have fruitful discussions and listen to different points of view. A variety of topics from "Olympism in Society", to "Olympic Education in Georgia" and "Sport Events and Media Strategy" were presented and further analyzed during the lectures, a procedure through which the participants could gain valuable knowledge and new ideas.

Being a programme which attracts the interest of postgraduate students worldwide, the International Seminar on Olympic Studies for Postgraduate Students apart from creating a unique multicultural environment, it also gives the opportunity to the students to enhance their knowledge and enrich their research on Olympic and sports subjects. The Seminar is organized and subsidized by the International Olympic Academy and the IOC Olympic Solidarity, with its main goal being the enhancement of students' understanding and knowledge of all aspects of the Olympic Movement.

A month in the birth place of the Olympic Games passed like a blink of the eye and in the closing ceremony both the participants and the lecturers had done magnificent work. "Education is a value and ideal of life, represents the virtues of justice, prudence and remains the opponent of any kind of contempt and pettiness". In the closing ceremony we encouraged the participants to always

embrace and promote the Olympic values and to be active and virtuous citizens. Additionally Prof. Gabriella Tymowski presented on behalf of the lecturers their honor of having the opportunity to be part of the lecturers' team, as well as the importance of this interactive learning process for both the participants and the lecturers. Last but not least, the participants expressed their deep appreciation for the unique experience and privilege they had in actually living for a month in the magical place of Ancient Olympia and gaining so much Olympic knowledge.

Apart from the demanding academic schedule, the participants enjoyed, in the best possible way, their free time in the Academy. By practicing sports on a daily basis, organizing social evenings in which they presented their own respective countries, watching inspiring sports films, going to the beach, hanging out and playing sport educational games they were brought closer to each other and were transformed into one big solid group rather than a group of individuals. After all, practicing and experiencing the Olympic values of Friendship, Respect and Excellence in the birth place of the Olympic Games and living this lifetime experience will define them as persons and will always be a reference point of guidance in their future life.

Prof. Konstantinos GEORGIADIS
IOA Honorary Dean

Students' papers

- The opinions of the students do not necessarily reflect those of the International Olympic Academy.
- Out of respect for multiculturalism and diversity of scientific research, we do not intervene in every student's personal way of presenting his/her bibliography and footnotes.

**OLYMPIC CULTURAL DIVERSITY AND TRADITION
IN THE LIGHT OF PIERRE DE COUBERTIN'S PRINCIPLE
"ALL GAMES, ALL NATIONS"**

Bartosz PRABUCKI (POL)

*Department of Olympism and Ethnology of Sport
University School of Physical Education in Poznan, Poland*

Pierre de Coubertin is known as the founder of modern Olympic Games. That is of course true due to the fact that thanks to his initiative first in 1892 and second in 1894 at the International Congress in Paris modern Olympic Games were created. In Coubertin's idea it would have been a great, fascinating and illuminating feast and meeting of people from all over the world who would like to enjoy sport in peace, cooperation and friendship. He wanted to unify and purify sport, worrying about the risk of its degeneration, as well as about the more general social problems of the world in XIX century (Coubertin 1997, pp. 108-110). This dream actually did come true, because since 1896, but for few exceptions, we have had Olympic Games every four years so far (since 1992 every two years).

But Pierre de Coubertin was also a philosopher and a pedagogue whose ideas on Olympic sport and culture were far-sighted. As Wojciech Lipoński (2000) wrote: "Coubertin's Olympic works are difficult to systematize. His views on the subject of the Olympic idea were far-sighted, but in other domains extremely conservative (...) I think that not a conservatism of Coubertin, but his ability to bravely see the future make him difficult to understand for us" (p. 7). Pierre de Coubertin is also the author of many important and illuminating statements,

thoughts and principles. He was an advocate of linking religion (spiritual qualities) and sport, which was the base of ancient Olympics and Greek philosophy, which he was very interested in. He wrote a very important work “L’Education des Adolescentes au XXème siècle”, divided into three parts. The third part was entitled “Education morale. Le respect mutuelle” (Moral education. Mutual respect), in which he described his conception of mutual respect, which was in his opinion a higher form of people’s tolerance. He claimed that it is impossible to stop all international conflicts. In consequence instead of trying to do that, people should at least respect each other and respect cultural diversity. Thanks to that people can not only tolerate each other but also respect each other and celebrate the world’s ethnic, cultural and social diversity. In this context, Olympic sport can be a very useful domain serving to educate people in that spirit (Lipoński 2000, p. 25). In general, Pierre de Coubertin saw Olympic sport, the Olympic idea and Olympism as very important pedagogical and philosophical tools, efficient in teaching people to live together in peace, develop themselves physically, spiritually and socially and celebrate cultural diversity.

One of his most important and potentially fruitful ideas, which I would like to describe in this paper, was the principle called “All games, all nations” (in original “Tous les jeux, toutes les nations”). Coubertin would like to include every nation into modern Olympics, regardless of the fact whether they were politically independent or state-less. He would also like to include all sports from all parts of the world. As he wrote: “It seems that many countries have some difficulty in conceiving this primordial and essential truth that the Olympic Games include all sports” (Coubertin 1986, p. 699). This idea was very important, but as we already know, it was impossible to put into practice.

Pierre de Coubertin described this principle in his articles published in the journal “Revue Olympique”. He was against the domination of Western sports in the Olympic Games programme. He claimed that the participation of all nations and very precious cultural contacts between them are one of the most important aspects of modern Olympic Games. He claimed that “geography of sport” has to be significantly extended (Lipoński 2003, p. 108). But as Wojciech Lipoński (2003) claims: “The question of ‘athletic geography’ cannot be limited,

however, to the problem of technical participation in the Olympic Games of one national team or another. The principle ‘All nations – All games’ pertains also to different types of sports and games conceived and practised in different cultural areas of the world” (p. 441). In our contemporary world we have definitely too many games to include all of them in the Olympic Games programme. But we have to be aware of the richness of these games which are a very valuable part of the world’s cultural heritage. We should also try to include them into some initiatives, making them alive and vivid. The Olympic Movement is running many programmes in which traditional games and sports can be included as an important part of Olympic education. But first it is important to realize how many games we have all over the world and how vivid they are.

We have plenty of very interesting traditional games and sports all over the world. Professor Wojciech Lipoński from Poland included and described as much as three thousand traditional sports and games in his outstanding *World Sports Encyclopaedia* (Lipoński 2003). But, as the author of this work claims, we have over seven thousand games and sports in the world.

In many parts of the world the interest in this kind of sports has been constantly increasing recently. All around the world we have plenty of initiatives trying to make these sports vital and well-known. In the United States such prominent anthropologists as Kendall Blanchard and Jeremy MacClancy have written or edited some interesting works on this subject (Blanchard 1995, MacClancy 1996).

In Europe, it creates a good atmosphere to deal with describing, studying and promoting traditional sports and games. In 1994 the European Parliament indicated the need of studying traditional games in Europe. Five years later the UNESCO recognised this kind of physical activities as an important part of culture. In 2000 a project entitled “Culture 2000” was created – Spanish researcher Pere Lavega was nominated as its coordinator. He wrote a special report in which he indicated that the importance of traditional games in Europe as an element of heritage is very high. However, he also noticed that recognition of this kind of games is insufficient (Lavega 2006). Such researchers as Guy Jaouen, Jean Jacques Barreau, Grant Jarvie, Pierre Parlebas, Jorn Moller or Wojciech Lipoński

provided some very useful information on traditional sports in Europe. In addition, the European Traditional Sports and Games Association was founded in 2001. There are some interesting publications dealing with this subject – not only with theoretical values of these sports and games but also with the possibilities to include them into some practical activities, such as festivals, feasts, school and universities' curricula, traditional games parks, elements of cultural tourism, etc. (Barreau, Jaouen 1998; Barreau, Jaouen 1999). It is important to notice that traditional games and sports can also be a very interesting part of Olympic education and serve as a useful tool to put into practice some of the most important aims of the Olympic Movement – peace, tolerance between people, celebration of sport and life, mutual respect and friendship.

On other continents interest in this subject is also growing bigger and bigger. In Asia, Japan is an example of a country where interest in traditional sports is constantly increasing. Arabic countries have plenty of traditional sports and Muhammad Ibrahim al-Majman even wrote a dictionary of Arabic traditional games and sports. In South America there are also many traditional games, described for instance by Veerle van Mele and Roland Renson (van Mele, Renson 1992). As far as Africa is concerned, a well-known anthropologist Alice Taylor Cheska wrote a dictionary entitled “Traditional Games and Dances in West African Nations” (Cheska 1987).

In Poland there are also some interesting examples of traditional sports, such as *pięścieniówka* (ring-net ball), *kapela*, *sztetkiel*, *palant* and many others. Unfortunately in my country the potential and richness of this kind of physical activities were neglected in the past. Instead of making them a valuable part of Poland's cultural heritage, Polish authorities decided to import many sports from other countries. Our researchers also neglected this subject (Lipoński 2006). There were of course some outstanding exceptions, such as the Polish ethnographer Oskar Kolberg, patron of University School of Physical Education in Poznań Eugeniusz Piasecki, the remarkable specialist in ethnology of sport and Olympism Wojciech Lipoński or Małgorzata Bronikowska – PhD, who is dealing with this subject by studying traditional sports and using them in practice – for instance in education, work with the elderly or during some feasts and festivals in Poland. She promotes

them also abroad. She also conducted some useful research, asking the inhabitants of Poznań whether they are for or against the creation of a Traditional Game Park in Poznań. Especially elder respondents (but not only) were mostly in favour (Bronikowska 2010).

All over the world there are also some very interesting and valuable initiatives and organisations taking into account traditional sports and games as an important element of world's culture. One of them is TAFISA (Trim and Fitness International Sport for All Association). The aim of this body is "organizing the Sport for All Games as an opportunity to learn, communicate, work and get to know other cultures better without regard for historical barriers and to strive to recover part of the world's rich and diverse intangible heritage" (Bronikowska 2011, p. 6). In 1996 this organisation created the World Games of Traditional Sports. The last one took place in Busan (South Korea) in 2008 and, what is important in the Olympic context, they were under the official patronage of the International Olympic Committee, the World Health Organisation and the UNESCO. This event lasted one week, and included the participation of over 100 nations and 1,5 million viewers from Korea and other countries (Bronikowska 2009, p. 63). Next World Games of Traditional Sports will take place in July, 2012 in Siauliai (Lithuania).

This organisation and its initiatives are very important in the context of Coubertin's principle "All games, all nations". As Małgorzata Bronikowska (2009) wrote: "the organizers created the opportunity for many nations and viewers to actively participate in this feast, both as witnesses as well as its co-authors. In that way they were attempting to emphasize the deeper meaning of this idea, referring to one of the most Olympic ideas of Pierre de Coubertin "All games, all nations" (p. 63). There are of course other organizations, feasts, festivals and initiatives taking into consideration traditional sports, organized for instance by aforementioned European Traditional Sports and Games Association (ETSGA) or nations who are aware of the importance and vitality of their sports, such as Basques (huge feast Aste Nagusia) or Scots (famous Highland Games) and other.

In Poland we also have some interesting initiatives. In Sieraków (Great Poland region) the Festival of Recreational Sports and Games took place in 2005, during which Polish traditional sport – *piersceniówka* (ring-net ball) – won

a first reward for original conceptions. It was a very important festival, at which many sports (including also traditional) were presented. A group of students from the University School of Physical Education presented several Polish traditional sports, including *pieśceniówka*. Two thousand people participated in this event. What is especially important, the most interesting propositions of physical activities were rewarded by representatives of the Polish Olympic Committee.

During World Folk Review *Integration*, taking place in Poznań, Polish traditional sports are presented to the audience, and a tournament of *pieśceniówka* is played. At this event many artists, musicians, folk teams and groups can present their works to the audience, taking part in this very colourful feast and just entertain themselves by listening to music, dancing or playing sports. An inseparable part of this event is the international tournament of abovementioned *pieśceniówka*.

Polish traditional sports are also presented to the international audience. An example is the participation of Polish students in the aforementioned TAFISA festival in Korea or presentation of Polish sports to the European Council Parliamentary Commission of Sport and Youth (2004). Polish sports (especially *pieśceniówka*) were very popular because of its attractive way of play (throwing a ball through the rings in the net). One of the Korean universities even included this game in its curriculum. Wojciech Lipoński and Małgorzata Bronikowska have made some remarkable work at the Department of Olympism and Ethnology of Sport to describe, study and promote Polish sports. As Bronikowska wrote: "It is our ambition at the Department of Olympism and Ethnology of Sport at the University School of Physical Education in Poznań to reconstruct and re-introduce as many sports (...) as possible" (Bronikowska 2010, pp. 403-404).

These organizations, initiatives, researchers etc. are aware of the fact that the richness of traditional sports around the world and their cultural and social values and meanings are very important. This is actually a realisation of Coubertin's principle "All games, all nations", but in a quite different way. The Olympic Movement faces many challenges in the contemporary world. Inclusion of this kind of sports and games in its programme may improve its credibility and make it more attractive to the people, regardless of their origin, differences or cultural backgrounds.

Moreover, cultural traditional sports and games can have many cultural and social benefits. I would like to describe briefly the role of this kind of activities in maintaining, promoting and even creating cultural identities of some nations.

My examples are Basques, Scots and Poles. The first one is a very interesting and a little mysterious ethnic group living mostly in the Basque Country (situated geographically in southern France and northern Spain). They speak *euskara* –their non-Indo-European language– and have their own unique culture. One of the most important elements of this culture is sport. The Basques organize many feasts, festivals and processions during which they play their favourite sports – famous *pelota* and timber sports, called together *Herri Kirolak*. Every August they celebrate during a huge feast called *Aste Nagusia*. Among other attractions a tournament in *pelota* and competitions in *Herri Kirolak* are performed. The Basques also have their famous race *Korrika* – which is some kind of relay around the Basque Country. The most important aim of this race is to promote the unique Basque language (*euskara*) (Zallo, Ayuso 2010, p. 45). The Basques are a nation which is really fond of their traditional sports and use them to support, maintain and express their cultural and ethnic identity. But instead of using them to fight and create some kind of oppressive identity, they use these sports in a peaceful way, involving many participants from other countries. In 2011 a world congress entitled “Basque pelota – Olympic sport” took place in Mexico. The participants considered the following question: whether *pelota* will be included in the Olympic Games programme in the future, and they were dealing with such issues as women’s *pelota*, international competitions etc. *Pelota* has already been a “show sport” during several Olympic Games (last time in Barcelona), but as the Olympic Charter specifies: “only sports widely practised by men in at least seventy-five countries and on four continents, and by women in at least forty countries and on three continents, may be included in the programme of the Games of the Olympiad” (Olympic Charter 2003, p. 80). The popularity of this traditional sport is increasing. Perhaps *pelota* will have a chance to become an Olympic sport in the future.

The other example is Scots. This nation has its own difficult history, tradition and identity. They are proud of being Scots and are trying to express themselves,

among other activities, by playing their traditional sports. There are plenty of outstanding feasts in Scotland, at which traditional timber sports, such as *tossing the caber*, *weight throw* or *hammer throw* are played. These feasts are called *Highland Games* (Jarvie 2003). The most famous is *Breamar Highland Gatherings*. The Scots are aware of the importance of this part of culture. They even have an organization called *Scottish Highland Games Association*, which deals with the organisation, preservation and promotion of traditional Scottish sports.

My last example is the Poles. It is difficult to study the nation you are part of. But, in my opinion, the Poles are a nation with very difficult but also rich history, tradition, culture and identity. Unfortunately we have neglected the richness of our traditional sports. But thanks to some remarkable researchers, who I mentioned earlier, the situation is changing. The amount of people and the number of initiatives, feasts, festivals, meetings and academic interest in this subject is constantly increasing. The Poles are developing their traditional sports, such as *pierścieniówka*, *sztekiel*, *kapela*, *palant* and some others trying to make them an important part of Polish culture. The occurrence of Polish sports at TAFISA Games, during other Polish and international events has opened a new era in Polish sport. My nation still love such team sports as football (especially due to the EURO 2012), volleyball or handball and individual heroes in such disciplines as ski jumping, martial arts or tennis, but we are making some valuable steps to promote our traditional sports and to make them an element of our cultural legacy.

To sum up, we can ask: how the principle “All games, all nations” can be developed through the above-mentioned initiatives taking into account traditional sports and games from all over the world? The answer is: among some others, a great tool for developing this principle is Olympism, which is “the philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind” (Olympic Charter 2011, p. 10) and the Olympic Movement, that is “all individuals and entities who are inspired by the values of Olympism” (Olympic Charter 2011, p. 10). In my opinion, Olympism as a philosophical and pedagogical movement has to take into consideration more sports, not only Olympic ones. Many non-western sports have been neglected so far, due to the

fact, as some remarkable scholars claim, that Western countries have dominated the political and cultural discourse. As John MacAloon thinks – Western countries wanted to impose their own interpretation of the world’s cultural history, including even Olympic values (MacAloon 1987, pp. 7-8). But as the same author claims: Olympism is a value accessible for everyone in the world (pp. 6-7). The problem is, as anthropologists and sociologists have been showing all the time, that cultural differences between nations and ethnic groups haven’t disappeared and the Olympic Movement has to face the following problem: how to combine the most important principles of Olympism with very different meanings of these principles for people around the world (MacAloon 1987, pp. 28-29). The author claims that the solution is the Olympic Movement, because, in spite of being a creature mostly of European culture, it is not a “fix monolith against which the rest of the world’s culture must simply react or struggle”. (MacAloon 1987, p. 8).

In consequence, we can talk now about Olympic pluralism rather than universalism, but this cultural pluralism is the richness of Olympism, and this movement should make this cultural diversity a very important value. Celebration of human’s diversity through sport is very important in our world, especially when we have to face some problems connected with the results of globalisation. Many nations have responded to the mechanisms of globalisation in an active way, trying to maintain, express and promote their traditional identity, including in their activities the promotion of their heritage, a part of which is sport (Castells 1997, Appadurai 2000, Bronikowska 2010). In this context Olympism can help to create the base to revitalise, maintain, support and promote traditional sports from all regions of the world as a very valuable part of the world’s heritage.

Moreover, the Olympic Games can also have many socio-cultural benefits. In spite of being far away from Cobertin’s primary idea, this great sport feast can still serve as an efficient tool helpful in solving some problems of our world. For instance, Wojciech Lipoński described in details The Olympic Games in Seoul (1988) as a catalyst for changes in the attitude of Polish society toward the Republic of Korea (Lipoński 1989). In general, these changes were for the better.

In contemporary world Coubertin’s principle “All games, all nations” isn’t realistic because we have too many sports in the world. But the geography of

Olympic sport has to be extended, not only by including other sports or games into the Olympic programme but also thanks to some cultural Olympic initiatives and projects connected with cultural education. Such outstanding projects run by the International Olympic Committee, as “Sport for all”, “Development through sport”, “Education through sport” or “Peace through sport” (<http://www.olympic.org/Olympism-in-action>) are the examples of making our world better thanks to the positive values of sport. Part of these initiatives should be the rich and very interesting heritage of traditional sports originated in Europe and in other parts of the world. This kind of sports is very illuminating and thanks to them we can get to know each other better.

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AGONISM IN THE WEST COLONIAL AREA

Alberto ARAGÓN PÉREZ (ESP)

Autonomous University of Madrid, Spain

In this article I will examine the participation of the western colonial foundations in Greek competitions of the agones, specially the Sicilians and Southern Italy *poleis* because there isn't enough information from the Marseille region. To that purpose, I will classify the article into two main chapters. In the first one, I will discuss how Sicily and Southern Italy, in spite of not belonging geographically to ancient Greece were part of the Greek world undisputedly, because they participated since an early age in those competitions featured by their severity in accepting an athlete depending on whether he was Greek or not. In the second part, I will develop more specific topics linked to the presence of western Greeks in the agones, such as the journey and assistance to the sanctuaries where they competed, the results obtained and the analysis about the successful Croton.

Greek identity, Panhellenic agones and the Western colonies

The Greek ethnicity and its growth through colonization

There has been a lot of discussion among historians about Greek identity, how important it was and how it evolved. The scholars of the Aegean Bronze Age have given much importance to identify the arrival of Greek people, who were identified by their ethnic, archaeological or linguistic characteristics. In Historiography, the question of who was Greek was a paradigm that has frequently

evolved, with several theories existing about it. Many times, it has been claimed that a Greek political unity never existed, since the language, the main argument used to support the existence of a Greek *ethnos*, was never a common element; however, the existence of differences doesn't mean that language wasn't homogeneous¹.

Religion is the other element used by historians to defend the existence of a Greek *ethnos*; despite the fact that there were local and regional gods, all the gods and the practice of the cult were shared and recognized by all the Greeks. In Archaism, a period when Greek language, dialects, Greek religion and other Greek characteristics were formed, the cultural differences among the regions and *poleis* were evidence to support the idea that Greek ethnic identity was formed. Moreover, this was the period when two phenomena that contributed to building the *hellenikon ethnos* emerged: several sanctuaries, like Olympia and Delphi, emerged as religious centers open to all Greeks, and the Colonization throughout the Mediterranean Sea making people feel Greek despite living far from Greece².

During the period of Classicism, after Athens had defeated the Persian Empire, it made its own version of Greek identity because of its imperialistic goals. Herodotus wrote a speech where he gave a bad image of the barbarian and non-Greeks to incite a Hellenic identity. Apart from the evident objectives of that speech, it is an obvious example that the complex structure of the Greek identity (it included belonging to a local *polis*, a region like Boeotia, an *ethnos* like the Dorian and the *hellenikon ethnos* at the top) already existed in the 5th century BC:

“Πρὸς δὲ τοὺς ἀπὸ Σπάρτης ἀγγέλους τάδε. ‘τὸ μὲν δεῖσαι Λακεδαιμονίους μὴ ὁμολογήσωμεν τῷ βαρβάρῳ, κάρτα ἀνθρωπίνον ἦν: ἀτὰρ αἰσχροῦς γε οἴκατε ἐξεπιστάμενοι τὸ Ἀθηναίων φρόνημα ἀρρωδῆσαι, ὅτι οὔτε χρυσός ἐστι γῆς οὐδαμῶθι τοσοῦτος οὔτε χώρη κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα, τὰ ἡμεῖς δεξάμενοι ἐθέλοισιν ἂν μηδίσαντες καταδουλώσαι τὴν Ἑλλάδα. πολλὰ τε γὰρ

1. McNerney (2001), pp. 51-55.

2. McNerney (2001), pp. 57-64.

καὶ μεγάλα ἐστὶ τὰ διακωλύοντα ταῦτα μὴ ποιέειν μηδ' ἦν ἐθέλωμεν, πρῶτα μὲν καὶ μέγιστα τῶν θεῶν τὰ ἀγάλματα καὶ τὰ οἰκήματα ἐμπεπρησμένα τε καὶ συγκεχωσμένα, τοῖσι ἡμέας ἀναγκαίως ἔχει τιμωρέειν ἐς τὰ μέγιστα μᾶλλον ἢ περ ὁμολογέειν τῷ ταῦτα ἐργασαμένῳ, αὗτις δὲ τὸ Ἑλληνικὸν ἐὸν ὁμαιμὸν τε καὶ ὁμόγλωσσον καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι ἡθεὰ τε ὁμότροπα, τῶν προδότας γενέσθαι Ἀθηναίους οὐκ ἂν εὖ ἔχοι"³.

But this testimony is from mid-Classicism, and many years before Western colonies had already participated in the various activities of the Greek sanctuaries. The foundation of colonies in the Italian peninsula and the island of Sicily, where the soil was very fertile, started at 770 BC when Eubean colonists founded the city of Pithecusa and later the neighboring city of Cumas. The first Sicilian colony was Naxos, whose inhabitants were also from Eubea⁴. All the Western colonies that appeared and developed from the 8th century BC followed the same scheme of the birth of the city-state called *polis*, something that is exclusive of the Greek world⁵. A Syracusan, a Catanian or a Tarentunian belonged to an independent political state, the same as a Corinthian, a Calcisian or a Spartan. But the six citizens had the same feeling of belonging to, apart from their own regional, ethnical or cultural identities, the *hellenikon ethnos*.

The agonism as a Panhellenic feature

Some Greek traditions assigned the establishment of the agonistic competition to various gods and heroes. Many of these legends were collected by Phlegon of Tralles in his "Olympic History", by Pindar in his poems and by Pausanias in his "Description of Greece." Originally, it was common to celebrate the 'athlona' during the funeral of an aristocratic person, as Homer wrote: "εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν, χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς αὐτοῦ λαὸν ἔρυκε καὶ ἴζανεν εὐρὺν ἀγῶνα, νηῶν δ' ἔκφερ' ἄεθλα λέβητάς τε τρίποδάς τε ἵππους (...)

3. Herodoto 8, 144, 1-2.

4. Domínguez Monedero (2001), pp. 120-124; Tsetschladze (2006), p. 63.

5. Domínguez Monedero (2001), pp. 98-100; Tsetschladze (2006), pp. 39 y 60; Tucídides 1, 3.

ἵππεῦσιν μὲν πρῶτα ποδῶκεσιν ἀγλά' ἄεθλα”⁶. According to the list of Olympic champions, written since Hippias of Elis, the first edition of the Olympic Games took place in 776 BC and since then they were held in summer every four years. All the athletic festivals in Greece, from major ones to the most local Panhellenic were held together with manifestations of sacred cults. The four agones *stephanoi* had a religious and sacred nature, and they were associated with divine cults: in Olympia Zeus was worshiped, at Delphi Apollo, Poseidon on the Isthmus of Corinth, and Zeus in Nemea too. Competitors hoped to win in that sacred environment, and prove to be the *Aristos*⁷.

During Greek Archaism, agonism grew and expanded having always Olympia as a model. The tradition of the agones and the *athlona*, the social and economic changes with the aristocracy as the hegemonic upper class, the forming of states in *poleis* which competed among them in the agonistic festivals, physical education as an essential element in converting the youth to citizens and athletic competition as a complement for war training were the key factors in that historical evolution. Another very important factor was the colonization of the Mediterranean Sea extending the Greek horizon, as well as the growing number of competing states at those festivals⁸. The cults and sanctuaries were institutionalized during the formation of the city-states as *poleis* to unify the population and the territory (those religious buildings were located in the center of the city and also in the frontiers of the territory). The aristocracy set up in those sanctuaries athletic events to promote their social values. The young *poleis* participated in those events, having other *poleis* as rivals, also challenging to promote their own sanctuaries and the competitions that were held on them. Two of those sanctuaries were growing until they accepted the assistance and competition of the whole Greek world: Olympia and Delphi. Both acquired an interstate dimension, because the *poleis* built in them treasures and monuments.

Although the modern Olympic Games were proclaimed as an international

6. Homero, *Iliada* 23, 255-263.

7. Salvador (2009), pp.40-44; Durántez (1977), p. 130.

8. Kyle (2007), p. 76; Crowther (2007), p. 45.

event in the foundational Congress in 1894⁹, the four biggest athletic festivals all over Greece never existed as World contests. Olympia was a sacred sanctuary to Zeus in the region of Elis and was controlled by the city of Elis, one of the nearby neighbors (at some other time during Archaism, another city, Pisa, tried to control Olympia). Elis was also the *polis* that was in charge, through their inhabitants, of pleas and offerings, other rites and the arbitration of the competitions¹⁰. There wasn't any Olympic Committee as of today, but the city of Elis had the total authority in the Olympics; and Corinth in the Isthmian Games, Nemea in the Nemean Games and Delphi in the Pythian Games. Those states (the authority over Delphi was an amphictyonic league) determined the participation of foreigners in the agones, the assistance of visitants, spectators and competitors and decided all the laws¹¹.

From Archaism until Late Antiquity, the four cited agonistic festivals had as a main rule and requisite for participation the condition of being Greek¹². Strictly, anyone who was not Greek couldn't take part, in spite of having few exceptions during the Roman period when the difference between Greek identity and absence of this was not clear. Admission could be gained claiming a distant Greek blood inheritance or because of cultural assimilation. At the Panhellenic festivals Romans from the upper-class joined in claiming their family trees were of Greek origin, including mythical heroes. The real reasons were political and economic, as was the case with the emperors Tiberius and Nero¹³.

This ideology of Panhellenism was a rule that was never preserved, but maybe had been written in some epigraphs. In the beginning, the athletic events at Olympia were only for local people from the region. But later it was expanded to the whole of Peloponnese, and finally to the Greek world. That growing prestige led the sanctuaries of Delphi, Isthmia and Nemea to imitate the structure of the Olympics establishing their own agones during the first decades of the 6th

9. Kyle (2007), pp. 94-99.

10. Salvador (2009), p. 109.

11. Crowther (2004), pp. 15-16; Pausanias 6, 3, 7.

12. Domínguez Monedero (2005), pp. 60-61.

13. Crowther (2007), p. 46.

century, with the same rule of excluding the non-Greeks¹⁴. In that century, the organizers didn't let the Egyptian Psammis participate in an event saying to him that he wasn't from Elis or from other Greek regions:

“οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἡλείους εἴ σφι οἱ πολιῖται ἐναγωνίζονται. οἱ δὲ ἔφασαν καὶ σφένων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι ἀγωνίζεσθαι”¹⁵.

This strict observance of the requisite was also applied to states, like Macedonia, whose hellenicity was already under discussion. In the 5th century, King Alexander I had to prove that he had an Argive origin in order to be allowed to take part in the chariots race:

“Ἀλέξανδρος δὲ ἐπειδὴ ἀπέδεξε ὡς εἶν Ἀργεῖος, ἐκρίθη τε εἶναι Ἑλλήν καὶ ἀγωνιζόμενος στάδιον συνεξέπιπτε τῷ πρώτῳ”¹⁶.

Phillip II was proud of his Olympic victories, as it is seen in coins and the temple of Phillipeon as his present to the sanctuary¹⁷, but his son Alexander the Great didn't forgive the severity of the rule of ethnicity and he refused to compete in the Olympics: “ἀλλὰ καὶ τῶν περὶ αὐτὸν ἀποπειρωμένων εἰ βούλοιτ' ἂν Ὀλυμπίαισιν ἀγωνίσασθαι στάδιον, ἧν γὰρ ποδώκης, ‘εἴ γε,’ ἔφη, ‘βασιλεῖς ἔμελλον ἔξιν ἀνταγωνιστάς’”¹⁸. In the Roman period that rule was maintained (in spite of the Roman upper-class who invented a Greek family tree), and Philostater commented that the requisites for the participating athletes were including those who were born free and belonged to a Greek city: “φυλὴ τῷδε καὶ πατρίς, εἰ πατὴρ καὶ γένος, εἰ ἐξ ἐλευθέρων καὶ μὴ νόθος, ἐπὶ πᾶσιν, εἰ νέος καὶ μὴ ὑπὲρ παιῖδα”¹⁹.

The Greek identity was also the cause of the support of the spectators. In

14. Crowther (2004), pp. 12-14.

15. Herodoto 2, 160.

16. Herodoto 5, 22.

17. Durantez (1977), p. 139.

18. Plutarco *Vida de Alejandro* 4, 5.

19. Filóstrato *Gimnástico* 25.

212 BC there was a match in the boxing tournament between Cleistomachus from Thebes and Aristonicus from the Ptolemy kingdom of Egypt. Although Aristonicus was a Greek, because the Ptolemy kingdom of Egypt was one of the greatest powers of Hellenism (so he could participate), and he had got a Greek name, the spectators supported Cleistomachus enthusiastically for ethnic reasons, because they thought that a true Greek was fighting against an Egyptian²⁰. The supporters were also against the Greeks who were considered as the enemies of the Greek world, despite their true Greek origin. That is to say that the crowds were jeering at Dionysus I of Syracuse and his fellow poets because the orator Lysias persuaded them²¹. He delivered a speech at Olympia saying that Heracles founded the agonistic competitions to enhance harmony and to reduce disputes between the Greek people. For that reason, the Greeks must reject a tyrant like Dionysus I, who had made a deal with Carthage:

“ἄλλων τε πολλῶν καὶ καλῶν ἔργων ἕνεκα, ὧ ἄνδρες, ἄξιον Ἡρακλέους μεμνησθαι, καὶ ὅτι τόνδε τὸν ἀγῶνα πρῶτος συνήγειρε δι’ εὐνοίαν τῆς Ἑλλάδος (...) τῶν δὲ χρημάτων βασιλεὺς ταμίας, τὰ δὲ τῶν Ἑλλήνων σώματα τῶν δαπανᾶσθαι δυναμένων, ναῦς δὲ πολλὰς μὲν αὐτὸς κέκτηται, πολλὰς δ’ ὁ τύραννος τῆς Σικελίας (...) ὧν ἕνεκα ἐλπίς ἀθάνατον τὴν ἐλευθερίαν αὐτοῦς κεκτῆσθαι, καὶ ἐν τοῖς παρελθούσι κινδύνοις σωτῆρας γενομένους τῆς Ἑλλάδος περὶ τῶν μελλόντων προορᾶσθαι”²².

Sicily and Syracuse were not considered as places out of the Greek world. On the contrary, he denounced that a part of that world was under the regime of the tyranny, a part where there was also a tyrant who stained a very important place for Greek identity like the sanctuary of Olympia. Although Magna Graecia and Sicily were regions far from Greece surrounded by the Aegean Sea, those regions belonged to the Greek world and they could participate in the four main athletic

20. Polibio 27, 9, 7-13.

21. Kyle (2007), p. 129.

22. Lysias 33, 1 y 5-7.

events²³. Since Archaism, the citizens from Sicily and Southern Italy assisted to those Games whose rule of being Greek was very strict, as it happened to the Macedonian king Alexander I. The *ethnos hellenikon* included the inhabitants of the *poleis* founded during the colonization along the Mediterranean Sea. While the Greek colonizers could marry native women, they were citizens of a *polis* and the heirs of the men who founded the city: they belonged to the cultural, philosophical, political, artistic and literary Greek circle, and there was not any doubt about their rights to join in the four main athletic events.

Agonism was a well rooted element in the entire Greek society, and also in the Western area. Gymnastic activity was part of the Syciliot and Italiot education, so buildings were constructed specifically for exercise and competition. The athlete sybarite Ceombotrus, from the early 6th century, gave part of the *athlon*, cash prize to the winner, to the worship of Athena and recorded it in an epigraph. The Olympic victory was always a desired goal for a Syciliot and an Italiot because of the religious dimension and prestige, but also the economic one²⁴. This prestige that the athletic and the Panhellenic events had in the Western colonies made Sybaris try to create their own games dedicated to Zeus²⁵. This action is considered by the sources as sacrilegious and opportunist (because of the economic benefits). However, this information is part of the propaganda against Sybaris, city that was destroyed by its old enemy Croton in 510 BC²⁶.

The participation of Magna Graecia and Sicily in the athletic festivals

The attendance from Sicily, the South of Italy and Massalia

The *poleis* from Sicily and the south of Italy, and their inhabitants, gave great importance to the four big athletic events from Greece. Their competitive participation was very successful and obtained a lot of victories. Despite the

23. Teja (2004), pp. 205-206; Estrabón 6, 12.

24. Miller (2004), pp. 207-215.

25. Cf. Pseudo Scymn. *Descripción Terr.* 337-360; Punzo (2004), pp. 142-143.

26. Di Donato (2004), pp. 41-54.

big distance, the people assisted as supporters and pilgrims, because they were places with great sentimental value. Lots of people attended from all over Greece throughout the year to Olympia and Delphi, religious sanctuaries where the Olympic Games and the Pythian Games were held. The largest attendance was during the celebration of those festivals, which occurred every four years. Those big numbers of visitors helped those places and sanctuaries thanks to the benefits brought by these people. There was income for the sanctuaries, and the local people earned money by selling food, drinks, souvenirs, etc. The majority of visitors slept under the sky in the open air, bearing the weather conditions and lack of hygiene, which was common in these assemblies. The official delegates who represented the states slept comfortably²⁷. Menander talked about the conditions of the people, the ambience of the market, acrobats, amusements and thieves²⁸.

According to studies the size of Olympia's stadium was big, with a capacity of 24,000 spectators in the 6th century BC, almost the double after two centuries. Corinth's stadium had a capacity of 21,000 audience during Hellenism and the Delphi stadium almost 20,000. Also there were courts for other competitions like chariot races²⁹. The means of transport during Antiquity weren't so good and fast. The trip from the places of origin of the people was long. Xenophon complained about the difficulty of the trip from Athens, for him it was a an exhausting journey of six days. But the spectators and athletes who travelled from the south of Italy and Sicily had a longer journey than the former. And the longest travel was from Massalia. Almost all of the voyage was by boat crossing the sea:

“οὐκ οἶσθα ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρα μιᾷ μᾶλλον ἢ ὑστερίζειν”³⁰.

The Italiots and Syciliots, from big cities like Syracuse and Megara Hiblea,

27. Salvador (2009), pp. 132-133.

28. Menandro *fragm.* 45, 8.

29. Crowther (2004), p. 36.

30. Jenofonte *Recuerdos* 3, 13, 5.

were a big percentage of the total of people who assisted the events, and a lot of ships arrived in the Peloponnesian sanctuaries from the West at the same time. The majority of travellers went by passenger ships like Dionysus I, but the political rulers, the aristocrats and the delegates sailed in their own little boats which could pass by the Alpheus river. For the equestrian competitions it was necessary to transport horses and chariots. Travelling across the sea was dangerous, for instance the official Syracuse delegates sank while coming back from Olympia in the 4th century BC:

“παραπλησίως δὲ καὶ τὴν παρακομίζουσιν ναῦν τοὺς θεωροὺς ἀπὸ τῶν ἀγώνων ἀναχθεῖσαν εἰς τὴν Σικελίαν ἐκπεσεῖν τῆς Ἰταλίας εἰς Τάραντα διὰ τινος χειμῶνας”³¹.

In spite of the Olympic Truce, there was a risk due to war attacks and piracy. The assailants knew the exact dates and routes that were used by people who went to the festivals. For instance, the Carthaginians didn't respect the Olympic Truce of 480 and 396 BC when they were in war against the Syciliots. An athlete who had been training for a long time could suffer an illness, a pirate attack or any other inconvenience that hindered him from participating in the event of Olympia, Delphi or Nemea³².

The long distance from Massalia affected the participation of some remote *poleis* like the Phocaean Massalia, a colony in the Western Mediterranean Sea. Despite having a dense population it was not common for this city to have a victory in any of the four main events. The journey from Massalia to Greece took more weeks than other journeys. Stop overs were obligatory in Italy and Sicily. Although it wasn't common to have a victory from the Far West Greek world, it is known they participated in the Panhellenic sanctuaries. The Massalian assistance in the sanctuary of Delphi, where the Pythian Games were held, was sufficient enough to offer little buildings and statues.

Pausanias talked about the sculptures of the goddess Athena Pronoia and the

31. Diodoro 14, 109, 4.

32. Crowther (2004), p. 39-41; Miller (2004), p. 115.

god Apollo in the temple dedicated to the latter god to commemorate the victory in the battle of Alalia in 535 BC: “ὁ τέταρτος δὲ Ἀθηνᾶς καλεῖται Προνοίας. τῶν δὲ ἀγαλμάτων τὸ ἐν τῷ προνάῳ Μασσαλιωτῶν ἀνάθημά ἐστι, μεγέθει τοῦ ἔνδον ἀγάλματος μείζον. οἱ δὲ Μεσσαλιῶται Φωκαέων εἰσὶν ἄποικοι τῶν ἐν Ἰωνίᾳ, μοῖρα καὶ αὕτη τῶν ποτε Ἄρπαγον τὸν Μῆδον φυγόντων ἐκ Φωκαίας”³³. The most important evidence of the Massalian presence was the construction of the commemorative Treasure referred by Diodorus and Appian talking about other offerings by the Romans: “Τιμασίθεος δ’ ὁ τῶν Λιπαραίων στρατηγὸς (...) τὸ χρυσίον ἀποδοὺς εἰς Δελφοὺς τοὺς πρέσβεις ἀποκατέστησεν. οἱ δὲ τὸν κρατῆρα κομίζοντες, ἀναθέντες αὐτὸν εἰς τὸν τῶν Μασσαλιπτῶν θησαυρόν”³⁴. After excavating the sanctuary of Delphi, a little building beside the tholos was found whose stylistic analysis reveals that it is an Aeolian structure typical of the Phocaeans. It dates in the 6th century BC, so it was the Massalian Treasure³⁵.

After the long trip, the accommodation was not very comfortable. The residence for the athletes was better in the Isthmia than in Olympia. In that sanctuary the Leonidaion, a little construction for the athletes, was built in 330 BC. In the Olympics of 388 BC, when Dionysus I suffered the protests of the spectators, this tyrant sent tents for the Syracusan competitors and some spectators delegations. The most luxurious tents were for him and his court of artists. This demonstration was used to show his power to the whole Greek world, because the other Syracusan tyrant, Hiero, did the same³⁶.

Magna Graecia and Sicily in the “Olympic medal table”

We don’t know all the results in the Olympic events, much data was lost. In spite of this, approximately 25% of all the Olympic winners have been calculated³⁷. The data about the Pythian, Nemean and Isthmic Games is less. The information among the winners of those four competitions is enough to establish statistics

33. Pausanias 10, 8, 6.

34. Diodoro 14, 93.

35. Miller (2004), pp. 95-101; Gras (1987), 161-172.

36. Crowther (2004), pp. 44-45.

37. Christesen (2007), pp. 51-75.

about which state was more victorious, what state dominated each century, in which event a state was outstanding, and so on³⁸. The city in charge of sheltering and controlling the sanctuary of Olympia was Elis, and it was also the state with more victories in the Olympics: there are 115 triumphs recorded, the 12% of all the triumphs, followed by Sparta, Athens, Alexandria, Rhodes and Miletus. And then, follows the Italiot city of Croton with 23 victories. In the 12th place is Syracuse with 16. Both cities were the main powers in athletics among the Western colonies.

Other *poleis* that won in the Olympics were Taranto with 9 victories Himera with 7, Locris and Thurii with 6, Akragas with 5, Zankle/Messina and Naxos with 4 and finally Megara, Hyblaea and Kamarina with 3. There is only one recorded victory from Caulonia, Poseidonia, Rhegion, Tauromenion, Neapolis, Gela, Sybaris and Terina. The total of the Western colonies victories in Olympia is approximately one hundred, and it makes a total of 10% of all the known winners, more than the second victorious *polis* Sparta, something that is not bad for the area of the Greek world established as colonial cities. The most surprising is that the majority of those one hundred triumphs was obtained between the 6th and 4th centuries BC. The two last recorded victories were by Ariston of Thurii in the 1st century BC. More or less, the number of triumphs of the Italiot and Siciliot cities decreased when Alexandria, the capital city of the Hellenistic Kingdom of Egypt emerged as an athletic power in the Olympic Games³⁹.

A proof of that short but intense success is that Croton was the state with more olive crowns during the 6th century BC all over Greece. Croton was also the biggest champion in the stadion, the most important event, in the 6th and sharing the top with Syracuse in the 5th century BC. Both cities, specifically Croton, achieved more victories in the Pythian, Nemean and Isthmic Games. Respectively, they won 29 and 14 times in the other three Panhellenic competitions. Naxos, Akragas and Zankle/Messina also won in those three games. Those agonistic statistics are more than a list of names, places and years, because they talk about historical circumstances since in the centuries with the most victories

38. Crowther (2004), pp. 99-108; cf. Moretti (1957).

39. Mariano (2004), pp. 99-123.

the two Western regions had a special splendor; and their athletic results are the evidences of this. The South of Italy and Sicily were important regions in the Greek world.

That is to say we can confirm that in Antiquity the first competitor was the only one who received a prize (there weren't three medals like today); other competitors who had good results but didn't win were not recorded. The events where the Crotoniats obtained better results were the stadion and the wrestling, the Syracusans excelled in the stadion and the diaulos and the Tarantons in the stadion and the pentathlon⁴⁰. So, we can say that the Western colonies dominated the events where physical strength was required more. The equestrian events, which were linked with an aristocrat who owned the horses and hired the driver, didn't give many triumphs. However, there were also winners in the chariot races, like the victory of the Syracusan tyrant Hiero I. In comparison to Elis, which based its successful statistics on the equestrian events, the states of the South of Italy and Sicily won more crowns in the athletic race and in the combat events⁴¹.

In the agonistic Greek world, there was a lot of competition among states for the prestige that was supposed to be attributed to the winner, as it happens today in modern sports competition which has been converted into a question of national pride⁴². That rivalry involved a hard training above all for men whose social level allowed them to live exclusively dedicated to competition in athletics, in all kinds of sacred festivals (from the four greatest to the local one whose prize was money). Many times they were supported by their *polis*, hoping for glory coming from their citizens. Gymnasiums and palaestrae were built wherein athletes trained and prepared physically⁴³. We commented that these buildings also existed in Magna Graecia and Sicily, accounting for the high level of competence obtained and demonstrated in victories.

In Sicily and the South of Italy, the political history between the 6th and 4th centuries BC, when victories were focused on the main agones, is marked by the

40. Garelli (2004), pp. 59-63

41. Mariano (2004), pp. 101-113.

42. Bádenas (2005), pp. 89 y ss.; Martínez Gorroño (2005), pp. 247 y ss.

43. Miller (2004), pp. 176-195; Kyle (2007), p. 180-187.

political regime of tyranny. In the 6th century the influence of Pythagoras outsoared on the tyrannies of Telis of Sybaris, Anaxilao of Rhegion, Aristodemos of Cumas and the aristocratic government of Croton. In the beginning of the following century, the tyrannies of Gelo and Hiero of Syracuse, Cleander and Hypocrates of Gela and Tero of Akragas were continued for the next decades when the regime entered a crisis until Dionysus I took power in Syracuse, at the same time with the Peloponnesian War. His government was marked by great enterprises like fights against Carthage, the intervention in the affairs of continental Greece the so-called imperialism over the *poleis* on both sides of the Strait of Messina. Syracuse, led by his son Dionysus II, followed with the hegemony policy of total dominance over the region⁴⁴. Those tyrannies should face up to the unstable situation of their position, having taken the power illegitimately and the existing aristocratic factions that supported or opposed that government. Thereby they promoted an agonistic policy because the good results would benefit themselves.

Those aristocracies were made up of a large number of athletes who participated and sometimes won in the agonistic events. Thus, it was approved for the tyrant to have those aristocratic triumphs as political help. Besides, the victory of their fellow citizens in Olympia, Nemea or Delphi gave a good image to the whole city except their opponents. This accounts for the fact that Dionysus I made an appearance in Olympia in 388 B.C, despite the speech of Lysias⁴⁵.

A commemoration of a victory was carried out in front of all the citizens. The *odes* for it were usually commissioned by the Sicilian tyrants to capitalize the collective happiness arising from that victory, particularly in the equestrian events, because that who was closer to the ruler competed in them⁴⁶. Pindar, the great poet who composed poems with an aristocratic ideology on the glory of rich winners, was the most indicated to take charge of an *ode*. So did Hiero of Syracuse, who paid Pindar to praise his general and friend Cromios, the champion in the chariot competition in Nemea:

44. Domínguez Monedero (2001), pp. 246-250; Sayas Abengochea (1998), pp. 287-291.

45. Kyle (2007), p. 129.

46. Morgan (2007), pp. 118-119.

“ἄμπνευμα σεμνὸν Ἀλφεοῦ, κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία, δέμνιον Ἀρτέμιδος, Δάλου κασιγνήτα, σέθεν ἀδυεπῆς ὕμνος ὀρμᾶται θέμεν αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν: ἄρμα δ’ ὀτρύνει Χρομίου Νεμέα θ’ ἔργμασιν νικαφόροις ἐγκώμιον ζεῦξαι μέλος”⁴⁷.

If development and training in the local gymnasiums of the athletes for becoming winners wasn’t enough, tyrants could procure victories recruiting athletes from the other Greek states granting them the citizenship to compete for their new homeland⁴⁸. The interest in the prestige for the *polis* made Dionysius I try to do so, without achieving his goal, for Antipater of Miletus who took the Syracusan citizenship. Antipater was an Olympic winner in an event for the youth and the tyrant expected that his victories as an adult would be attributed to Syracuse:

“Μιλήσιος Ἀντίπατρος Κλεινοπάτρου παῖδας κατειργασμένος πύκτας. Συρακοσίων δὲ ἄνδρες, ἄγοντες ἐς Ὀλυμπίαν παρὰ Διονυσίου θυσίαν, τὸν πατέρα τοῦ Ἀντιπάτρου χρήμασιν ἀναπείθουσιν ἀναγορευθῆναι οἱ τὸν παῖδα ἐκ Συρακουσῶν”⁴⁹.

However, a century before the tyrant Hiero could do that the runner Astilos from Croton and Dico from Caulonia continued winning but under their new Syracusan citizenship. Also Turios hired Dirieos from Rhodes. However, this wrestler won three times in Olympia as a Rhodian but none with his new citizenship. Moreover, the fact of being hired shows that Greek athletes earned benefits from their athletic success and that many of them were professionals:

“Ἀστύλος δὲ Κροτωνιάτης Πυθαγόρου μὲν ἐστὶν ἔργον, τρεῖς δὲ ἐφεξῆς Ὀλυμπίασι σταδίου τε καὶ διαύλου νίκας ἔσχεν. ὅτι δὲ ἐν δύο ταῖς ὑστέραις ἐς χάριν τὴν Ἰέρωνος τοῦ Δεινομένους ἀνηγόρευσεν αὐτὸν Συρακούσιον,

47. Pindaro *Nemea* 1.

48. Crowther (2004), pp. 23-25.

49. Pausanias 6, 2, 6.

τούτων ἔνεκα οἱ Κροτωνιάται τὴν οἰκίαν αὐτοῦ δεσμωτήριον εἶναι κατέγνωσαν καὶ τὴν εἰκόνα καθεῖλον παρὰ τῇ Ἥρᾳ τῇ Λακινία κειμένην (...) Δίκων δὲ ὁ Καλλιβρότου πέντε μὲν Πυθοῖ δρόμου νίκας, τρεῖς δὲ ἀνείλετο Ἰσθμίων, τέσσαρας δὲ ἐν Νεμέᾳ, καὶ Ὀλυμπικὰς μίαν μὲν ἐν παισὶ (...) τὸ δὲ ἀπὸ τούτου Συρακούσιον αὐτὸν ἀνηγόρευσεν ἐπὶ χρήμασι”⁵⁰.

But that lack of loyalty to his homeland, choosing money rather than the Sicilian power angered the former fellow citizens of Astilos. They laid down the sculpture they had erected for him and later they converted his house to a prison⁵¹. Three records were written in the Olympic victor lists: the winner’s name, the *polis* he represented and the event he won. Therefore, having the name of a champion appear next to the name of the *polis*, both associated with a triumph in the four greatest Panhellenic festivals would be a question in which *poleis*, like the Western colonies, were really interested in. This explains the anger among the Crotonians because one of them, their athletic hero, had chosen to compete for a rival state, Syracuse. Competing for earnings and not only for the sake of the aristocratic ideal⁵², caused some criticism in the Greek world⁵³.

For the states less accustomed than Syracuse or Croton to agonistic victories, it became a source of pride. An epigraph found in Sybaris tells us that the athlete Cleombrotos offered all the benefits from his city to goddess Athena⁵⁴. Apart from the pension given, a victory was the cause of great happiness to the whole city and on the athlete’s return it was celebrated in a triumphant way with a procession and the construction of a statue. The second time that the runner Exenetos returned as an Olympic champion to his *polis* Akragas, there was a procession with 300 chariots and a hole was made on the walls of the city for him to enter.

50. Pausanias 6, 13, 1 y 6, 3, 11.

51. Pausanias 6, 13, 1 (nota ant.); Kyle (2007), p. 129.

52. Miller (2004), pp. 213-216.

53. Jenófanes *fragmentos* 2, A229.

54. Miller (2004), p. 214; Hdt. 3, 129.

“καὶ κατὰ τὴν Ὀλυμπιάδα (...) νικήσαντος Ἐξαινέτου Ἀκραγαντίνου, κατήγαγον αὐτὸν εἰς τὴν πόλιν ἐφ’ ἄρματος· συνεπόμεπευον δ’ αὐτῷ χωρὶς τῶν ἄλλων συνωρίδες τριακόσiai λευκῶν ἵππων, πᾶσαι παρ’ αὐτῶν τῶν Ἀκραγαντίνων”⁵⁵.

The wonderful agonistic success of Croton

Croton, the Southern Italian *polis*, which was founded by Achaean settlers in 709 BC according to Eusebius⁵⁶, shows the interest that the Western colonies had in the agonistic and sacred festivals. Previously we saw their amazing statistics, focused fundamentally between 588 and 488 BC: 28% of the Olympic recorded victories were still preserved during these hundred years. And not all of their victories were restricted to Olympia, because the runner and pentathlete Faylos could never compete in this sanctuary since after achieving several triumphs in the Pithian games, he died fighting during the Greco-Persian War.

The importance a *polis* attached to all to that agonistic social group explains the anger that was expressed upon knowing that its great champion Astilos had adopted the Syracusan citizenship, and Croton lost its next victories because he wasn’t still Crotonian. After the 5th century BC there weren’t any Crotonian triumphs recorded in any of the four main competitions. However, some time later memories of the Crotonian power in athletics were still fresh in the minds of the Greeks: Strabo, in the period of Augustus, wrote that in a race the last among the Crotonians was the first among the other competitors. He also cited the saying: “being healthier than a Crotonian”.

“πόλις τά τε πολέμια ἀσκῆσαι καὶ τὰ περὶ τὴν ἀθλησιν: ἐν μιᾷ γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ σταδίῳ ἐπὶ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιάται, ὥστ’ εἰκότως εἰρῆσθαι δοκεῖ διότι Κροτωνιατῶν ὁ ἔσχατος πρῶτος ἦν τῶν ἄλλων Ἑλλήνων: καὶ τὴν παροιμίαν δὲ ὑγιέστερον Κρότωνος λέγουσαν ἐντεῦθεν εἰρῆσθαί φασιν”⁵⁷.

55. Diodoro 13, 82, 7.

56. Tsetskhladze (2006), p. 59.

57. Estrabón 6, 1, 12; Miller (2004), p. 217.

Croton was a big and wealthy city, like its neighbors from the Gulf of Taranto. Miller and other scholars ask why it stood out but only for a hundred years. Obviously, there wasn't doping or they didn't drink magical water. They could buy the citizenship of foreign athletes, but Syracuse was the rich city which appears in the sources as the great buyer of competitors. It couldn't have a training method that was unknown for the other *poleis* for a long time. Croton was established in a fertile land, good for agriculture, like the majority of the Western colonies. And it developed in the region of the Ionian coast where Locris, Sybaris, Taranto, Siris and Metapontum also stood out.

In the 6th century BC, when the success of Croton occurred, it fought wars against some of those neighbors (Locris and Siris) and had an aristocratic regime that served as a shelter to some Greek noble exiles, like Pythagoras, who escaped from the tyranny of Polycrates of Samos. The philosopher joined the Crotonian upper class and he influenced the government. For instance, he supported the war against Sybaris, which had a tyrant who governed against the interests of the richer people. Later, the anti-Pythagorean faction took power in Croton and he left the city⁵⁸. Therefore, together with the athletic success, the Crotonian society was ruled by an upper class ideologically helped by the presence of Pythagoras. The number of citizens who competed in Olympia and the other sanctuaries was small, only the aristocrats. It is quite surprising that a very small group of men enjoyed such potency over all other Greek competitors.

All the Crotonian victories were achieved in the *gymnikoi agones*: the events of running and fighting wearing no clothes, under equal conditions and with the only advantage of a better prepared body. That is to say, events where contended the noble men of every state, but being richer or belonging to a royal family was not an advantage during the competition. In the equestrian events being very rich was a big advantage, because it was easier to obtain the best horses and drivers. However, nobody from wealthy Croton won in a *hippikos agon*⁵⁹. A theory says that this was due to the presence in Croton of two physicians educated in the

58. Domínguez Monedero (2001), pp. 246-247; Punzo (2004), p. 149.

59. Miller (2004), pp. 232-233.

Pythagorean medical knowledge which attached great importance to physical activities: Democedes and Almaeon⁶⁰.

An agonistic triumph meant a great honor to the city of the athlete, and was a token of prestige for the competitor in internal politics and for the state in foreign affairs. Croton was enjoying in the 6th century BC a period of economic, political and territorial growth. For instance, it won the war against powerful Sybaris and conquered its territory. To strengthen its hegemony in the Southern Italian region, the victories in the Olympics and other agonistic festivals helped as a propagandistic tool showed to its neighbors and also to all the Greek world. Plato talked about it, he said that an athletic triumph in a Panhellenic contest was very important for the external image of a city, and it was like winning a war:

“Πυθώδε τῷ Ἀπόλλωνι καὶ εἰς Ὀλυμπίαν τῷ Διὶ καὶ εἰς Νεμέαν καὶ εἰς Ἴσθμὸν χρὴ πέμπειν κοινωνοῦντας θυσίων τε καὶ ἀγώνων τούτοις τοῖς θεοῖς, πέμπειν δὲ εἰς δύναμιν ὅτι πλείστους ἅμα καὶ καλλίστους τε καὶ ἀρίστους, οἵτινες εὐδόκιμον τὴν πόλιν ἐν ἱεραῖς τε καὶ εἰρηνικαῖς συνουσίαις ποιήσουσι δοκεῖν, τοῖς περὶ τὸν πόλεμον ἀντίστροφον ἀποδιδόντες δόξης παρασκευήν”⁶¹.

This was the interest that motivated the Crotonian upper class to develop a strong programme for athletics. The agonistic victories gave benefits to this social group, because it strengthened its aristocratic ideology. The rulers fortified themselves thanks to the agonistic success of one of their members and they achieved the image of effort, competitiveness, power, pride and triumph. Moreover, all of this was decorated with the religious essence of the sacred sanctuaries where the victories took place. The Pythagorean ideology helped to continue this path of which the agones were an important feature. We know about the aristocratic activities of Crotonian champions, like Fayos (he owned a battleship that fought against the Carthagians in the Greco-Persian Wars) or Milo (Pythagoras and other Crotonian rulers met in his house, and he fought against Sybaris like a

60. Hdt. 3, 125; Aristóteles, *Metafísica*. 1, 986a.

61. Plato, *Leges* 12, 950e.

strategos⁶²). Milo was a great champion, he won 32 times in the four main festivals, and there were some legends about him⁶³:

“Μίλωνος τούτου τὴν ῥοιάν, ἦν ἐν τῇ χειρὶ κατεῖχεν, οὐδεὶς τῶν ἀντιπάλων ἐξελεῖν ἐδύνατο: ἡ δὲ ἐρωμένη αὐτοῦ ῥᾶστα αὐτὴν ἐξήρει (...) περιέδει τῷ μετώπῳ χορδὴν κατὰ ταῦτα δὴ καὶ εἰ ταινίαν περιθεῖτο ἢ στέφανον: κατέχων δὲ ἐντὸς χειλῶν τὸ ὄσθμα καὶ ἐμπιπλὰς αἵματος τὰς ἐν τῇ κεφαλῇ φλέβας, διερρήγνυνεν ὑπὸ ἰσχύος τῶν φλεβῶν τὴν χορδὴν (...) ἀποθανεῖν δὲ ὑπὸ θηρίων φασὶν αὐτόν: ἐπιτυχεῖν γὰρ αὐτὸν ἐν τῇ Κροτωνιάτιδι αὐαινομένῳ ξύλῳ, σφῆνες δὲ ἐγκείμενοι διίστασαν τὸ ξύλον: ὁ δὲ ὑπὸ φρονήματος ὁ Μίλων καθίπσι τὰς χεῖρας ἐς τὸ ξύλον, ὀλισθάνουσί τε δὴ οἱ σφῆνες καὶ ἐχόμενος ὁ Μίλων ὑπὸ τοῦ ξύλου λύκοις ἐγένετο εὖρημα”⁶⁴.

Also the agonistic success of Syracuse coincided with special political circumstances. Since the tyrant Gelo took power in 485 BC, his aristocratic government started a programme of territorial expansion and search of hegemony in Sicily. Also, under his rule the Syracusan athletic successes started. Likewise Gelo won in an Olympic chariots race when he was the tyrant of Gela before arriving at Syracuse. And his brother Hiero was the winner in the same event three times. Syracuse was a city that gave great importance to the aristocratic equestrian events. For the *gymnikoi agones*, the Syracusan rulers promoted the purchase of citizenship of foreign champions. Taranto, the third Western colony with better results, extended its victories in the events of the stadion and the pentathlon until the end of the 4th century BC, and there isn't any evidence that those victories corresponded to some specific circumstances⁶⁵.

62. Teja (2004), p. 205.

63. Miller (2004), pp. 160-161; Kyle (2007), p. 200.

64. Eliano *V.H.* 2, 24. Pausanias 6, 14, 7.

65. Garelli (2004), pp. 73-75.

Conclusions

During Archaism, all the regions that formed the Greek world expanded thanks to the phenomenon of colonization, which in Western direction resulted in Sicily, Magna Graecia and Massalia becoming regions organized with normal *poleis*, having the various features of Greek culture and customs. Two of these features were religion and athletic competitions. In the four biggest Panhellenic sanctuaries like Olympia, the states established in the settlement of colonies attended and participated with absolute normality in the agones. This assistance was more than a testimonial detail. It was significant because the record of victories that took place in Archaic and Classical periods suggests that it had considerable importance.

Behind this lay important political circumstances such as the development in Sicily and Southern Italy of the regime of tyranny, which meant that leaders sought legitimacy through the prestige given with an athletic victory, and social circumstances because societies were headed by the aristocratic class, this class competed among peers (as did Odysseus to the Phaeacians, when he showed he was an aristocrat winning an athlona). Economic circumstances, because the fertility of the territories where the colonists settled led to the growth and prosperity of cities. And finally cultural circumstances: the agonistic events were an essential hallmark for all the Greeks⁶⁶.

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66. Luc. *Anach.*

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3000 METRES STEEPLECHASE: PERSONAL EXPERIENCE

Elisa GABRIELLI (ITA)¹, Christian DORIA, Tiziana PIETRANGELO and
Giorgio FANÒ-ILLIC

Introduction

Often the race of the 3000 metres steeplechase (3000st) is hurriedly included in the general category of middle-distance races. Instead, it must be considered a discipline with particular characteristics as a race full of charm and in some ways still mysterious. In addition to the uncertainty inherent in every race run, it adds a distinctive element of the hedge and overcoming barriers that accentuates and makes it very uncertain and fluctuating, until its end, the competition. The race of the 3000 metres steeplechase has recently been introduced in the women, the race is classified as a commitment to “intermediate” between the fast and long distance running. It also occurs as a “junction” between a race and a middle-distance of obstacles, since the path provides the overcoming of 28 barriers, combined with the climb, for seven times, of a river formed by a hedge on the edge of a hole in oblique bottom filled with water. The racing action between the obstacles must have classic characteristics: fluidity, de-contraction, economy. The overcoming of the obstacle, rigidly placed on the track, recalls the action of hurdle step with classical action that does not slow the first leg. In the passage of the river the athlete rests a foot on the beam and, after an effective boost, with the other leg lands almost beside the grave. This race covers a distance that requires technical efficiency, and muscle energy, personality and

1. Elisa Gabrielli, participant of the Seminar, presented the paper during the works of the Seminar.

psychological security to enforce at any time before or after the obstacle, the rhythm, appropriate accelerations and decelerations. The analysis of the energy expenditure indicates an intervention of the aerobic mechanism close to 95%, the duration of the race allows a certain amount of blood lactate to be disposed off by the body during the race.

Since the aerobic mechanism is maximal exploited (it has been said at the beginning that the evidence of 3000m in plan is run at a speed that is higher than that of the aerobic threshold and this, of course, also applies to the 3000 metres steeplechase), this means that the additional input of energy must be derived from anaerobic lactic energy mechanism. An increase in energy demand (even where the amount is apparently not high) determines a significant increase of the intervention of such a mechanism. During the 3000 metres steeplechase, immediately before the obstacle and in correspondence of the attack the muscles will product peaks of lactic acid. During the ride up, instead, the production of lactate is more reduced and there is a trend called “pulsatory”. The biomechanical changes require muscular efforts during the race for 28 times, as many as the number of barriers and rivers to overcome. The athlete of 3000 metres steeplechase must be able to withstand these alternations with variable production of lactate from muscles.

The purpose of this paper is to analyze the forces that come into play during the passage of the river in order to optimize the work spent by the athlete.

The best athlete of 3000 metres steeplechase, in addition to excellent performance on 3000m must:

- have a good technique for passage of the obstacle (from this point of view, the bilaterality is obviously a big advantage), the ability to pass the obstacle, however, must be referred to the speed at which you run the 3000st. The athlete must possess the ability to “adjust” the right step to get more and more to the distance from the correct barrier. This implies that during the training specific exercises with barriers have to be carried out as during the competition. Another advantage stays in changing easily (and with the lowest energy expenditure) some parameters of the run such as length of

the stroke, the frequency and the boost of one's own step to get more and more correct distance from the barrier;

- know how to tolerate the constant changes in muscle work that requires discipline;
- be capable of expressing repeatedly good levels of force (those required for the passage of the obstacles and rivers) even in presence of high levels of lactic acid in the muscles, and to this end, and that type of training called the "intermittent force" which was developed by the French Gilles Cometti may be useful.

In these competitions the tall and lanky athletes have some advantages. These anthropometric features allow a significant saving of energy at the time of overcoming of obstacles, since they allow a good positioning of the center of gravity of the body with respect to the barrier: as we know the passage is more economical than that in which the center of gravity of the athlete is raised little more than usual. However, the tall and lanky athletes have some disadvantages linked to less rapid movements of the limbs during the passage of the obstacle due to the longer lever and more demanding movements. There were and there are athletes of medium and short stature who have achieved excellent results. Another peculiar quality of 3000 metres steeplechase athlete is the ability to express speed strength, that is, according to the classification of Zaciorskij, dynamic force and damping force. The muscles of the lower limbs need be able to absorb kinetic energy from the moving body, store it in the form of elastic energy during impact with the earth after the obstacle and give it back during the next push. The anthropometric characteristics of the 3000 metres steeplechase athlete of success are therefore similar to those of the distance runner: lean and dry, long and slender musculature and light. Please note that a muscle hypertrophy involves:

- an increase in body weight and therefore of the energy expenditure in the race in plan and in overcoming the obstacle;
- a decrease in diffusion of air per unit volume of the muscle fiber and consequently a reduction in oxygen supply to the muscle fiber itself;

- a relative increase of metabolism and thus a decrease in the efficiency during the run and the overcome of obstacles.

The 3000 metres steeplechase athlete, must possess outstanding qualities of hurdler, that means to be able to minimize the disturbance due to the barriers during the competition. And therefore the discipline needs characteristics of neuro-muscular coordination, fluency and joint mobility, smooth movement and great timing.

HISTORY “from the American site www.steeplechase.com”



The race has British and nineteenth-century origins. According to the most accepted hypothesis, it comes from horse races and equestrian obstacles.

The chronicles relate that in 1850 during a horse race athlete Halifax Wyatt, thrown from his horse, made a bet with his friends: he would run 2 miles with 24 natural barriers and water faster than a horse.

Surely women have been sporting competitors since antiquity. There is evidence of this in the time of the pharaohs in Egypt, or in ancient Greece where women had their own “Olympics” in honor of Hera “goddess of marriage.” However, as always, the races for the women were different in distances, in the

performance, participation, compared to those practiced by males. These differences, often justified by different physical characteristics of both sexes, in fact also had social incentives. The birth of female athletics dates back to 1917 when, in France, the first Women Sports Federation was founded. In the Olympics of 1920 women were not admitted to the competitions, however the following year, the first International Women's Games with eleven races took place in Monte Carlo. The FSFI "International Women's Sports Federation" was later founded and 6 nations including Italy joined them, too. On August 20, 1922 the first Women's World Games took place in Paris, and finally in 1928 in the Olympic Games in Amsterdam women were also allowed and five races were held, but no middle-distance was reserved for them. The middle-distance races were in fact considered unacceptable for women until the 50s of the last century. In Italy the first female Italian Championships in Athletics were held in 1923 in Milan, with only two races on the programme: high jump and long jump.

Women's 3000 metres steeplechase was played for the first time at Beijing Olympics 2008. Currently the world record belongs to the Russian Gulnara Samitova with a 8:58.81, with the first "under 9 of history", but times and records are intended to improve very quickly. The first competition of female 3000 metres steeplechase valid for the World Championship was on August 8, 2005 in Helsinki. It's been a century before women could officially have access to this specialties athletics! For several years in Eastern Europe and Soviet Union female athletes have been engaged in this type of competition and if we look at the list of the best performance (including records) we have some indirect evidence: many athletes belong to these nationalities.

Evolution of female 3000 metres steeplechase athlete from the magazine: "Atletica, Studi trimestrale di ricerca scientifica e tecnica applicata all'atletica leggera" (Athletic, scientific research and technology used in athletics).

Different physiology in both sexes, and different expectations that family and society have usually against females and males, affect to a large extent both the practice and the success of females in sport. But in many sports and in some relatively new sports, practiced by women, they still have a good opportunity due to the fact that they haven't reached the limit beyond which improvements

are increasingly difficult yet, as can be seen in the majority of male competitions. Currently women have better margins of improvement than those of men. The modern conception of the 3000st, sees this sport not only as a specialty middle-distance, where the concept of organic preparation is the key issue, but a real specialty, where the technical aspect has its importance and its approach is not random, but involves a choice and a real readiness since the juvenile phase.

Years ago, in high level competitions an improvement of 40-50" in time of the 3000 plans and what the 3000st, from the same athlete has been observed. A good passage of the obstacles and rivers are required to reduce this gap. A passage of the obstacle technically perfect today, involves a loss of no more than 5/6 tenths and not greater than 1 and 2/10 for rivers. The ideal to be achieved should be a difference of 20" or a little more between one's own best time on the 3000st. and the 3000 plans, considering an average loss of 0.4 tenths for each obstacle and of 0.9 tenths for each river.

Given the positive growth of the great practitioners of the discipline and opportunities for improvement in methods and in training loads of people approaching the competitions in this discipline of sport desire to investigate non-traditional training sessions of an athlete in order to lay the foundations of a future study about the loads of siepiste.

"The hedges are a specialty hard for a woman". This is demonstrated by the fact that not many athletes opt for this race. After all the barriers and the coast they are still afraid. The other side of the coin is that if you have a good quality middle-distance runner and you do not worry in step obstacles, hedges, you can still have a place in the sun on the international scene. In the middle distance it is not always the same: the minima are much more difficult to obtain and the competition is brutal. The secret of the ease with which the athlete could run the hedges is familiarity with the coast and affinity with water.

With reference to a female athlete practicing 3000st the optimization of the following has been proposed: technique, biomechanics, de-contraction and management of energy consumption, which has a crucial role also in high altitude, 2500 slm.

Purpose of the research

The possibilities for improvement in methods and in training for the loads of people approaching competitions in 3000 metres steeplechase require an analysis of training load in order to lay the foundations for a future study.

The goal of this study is to compare the training load and its improvement as well as the following results.

The athlete is a PhD student in Basic and Applied Medical Science in the Laboratory of Functional Evaluation in University G d'Annunzio of Chieti-Pescara in Italy. This particular condition permits the athlete to achieve specific and personal physiological experience directly on her own muscle performance.

In particular, the athlete did her research in higher education and research facility at the High Altitude Training Center, University of Champions Iten Kenya on the physical efficiency at high altitudes in the period between December 25, 2011 and January 11, 2012. In the same structure the athlete spent time for her training load.

Materials and methods

Subject

In the following study of a nationally 3000 metres steeplechase athlete (36 years of age, weighing 48kg and height 162cm), a PhD student in the Laboratory of Functional Evaluation in the University G d'Annunzio of Chieti-Pescara, Italy, gave informed consent for the collection of data of heart rate during her own training and competitions of 2011 and 2012 (both Italian and various international meetings).

In Table 1 and 2 the personal time of the athlete in Italian competitions has been reported.

Table 1: Seasonal results of official national competitions during 3000 metres

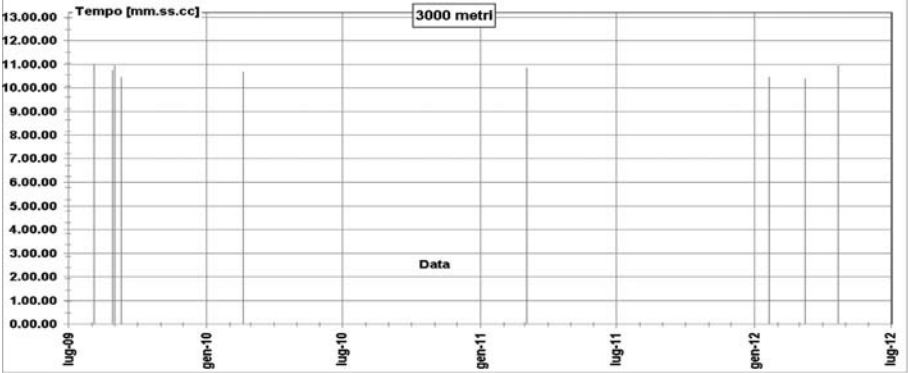
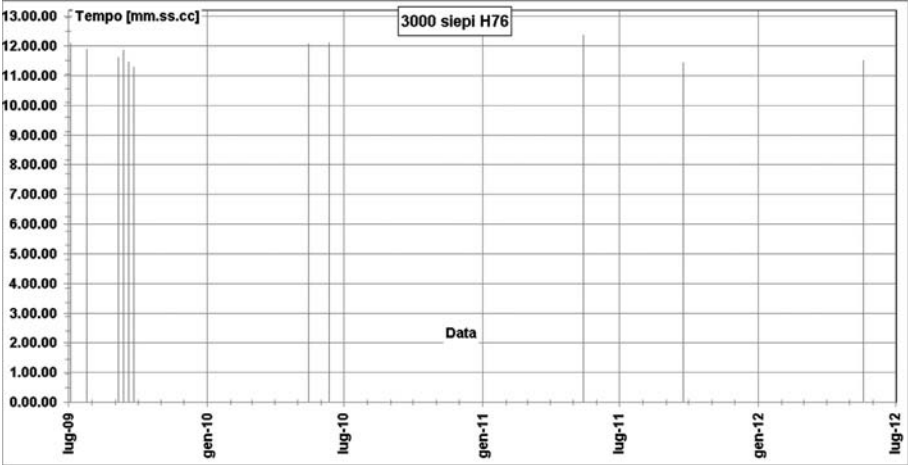


Table 2: Seasonal results of official national competitions during 3000 metres



In particular, the heart rate (HR) has been measured and recorded using Garmin Forerunner 110 that catalogs all the data on a personal sports page of the Garmin website, where they can be downloaded and stored.

The perception of exercise (RPE) has been recorded with Borg CR-10 scale previously familiarized. The HR was acquired during all training sessions and RPE was recorded at the end of them.

The values of RPE have been multiplied by the minutes of the respective sessions to determine the training load (TL).

The Mader test on treadmill has been made to determine the anaerobic threshold value in the Laboratory of Functional Evaluation (University of G d'Annunzio, Chieti-Pescara, Italy).

Instead, the Mader test for runners is carried out on a treadmill and provides increments of 1-2 km / h again depending on the level of the athlete.

Through the study of lactic acid concentrations achieved in several steps, and by relating the intensity (power or speed) and heart rate, the test becomes a precise and Mader excellent way to identify personal training and rhythms evaluate the performance of the state of the form by running the test several times throughout the season.

HR and RPE were collected during all training sessions (both in Italy, 0 m above sea level and in Kenya, 2500 m a.s.l.).

In particular, the trainings have been conducted in Italy, at sea level, 7 times per week, and in High Altitude Training Center, University of Champions Iten Kenya in the period between 25 December 2011 and January 11, 2012 at high altitude 2500 a.s.l. 14 times a week.

Training session in Kenya had the goal of metabolic aerobic power at altitude. The work had a volume of over 100 kilometers.

The athlete participated in the national competitions in Athletics, 3000 m Indoor and cross national cross country and 3000st.

Results

Table 3 shows an example of average values of HR, RPE and energy expenditure recorded during a typical training session in Italy and in Kenya.

Table 3: Values of heart rate, RPE index and calories while training at altitude and sea level

Training	HR (bpm)			RPE	Calories (Kcal)
	min	max	average		
Italy	50	160	130	4	500
Kenya	70	185	150	6	600

The graph in Figure 1 shows the training load calculated from RPE values multiplied per the duration of the training in minutes, the values are expressed in arbitrary units (A. U.).

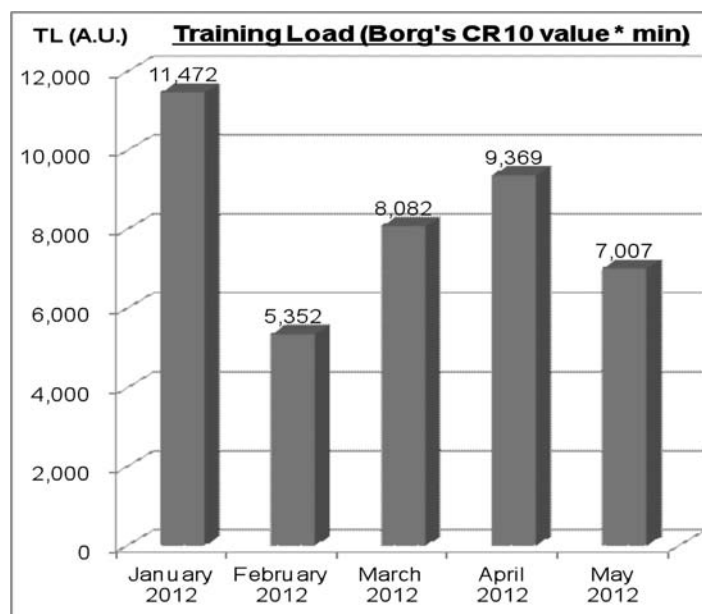


Figure 1: the scale RPE Rating of Perceived Exerction, Category ratio scale (CR10), this scale with a range that goes from 0 to 10 with 10, which corresponds to a concept as stable as “the feeling of the higher effort that the person has never perceived in his life, “but with the possibility to give a higher value. The test should be administered immediately after training or competition, or after a shower (about 30’ after).

The results of Mader tests (on June 2011 and January 2012) are shown in Table 3 and in Figure 2 and 3.

Mader test is a method proposed by Mader et al. in 1976 with the objective of identifying the anaerobic threshold; more precisely the aim of Mader test is to identify which intensity corresponds to a concentration of lactic acid in the blood equal to 4 m / Mol.

This value was identified as the intensity of anaerobic threshold, but it is then

seen that in most cases, the Maximum Lactate in Steady State (which corresponds precisely to the anaerobic threshold) is located at a concentration of lactic acid in the blood lower. However, the intensity at 4 m / Mol is a parameter frequently used as a specific strength training.

Mader test, in addition to identifying the intensity at a concentration of lactic acid in the blood equal to 4 mM, is also important to study the kinetics of lactate increases the effort to identify the anaerobic threshold, to identify the personal training rates (Slow Fund, Fund Long, Medium Fund, Fund Fast, intensity threshold, 4 mmol, VAM and Maximum Intensity) and to test changes to the terms of the form during the year.

The protocol of Mader test is rectangular and sub maximal, ie 3-4 provides a constant intensity step followed by a pause of recovery from one step to another there is a gradual increase in work load; at the end of each step a measurement of the concentration of lactic acid in blood is carried out through the levies a drop of blood from the ear lobe or by the finger that is analyzed by a special equipment. The test duration is approximately 45 minutes taking account also of the stages of recovery.

Table 3

V	La	FC
(Km/h)	(mM/L)	(bpm)
Basale		
10	1,4	143
12	1,6	157
14	3,2	174
16	7,9	185

July 2011

V	La	FC
(Km/h)	(mM/L)	(bpm)
Basale		
10	0,8	138
12	1,2	156
14	2,8	167
16	8,1	182

January 2012

July 2011

Anaerobic threshold (4 mM lactate) 14,4 Km/h - 4' 10" per km

Anaerobic threshold (4 mM lactate) heart rate 170 bpm

Velocity at AerobicThreshold (2 mM lactate) 12,8 Km/h - 4' 41" per km

Heart rate at Aerobic threshold (2 mM lactate) 160 bpm

January 2012

Anaerobic threshold (4 mM lactate) 14,4 Km/h - 4' 10" per km

Anaerobic threshold (4 mM lactate) heart rate 170 bpm

Velocity at AerobicThreshold (2 mM lactate) 13,3 Km/h - 4' 30" per km

Heart rate at Aerobic threshold (2 mM lactate) 163 bpm

Figure 2: the graph shows the results of Mader test comparing the lactate vs the speed obtained in two different periods in Italy at sea level, one in June 2011 and the other in January 2012 after the stay in Kenya.

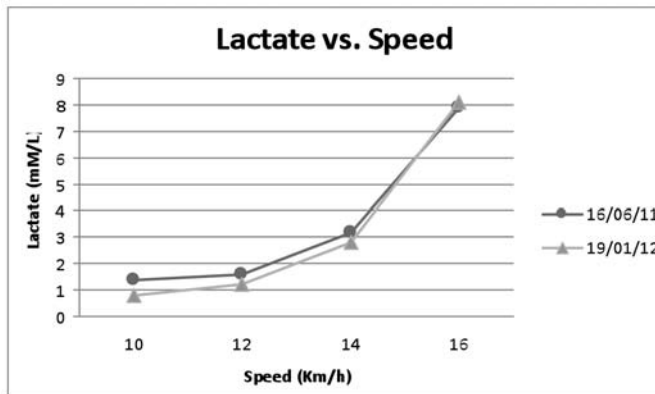
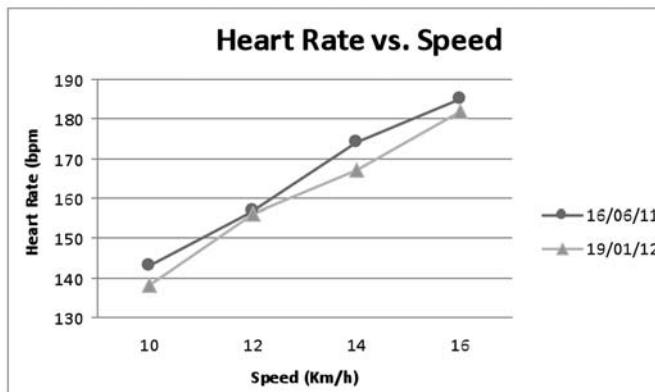


Figure 3: the graph shows the results of Mader test comparing the heart rate vs the speed obtained in two different periods in Italy at sea level, one in June 2011 and the other in January 2012 after the stay in Kenya.



Contest: altitude and sea level training

I state that the 3000 metres steeplechase athlete distance runner must be the most complete and richest in athletics. The training session in Kenya improved and increased the quality of organic responses. The athlete was allowed to have “cruising speed” much higher, typically by including the acceleration of the hedges.

The interval training, fartlek on the hill, the route changed, intermittency, and all methods that require the siepista to rebalance the imbalances caused by an intense stimulus undulating path I made and mixed at varying speeds, allowing her to maintain and improve the adaptation frequency and amplitude of the action. I have also developed the strength and elasticity, and running uphill sprint from 200 to 100m.

In spring (at sea level) I have done the technical work by increasing the volume while in the vicinity of the races, you must specify the quality of the exercises.

Discussion

The 3000 metres steeplechase athlete is definitely a niche sport in our country, even if given the approach of young athletes it deserves some specific analysis on the commitment, neurophysiological parameters and trauma.

From the point of view of the perception of exercise, races seem to have the same perception (strong in the Borg CR-10) even though they have different durations. In fact, the RPE increased in the second race depending on more minutes of competition.

The type of performance would seem to be focused on recovery time threshold values with minimum frequencies witnessed by around 140bpm.

Another interesting fact is the perceived quality of recovery, because the link between perceived effort and perceived quality of recovery was also objectively verifiable through organic physiological parameters (lack of concentration, poor responsiveness, deterioration of performance); then to work “fairly light” can not match the perception of recovery as “poor” or to work “very heavy” a percep-

tion of recovery as “very very good.” The ability to breed more data rather than objectively measurable physiological parameters such as field observation of behavior along with “awareness” answers (compilation of a scale) allows to be more “professional”.

Consideration must also be given to an emotional component, especially in a longer race (contest). These considerations lead to the hypothesis that at least in this case report the performance of 3000 metres steeplechase athlete occurs at threshold. One could imagine, from the high heart rates and averages found by hyperventilation visible in the athlete during the race, an accumulation of lactate. Lactate may be accumulated for a period of time quite important (about ten minutes for the second race) although further investigations are needed to verify the performance and consistency. The training loads do not seem, therefore, to be indifferent to these athletes who seem to spend their time exclusively on the training table. This discipline, which combines imaginative and artistic also engagement as well as cardiac muscle, needs further investigation in terms of physiological and technical aspects. Expanding the sample error estimation, assessment and analysis of changes in lactate and HR are therefore needed to better define the physiological models of 3000 metres steeplechase athlete.

Practical implications

Without pretending to answer the many questions that thanks to the rivers and barriers face the scientific world, this research is definitely a step in the direction of research and knowledge, as ignorance is the eternal rival of fitness. Unfortunately this part of the research rather than provide concrete indications in the present state of affairs can ask questions, which will be answered, perhaps, by anyone who saw a niche in the sport world to explore. One above all: what about the training that is almost exclusively technical for the 3000 metres steeplechase athlete? And, wanting to add a little glamor, what about the clothing and anthropometric structure? A recreational pastime activity that was promoted to the rank of sport after 2000 and in 2008 introduced for the first time in the Olympics.

What about, for example, the conditional capacity becoming more involved, and how? And in parallel, such as coordination skills? The interactions between the different motor skills together that have weight in the preparation of the athlete of hedges? It's quite an interesting challenge especially in co-ordinating the dynamic equilibrium of the whole may have strong repercussions in other sectors of the motor. Not to mention the now running at 2000 siepista. So, you need a focus on the issues of athletic training, technical training, appearance, trauma, applied physiology or auxology.

From The Forest

If for the 3000 metres steeplechase athlete – originating from a horse race – jumping the river becomes as impractical as the barriers, why not try verifying some protocol of an appropriate discipline from a dry part of those who have actually advantages to engage in the wet version?

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THE ROLE OF OLYMPISM IN SOCIETY

Salhat ABBASOVA (AZE)

*National Olympic Committee of Azerbaijan and
Azerbaijan State Academy of Physical Culture and Sports*

Olympism is a philosophy which intends to promote valuable life principles through sport and physical education. This philosophy is so pervasive, that it encourages individuals to enhance their physical and intellectual ability, develops intrapersonal and interpersonal culture, and emphasizes the importance of human values and the role and responsibility of individuals in society, as stated in the Olympic Charter.

Marquarrie (1973) writes:

“‘I exist’ is equivalent to ‘I-am-in-the-world’, or again ‘I-am-with-others’ ... and complex reality, ‘I-am-with-others-in the world’”.

As we have an awareness of our commonality as human beings, therefore we must realise our interconnection in the world through human values, which Olympism delivers to us as a unique and comprehensive philosophy. Olympism recognises and praises people’s endeavours against discrimination among nations, races, genders, classes, religion or ideology and political systems, and is aimed to disseminate friendship, respect uniting the world nations and preserving and promoting core human values, including ethical principles. As a universal philosophy Olympism is relevant to everyone and each nation regardless of their culture, location and history. On the other hand, despite uniting a range of social

theories, Olympism is a unique social philosophy which emphasises the role of sport in world development, social and moral education and peaceful coexistence.

Sport and socialisation

Due to the fact that the core of Olympism ideas is found in sports activity in a social context, it is necessary to clarify relationship of sport with socialisation. First of all, we note that 'socialisation' is defined as an ongoing process whereby individuals learn and/or are taught to conform to the existing system of norms and values. We can see that 'sport socialisation' is a process that, through an individual's involvement in sport, teaches and reinforces the knowledge, values and norms that are essential to participate in social life (Crage & Beedie 2010). Essentially, sport is about participation that results in a uniting force that brings individuals and communities together, bridging religious, cultural and ethnic divides, and provides an opportunity to enjoy social and moral inclusion for populations (United Nations 2006). Increased participation leads to better personal development, thus enhancing the development of society as a whole (Fahmy 2008). Therefore, inventing, establishing and maintaining conditions in which the largest possible number of young people takes an active and responsible role in society remains a long term objective of most governments, as well as social institutions.

Sport and physical education are mainly considered as organised measures, which offer a wide array of controlled sports activities which help people to grow healthily and develop personally, socially, emotionally and physically (Balley et al. 2009; Carmichael 2008; Hannon 2008; Snyder et al. 2010).

The Olympic Games is a mega sport event of the world, which is held every four years and promotes the Olympic values which have emerged from sports and human values. The promotion of continual education and implementation of the Olympic values might be realized, therefore if all organised sports/physical education measures had the goal to provide all participants with the necessary

knowledge for maintaining the Olympic values and to comply with sports ethics at the highest level. There seems unfortunately to be a lack of effort in implementing moral values within the sport/physical processes and the opportunity to use sport as a tool for improving health, sports results, gaining benefits from achievements is being missed.

Olympism is not a utopian idea. The Olympic values have a strong connection with life principles, which partly are learnt through life experiences in families, schools, and communities. However, these values might be more progressive and memorable if the sports development systems and processes included more enjoyable experiences in sport, play and physical education. Another important point for the promotion of Olympic values in organised sports activity is awareness about the vital role of early learning experiences for lifelong participation in a range of activities, including sporting activity. Early learning experiences not only develop physical competencies but also engender the motivation that is crucial to continuing participation and future involvement in sport positively into adult life, particularly for girls and young women (Kirk 2005; Kjonniksen et al. 2009). As a result, the number of active world citizens might be increased at the same time as the Olympic Games as well as other sport events become the showcase of human physical and moral excellence and an encouragement to all to take part in sport.

The Olympic values are promoted through the sports participation development process, which involves different social groups and stakeholders: athletes/participants, coaches/Physical Education teachers, parents, spectators, organiser/sport organisations, government authorities, sponsors and media are the main agents of sports development. Each stakeholder's attitude and behaviour (the intrinsic as well as extrinsic motivations) can have particular impact on effectiveness of the implementation of Olympic values directly or through the participants. Research shows that the intrinsic as well as extrinsic motivations of stakeholders impact on the effectiveness of the project implementation directly or through the participants (Hoefler et al. 2001; Walker 2000). Therefore, improving the awareness about the Olympic values and sport ethics in all parts of the sport development and delivery system and ensuring stakeholders cooperate can enable us to reach the aim of promoting the Olympic ideal.

Unfortunately, due to the commercialisation of sport, its economic, political and social importance has deviated from its original spiritual meaning and goal. Corruption, cheating, physical and moral violence have taken place at all levels of competition, in different geographical areas and among different stakeholders. Achievement at sports competitions, especially at the Olympic Games is very highly valued by organisers, governments, nations and communities, and this encourages athletes to win at any cost and accept any support towards this aim from e.g. coaches and other stakeholders, even if it conflicts with Fair Play values. Whilst participation, social inclusion, respect, and fair play are the main principles of the Olympic Charter, performance excellence, and achievement of high results is rewarded and so becomes the most important goal of sport participation, and therefore of the Olympic Movement.

The mass media also play a very significant role in constructing national identity. However, whilst the Olympic ideal advocates internationalism and is aimed to establish harmonious relationships between different nations, commentaries present the competitions as competing or fighting different nations, seeking superiority over others. Fans of losing nations or teams can subsequently become very angry and uncontrolled leading to disorder and even violence.

Whilst the Olympic Games has expanded its influence, competition, even hostility, between countries to gain the rights of hosting this mega-event and other world events has also arisen. The main point of hosting these mega-events is the desire to become part of 'global network'. Host country's government and other stakeholders want to profit at the global level, and gain the attention which accompanies the Olympics; this can also have a damaging impact on the image of the Games and Olympic values. Political motivations, such as the demonstration of the success of a particular government or political party, usually has a positive sporting effect through for example investment in new facilities for the country after the Olympics and promotion of the values. There are, however, a number of incidents recorded in Olympic history that have provoked unrest and conflict because the Olympics has been used as a political tool (Roche 2006; Thibault 2009).

The desire to demonstrate their power at the biggest competition of the

world drives governments and sponsors exert a pressure on the athletes, in these negative circumstances exploitative attitudes towards the Olympics emerge, and the Olympic Principles and the Fair Play values come under threat. This type of behavior leads sports specialists and academics to question how to prevent the distortion of the main value of Olympism – and that is the importance of participation. Whilst the Olympic Games attracts the best professional athletes, amateurs sports people seem to have a better chance of promoting and abiding by the Olympic values in modern sport.

What does sport promote in reality? What is wrong? Why despite the awareness of sports and the Olympic values, do even sports specialists and organisers create non fair play conditions? There is concern that aims to educate players in the ethical values through an emphasis on the competitive element of the sporting process influence the social, political and economic motivations and may direct the people involved in sports activity towards negative actions. The prevention of spreading these negative actions might be achieved by focusing on the systems and processes of sports participation and the methods of achieving excellence, rather than simply on results. Healthy competition must be strongly differentiated from cheating and respect to losers as participants must be retained.

Fair Play behaviours, gestures and actions in support of establishing Olympic as well as human values must be rewarded and covered widely in mass media. The co-operative element of sport, where success is measured by the collective achievement of a group of people (team peers, coach, administration, medical personal etc.) working together to reach a particular goal should be promoted and fair rewards regarding everyone's contribution may also help to avoid the negative occurrences within sport.

Regardless of existing problems in sport, Olympism remains an ideal philosophy for life, in its social and educational context. The Olympic values such as human equality, internationalism, social and moral inclusion enhance social development holistically. Undoubtedly, there is an interdependent relationship between improving human society and supporting Olympism.

Lifelong learning and Olympic values

Olympism as a social-educational philosophy intends to foster Olympic values, which consist of significant human ideals developed through the sports development and educational process. All aspects of sport and its meaning, such as the meaning of competition, sports ethics, behaviour, methods, are taught and learned. Sport is part of the culture of a society. Human moral values have existed in the culture of all nations, but the core principles might be diverse in different communities. As societies and their cultures change, so social as well as sport challenges and demands also change. Olympism is an idea which unifies human core values, and has retained its relevance through the centuries. The dynamism of a society brings changes in environmental circumstances, new challenges and demands an impact on mindsets, principles and beliefs. Therefore, it is necessary to review and develop new approaches to the implementation and promotion of the Olympic values in accordance with the new social environment to maintain their influence.

This means that sport and Olympism are parts of lifelong learning theory. New attitudes to sport theories and their method of implementation must be analysed with the passing of time.

Jarvis (2007) claims, that we are engaged in lifelong learning due to our changing cultural knowledge, our perceptions, altering priorities and feelings. As a changed person through these experiences we give different answers to the same questions, because of the meanings that we give to things change. Lifelong learning consists of fundamental elements of the human condition - the active life in which we learn, work and live together in a moral relationship (European Commission, 2000, 2001). Lifelong Learning Theory which bridges strategies of different learning theories such as Social, Behavioral, Situated, Change and Experimental Theories may enhance benefits from learning processes (Bandura 1977, 1986; Jarvis 2009; Jankowicz 2000; Ormrod 1999).

Individuals and the people around them are changed continually from the experiences of lifelong learning, therefore the social world is always changing. So, we always experience slightly different situations. In the case of sport, an athletes'

experience is more changeable (at every part of the training process an athlete may face a number of different or similar situations and reflect on them), even than life experience. As we know, however, sports and the Olympic values are interconnected with human values. Therefore, continual change in sport activity and different perceptions and re-evaluation of the Olympic values enhancing the thought of individuals changes through participation in the sports process. Re-evaluation and analysing the Olympic values means reviewing our life and human core values.

We live in society and social challenges lead us to learn and improve for self-preservation or self-affirmation. Consequently, in order to live in relationships we have to learn. Learning is described in a UNESCO document (1996) as a notion about being, knowing, doing and living together.

To gain its rightful place within any educational curriculum, the Olympic values must be progressive and need to command widespread public support and respect. A more sustained and systemic pedagogical attitude towards teaching Olympic values not only within sport but in our education systems might contribute to a great success in society.

With promotion and support of the Olympic ideals the entire human society can win.

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QATAR AND SPORTS, A STRATEGY FOR SURVIVAL

Aude EVEN (FRA)

Paris University 1 Panthéon-Sorbonne

“Qatar Airways”, “Qatar Foundation”, “Doha round”, “Al Jazeera”, “Qatar Exxonmobil open” etc. you can barely spend a week without hearing about this tiny state, twenty times smaller than the United Kingdom and a thousand times smaller than the United States of America.

Due to its very active diplomacy and wealth, Qatar makes headlines: “A winning sports diplomacy”, “Qatar, sports super-power?”, “In Paris, the Emirate invests in real estate and sports” etc. Those titles reveal that many news articles focus on sports diplomacy. Diplomacy is the conduct of foreign relations by sovereign states through peaceful means. Realists consider it as an instrument of foreign policy used to achieve goals considered to be of vital interest of the state. Sports diplomacy would be then described as the political exploitation of sports in order to move forward the interest of a state or a regime.

Since foreign policy depends on external elements such as the international balance of powers as well as domestic features (institutional and cultural constraints, pressure from various social groups etc.), both internal and external factors need to be considered to understand a country’s diplomacy.

Regarding Qatar, what are those factors? Why does such a small state dominate the headlines? What are the links between sports, Qatar and foreign policy?

The purpose of the article is to demonstrate that Qatar’s sports diplomacy originates from the survival strategy of a micro-state, conducted by an Emir concerned about maintaining his leadership.

Qatar: a rich micro-monarchy fighting for survival

A weak state?

If we refer to the realists' definition of power, Qatar would be a very weak state. According to international politics specialist Hans Morgenthau, traditional elements of national power include: geography, natural resources, industrial capacity, military preparedness, population, national character, national morale, and the quality of government¹; many elements Qatar lacks. Indeed, the State of Qatar is an 11,500 square kilometres peninsula located in the Persian Gulf, of which the maximum width does not exceed 80 kilometres. According to the last census² 1.9 million people live in Qatar, less than 20% of them are Qatari citizens, the majority being workers coming from India, south-east Asia or Arabic countries. As far as territory and population are concerned, Qatar seems to be a very small state, but it is also a very rich one.

With a growth rate over 18% in 2011, Qatar is one of the most prosperous countries in the world. Its economy used to be based on pearling and fishing but the wealth of Qatar now comes from much more profitable natural resources: hydrocarbons. Oil was discovered in the 1930's and by the 1960's the Persian Gulf had become the 1st oil-exporting region in the world. For the greater benefit of the country gas was also discovered³. Qatar owns the third biggest hydrocarbons reserve in the world behind Russia and Iran and has at its disposal the largest gas field in the world⁴: the "North-dome"⁵ (which extends north, within the territory of the Islamic Republic of Iran). This gas field yielded 5 billion dollars to the State of Qatar between 1991 and 2000⁶. As Sheila Harden observes⁷, small states are much more likely to depend on the export of a single mineral or natural

1. Morgenthau Hans, *Politics among nations*, 4th ed., New York, Alfred A. Knopf, 1967.

2. July 2012

3. 1970's

4. 14% of the world's reserves

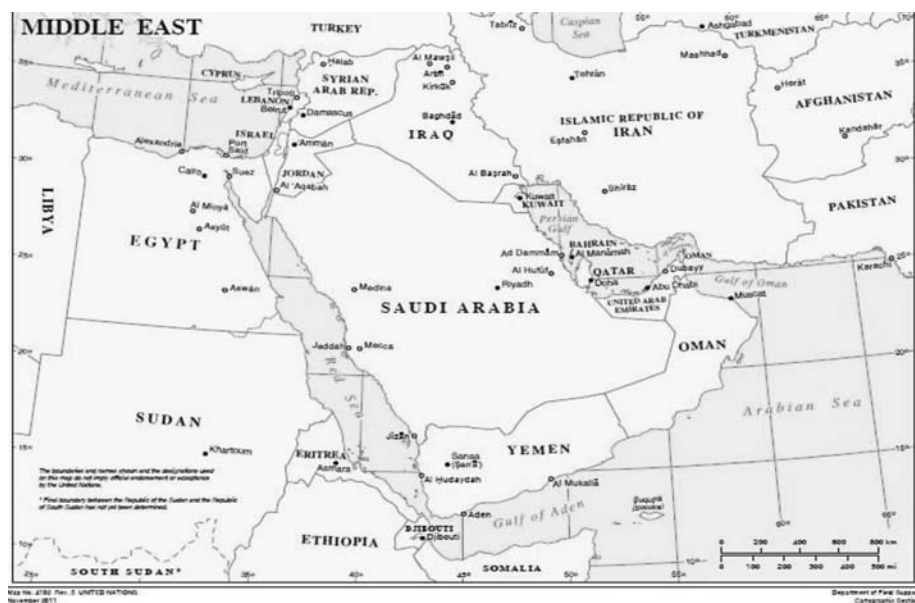
5. Jean-Pierre SERENI, *L'atout gazier*, Le monde diplomatique, septembre 2011.

6. Talon Claire Gabrielle, *Al Jazeera, liberté d'expression et pétromonarchie*, PUF coll. Proche Orient, Paris, 2011.

7. Harden Sheila, *Small is dangerous: Micro States in a Macro World*, Davis Davies Memorial Institute of International Studies, Pinter, London, 1985.

resource. Qatar falls into this category as for many years its economy relied on hydrocarbons only and the country's industrial capacity was extremely limited.

Regarding geography, Qatar is located in a strategic region of the world: the Middle East. This area has been at the heart of European rivalry during the 16th and 17th century as they fought for the control of trade routes to India and the Far East. It became even more appealing when oil was discovered. The State of Qatar is a tiny peninsula jammed between huge neighbours: the Kingdom of Saudi Arabia in the south (2,250,000 square kilometres and 23 million inhabitants) and the Islamic Republic of Iran (1,650,000 square kilometres and 70 million inhabitants)⁸ in the north.



“Middle East” United Nations Cartographic section, November 2011.

As Hassan Hamdam al-Alkin mentioned in his study of the foreign policy of the Emirates⁹, Qatar's geographic position in a strategically and economically vital part of the world makes it vulnerable to larger powers, ready to exploit it in their

8. French Ministry of Foreign Affairs

9. Hassan Hamdam al-Alkin, *The foreign policy of the United Arab Emirates*, 1989.

own interests. Indeed, “its considerable wealth may provoke envy and hostile action as happened in Kuwait¹⁰”. In order to avoid going through what this small¹¹ and rich¹² country of the Gulf had to face with the 1990 Iraqi invasion, the Emir decided to implement a strategy that would turn Qatar into a powerful state.

Money versus political consensus: “No taxation, no representation”

Having a long-term view and planning a real strategy is made easier by the political and economic structure of Qatar. Hamad Bin Khalifa Al-Thani came to power in 1995 after overthrowing his father (who had been leading the country since 1972) and is ruling the country as a monarch. Many experts studied the political structures of countries of which the economy is based on oil and created the “Rentier state paradigm”. “The essence of the Rentier state concept is that, while in ‘normal’ countries the state is supported by society, and must, in order to pay for itself, establish a system to extract from society part of the surplus the latter generates, in oil-exporting countries the state is paid by the oil rent, which accrues to it directly from the rest of the world, and supports society through the distribution or allocation of this rent, through various mechanisms of rent circulation”¹³. In a statement caught on tape following a meeting with the Emir of Qatar, American President B. Obama explains why there is no big move towards democracy in Qatar: “part of the reason is that the per capita income of Qatar is \$145,000 a year. That will dampen a lot of conflict”. Middle East specialist Claire Gabrielle Talon¹⁴ describes an implicit social contract: as long as the money coming from the rent is spread among the inhabitants and that members of the Al-Thani clan have a job in the administration, then there is no request for political participation and the regime is not challenged.

10. Peterson J.E., “Qatar and the world: branding for a micro state”, *Middle East journal*, volume 60 n°4, autumn 2006.

11. Kuwait: 18,000km² / Qatar: 11,500km²

12. Kuwait owns 10% of the world’s oil reserve

13. Beblawi Hazem and Luciani Giacomo, *The Rentier State (Nation, State and Integration in the Arab World*, Routledge Kegan & Paul, 1987.

14. Talon Claire Gabrielle, *Al Jazeera, liberté d’expression et pétromonarchie*, PUF coll. Proche Orient, Paris, 2011.

A long-term strategy based on “Soft power”

Even though oil and gas generate large incomes today, their supplies are limited and Qatar will not be able to rely on those resources forever. Both to ensure the survival of a small thus vulnerable state and to guarantee his control over the country, the Emir had to come up with a strategy.

For his lack of a powerful army, Hamad Bin Khalifa Al-Thani counts on “soft power” to obtain a strong position in the community of nations. The father of the soft power’s concept is Joseph Nye, a Harvard political scientist. In *“Bound to lead, the changing nature of American power”*¹⁵ he focuses on the United States of America’s power and shows that the attacks on the American leadership can be explained by the changing nature of power. As we previously saw, according to Morgenthau, traditional instruments of a state’s power include: demography, military preparedness, natural resources or industrial capacity¹⁶. However, the international framework has changed since the fall of the USSR (end of a bipolar system, globalization, nuclear threat etc.) and new forms of rivalry and power have emerged. Contrary to hard power, the point of soft power is to influence one’s actions through non-coercive means. Soft power is “the ability to achieve desired outcomes in international affairs through attraction rather than coercion”¹⁷. To do so, states resort to new resources, purely intangible, such as the economy, intellectual fascination and cultural influence. Moreover, being an active member of many powerful international organizations and owning the ability to set their agenda are great tools to influence the content of international standards according to its own preferences. From then on, power is much more about attraction than coercion¹⁸.

Qatar’s strategy relies on two objectives: economic diversification and presence in the international arena. As Mr Al-Kuwari, State of Qatar’s ambassador to

15. Nye Joseph, *Bound to lead: the changing nature of American power*, Basic books, 1990.

16. Morgenthau in Smouts/Battistella/Vennesson, *Dictionnaire des relations internationales: approches, concepts, doctrines*, Dalloz, Paris, 2006.

17. Nye Joseph. S, *Bound to lead: the changing nature of American power*, Basic books, 1990.

18. Marshall Singer quoted by Roche Jean-Jacques, *Théorie des relations internationales*, Montchrestien, collection “clefs politiques”, Paris, 2004.

France mentioned in an interview¹⁹ to *Le Monde* “we are reflecting today about tomorrow’s world without oil”. The whole idea of the strategy is to use the money oil and gas yield today to invest for tomorrow²⁰; it is also to use the economy as a soft power and take advantage of their wealth in order to have a better influence at the international scale. Indeed, while most countries were struggling with a severe economic crisis Qatar appeared as a great liquidity provider. Tourism, education, culture, transport and industries (petrochemical, food processing) are at the heart of the project for a new country.

In order to survive, Qatar needs to be famous all over the world and to have powerful nations on its side. According to J.Nye, being an active member of international organizations is a great tool of influence. Qatar understood this and has hosted many major conferences on its ground. For instance the 2001 World Trade Organization negotiations took place in Doha; in 2005 Qatar hosted the 2nd summit of the G77 and was elected a few months later as member of the prestigious UN Security Council²¹. Qatar wants to be the bridge between East and West and try to position itself as the perfect mediator. To do so, the Minister for foreign affairs, Hamad Bin Jassem Al-Thani, a cousin of the Emir, is conducting a multidirectional policy. While Qatar hosts a major US military base (United States Combat Air Operations Center for the Middle-East) and has good relationship with Israel, the country is also known for providing financial support to Hezbollah and Hamas, two groups for which the destruction of Israel is an objective. Qatar wants to be friends with everyone, “you need us to solve conflicts” could be their motto. Several agreements signed in Doha put an end to internal political conflicts such as in Lebanon (May 2008). “Subconsciously, all of this is informed by the survival strategy of a small state. You make yourself indispensable in the international arena” says Mehran Kamrava, dean of the Georgetown University School of Foreign Service in Qatar²². All these actions get an international echo

19. Al-Kuwari Mohamed Jaham, “L’attribution de la coupe du monde au Qatar a fait naître un espoir dans toute la région”, *Le Monde*, 4 mars 2011.

20. *Qatar National Vision 2030*, general secretariat for development planning, July 2008.

21. For two years.

22. Aryn Baker, “Magic Kingdom: is Qatar too good to be true?” *Time*, November 2nd 2011.

thanks to Qatar's famous news network: Al-Jazeera. Al Jazeera was created in November 1996 in order to bring something new to the Arab media landscape controlled by Qatar's rival Saudi Arabia. Since then, it has been a great support to Qatar's diplomacy.

A new sports diplomacy?

Sports, a great tool for public diplomacy

Qatar is a small and rich state, jammed between huge neighbours. In order to become an important country, the Emir decided to use new attributes of power: image and reputation which became key elements in the relationship between states at the end of the twentieth century. The idea one has about another would be as powerful as its army, then, because sport is a universal language, it can be a great tool to spread one's image abroad or to build one's reputation.

As J. Melissen mentions in his study of public diplomacy; governments have realized that developing their country's overseas attractiveness requires reaching out to transnational civil society²³. In 1952 the US psychological strategy board was already thinking about how to reach out to transnational civil society and archives reveal that they found out the best way to obtain an audience was to offer entertainment²⁴. This is the reason why culture and sports became key elements of public diplomacy, a kind of diplomacy defined by J. Melissen as "an instrument used by states, association of states, and some sub-states and non-states actors to understand cultures, attitudes, and behaviours; build relationship and influence thoughts and mobilize actions to advance their interest and values". If you want to reach as many people as possible across the world to show a good image of your country, sport has great things to offer. Even though most sports come from Europe, they have spread to the entire world thanks to people who had studied

23. Jan Melissen, "Beyond the new public diplomacy", *Netherlands Institute of International Relations Clingendael Papers* n°3, October 2011.

24. Gygax Jérôme, *Diplomatie culturelle et sportive américaine: persuasion et propagande durant la Guerre Froide*, *Relation Internationales*, 2005/3 n°123, p87-106.

in UK public schools, or through British settlers, merchants etc. “Wherever there is an island, a haven [...] the British comes. He puts up a telegraph pole, he builds railroads, and he plays football²⁵”.

Today sport is a universal language bringing people together; it reaches many people worldwide, no matter their nation, gender, religion, social background... Moreover, with the development of information and telecommunication technologies, sport became a huge show worldwide. The first edition of the Olympic Games to be filmed was Berlin 1936. Back then 200,000 spectators could follow the event, by 1960 in Rome they were 200 million and at the beginning of the 21st in Sydney 2 billion people worldwide watched the Olympic Games²⁶. The international dimension, the variety of the audience, as well as the huge media coverage make sport very appealing to those who want to send a message to as many people as possible²⁷, and it has been so for a long time.

Political exploitation of sports throughout the years

Indeed, through History, we can find many ways sport was used as a political tool. The easiest way to “sell” your image to the world is to host a major sporting event. The Berlin Olympic Games in 1936 were a good example of political exploitation. Even though the O.G. are supposed to be politics-free and propaganda was forbidden, hosting the games was too much of an opportunity not to use it to impress foreign delegations and the press. Adolf Hitler used sports as a means to show the world a good image of Germany and Nazism, while hoping that the success of the event would echo his thesis.

Another way to use sports in the international arena is through the boycott of major events. The point of boycott is to show the entire world your discord after an event or your opposition to a country, a regime etc. and to put pressure. It has been used many times throughout the 20th century. For instance, in 1976 more

25. Stefano Jacomuzzi in Gillon Pascal, Grosjean Frédéric, Ravenel Loïc, *Atlas du sport mondial. Business et spectacle: l'idéal sportif en jeu*, Autrement, Paris, 2010.

26. Augustin Jean-Pierre et Gillon Pascal, *L'Olympisme, bilan et enjeux géopolitiques*, Armand Colin, 2004.

27. Vigarello Georges, *Du jeu ancien au show sportif: la naissance d'un mythe*, Seuil, 2002.

than twenty African countries refused to participate in the Olympics in Montreal to protest against the participation of New-Zealand, a country which had sent its rugby team to racist South-Africa.

After a few events, medals were at the heart of the competition between countries and political systems. In 1913 a German journalist wrote: “modern Olympics symbolize global war, it does not show its military nature but it gives to those who can read sports statistics an overview of the hierarchy of nations²⁸”. This race to the 1st rank of the medal board was particularly strong during the cold war. Sports became an extension of the rivalry between the USA and USSR, between capitalism and communism. Winning more competitions was interpreted and used by the heads of propaganda as the proof of the superiority of one system over the other. A memorandum to the USA State Department cultural committee in 1955 shows how much Americans were worried about the psychological impact of an eventual Soviet victory “it would be a practical proof of the superiority of the communists in terms that anybody can understand”²⁹.

With the development of mass-media and the multiplication of television channels, sports events got more and more media-coverage (19 journalists in Rome in 1960, 20,000 in Sydney in 2000). This massive media impact and the assurance that events happening during a major competition would be talked about all over the world encouraged states, individuals and even terrorist groups to use those events to make a statement. Thus in 1968 Mexico, sprinters Tommie Smith and John Carlos bowed their head and raised their black-glove covered fist during the national anthem at the Olympic medal ceremony to show their support to the civil rights movement and protest against racial discrimination in the United States of America³⁰. A few years later in Munich (1972) a terrorist group captured athletes from the Israeli delegation. This tragic episode ended with the death of

28. Arnaud Pierre, “Sport et relations internationales, la nouvelle donne géopolitique: 1919-1939”, *Géopolitique* n°66, 1999.

29. Gyax Jérôme, “Diplomatie culturelle et sportive américaine: persuasion et propagande durant la Guerre Froide”, *Relation Internationales*, 2005/3 n°123, pp. 87-106.

30. Jean-Loup Chappelet, *Entre politique et sport: les Jeux Olympiques*, Questions Internationales, n°44, pp. 64-70, Paris, été 2010.

hostages and policemen and as Bowman³¹ mentions “while tactically it did not advance their cause, it showed better than any speak at the UN the despair and the severity of Palestinian people and their want of a homeland.”

Last but not least, sport is a great way to promote new-born countries. As Senegal first president Léopold Sédar Senghor said when talking about sports: “when building a young country, you shall not neglect any element that could make the name of the homeland ring³²”. Attending major competitions or being granted membership to international sports organizations such as the IOC or FIFA are great ways to compel recognition in the international arena.

Qatar’s branding strategy and the role of sports

Through the years many countries used sports as a tool for diplomacy, but Qatar’s case is a bit different; we are not talking about a specific message delivered at a specific time, but more about a continuous presence through sport on television, in newspapers, talks and even minds. Here, the point is to implicitly spread an image and especially to assert the existence and the importance of a state unrecognized so far. It seems like Qatar plays on every level to make the name of the country echo all over the world. As mentioned earlier, a great way to promote your country is to host major competitions and Qatar understood that. It organized the Asian Games in 2006, it is the 1st tennis tournament of the season (Exxonmobil), and Qatar has been selected to host the 2015 handball world championship and the prestigious FIFA world cup in 2022. Moreover, Qatar holds international conferences related to sports such as the IOC 9th World Conference on Sport and the Environment (spring 2011-Doha). Regarding medals and world titles, Qatar has to worry. Indeed, with such a small population and no sports tradition, Qatar cannot compete with big nations at the moment. But the country tried to obtain titles and have the flag of Qatar fly at medal ceremonies through the naturalization of great foreign athletes. Those athletes, such as Kenyan

31. In Gamara A, “Securing the gold: Olympic security from a counter-terrorism perspective”, *A new understanding of terrorism*, Springer, New York, 2009.

32. Gillon Pascal, Grosjean Frédéric, Ravenel Loïc, *Atlas du sport mondial. Business et spectacle: l’idéal sportif en jeu*, Autrement, Paris, 2010.

runner Stephen Cherreno who became Saif Said Shahee, were offered money, training facilities etc. to be granted Qatari citizenship. Since athletic migrations are controlled, Qatar had to develop another strategy to have champions. This is one of the reasons why in 2004 the Emir created 'Aspire' a sports academy now employing 400 experts from 59 countries to teach and train 200 students.

Qatar's strategy regarding sports is much more complex than just hosting events and winning medals. All the actions are linked to the strategy of 'branding' the Emir is conducting. "A brand is best described as a customer's idea about a product: the 'brand state' comprises the outside world's idea about a particular country³³". *In a world in which image and reputation within the international civil society have become so important to states' power, working on the opinion foreigners have about your country is essential.* This is the reason why Qatar is trying to sell to the world the image of a friendly and liberal country attached to culture and tradition. As Claire-Gabrielle Talon mentions in her study of freedom of speech in an oil monarchy³⁴, since he came to power in 1995 the Emir has been conducting a great communication campaign about his political reforms. Censorship was repealed in 1997, a new constitution was adopted in 2003, women were given the right to vote etc. However, as C.G. Talon describes, the motives of these reforms originate more from the personal ambition of the Emir and his struggle for international recognition than from his love for democracy. This is the reason why most of these laws are just words and the reality seems to be different³⁵: political parties are forbidden, institutions led by the ruling family were created to control the content of television programmes, confiscation of foreign workers' passports seems to be frequent etc. In order to be well considered, the Emir also uses his wealth to support humanitarian projects and help countries recovering from natural disaster. For instance, in 2005 he offered 100 million US dollars to the United States of America to assist hurricane Katrina's victims.

33. Peter Van Ham, "The rise of the brand state: the postmodern political image and reputation", foreign affairs, Vol.80, No 5, sept-oct 2001, p.3.

34. Talon Claire Gabrielle, *Al Jazeera, liberté d'expression et pétromonarchie*, PUF coll. Proche Orient, Paris, 2011.

35. Talon Claire Gabrielle, *Al Jazeera, liberté d'expression et pétromonarchie*, PUF coll. Proche Orient, Paris, 2011.

Just as every brand, Qatar needs advertising and sport is a great opportunity to promote a label worldwide. Qatar associated its names to various events which are given a lot of media coverage, such as the “Prix de l’Arc de Triomphe”, a prestigious horse race in Paris where only the world’s best horses are admitted to compete. Since 2008 this race has been known as the “Qatar Prix de l’Arc de Triomphe”. The best ‘coup’ is probably the deal Qatar Foundation for Education, Science and Community Development signed with Barcelona Football Club for 165 million euros. The name of this foundation created by the Emir in 1995 and chaired by his second wife replaced UNICEF³⁶ on the front of the shirt of one of the most famous football clubs in the whole world. According to Qatar Foundation communication director Haya bin Khalifa al-Nasser, “being associated with FC Barcelona and working together will only broaden Qatar Foundation’s international visibility and provides us with an opportunity to reach new markets, millions of people will see Qatar Foundation on the shirts of their heroes playing for Barcelona and we hope they will be inspired to learn more – about Qatar Foundation and Qatar.” Just as ‘Qatar Airlines’ planes represent the state in airports around the world, sport is a way for Qatar to show the name of their country to the entire world.

Dollars and lobbying to appear as unique and needed

Sport is also a way for Qatar to be distinguished from its neighbours. Just as brands have to distinguish their products, small countries have to show the world why there are different and what they can bring to a region or to the entire world. While Dubai is known for its entertainment and leisure industry and Switzerland for its banks, Qatar wants to be famous through sports and conflicts mediation. No secret is made about this strategy and Qatar communicates a lot about it. For instance, the Qatar Olympic Committee’s vision is “to become a leading nation in bringing the world together through sport”. If you get the chance to enter Qatar’s embassy to France you will discover in the waiting room a magazine dedicated to sports. ‘Sport magazine Qatar’ compiles articles about Al-Jazeera

36. Up to now, FC Barcelona was one of the few football clubs in the world not to have a corporate logo on their shirts. In 2006 the United Nations Children’s Fund logo appeared on the shirt for free.

sport, Aspire Academy, PSG etc. In the first issue entitled “the birth of a sporting nation”, French political leaders (including former Ministers) and athletes give their opinion about how great Qatar is doing for sports.

This strategy of niche and branding is made easier thanks to the tremendous wealth of Qatar. With the assets of a sovereign wealth fund’s investment branch (QIA) exceeding 100 billion US dollars³⁷ and the project to invest 30 billion USD abroad in 2012, Qatar can do many things. Thus, Qatar Investment Authority’s branch dedicated to sports (Qatar Sports Investments) bought 70% of Paris football club ‘PSG’ (Paris Saint-Germain) in 2011 before taking full control of the club in March 2012³⁸. Since then they invested millions to attract famous players as well as to hire a world-class coach and manager. In summer 2012 more than 92 million³⁹ euros were spent to recruit Thiago Silva, Zlatan Ibrahimovic and Ezequiel Lavezzi. Added together, these three players’ salaries will cost 27 million euros every year. This is new in the French championship and those huge amounts of money made the headlines. Television, newspapers, presidential race, conversations etc. everyone was talking about Qatar. Nasser Al-Khelaifi, director of ‘Al-Jazeera sports’ since 2006, president of PSG and Paris Handball club added a new line to his curriculum last June: he is now president of ‘BeIn’ two French channels linked to Al-Jazeera dedicated to sports. For 11 euros/month, spectators can watch football (games of the French, Spanish, German and Italian championships, every game of UEFA champions league etc.) but also handball, rugby and the 2012 Olympics. A lot of money is also spent on lobbying and attracting foreign superstars. For instance Qatar 2022 FIFA world cup bid ambassadors were Zinedine Zidane, 1998 world cup winner from France, and Pep Guardiola, Barcelona’s legendary player and then current manager of the Spanish club. At a time when Rome dropped its bid to the 2020 Olympics after the government announced it could not provide financial guarantees, or compared to France, where the Ministry of Sports changes names,

37. Declaration of Qatar Investment Authority board member executive Hussein Al-Abdulla in the margin of the 13th UN Conference on Trade and Development in Doha, April 2012.

38. Agence France Presse

39. Silva: 42 million euros / Ibrahimovic: 20 / Lavezzi: 30

function and objectives every now and then; the wealth and the stability of Qatar both political and financial played a great role in the emirates' obtaining the organization of major sporting events.

The price of glory

Hamad Bin Khalifa Al-Thani's immoderate ambitions

Even if you are not a sports fan you may have heard of Qatar, because the emirate is spending a lot of money to exist and while an economic crisis is hitting most countries, such expenditures are widely criticized. Many agree on the fact that Qatar's foreign policy is out of proportion with the real weight of the country. The legend says that when the Emir Al-Thani was young he had to face a customs officer who was surprised to see his passport and admitted he did not even know Qatar was a country. According to some journalists, this personal misadventure explains partly what they consider as a "Napoleon complex"⁴⁰. Qatar is everywhere: sports, international conferences, European industries and luxury groups, French suburbs, conflict mediation and peacekeeping etc., but everywhere might be too much. Thousands of articles have been written in the past few years about Qatar's ambitions and many of them criticize the emirate's omnipresence. In October 2011 'Courrier International', a French weekly newspapers selecting the most interesting news articles from foreign press, dedicated an issue to Qatar. In this issue entitled "Qatar, l'Emirat mégalo" (Qatar, the megalomaniac emirate), one can find articles showing that Qatar progresses on all fronts: diplomacy, finances, media and culture; but also discover that the Arabic world is getting suspicious and that Europe becomes aware of Qatar's takeover on European banks, sports clubs and heritage. Qatar is now mentioned in many papers and conversations, but often in a bad way; many people feel that perhaps the Emirate is too invasive.

40. "Le Qatar a-t-il les yeux plus gros que le ventre?", radio programme *Du grain à moudre*, hosted by Hervé Gardette, *France Culture*, 13 March 2012.

Envy, scandals and negative press: a tarnished image

Regarding sports, and particularly the organization of major sporting events, reactions can be very harsh. The following sentence from the Sunday Times⁴¹ about Qatar being chosen to host the 2022 FIFA World Cup summarizes well the kind of critics Qatar has to face: “nobody of sound and mind could be persuaded the support for Qatar was based purely on merit, because Qatar is a small desert state with a miniscule population, no football tradition and hostile summer temperatures”. It is true that various elements are not in favour of Qatar. First thing: the weather, the desert climate combined with high humidity rate in the summer is hostile to outdoor sports performances as well as hard to withstand for potential supporters. Second, Qatar is reproached with its lack of sporting tradition. With 356 point, the host country of the 2022 FIFA world cup is actually ranked 98th out of 206 countries in the August 2012 FIFA world ranking table, far behind Spain (1691 pts) and closer to the last: Buthan (0 pts). Detractors guess that with no sporting tradition, people will not attend games, stadiums will be empty and the atmosphere will not be as joyful as it usually is.

All these elements led to suspicion and Qatar’s image has been tarnished by corruption affairs. Among them, we can mention the revelation of former international media specialist for the 2022 World Cup bid committee, Phaedra Almajid, who declared that members of executive committee had been paid 1.5 million USD to vote for Qatar. She finally announced she had lied in order to get revenge from the committee after being fired. Many articles⁴² also criticized UEFA president’s son, Laurent Platini, being hired by Qatar Sports Investments only a few weeks after FIFA awarded 2022 World Cup to Qatar. Another scandal concerns the Asian Football Confederation’s president: Mohamed Bin Hammam was accused of ‘buying’ votes at a meeting in Trinidad in May 2011 in the race for FIFA presidency.

Moreover some people do not agree with Qatar’s arrival in the European sports arena. The millions of euros they bring to Paris football club or the great

41. “Qatar World Cup bid team attacks allegation of corruption”, *Guardian.co.uk*, May 23rd 2011.

42. Such as: Camille Lamotte, “Football: les ambitions sans bornes des Qataris”, *Le point.fr*, March 23rd 2012.

deal they can offer to sports fans through the two television channels they control are not welcomed by everyone. Many say they cannot fight against petrodollars and are worried to lose their leadership, such as Canal +, a French channel which has been broadcasting football games for years and cannot compete with Al Jazeera's French sports channel BeIn regarding tariffs and broadcasting rights deals. A lot of articles also denounce the new Paris Saint-Germain; with such stars the club is expected to do great and to rule the French championship, bringing no interest to the title's race.

There is no such thing as bad press

Even though some articles are criticizing Qatar, there is no such thing as bad press and for a country almost unknown a few years ago, getting so much media coverage is a good thing. The whole point of the strategy was to raise awareness of the country and it seems like it is working. The 2022 FIFA World Cup plays a great role in the success of this strategy and we can bet much more articles are to come in the following years. As Salmaan Shaikh, director of the Doha-based Brookings Middle East programme says⁴³ "by 2022 pretty much every person on the planet is going to be aware of Qatar. So it really creates a sense that it is a power to be reckoned in the region". Moreover this strategy also aims to raise national pride: Qatar will be the centre of the world for a few weeks and the success of the event might strengthen Qatari citizens' feeling of belonging to a great nation as well as to reinforce the control of the Emir over the country.

Conclusion

Being a micro and rich country in a strategic and instable region of the world makes the state of Qatar vulnerable. Moreover, its wealth and thus the power of the Emir are based on natural resources of which the supplies are limited. In order to guarantee the survival of both the state and the regime, Hamad Bin Khalifa Al-Thani launched a very active diplomacy based on 'soft power'. The whole strategy relies on two ideas: economic diversification and presence in the

43. Aryn Baker, "Magic Kingdom: is Qatar too good to be true?" *Time*, November 2nd 2011.

international arena. Because sport is a universal language it is a great tool for public diplomacy, Qatar perfectly understood that and is conducting a new kind of sports diplomacy, totally integrated to its branding strategy.

Through its multiple interventions in the world of sports, the state of Qatar gets a lot of media coverage and is now famous. However, being in the spotlights is not always a good thing. During the next years the entire world will discover the real living and working conditions in Qatar, and many organizations are already denouncing the infringement of the foreign workers basic rights. Within the country, the Wahhabis⁴⁴ establishment is protesting against the liberalisation of the country and expressed his disapproval of the invasion of football fans looking for alcohol in a country ruled by Islam.

Qatar's strategy is a smart and successful one so far. However, the limit between a lot and too much is thin. Hamad Bin Khalifa Al-Thani needs to be careful if he doesn't want his stratagem to be counterproductive.

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44. Conservative branch of sunni islam.

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SPORTS EVENTS AND MEDIA STRATEGY

Hamad Abdulaziz ALTHANI (QAT)

Sports and physical activity be it for recreation or competition has an important role in all societies. Sports bring individuals, families, communities and countries together in a fun and participatory way, improving communications and bridging cultural divides. It inculcates discipline, confidence and leadership, and promotes core principles such as tolerance, cooperation and respect. Staging of sporting events of local, national or international dimensions can have positive repercussions on national economy.

Qatar has gained a prodigious global recognition in sports in the last few years and is still trying to perfect the development of sports and recreation in the country. In the beginning when Qatar started its sports development, football was the main concern. Then came the appointment of H.E. Sheik Saoud Bin Abdul Rahman Al Thani, who became the secretary general of Qatar Olympic Committee (QOC). He singlehandedly revolutionized the whole concept of sports within the country.

Qatar's successful bid for the 2006 Asian Games made it the first Arab country to stage such an important sports event. Hosting these Asian games gave Qatar an unprecedented recognition as the new international hub for sports and other activities.

Hosting of the Fifa 2022 may be the penultimate booster for the national development of Qatar. Further it is expected to have a major impact on national sports through the youth, providing high standards sport facilities and increasing the level of participation in sport and physical activity, including improved performance in sports.

On August 7, 2008, Sheik Tamim Bin Mohammed Al Thani, the Heir Apparent of Qatar, revealed that Qatar will bid for the 2020 Games. Unfortunately, this was handed over to Rio Di Janerio.

Qatar's football league, under pressure to perform in the light of the country's successful bid to host the 2022 World Cup, is coached almost entirely by foreigners, with Brazilian Sebastiao Lazaroni in charge of the national side.

Thirteen of the 14 first division teams have foreign coaches, including Frenchmen Belmadi, Alain Perrin, Bruno Metsu and Bernard Simondi.

Internationally Qatar has invested in clubs like PSG which recently signed a deal with striker Zlatan Ibrahimovic. Sheikha Mozha Bint Nasser who heads the Qatar Foundation, became the first ever kit sponsor of FC Barcelona and recently won a five-and-a-half year shirt sponsorship deal worth 171 million euros, touted as the largest in football history.

From the previously mentioned incidents it can be clearly understood that Qatar wants to become the top sport country. Qatar has even declared a national holiday for sports.

In the last 20 years media influence has grown exponentially with the advance of technology. First there were radios, and then came newspapers and magazines, and now internet is all over the place. Media influence can play a major role in sports. This can be shown with the example of basketball. The introduction of basketball to the world was in the form of a recreational sport. There were no spectators for this sport initially. Slowly radios started to give out commentaries for the sport. Later when television was invented, live shows were shown. People no longer need to attend games to be a fan of the sport. They can watch the sport at the luxury of their own homes. This is just one of the aspects of media influence.

Now let's talk about the ongoing summer Olympics in London. The media branded this Olympics as the most controversial one. This was due to the fact of the growing popularity of Facebook and Twitter. However, the Olympic committee expected worse.

The explosion of social networking has changed sports for fans and athletes, with experts predicting the greater interaction will mean the demise of passive armchair fans by 2020 Olympics.

The London Olympics have been dubbed the first 'social media games' with sports fans and athletes heavy users of Facebook, twitter and video sharing website YouTube to talk about events as they happen and show them immediately.

The organizers of the International Olympic Committee (IOC) conformed to the first social media Olympics by launching the Olympic Athletes' Hub, a website that shares photos, videos, and chats from the Olympic Village. It was evidently the only social media preparation that was made leading up to the global sporting event. Within the first few days of the Olympics, the social media went from being a wonderland of national pride to inevitable pandemonium of complaints, self-indulgent agendas, and uproar that is typically expected from the social media platforms.

With the disorder online, social media still became the center of the 2012 Olympics, as each organization attempted to control the conversation to accommodate their own agendas and motives. From the social media restrictions made on the Olympic Athletes to the blame that was put on the fans for jamming GPS systems and networks with tweets and texts, it was brutally evident that the IOC had no understanding of the role social media platforms have played in shaping the way in the world.

A study by Reuters predicts that by 2020, technology will become so interactive that spectators will be able to jump into the action themselves, replaying a missed putt or goal themselves, or putting themselves in the shoes of a player receiving a ball or preparing for a race.

Qatar being a fast sport developing nation should act proactively in order to organize a successful event in the future.

Presently there is a huge uprising in the media sector whether to depend on the old media or the new media. Old media comprises of newspapers and periodicals while Facebook, twitter etc. comprise the new media.

Whether we like it or not people get faster and better news from the new media.

Nowadays, the social media is being a crucial part of the media strategy of the QOC Sports events. The access to audiovisual content, which the internet provides on a 24-hour basis, makes it a very convenient additional information and entertainment tool.

A recent study showed that in China, 65.8 million browsers with relevant content were used offering more than 4.6 billion web pages in the first week of the Olympic Games.

These are some among the many of the ways social media can influence sporting events.

- **More pre/post match banter and chatter** – Pre-match excitement usually isn't too hard to come across, but its extension into social media means that more fans from far and wide can get involved, rather than excitement being limited to the vicinity of the sporting event. Someone may be a fan in exile or on holiday for a game, but social media can help to keep people in the loop in such instances.
- **Latest updates received much quicker** – The real-time aspect of social networks such as Twitter and Facebook allows for the latest news or scores to be communicated from peer to peer far quicker than websites can be updated. Our world is no longer up to the minute; it is up to the second.
- **All of the content is from the digital mouthpiece of the fans and not the media** – Whilst on some occasions this may not seem a good thing, the voice of the fans is often the most passionate, and as such it's much easier to start conversations. Fans will love talking with other fans about their own team, and will almost always have a preference or opinion on a specific topic.
- **Direct interaction from sports stars/celebrities** – Social networks like Twitter and Facebook have given sports stars and celebrities a voice in the online world too, enabling them to communicate their views to their fans. In turn, the fans can get involved with their sporting heroes, making them feel much closer to the sport and team/player they support.

With the help of the new media it is easily possible for QOC to receive and provide news for the masses. The QOC is also planning to distribute news to the other news agencies and local media through the internet. One very efficient way is to open a blog or a networking website showing all the live telecast and information about the event.

With the help of Qtel and other broadcasting service providers, more channels showing football and other sports are easily available.

Qatar Foundation has brought the esteemed Northwestern University to the education community. Northwestern primarily focuses on mass media and communication. This will lead to finding local talents.

From the currently organized sports events there is a lot to be learned. It can be duly noted that it is better being proactive than reactive. Anticipation of the upcoming problems can be the major reason for success.

With the London Olympics winding to a close, Qatar has achieved more than what it actually targeted. Qatar has broken new grounds, fielding four women and also invested heavily in youth aiming to become a leading sports country. Nasser Al Attiya and Motaz Essa Barsham took Qatar to the podium in the ongoing Olympics in London. This has brought great honor and laurel to the fellow countrymen. This is a great inspiration for the upcoming youth. They serve as role models inspiring the younger generation to achieve what they did.

From the media point of view it can be determined that a mix of new media and old age media would do the trick for any upcoming events to be hosted by QOC.

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CASE STUDY OF ACER SPONSORING 2012 OLYMPICS IN LONDON

Shih-Hsuan LEE (TPE)

National Taiwan Normal University

Graduate Institute of Sports and Leisure Management

Introduction

Sports has created a brand new image in globalization. Sports has spread boundlessly regardless of age, race, culture or nation, and sponsors use its character as a marketing tool to connect to consumers. Sports sponsorship is viewed as a focal point in mega-events marketing like the Olympic Games. The chairman of the IOC, Samaranch had mentioned that enterprises have increasingly played an important role in sponsoring sports. According to statistics in Sponsorship Research International in June, 1996, sports occupied 88% in the sum of global sponsorship money. The idea of corporate sponsorship culture began to emerge because those enterprises utilized fewer media or ads to market themselves. Except that, media's functions decreased, personal values and society changed, leading to the expansion of the demand for interaction. (IEG Sponsorship Report, 2009).

In order to promote themselves and receive more resources, more and more sports organizations are starting to make every effort to seek for enterprises' sponsorship. For example, 1984 Summer Olympics held in Los Angeles, which was successfully sponsored by enterprises, started to make profits, and the revenue was up to 225 hundred million dollars. This successful operation has set up an outstanding example for the following hosts (Cheng, S. T, 1998). The corporate

sponsorship in Olympics has been transformed from the form of donation in the early stages to the second largest revenue compared to TV broadcasting rights. (International Olympic Committee Marketing Department, 1994). Since then, in order to preserve its hegemony in the Olympic Games, and inspired by the success of 1984 Summer Olympics, the IOC officially set a headquarter in Switzerland to plan and deal with the related issues of enterprises sponsorship, called “The Olympic Program”, TOP (the programme later changed its name into “The Olympic Partner”, TOP). The programme is the only plan in the world to offer sponsors a way to use summer and winter Olympic Games as opportunities and methods to market and promote their companies.

Sports, sponsorship and enterprises share the same “gene”: international, which means that sports sponsorship is the partnership between enterprises and sports-related industry (including athletes, sports organizations, sports events and stadia), to achieve the same goal and create a win-win situation through resources, rights and values exchange. Therefore, sports sponsorship nowadays has become a useful strategy to attract consumers’ attention, and its function and popularity have spread globally without interfering. This strategy for those who are ambitious to stand on the global stage, with the difficulty of standing out among so many international and local enterprises, is another consideration (Cheng, S. T, 2001). In 2009, there was a company which adopted this strategy and became one of the global marketing partners – Acer. With sponsoring 2010 Vancouver Winter Olympic Game and joining 2012 London Summer Olympic marketing plan in London, Acer hopes that this strategy can bring its own image and fame to the top of the world.

Besides FIFA World Cup, the Olympic Games are the most popular event among all sports activities. The Olympic Games aim to promote sportsmanship fair competition and friendship, which makes them the most professional, positive event, and the limelight of sport in the world. Klatell & Marcus (1988) mentioned that for those marketing companies, the Olympic Games are probably the most well-known event though they might be the most expensive expenditure. The advantages of becoming one of the partners in TOP is that the company will not only become the sponsor in summer and winter games, but be the exclusive

sponsor in the IOC and NOC, which can widely promote their products and accrue benefits from them.

The annual revenue of 500 billion in the sport industry has attracted the attention of Wall Street, and with the quick expansion of sport industry, it has made itself the eleventh industry in the United States. This expansion has also created abundant opportunities for global enterprises and non-profit organizations. As a member of the global community, none of us can be excluded from this reality. Rather, we should catch the movement, and prepare ourselves to become one of them. (Cheng, S. T, 2001)

In 2008 Beijing Summer Games, sports sponsorship even became a trend for many enterprises. Acer, the international company from Taiwan which is very involved in sports sponsorship, had announced that it would sponsor computer equipment in 2010 Vancouver Winter Olympic Game and 2012 London Summer Olympic Games. On January 1st, 2009, Acer became one of the partners in TOP. Recently, it's very common for companies to use sports marketing as a means to promote the companies themselves. However, only by using sports sponsorship methods, integrating people's common lives and emphasizing the importance of health, can the company stand out among other competitors. Why Acer wanted to be one of the sponsorship partners during 2009-2012 Olympic Games since 1988 Bangkok Summer Asian Games after the Chinese brand, Lenovo had announced its decision to quit sponsoring the following Olympic Games. This study wants to discuss its motivation, the decision strategy and the expected benefits.

Acer sponsorship of the Olympic Games, motivation and decision-making model

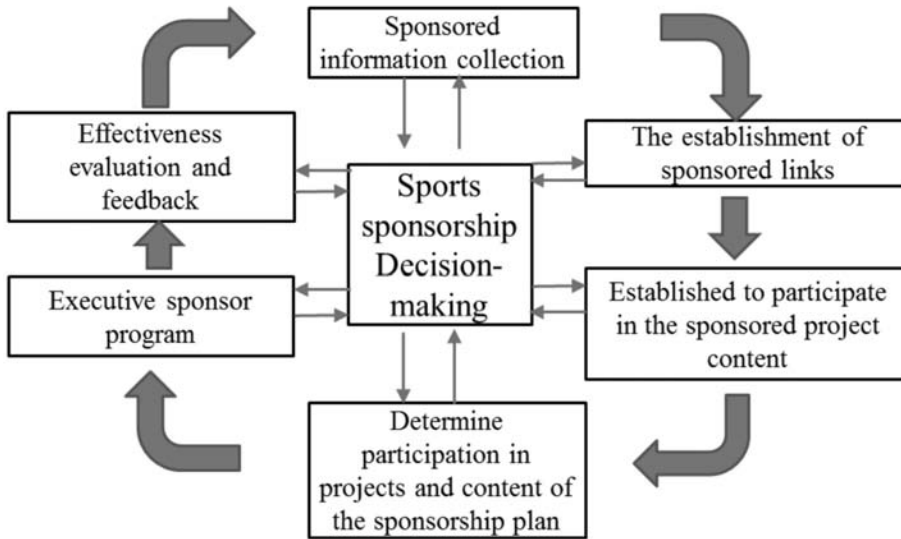
The reason why enterprises are willing to sponsor education, environment, sports, art and culture is mainly because of being able to earn benefits from those activities, such as promoting image, popularity, the connection between the companies and the communities (Geng, Burton, & Blakemore, 2002).

Since its founding in 1976, Acer has achieved its goal of breaking barriers between people and technology. Globally, Acer ranks No. 2 for notebook PCs. A profitable and sustainable Channel Business Model is instrumental to the company's continuing growth, while its multi-brand approach integrates Acer, Gateway, Packard Bell, and eMachines brands in worldwide markets. Since 1988, Acer began to extend its sponsorship to other famous events, such as Formula 1 in Europe, 1988 Bangkok Summer Asian Games and Taiwan Golf Open. In terms of enterprises, their first motivation toward sponsoring the events was to build their image; also, the sponsorship can enhance the connection between employees and stakeholders (Cheng, S. T, 1998). Hence, sponsorship can not only make enterprises achieve their goals, but also market their image and build the bonding within the company (Shank, 2002). Acer group mentioned that the Olympic Games, lasting two weeks, attracting billions of visitors from more than 100 countries, were the best platform for companies to market themselves globally. The honorary director of the Acer Group, Stan Shih said that sports is the most common activity and causes public concern and interest regardless of culture and racial barriers. Acer always gets involved in supporting sports activities and tried to connect sports features with Acer's brand image. Acer Group cited the success of Korean brand, Samsung. Samsung had sponsored not only Salt Lake City in 2002, but also 2006 Italy Turin Winter Games; Samsung's global trust index increased by 10%, even more than 30% in Italy. Meanwhile, its product, Anycall increased by nearly 70% in the market share in Italy. Except 1988 Bangkok Asian Games, Acer aggressively looked forward to the sponsorship of the Olympic Games in the future, but gave up instead. Averagely, sponsoring an Olympic Games will take \$ 70 million to \$ 120 million. Hence, if there is not a perfect strategic planning, the sponsorship in the Olympic Games, will be just like buying an ad.

However, Acer chairman JT Wang pointed out that 2007 is an important milestone in Acer, since Acer has been in the third position of the global PC market. Olympic marketing is the opportunity to deepen the international brand, to ensure the future of this investment in brand equity are a very rare opportunity for Acer's brand value.

Acer's acquisition of the partnership has gradually extended to the direction of marketing strategy development. LENOVO announced that it wouldn't sponsor the Olympic Games after 2008 Beijing Olympic Games. It was long before Acer announced immediately that it had become an Olympic global partner in 2009. A key factor for the corporation lies in its excellence and respect for the Olympic tradition with the spirit of equality. Therefore, the motivation of sports sponsorship is mainly based on enhancing the corporate image. The association between the image and target market selection and business sponsorship are also important factors. However, the explicit goal of the Acer Group has a strong motivation. Becoming a 2009-2012 Olympic global partner relies on sports sponsorship decision analysis. According to Stotlar (1993) the ability on the managers of sports organisations, the state and binding of the organisations and the sponsorship programme should meet the business goals. Pitts and Stotlar (1996) pointed out that before companies actually engage in sports sponsorship, the typical considerations include: (1) Budget: including corporate sponsorship of the sporting event in the required burden of funding the costs; (2) sports tournament management: the sports competitions or activities of the past form of the Preparatory Committee, reputation, etc.; (3) image: the image of the sporting events or sports and corporate image of itself or the product image with or without anastomosis; (4) the target market: the movement with or without anastomosis; events or sports competitions concerned about the demographic and product target market (5) Communication system: the athletic competition, or media exposure, watching the number of people, whether the area meets the needs of corporate; (6) sponsorship combination: degree of match of each other's products and image of the athletic contest or activity sponsor.

Wu, K. H., and Liao, (2008) have shown a viable model for corporate sponsorship in decision-making, as shown in:



(1) Sponsored information collection

This could include “sporting events and sponsorship marketing strategy”, “the proposed budget for and to seek sponsorship of the project”, and sports competitions and activities associated with the product “rights given to the conditions of sponsorship activities extension”, media reports and market focus, “fit” of the demographic variables, entertainment programmes, cordial activities and so on.

(2) The establishment of sponsored links

In this step, the manager should be able to link the action sponsored plan and the company’s marketing plans or policies, including the sponsorship of the project objectives so that they can be consistent with the elements of the company’s marketing plan.

(3) Established to participate in the sponsored project content

After the end of the second step, you can use (Drucker et al (2000)) the proposed “average trade-off model” first step, to establish a causal relationship between tables: the use of a chart of all the problems that may occur with the

expected benefits presented in the paper, to establish a causal diagram, can clarify the issue.

(4) Determine participation in projects and content of the sponsorship plan

Identify the best and most favorable way to participate in sponsorship, including sponsorship and content to make the “right choice”.

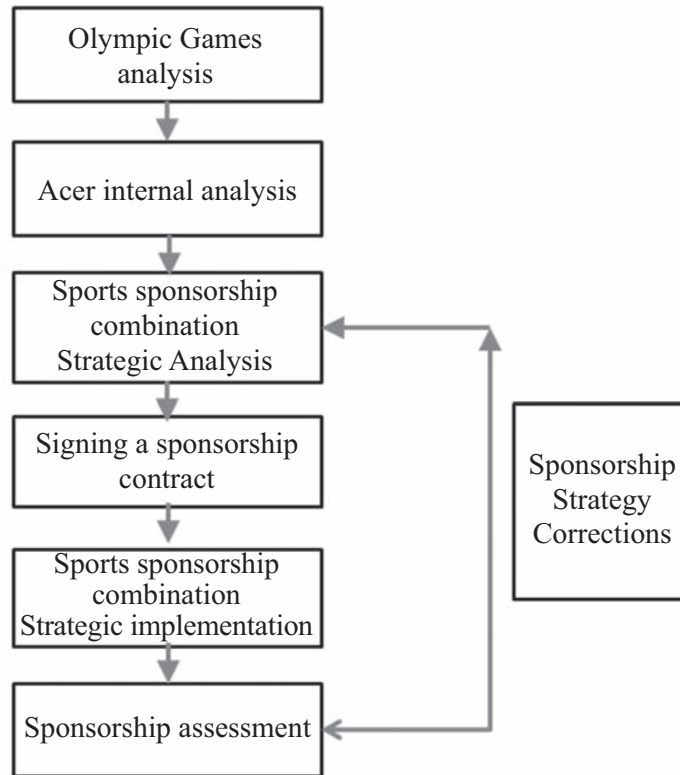
(5) Executive sponsor programme

Established to participate in sponsored projects and content before the implementation of the sponsorship plan and taking action, such as the signing of the contract, agreement between the payment or delivery schedule, and active involvement in the implementation strategy.

(6) Effectiveness evaluation and feedback

In order to ensure that the sponsorship strategy is effective, the sponsor must review the sponsored plan and the process “view and feedback”, that is perform “sponsorship effectiveness evaluation”.

Summing up the above literature about Acer sponsoring the 2012 London Olympics the decision-making model can be divided into the following: Olympic Games analysis, Acer internal analysis, portfolio strategy analysis of sport sponsorship, signing a contract sponsorship marketing, sponsorship portfolio strategy implementation, evaluation, sponsorship strategy revision, as shown below:



(1) Olympic Games analysis

Acer will further competition analysis of the London 2012 Olympic bid in 2005 and commitment to make this event leave a lasting legacy, not only in terms of London, but also throughout the UK: organizing the Olympic inputs requires huge investment that will bring fruitful returns, not only in the success of the campaign, but also in long-term sustained economic and commercial benefits, to create a future that many generations can share; and London was the first to start planning for the Olympics, embedding sustainability in the host city plan. London 2012 Olympic goals for the environment and the commitment of our community to set new standards can guarantee the creation of a positive, lasting change.

(2) Acer internal analysis

The fact that the Acer Group is committed to fulfill their social responsibilities and the norms for sustainable development is also one of the key indicators of long-term development. The international environmental regulations can be broadly divided into three categories about chemicals, energy efficiency and recycling. Acer green product environmental classification concerning these three factors, energy and recycling spindle, taking into consideration the product life cycle, provides a low toxicity, low pollution, energy saving, resource saving and easy recovery of quality products through green procurement and communication with the supplier to the pursuit of excellence in accordance with international environmental norms, so as to establish a green supply chain.

(3) Sports sponsorship combination Strategic Analysis

Acer by virtue of its strength in the IT field, established a 600-square-meter interactive exhibition center at the 2010 Vancouver Winter Olympics, and sharing Acer pursuit of excellence in sports would like to invite 60 million visitors from around the world, while support the Olympic Games during the race through Acer's advantage of the PC basis of facilities construction, deployment of the more than 6200 sets of computers, notebook computers and the 4700 display, a number of competition venues, technical operations center, media center, the Olympic Games Village and the Vancouver Olympic Organizing Committee headquarters information application needs. During the 2010 Vancouver Winter Olympics, Acer original competition service system, set a proud record of zero failures.

(4) Signing a sponsorship contract

Acer signed an agreement with the IOC, which was announced on December 6, 2007 to become a global sponsor of the 2010 Vancouver Winter Olympics and computer equipment partners for the 2012 London Olympics. The worldwide Olympic sponsorship partner is the IOC that indicated Acer businesses the official sponsor for four years. Besides, the London Olympics sponsorship agreement has grown to a 7 TOP programme. However, there is a clear and effective agreement in this plan meant to ensure that the interests of all the TOP sponsors are

met and that there are no conflicts. Acer Group did not disclose the amount of sponsorship, but according to each phase of TOP sponsor fees will increase by about 10-20%, Acer Group sponsored a cost of 80 million to \$ 100 million.

(5) Sponsorship combination Strategic implementation

The sponsorship marketing mixture strategy of implementation, in order to further effective communication with consumers, needs to perform further sponsorship activation strategy; however, the activation strategy in order to enhance the sponsorship benefits must be planned with marketing activities (Huang, Y., 2010). The use of corporate activation strategy is the key to the success of sponsorship. The level of degree of influence, the size of the effect of the sponsor, the so-called “success” is a win-win cooperation of the results on behalf of those who sponsor and a moving subject (Cheng, S. T, 2008). The marketing sponsored implementation of the portfolio strategy should contain the use of activation strategies, consumer interaction to create the topic, and should enhance the intimacy of the sponsorship, and effective application of far-reaching Internet, and finally strengthen the sports sponsorship relevance.

(6) Assessment of sponsorsip effectiveness

(2000) The 1998 Bangkok Asian Games, for example, illustrates the importance of the prior estimate of sponsorship benefits. Also Acer Group sponsored 1998 Asian Games in Bangkok, investing over 10 million U.S. dollars on computer software and hardware, equipment and services, it did not specifically plan a specific benefits assessment, thus resulting in no precise knowledge of the the actual effects of the company’s participation in the Asian Games.

However, the Bangkok Asian Games were also sponsored by Samsung Electronics, with a sponsorship worth \$ 9 million in cash and audio-visual home appliances. The combination of a fifth step marketing strategy implementation, and indeed the implementation of the “activation strategy”, since Samsung Electronics was also actively engaged in the benefits assessment, led to the following five conclusions: (a), the number of media reports was over 855 times; (b) the sponsor awareness of Samsung Electronics increased by 20%; (c) the sponsor

Samsung Electronics in audio-visual products market share increased by 3%; (d), the sponsoring Samsung Electronics in the home appliances market increased their share by 6%; (e), the advertising value of more than 3.08 million U.S. dollars, including brand awareness, and media exposure. The Sponsor and a moving subject must understand the correct concept of sponsorship benefits assessment and a selection of appropriate assessment methods, is the cornerstone of a win-win partnership. However, in order to highlight the value of their data retention of the Acer Group's sponsorship and sponsorship effective findings (such as the International Olympic Committee, Olympic marketing report) will be the best weapon to retain existing customers and seek new customers.

Acer sponsored the expected benefits of the London Olympic Games

The top ten companies enrolled in Interbrand's annual ranking of the best global brands in 2001 have been engaged in promoting their fame through various strategies of marketing and sponsorship. For example, the top five valuable brands (Coca-cola, Microsoft, IBM, GE, and Nokia) all take Olympic sponsorships as the avenue to build up their reputation. Ben Q also took part in co-organizing the 12th European Football Championship, within which it was exposed to more than 10 billion audience. The 2001 European Football Championship was broadcast in 168 countries around the world, including Europe, America, Africa, Southeast Asia and China. In 2004 (from January to October), Ben Q created a tremendous income of more than 500 million USD in the European market only, which in turn qualified Ben Q as the top one brand in Europe in terms of brand equity.

Since June 2010, in several important sporting events, such as the NBA, World Cup, Wimbledon, you can obviously see the various brands actively involved in the sponsorship activities. Its purpose is an effective way to reach this group of diehard fans, or fans because of the intense events at the spur of the moment. In the process of sponsorship, the brand must be well aware of the purpose of understanding the sponsorship. In order to be able to increase sales or improve brand favorability and awareness, sponsorship activation strategies for different

purposes are also various and indeed the sponsorship benefits obtained by the different activation strategies will vary. Acer Group, through the sponsorship of Ferrari's marketing strategy has now become the leading brand in the European IT industry; movement is the marketing tool of communication between Acer and the consumers through sports marketing (sponsorship)-effective to build brand value (The brand positioning is multiplied by the brand awareness). The support of the Olympic Games and the IOC will be beneficial to strengthen customer relationships and enhance the global image of the Acer brand. Expectations through sponsorship of the Vancouver Winter Olympic Games, in the North American market share by the third raised to the second. Sponsoring London Olympics can strengthen Acer's brand in Europe and give it a leading position, by sponsoring various sporting events to attract the attention of consumers, to enhance the brand image to stimulate sales rate. The four basic benefits of sports sponsorship: (1) Hospitality, (2) Increased visibility and awareness, (3) Product trial or sales opportunities, (4) Image enhancement are described in the following table:

Increased Image Product trial or Hospitality

Visibility and awareness	Enhancement	Sales opportunities	
• create a new product awareness • increase understanding of the existing products	• to create new products image • to strengthen the image of both products • Change the awareness of products • counter adverse publicity • assist in staff recruitment	• the trial opportunity • promotions, coupons, bonuses • fixed sales • to create opportunities for field sales	• the development of good relations among consumers, dealers and employees • to motivate staff

The Olympic worldwide sponsor enjoys priority access to the winter and summer opening ceremonies and booking of tickets, as well as VIP seats, courtesy and hospitality services. The rights sponsor provided a lucrative opportunity to entertain business partners as well as to reward its employees. Acer Group will

be ready to serve customers in the 2012 London Olympic Games, including the world's one thousand customers who will arrange to go to London to watch the Olympic Games. Itself the Acer Group sponsoring the Olympic Games hope to increase consumer awareness for all their products in order to enhance their revenue, strengthen Acer's brand in Europe acquire a leading position in the global market share, enhance its move toward a more international business.

Conclusion

Many companies that increase their brand equity through sports sponsorship, in addition to integrating innovative products and technology, still need a high-profile sporting event. Acer has sponsored Asian Games in Bangkok since 1998, after a lapse of 10 years to re-develop its strategy, it again sponsored the highest event, "the London 2012 Olympics"; Taiwan has actively bid for major international sports events held in Taiwan, such as Taiwan's successful bid to host the 2017 world University Games held in Taipei in 2011. Therefore, Acer's decision-making mode and sponsorship benefits, can provide the best example to those companies that want to increase their brand awareness by sponsoring major sporting events for the future of Taiwan brand image. Actually, Taiwanese companies are looking more actively for sponsorship of the Olympic Games than other parts of Asia such as Japan, South Korea. One of the top-level sponsorship partners for the 2012 London Olympics are companies like Panasonic, Samsung Electronics. So, the Olympic Games do not only advance business-and-brand of Olympic status in Europe and American games, but also in Asia. Based on literature review and analysis, we can find that the motivation of Acer sponsoring the London 2012 Olympic Games are: to strengthen the Olympic global brand image, and to help increase good relations with customers so that a brand investment opportunity will not be missed. Acer will conduct, the first for the Olympic Games tournament analysis, then Acer corporate will carry out an assessment for itself within the enterprise, and then a further analysis of the combination strategy after signing a contract with the International Olympic Committee, and then it will

implement the proposed movements of portfolio strategy, and finally it will assess the implementation of the strategy, and the sponsorship strategy will be amended. Drawing up on all the sponsorship decision-making mode, the Acer Group can expect the benefits of sponsorship to be evaluated with full sponsorship benefits, namely the so-called “Return on Objectives (ROO)”.

Acer corporate will increase its international brand strength and position, hoping to prove that the sponsorship of the Olympic products, and product design for the Olympics, will give their products a wider recognition in the market. If the Olympics use the product, then consumers will buy them; in fact, consumers recognize and accept the Acer Group’s brand value. Besides, Acer is committed to design environmentally friendly products, and establish with its partners a green supply chain in line with the first time Green Olympics, which is the starting point for the London Olympic Games. The brand and the Games will be linked, and through a successful sports sponsorship strategy it can create product sales, and increase the company’s benefits so that the Acer Group moves, towards the world’s leading brand.

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THE LEGACY OF OLYMPIC GAMES

Buyani MPHETSOLANG (BOT)

Department of Sport and Recreation

Gaborone, Botswana

Introduction

The presentation is based on the legacy of Olympic Games as the highest international sport competitions worldwide. Since the foundation of the Olympic Games in Ancient Greece, the games were purposefully held to unite the world and are now developing the life of the people hosting the games and those participating in the games through selling of merchandise. The Olympic Movement is universal in nature and practical in purpose by trying to spread fundamental human values to the world and to improve world realities through sports.

History of Olympic Games

The roots of the Olympic Spirit can be found in Ancient Greek civilization. The city of Olympia carries a lot of information when we talk about the Olympic Games as the name implies. The history of the Olympic Games begins at least in 776 BC, and they seem to have been taking place earlier than 776 BC, but these were not held every four years, as the 776 BC games had been. In their ancient form, while they celebrated physical excellence, the games served primarily religious purposes (K. Hooney & A.J. Veal, 2007). In the ancient Olympic Games only

males who had not committed murder were allowed to participate in the games while females were not allowed to even watch the games. The modern Olympic Games allow for equal participation without discrimination of colour, gender and religion.

Da Costa points out that, young people were taught arts, philosophy and music; at the same time they exercised their body in pursuit of the ideal of *kalokagathia*, virtue and beauty. In a similar way they cultivated the spirit of fair competition and sportsmanship, while seeking to achieve harmony in everything. The conquest of victory at the Olympic Games was the highest honor for athletes and their city, they did not compete for luxurious honours but the victory was simply a crown of wild olive.

The Olympic Movement

In 1894 the International Olympic Committee was founded in Paris on Pierre de Coubertin's initiative. The main role of the International Olympic committee (IOC) is to forward the Olympic Games and the promotion of the Olympic Movement, particularly of the associated ideal, "Olympism" (Young. D., 1996). There are very important attributes of Olympism such as the union of the body and soul, fair sporting competitions, the internationality of all sportsmen, the emphasis on human values and on the ideal of peace, all of them embodied in the Olympic charter. Olympism is the founding mother of free participation in Olympic Games and respect for human rights that unites people of this world. Coubertin linked fine arts and sport to complement each other by including the use of symbols to give messages such as writings on the walls, but also the involvement of writers, musicians and artists in the subject of sport and as well as artistic design of posters, diplomas and medals (Jackson, R. 2010). The medals were awarded to winners. The spirit of Olympism preaches peace, the rule of law among the members of the International Olympic Committee and promotes sustainable development through sport.

Legacy of the Games

The Olympic Games growth made it to be seen as the most popular and the highest sporting event, thus hosting the games has become a very tough competition among member states of the International Olympic Committee (IOC). This means that the interested hosting cities and member states are placing more emphasis on the legacies of hosting such an event and the way their citizens will benefit especially in the development of the nation or city.

Infrastructure development

The hosting cities usually construct or improve the infrastructures that are available to cater for the number of people that will come to take part in games; such infrastructures include: transport facilities, sporting facilities and accommodation facilities. According to the International Olympic Committee factsheet legacies of the games update of January 2010, the Beijing airport during Beijing 2008 Games increased its capacity by 24 million passengers; a new express way and high speed rail link was built to Tianjin, and public transport was increased by 4.5 million people. Accommodation infrastructures also increased to accommodate the visitors from other countries and from other cities. This is evidenced again by the Athens 2004 Olympic Games that made Athens create new roads and renovate the already existing ones; an airport was also constructed to suit the number of people that was to come.

Improvement of venues

More accommodation facilities were improved and new ones built to be used for conferences; sport facilities were also constructed and some were improved e.g. in Atlanta 1996 Games 10,000 dormitories were built for athletes. In Beijing 2008 Olympic Games about six venues were located on universities campuses for use during the games and to be used by students after the games (IOC, legacy of the Games, 2010). This helps the host cities to improve on some facilities that were neglected for a long time without being improved.

Education

Most of the academicians in the world do researches about the Olympic Games and scholarships also offered by the National Olympic Committees and the International Olympic Committee to give sport officials and athletes the knowledge on Olympic Games and Olympism such as the Postgraduate seminar. One hundred thousand Greeks received technical, managerial and Game related training in Athens 2004 games (IOC, legacy of the Games, 2010).

Volunteerism

The games encourage thousands of volunteers from the rest of the world to assist the host nation in the organization and preparation of the Games. In Beijing 2008 Games 1,125,799 people applied for volunteering in the Games. As we know in the whole world volunteers are the backbone of sport.

Tourism and branding

The Games broaden tourism industry of the host cities and the nation at large as more hotels are built for use by the tourists; for example in Atlanta 1996 Games some 6000 new hotel rooms were added to Atlanta's hotel stock in 1996 an increase by 9.6%. The countries hosting the games tend to be known by the rest of the world and hence the image or reputation of the country or city is improved.

Sport Development and Excellence

The Games improve the standard of competition among athletes and among member states of the International Olympic Committee. Many of the sport disciplines tend to compete and to try and gain popularity in the rest of the world so that they can be able to have more and more fans around the world (Ruiz, J 2004). Coaches and athletes receive some courses that improve their competency hence improving their standard. History shows that ancient athletes competed as individuals, not in national teams, as in the modern Games. The emphasis on individual athletic achievement through public competition was related to the Greek ideal of excellence, called *arete*. Aristocratic men who attained this ideal,

through their outstanding words or deeds, won permanent glory and fame. Those who failed to measure up to this code feared public shame and disgrace. To ensure legacy from the games, the countries hosting the Olympic Games usually improve on their structures governing sport as happened in Utah where the Utah Sport Commission was set up in order to develop both public recreational and elite sport in the state. Olympics encourage fair competition among the athletes who will compete against each other fairly without the use of drugs which make an unfair competition.

Employment

The Olympic Games are usually one of the events that contribute to employment in the host cities and to the region as a whole. It has shown in all the past games that men and women in host cities benefited a lot from the sale of merchandise and food stuffs to the spectators who usually come to watch the games. The officials that officiate the games come from different countries in the world regardless of its size and religion. The hotels that are upgraded for the competitions usually employ some experts in different fields to service their customers in a more efficient way and by doing so they improve services delivery.

Conclusion

The Olympic Games have raised the quality of our lives in the whole world as now every nation is interested in hosting the Games, so as to benefit from the legacies brought by the Games to its nation. The Olympic committee should try to help the host cities with the utilization of the infrastructures such as the stadiums after the Games so that they don't become white elephants. Olympic Games help in uniting the world as they include athletes and officials from most of the countries. I will encourage governments and sport bodies associated with the Olympic movement to support physical education for all to improve the fitness of their nations. This document shows how important the good relationship between politics and sport is as they need each other; for example to implement the IOC's

anti-doping policy the government has to do it through the use of some health professionals in the health care system of that country.

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CIRCUSES NOT BREAD? REVISITING “OLYMPIC INDUSTRY RESISTANCE” IN CANADA (1990-2010)

Guilherme REIS NOTHEN (BRA)

University of Toronto

Very few nations have developed such an intense relationship to the Olympic movement as Canada: in the last four decades, Canadians have hosted the Summer Olympic Games in Montreal/1976; the Winter Olympic Games in Calgary/1988 and Vancouver/2010; the Pan-American Games in Winnipeg/1999 and which soon will be held in Toronto/2015, not to mention a couple of unsuccessful bids organized by the cities of Toronto and Quebec City to host the Summer and the Winter Olympics respectively.

Sure enough, the question of communitarian support to the organization of such mega-events has raised intensive debates within public and private spheres across these cities, largely exposing the diversity of perspectives on the issue. As a result, important compromises have occasionally been reached as an attempt to agglutinate the divergent interests (Kidd, 1992), and these commitments are highly representative of the democratic values of the nation.

To a considerable extent, therefore, it appears that the historical development of the Olympic movement in Canada is better understood as the history of how the hegemonic positions held by the International Olympic Committee and its local and global allies have been challenged by organized civil society and its political representatives. As the exemplary cases of the struggles in support of gay and lesbian rights following the Summer Olympic Games in Montreal/1976 (Kidd, Forthcoming) or the popular protests around women's ski jump in the

Winter Olympics Games in Vancouver/2010 (Vertinsky, Jette & Hoffman, 2009) might be able to illustrate, the development of Olympic projects in Canada has not exclusively reproduced dominant discourses, but also offered fertile terrain for the contestation of oppressive social conditions and fostered the engagement in public sociology. It has been precisely the inherent capacity of the Games to attract huge popular attention that has helped to force the incorporation of similar sociological concerns into the country's political agenda.

It is of special interest, in the scope of socio-cultural studies on sport, the eventual inter-relation between hosting the Games and the deployment of socio-political movements. As it is possible to evidence from the above mentioned cases (and many others could be listed), these initiatives are pretty often triggered as a response to the suffocating conditions that some groups have encountered prior, during and in the aftermath of the realization of an Olympics. The unpredictable character of such movements, of course, makes them very hard to be foreseen; nevertheless, their manifestation seems to be unconceivable in any circumstance other than the unique environment produced by the Games.

Despite the usual conservative actuation and composition of the International Olympic Committee and its national counterparts, the actual implementation of an Olympic project seems to mobilize intensive counter-hegemonic strategies that have, in historical terms, partially succeeded in transcending some of the exclusionary discourses historically perpetrated in similar institutions, and this appears to be the direct result of the strenuous struggle engendered by athletes, local communitarian organizations and civil society. Way beyond the passive role that is often attributed to these actors in the setting of the Games, the potential of civil engagement and resistance in shaping the Olympics is still to be better explored. The historical relevance of the Olympics in challenging hegemonic discourses about race, gender, ability, etc. may be somewhat suggestive of the centrality of this issue to the future development of the Olympic movement and legacy.

In some particular cases, however, opposition and resistance to Olympic projects have assumed intriguing contours. Activist groups such as the "Bread not Circuses Coalition" in Toronto have called great popular attention since the beginning of the 1990s and delivered what they believed to be a profound critic

of the "Olympic Industry", and some of their assumptions have echoed several years later in the "No 2010 Olympics" and the "Olympic Resistance Network" movements organized prior to the Winter Olympics in Vancouver/2010. The fundamental theses around these initiatives have been brought to academic literature mainly by Lenskyj (2000, 2002, 2004, 2008). Although there seems to be a number of interesting punctual aspects in the critic proposed by such groups, I will argue that the dynamics of their actuation and their political and historical significance still need to be better scrutinized.

To be sure, the scholarship produced by Lenskyj in the last two decades has become an important point of reference for any academic seeking to address social and political issues related to the Olympics, and this importance has been acknowledged even by researchers that are contrary to some of the fundamental assumptions she has developed (Cashman 2002, 2003). Within the academic literature around the Games, the work of Lenskyj has come to represent a radical critique of what she calls the "Olympic Industry". In the following pages, I will attempt to illustrate how the scholarship produced as the result of the engagement in anti-Olympic activist groups seems to be much more representative of a conservative approach on the issue, as opposed to the association with radicalism that is often suggested. Mainly due to spatial constraints, I will concentrate my analysis in the developments that took place in Toronto, especially regarding the unsuccessful bids to host the Summer Olympics in 1996 and 2008.

The deployment of activist movements in Toronto which were against the project of hosting the Olympics seems to be somewhat aligned with the spread of human rights demonstrations in Canada around the late 1980s. The constitution of the "Bread not Circuses Coalition" was certainly the most relevant step in this context and it soon became the most publicized of the activist groups opposing to the Olympic bid. According to Lenskyj (2000, p. 4), her work is meant to bring about "the critiques, concerns, actions and interventions of Olympic watchdog groups representing disadvantage minorities whose voices have generally been silenced by the power of the Olympic machine".

Although this sounds like a virtuous enterprise, it is hard to understand why their main motivation was, from the very beginning, not to seek possibilities for

the inclusion of such “disadvantaged” groups in the scope of the Olympics, but to fight against the very project of hosting the Games. While the first would have had considerable practical impacts, the latter has not done much more than fostered empty illusions about social welfare. After these “disadvantaged” groups to which Lenskyj refers have managed to free themselves from what she understands as the oppressions of the “Olympic industry”, they have soon realized that they were once again trapped in wider exclusionary processes that operate in society at large. Besides, it is at least questionable if similar “disadvantaged” groups would have indeed opposed to the Olympics if they had a chance to engage and participate in it.

Broadly speaking, the most general inconsistency that might be raised in relation to the actuation of similar groups concerns to the type of opposition to the Olympics advocated by them, which seems to largely overlook the fact that the Games not only engender particular values and beliefs, but are also themselves the product of wider social and political dynamics, and that in reality the problems and scandals that pretty often become apparent in this context –and which have been insightfully denounced by Lenskyj– are not exclusively related to the Olympics, but are deeply grounded in nasty practices widespread in society at large. The core point here is that demonizing the Olympics *per se* seems to be of very little utility when it comes to social change if these initiatives are not aligned to the contestation of the wider political conjuncture, and this was clearly not the case of Toronto.

Following similar lines, another common argument often invoked by anti-Olympic activists states that the perspective of hosting the Games increases the possibilities for corruption and misuse of public funds in a particular city. It is true that an extensive amount of evidence has been found to support this argument, and Lenskyj (2000) herself dedicates an entire chapter of one of her books to expose the problem. Notwithstanding, I am not entirely convinced that the building up for the Games necessarily increases the chances or occurrence of acts of corruption. Contrarily, it seems to me that it is precisely the increased attention that is driven to such financial questions in the scope of the Games that helps to bring about some of these nasty practices that otherwise would have

perhaps remained unseen. In any case, it seems to be coherent to argue that the perspective of hosting the Games might hold the potential for the development and improvement of mechanisms dedicated to the monitoring of public expenses in a particular city.

Central to the criticism proposed by Lenskyj seems to be the fact that the International Olympic Committee and its local and global allies have increasingly emphasized commercial aspects of the Games. It is indeed true that commercialization and commodification have reshaped the modern Olympic Games and that this monetary aspect has come to represent a huge barrier for social inclusion within the Olympics. But this is not of course a process that concerns the Olympics alone, but again deeply aligned with social and political dynamics at large. What is particularly striking here is that while Lenskyj condemns the profit oriented actuation of the International Olympic Committee, she is not so harsh on other social institutions that are founded on similar premises, like the press or the university for instance. She still believes in and advocates in favor of a free press (Lenskyj, 2004) even though the means of communication are private corporations in Canada, but she cannot concede with the idea of an Olympic project that not necessarily promotes exclusion due to its commercial orientation.

To be sure, the motto "bread not circuses" rests upon the establishment of a hierarchy of human needs. The fundamental idea expressed in it is the necessity to address more immediate social demands in detriment of less urgent ones. The classical Roman reference to food ("bread") and entertainment ("circuses") was reinterpreted by activists in Toronto and translated into the opposition between "housing" and the "Olympics". Although it is true that the activist's agenda also covered some other social issues, the development of their campaign in Toronto came to pose these two elements in sharp contradiction.

The problem here is that the "equal and inalienable" observance of the human rights constitutes the very foundation of democracy, and this is precisely the reason why abstract demands like "liberty", "dignity", "property", "leisure", etc., which by no means appear as necessary conditions for individual survival, are still treated as fundamental rights in most contemporary societies. This is not to say that different weights might not occasionally be assigned to distinct

demands within the social spectrum, but that the idea of a radical replacement of one need by another is at least somewhat problematic, especially if one considers that sports are already an area which historically tends to be under appreciated in terms of financial support.

If Lenskyj and the Bread not Circuses Coalition were to adopt a political position concerned with the development of sports as a human right in Canada, they should have shown how the investment that supposedly was to be made in “elite sports” could have produced a much greater impact if directed towards “participation sports”, even though this argument is still somewhat too hard to develop if one considers the diversity of the composition of the founding for an Olympics. But by advocating for the reallocation of the budget in a completely distinct sector other than sport they are instead producing a hierarchy that is founded in a logic which can easily lead to less democratic reasoning: in the same manner that “sports” can be sacrificed in favor of “housing”, so could “leisure”, “freedom”, “security”, etc.

But the idea of emphasizing the need for “housing” had also a demagogic component, especially if one considers how it appeals to public opinion. It is evident that adequate housing is a fundamental aspect of human dignity, and if one is forced into the position of choosing between “housing” or the “Olympics” it is very unlikely that anyone would pick up the latter. But what is particularly interesting in this sense is that there are a lot of other public expenditures that are not related to “housing” –and this might also help to explain why it has become a prominent problem in Toronto– and yet the activist groups have concentrated exclusively on the opposition to the “Olympics”. This seems to pose some doubts whether these activist groups were in fact interested in solving the “housing” problem or simply concentrated in attacking the Toronto Olympic bids solely.

Adding to this perspective is the fact that these movements have greatly diminished their activities right after the International Olympic Committee decided to nominate Atlanta and Beijing as the host cities of the Summer Olympic Games in 1996 and 2008 respectively. According to their reasoning –which besides is so evident in their motto– preventing the Olympics to take place in Toronto

was supposed to be only part of the task. However, the intensive efforts that were made to challenge the Olympic bids have not been accompanied by an equivalent interest in assuring that the investment in "housing" for which they stand would actually become effective. So flagrant was the lack of engagement in the second part of their enterprise that one cannot help but to conclude that the opposition to the Olympics was largely used as a platform for self promotion. Ironically, this procedure seems to resemble some of the political practices in the scope of the International Olympic Committee that were so heavily criticized by Lenskyj (2008).

In practical terms, however, the idea of replacing the potential investment on the "Olympics" for an investment in "housing" is much more complex than suggested by the actuation of these activist groups. The founding of an Olympics is composed by a diversity of sources, which includes also public-private partnerships. This is precisely the reason why the legacy of hosting the Games can potentially overcome the legacy derived from public investment alone, even considering that the public budget designated to the Olympics could hypothetically be spent with other priorities in view. It is a question, therefore, of seeking possibilities to improve the ways in which the legacy of the Games is oriented to the improvement of the everyday life of the citizens of a particular host city. If one adopts a progressive approach towards the whole setting, it follows that the most prominent matter becomes the attempt to develop frameworks that would make possible to rethink and transform some of the values and practices in which the Olympics are currently grounded, and not to give away the entire project *per se*.

Precisely twenty years ago, Kidd (1992) had already identified the "uncompromising opposition" performed by anti-Olympic activist groups while opposing to the bid organized by the city of Toronto as an attempt to host the Summer Games in 1996. To a great extent, these groups –whose eloquent discourses have often flirted with the practice of demagoguery– have failed to formulate a truly radical critique of what they call the "Olympic Industry", while at the same time standing on the way of progressive approaches on the issue. From both sides, Olympic opposition in Canada has remained stuck in the limbo of conservatism.

Interesting enough, the lack of commitment of these protesters to the actual implementation of the social demands that they have themselves posed –demands that have often contrasted with the notion of sport as a fundamental right– seems to suggest that they have largely profited from the Games as a means of self promotion; and since in practical terms their recurrent appeal for “bread” has had no important tangible developments, one cannot help but to conclude that they were the ones who have in fact performed a noisy political spectacle.

The Olympic movement is still, of course, deeply embedded with several exclusionary discourses and practices. Even so, the actual development of the Olympics has done much more to effectively challenge these hegemonic discourses than the isolated actuation of such groups has been able to achieve. The most important threat to the dominant interests behind the Games is not, within the current political conjuncture, the simplistic opposition to Olympic projects, but grounded initiatives that are able to legitimately challenge and reform the Olympic movement.

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“FREE” SPORTS: ORGANIZATIONAL EVOLUTION FROM PARTICIPATORY ACTIVITIES TO OLYMPIC SPORTS¹

Mikhail BATUEV (GBR)

PhD Candidate, University of Stirling, School of sport

“Free” Sports: Phenomenon and Definition

In the last 30 years participation in and media coverage of “free” sports which are also labeled as “action”, “young”, “extreme”, “lifestyle”, “whiz”, “new” or “adventure” sports have increased remarkably (Gillis, 2001; Bennett, Henson and Zhang, 2002; Puchan, 2004; Breivik, 2010; Vivrito, 2011). Examples of such sports include aggressive inline-skating, snowboarding, mountain-biking, motocross freestyle and free climbing. Although it has been recognized by the majority of researchers that extreme sports are not just ‘flash in the pan’ (Puchan, 2004, p. 177) as they have already created substantial industries around them and some of them have become the Olympic sports, there is still limited body of academic literature that focuses on them.

The origin of the term “extreme” is not clear, but it is widely accepted to classify sports as “extreme” or “action” if they include high risk levels, unconventional rules or techniques and are considered counter-cultural (Bennett, Henson and Zhang, 2002; Puchan, 2004; Sun, Ji and Ae, 2010; Breivik, 2010). The meaning of “extreme” sports shifted from outdoor activities of the late 1980s/early 1990s like scuba diving, surfing, hang gliding, skydiving, mountaineering to more youth and

1. This paper is based on review of the literature, theoretical underpinnings and methodological ideas for the research project which started in 2011 and will be finished in 2014.

urban sports like skateboarding, snowboarding and BMX (Breivik, 2010). In this article sports will be referred as "extreme" or "action" if they are included (or were included) in the programme of the annual X-Games, the competition which is run from 1995 in the United States and was originally called the Extreme Games.

There are several terms used in academic literature to discuss specific group of sports which is of focus of this paper. In the majority of studies (Mawson, 2002; Bennett and Lachowetz, 2004; Sun, Ji and Ae, 2010; Vivirito, 2011; The X Factor, 2011; Booth, 2007) the terms "extreme" and "action" are used. In some contributions (Puchan, 2004; Breivik, 2010) the same sports are referred as "adventure" sports. The terms "alternative", "lifestyle" or "free" sports can be also found in academic literature (Booth, 1995; Rinehart, 1998). Although there are subtleties involved in all these terms used, there is much overlapping between these definitions in literature. In order to determine the context clearly, five distinctive features of adventure sports suggested by Breivik (2010, p.262) can be used.

Sports that have elements of challenge, excitement and (in most sports) risk

This is the initial idea of extreme sports which can be best illustrated by the development of B.A.S.E. jumping – jumping from objects like bridges, antennas, spans and earth rocks. Arguably this is the most extreme and dangerous sport (Breivik, 2010) that is based on the thrill of free fall and involves 'the ability to maintain control over a situation that verges on the complete chaos, that requires, above all, 'mental toughness' (Lupton, 1999, p.151-152).

Sports that take place in demanding natural or artificially constructed environments

This is the feature that visually differentiates free sports from mainstream ones. While the latter are performed in standardized environment which can be replicated as public or school facility, such as football pitch or swimming pool, the set-ups for the former are challenging for professional athletes and simply dangerous for amateurs, for example, big waves in surfing, steep slopes in freeride skiing, kicker ramps in motocross freestyle.

Sports that represent a freedom from or opposition to the dominant sport culture

Whereas the definition of “extreme” sports highlights the excessive levels of danger which athletes expose themselves to, the term “free” or “alternative” sports refers basically to the same range of sports, but points out the distinctive nature of those sports, which is to symbolize an alternative to the mainstream sport culture with its rule-bound and competitive spirit (Midol and Broyer, 1995; Wheaton, 2000). The recent rise of snowboarding can be explained as ‘an opposition and protest against certain aspects of modern societies’ (Breivik, 2010, p. 262) which was reflected in the way snowboarders dressed, behaved and trained. Speaking in cultural terms, these activities initially emerged not as sports, but “as a way of life and a form of resistance to the mainstream sport culture of particular groups of young people who were searching for alternative ways of expressing their identities and interacting with the world”. (Girginov, 2010, p. 407)

Sports that are individualistic pursuits but tend to build groups and subcultures around the activity

Free sports are characterized by a certain artistic sensibility and ‘express a particular and exclusive social identity’ (Wheaton, 2000). Surfing has been the longest existing and most researched example of what “free” sports means. Its hedonistic philosophy and anti-competition ethic of counterculture has been studied by many academics, including Booth (1995), Wheaton (2000) and Booth (2004). These studies explored main features of the unique surfing subculture and identified tensions within this sport related to introduction of formal regulations and bureaucracy of professionalism as the antithesis of hedonistic ideals of this sport.

Sports which are more loosely organized than mainstream sports

This feature will be specifically discussed in the next section.

Organization of free sports

Some authors touched upon the topic of organization of free sports from social (Booth, 1995; Wheaton, 2000; Breivik, 2010) and marketing perspectives (Bennett, Henson and Zhang, 2002; Puchan, 2004; Bennett and Lachowetz, 2004). Their studies provide initial understanding of the phenomenon. As argued by Breivik (2010, p.270), many adventure sports has had a history of self-organization as 'loose groups decided on their own how to build identity and values, how to develop techniques and skills'. However in spite of general resistance of free sports to institutionalization (Wheaton, 2000) and wide-spread anti-competitive postmodern ideology of their early ages, 'organized competition was essential for public acceptance of their sport' (Booth, 1995, p.193), so some national governing bodies were formed quite early in many free sports like Australian and American surfing associations in the 1960s (Booth, 1995).

The major reason for establishment of those administrative associations was a need to regulate, promote and legitimize specific sports and run the basic competitions (Booth, 1995). However, as noted above, individualism and non-competitiveness have historically been distinctive features of free sports, so have had an impact on the organization of the industry. As the role of competitions has always been of less significance than other factors in free sports, federations have never been an absolute power like in the majority of mainstream sports. In many extreme sports, like snowboarding, climbing, skateboarding, film and video making is as important as the competitions (Breivik, 2010). Also, as discussed earlier, challenge, excitement and risk are integral parts of participation in these sports, so the activities are closely aligned with the precepts of "play" (Rinehart and Sydnor, 2003) rather than with the routine of training and performance in standardized environment of mainstream sports. This has resulted in another distinctive feature of organization of extreme sports: grassroots participants are not institutionalized with governing bodies (Rinehart and Sydnor, 2003) or, in other words, the organization of those sports has been formalized only to a certain extent with regards to competitions of elite athletes.

It is argued that due to the strong underlying philosophy of adventure sports

which is opposed to the mainstream sport culture, they are not managed 'in the same way as mainstream sports, by organizational frameworks, strict rules, and regulated competitions in clearly defined environments' (Breivik, 2010, p.260). In an attempt to structure the current state of organization of adventure sports, Breivik (2010) identifies three distinctive forms which these sports exist in.

Formal sport settings

These are the formal competitions and associations which can be best seen in sports that have accepted Olympic sport ideology and have become (or applied to become) part of the Olympic Games, for example, snowboarding, mountain-biking, BMX, climbing. It is argued that a shift of these sports towards Olympic family has had an impact on their cultures. "Gradually parts of the snowboard milieu have been swallowed by the formalized sport culture and have become part of the Olympic sport culture with its competitive events and ideology. Even the extreme BASE jumping community has gradually become more organized with formal regulations, training regimes and safety measures". (Breivik, 2010, p. 270)

So due to the role of the Olympic movement and with the help of various management strategies, free sports have recently become more institutionalized and homogenized into mainstream sporting culture (Girginov, 2010, p. 407).

Organizations and individuals focusing on commercial and marketing aspects of free sports (dealing with media, sponsors and videos making)

Together with the importance of videos and films making highlighted above, the processes of commercialization and professionalization have recently played the key role across the landscape of free sports. The X-Games arrival in 1995 marked the start of extensive commercialization of extreme sports. Jackson, Grainger and Batty (2004) put X-Games alongside with the Olympics, the FIFA World Cup and the Super Bowl claiming that this event was 'produced in order to attract television audiences whose capacity to consume is sold to prospective promotional agents'.

The growing TV coverage 'basically denied that artistic, lifestyle portrayal in

favor of a competitive sport ethic' (Rinehart, 1998, p. 410). Effectively, under increasing pressure from media and sponsors the majority of free sports have been required to 'echo some of the stereotypical characteristics of mainstream sport' (Rinehart and Sydnor, 2003, p.6) and provide a more standardized product – regular competitions that can be broadcast and sponsored. In fact, the contemporary electronic image of extreme sports has been shaped by commercialism and brought forward by companies like Nike, Pepsi, MTV and ESPN (Breivik, 2010).

As TV and sponsors money entered extreme sports, the majority of leading athletes have become professionals.

"Back when I started, there weren't many skateboarders or BMX riders making a living... This is a viable career option for people now.

Our sports are not just niches, novelties or fads. This is here to stay."

(Tony Hawk, retired skateboarding star in Vivrito, 2011, p. 26)

Consequently, as it was experienced by many mainstream sports earlier in the twentieth century, it is pretty the same route from amateurism to professionalism which has already been done by some biggest free sports like snowboarding or mountain-biking and is being done by many smaller or more recent alternative sports like ice climbing or free-running.

Loose groups of performers resisting institutionalization

As was pointed out earlier, the essence of free sports is their alternative and hedonistic culture opposed to mainstream sports. Inevitably a certain part of idealistic "hardcore" performers, especially in outdoor adventure sports like sea kayaking, paragliding or surfing, keep emphasizing creativity and performance and have been skeptical towards institutionalization and entering the Olympic family. There has been serious resistance since the early years of those sports. Sewart (1987) describes how the market orientation of commercial television in the United States in the mid-1960s violated the traditional norms of surfing competitions which resulted in withdrawal of many world class surfers from TV "staged" competitions in order to preserve the creativity and self-expression of what was called as the art of surfing. So in many extreme sports it has been

the very nature of them manifested in participants challenging ‘the discourses about commercialization, regulation and control, and importantly about who has power to define and shape those discourses’ (Wheaton 2004, p.20-21). World-class athletes resisting institutionalization is a unique organizational and cultural aspect of organization of free sports. This strong core philosophy of “freedom” of expression seems to be the reason why these sports are referred as “free” sports.

Research target

The study seeks to address the question of how free sports have evolved over time. First, it aims to provide a broader understanding of the unique structural and cultural features of free sports. Second and the major contribution of this research project from an academic perspective is a thorough explanation of the impact of organizational change that free sports have experienced as they have responded to pressures in the external environment. Of particular interest is the question of whether the professionalization and growth of governing bodies should be inevitably reflected in more bureaucratic structures.

Theoretical framework

It is the phenomenon of organizational change which has been one of the most discussed topics in academic literature over the last several decades (Quinn, 1980; Pettigrew, 1985; Hayes, 2002; Hofstede, 2005; Carnall, 2007; Burnes, 2009) and which is central to this study. The notion of organizational change has been extremely relevant to the organizational field of sports due to significant environmental disturbances, such as professionalization and commercialization, which have recently affected various sports and influenced sport organizations to change.

Two theoretical perspectives have been found particularly relevant to the context of this study: resource-dependence theory and new institutionalism.

Resource-dependence thinking underpins the notion of organizational change, as organizations depend on funding from other institutions and change according to the environmental pressures (Aldrich and Pfeffer, 1976; Pfeffer and Salancik, 1978). This theory has been applied to the context of performance of elite sport frameworks (Green and Oakley, 2001; De Bosscher et al. 2006; Houlihan and Green. 2008; Sotiriadou and Shilbury, 2009; Boehlke and Robinson, 2009), so it will be useful in the understanding of organizational change in free sports.

The choice of institutionalism as the theoretical framework for this research has been made based on the applicability of its major ideas to the research context and review of empirical studies examining organizational fields of sports from an institutionalist perspective. Specifically, the notions of dominant institutional logics and institutional isomorphism are relevant to organization of free sports which is known for distinctive cultural features. However, the possibility of co-existence of various institutional logics on macro- and micro levels has been revealed in some recent studies (Smith and Stewart 1995; Thibault et al. 1991; Smith and Shilbury 2004; Danisman, Hinnings and Slack, 2006; Southall et al, 2008; Skirstad and Chelladurai, 2011). So an alternative perspective of institutional pluralism can also be applicable to the field of free sports which in many instances has recently seen the new logics entering the field in addition to the traditional dominant logics of alternative "play" activities. As reviews of academic studies show, institutional pluralism is contesting the notion of organizational isomorphism, so it is important to consider this perspective in this research project.

Research methodology and current state of the project

It is derived from the research question that this study requires qualitative methodology to be used. Considering the specific context of this research, it is argued that the interpretivist view fits as theoretical perspective for this study, as it is necessary to retain the epistemological position of social constructionism and the subjectivist ontological assumption. The phenomenological research methodology is believed to allow reaching the research goals of this project the main idea

of which is to provide an insight into the topic and seek for interpretations rather than testing any hypotheses.

This methodological choice is realized thorough the employment of multiple case study as research design option. As the intensity sampling strategy has been used, three cases currently being researched are:

- Snowboarding;
- Kitesurfing;
- Free climbing.

The research design is operationalized through the use of mixed qualitative methods: open-ended interviews and correspondences with athletes, officials, sponsors and event organizers in free sports; analysis of documents and archival records.

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THE APPROACH TO TECHNICAL COMPLEXITY ESTIMATION OF FREE ROUTINE COMPOSITION IN SYNCHRONIZED SWIMMING

Tatyana RUDKOVSKA (UKR)

*Postgraduate Student, National University of Ukraine
in Physical Education and Sports, Kyiv, Ukraine*

Actuality

According to experts, it is typical for the up-to-date competition programmes to become gradually more and more elaborated and complicated. For free routine compositions performed by the strongest sportswomen it has become characteristic to increase dramatically the complexity of their performance, which is due to a rise in the number of the free routine composition components, primarily, at the expense of complicated elements in the freestyle composition, of an increase in the length of breath-holding relative to the total composition time, rise of technical complexity, which combined with the high accuracy of the components and connective elements in the performance, high tempo together with artistic skills may allow sportswomen to hold leading positions in the world rating charts.

The aim of the research is to develop the approach to technical complexity estimation of free routine composition in synchronized swimming.

Free routine compositions analysis of the world's strongest swimmers during the period under study (2008-2011) revealed rise in the number of complicated components, requiring tour de force: repeated push-outs in upside-down position together with different position changes, with position locks and prolonged spin-

ning rotations, popping with various hand positions, multiple fast upright spins and rotations in different planes.

In free routine finalists' compositions at the world's championships and at the ones of Europe one of the leading places belongs to such spinning movements as rotations, fast upright spins, vortexes (swirls), which relate to the group of movements with high factor of technical complexity. Thus, their quantity in the freestyle composition as well as the quality of their performance substantially influence the total index of technical complexity of the composition being performed.

The use of various rotations in the free routine composition can get it to be not only more spectacular and interesting from the artistic point of view but also may make the conceived performance far more complicated, which, in its turn, raises high demands for both technical and specific physical qualifications.

One of the most important features of the free routine synchronized swimming composition is its complexity. Principal structural elements of the free composition which characterize its technical complexity are the connective ones, i.e. a set of the elements fulfilled by the swimmer while the breath is being held. Connective elements comprise a number of components and motions having various length of performance and also characterized by different levels of technical complexity.

In synchronized swimming, it is accepted to break connective elements into the following groups – simple, medium-complicated and complicated (advanced) – depending both on the quantity of the elements and on their complexity as well.

The connective element which consists of 2-3 components, 2D figures and simple motions is considered simple. Connective movements of medium complexity comprise 4-8 elements, in which complicated motions are combined with simple ones. Connective movements comprising 9-12 elements are related to complicated, including such elements which require prolonged breath-holding, lifted-up extremities position lock, changes in pace of the movements being performed depending on the rhythm of musical accompaniment.

Moreover, in order to improve spectacularity, free routine composition should be directed towards the main grandstands of the pool, so that the most effective,

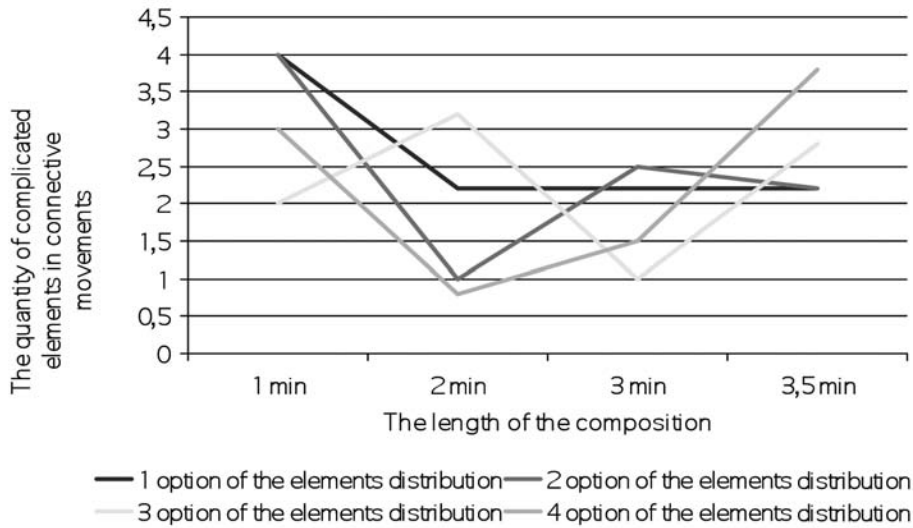
culminating moments might be seen by the judges and audience in the most advantageous view. Our research suggests that in the majority of cases, the best sportswomen of the world gain additional points for building up the trajectory of their movement in the pool during the performance – sometimes up to 3-4 points – to their advantage on the basis of this statement.

One of the factors taken into consideration by us in the present analysis, was the length of swimming in the free routine composition. While estimating the free composition, the judges also evaluate the distance covered by the swimmer during the performance on the surface of the pool which must comprise over 50 m. The distance covered by the sportswoman in fulfilling her free composition correlates with the level of her mastery skills and performance effectiveness – the length of the swimming trajectory of the world's best swimmers during the free routine composition performance comes up to 90-100 meters. Analysing the best swimmers' free routine compositions it can be concluded that the length of swimming may be increased at the expense of the following factors:

- by increasing the speed of motion;
- by increasing the quantity of the elements carried out in motion: push-outs, swimming over-and underwater;
- by reducing static elements in number.

Furthermore, in estimating free routine compositions it was taken into account how many complicated connective movements and separate elements of high complexity both at the beginning and at the end of the composition were included into the freestyle composition by the swimmers.

The research done by us into the distribution of the complicated elements under breath-holding and by the minutes of the performance revealed that there are a number of options to create combinative intensity in the freestyle compositions for qualified sportswomen in synchronized swimming (pic. 1).



Picture 1. Options of the complicated elements distribution by the minutes of the free routine composition performance.

The research revealed that all the finalists of the World and European Championships possessed the following options of combinative intensity distribution by the minutes of their free routine compositions performance (pic. 1):

- High level of the combinative intensity in the 1st minute, which was reduced by the beginning of the 3rd minute and stabilized by the end of the performance (option 1);
- High level of combinative intensity in the 1st minute of the performance which was reduced considerably by the end of the 2nd minute, and increased slightly by the 3rd minute and finally stabilized in the 4th minute (option 2);
- Medium level of combinative intensity in the 1st minute, which increased in the 2nd minute, then fell slightly by the 3rd minute and stabilized or increased in the final part (option 3);
- High level of combinative intensity in the 1st minute which gradually fell by the 3rd minute and rose in the 4th minute of the performance (option 4).

Even distribution of combinative intensity over a period of the whole performance has been revealed in individual cases.

The index of the free routine composition technical complexity is the criterion of the technical preparation, which is a part of sport mastery skills. The criterion of sport mastery skills results in the expected sport outcome.

Consequently, the estimate of the free routine composition in view of its technical performance and the index of its technical complexity which are tightly coupled with each other thus identifying the level of the swimmer's mastery skills influences sport outcome considerably.

On the basis of the analysis of the free routine compositions of the finalists at the World and European Championships in 2008-2011 ($n = 32$), several main components of the performance estimated by judges were identified by us: main elements of the composition, connective movements, their complexity and performance quality, artistic impression on the viewers. The approach to the technical complexity estimation of the free composition (solo performance) was also designed by us, which provides for the analysis of the structural elements of the composition.

The approach to the freestyle composition estimation designed by us provides for the quantity registration, length of the elements performance and connective movements of the composition, their level of complexity, performance accuracy, elements distribution, movements of different levels of complexity in the composition.

The approach to the estimation of the free routine composition technical complexity comprises three main blocks:

1. differential estimation of connective movements: characteristics of the connective movements complexity (simple, medium-complicated and complicated); accuracy of the connective movement performance (centrality holding – body position holding is to be estimated relatively to one of the planes while the figure or the element is being performed); height of the body position lock; height of the overwater lifted-up extremities holding;
2. estimation of the body position height in eggbeater;

3. artistic impression: artistic skills, (ability to reveal the idea and the depth of the performance, arousing corresponding emotional experience of the judges and the audience); conformity of the carried out motion with music and artistic image.

All the awarded points are summed up and the integral estimate is calculated reflecting the level of the technical complexity of the free routine composition.

Additionally, such qualities as the following are also estimated without awarding points:

- quality of the elements which the connective movement consists of and the quantity of the complicated elements in the connective movement; length of the connective movement (it is calculated from the beginning of the swimmer's immersion under water until the moment of the appearance over the water surface and is fixed in seconds);
- temporal and quantitative operation factors of the composition: total composition time; total quantity of connective movements, eggbeater position quantity, time of eggbeater performance; total quantity and total time of swimming; popping (total time of breath-holding sec, percentage of the time of breath-holding relative to the total time of the composition performance, %);
- swimming length and trajectory over the surface of the pool, which is depicted with lines depending on both how and in which direction the sportswoman swam and is calculated in the total number of the meters covered by the swimmer while performing the composition.

With the purpose to improve and raise the effectiveness of qualified sportswomen training in synchronized swimming, rational creating and filling the composition, unbiased officiating and registration optimization of the main elements of the freestyle composition on the whole and in parts (individual elements or motions), we have designed and approved of the approach to the estimation of the free routine composition (solo) (table.1).

Table 1***Approach to the free routine composition estimation(solo)***

Competitions, date, city:

Sportswoman's full name, country:

Points for technical performance:

Points for artistic impact:

Total points (score):

Estimation criteria	Connective 1 Eggbeater and swimming	Connective 2 Eggbeater and swimming	Connective 3 Eggbeater and swimming	Connective 4 Eggbeater and swimming	Connective 5 Eggbeater and swimming	Connective 6 Eggbeater and swimming	Connective 7 Eggbeater and swimming
1. Quantity of the elements							
2. Quantity of complicated elements							
3. Connective element length (sec)							
4. Quantity of push-outs: - including rotations:							
360°							
540°							
720°							
- without rotations							
5. Quantity of fast upright spins							
6. Quantity of rotations							
7. Time of preparatory underwater action (sec)							
8. Connective element characteristics: - simple (0)							

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Estimation criteria	Connective 1 Eggbeater and swimming	Connective 2 Eggbeater and swimming	Connective 3 Eggbeater and swimming	Connective 4 Eggbeater and swimming	Connective 5 Eggbeater and swimming	Connective 6 Eggbeater and swimming	Connective 7 Eggbeater and swimming
- medium complicated (4)							
- complicated (8)							
9. Accuracy of connective element performance: - centrality holding(1/0)							
Lifted-up extremities position lock: - low (0)							
- average (3)							
- higher than average (6)							
- maximal(9)							
Overwater extremi- ties height:							
- maximal(15)							
- higher than average (10)							
- average (5)							
- low(0)							
Σ of points:							
10. Eggbeater and swimming move- ments: Height in eggbeater position:							
- maximal (6)							
- higher than average (4)							
- average (2)							

Estimation criteria	Connective 1 Eggbeater and swimming	Connective 2 Eggbeater and swimming	Connective 3 Eggbeater and swimming	Connective 4 Eggbeater and swimming	Connective 5 Eggbeater and swimming	Connective 6 Eggbeater and swimming	Connective 7 Eggbeater and swimming
- low (0)							
Σ of points:							
- duration of performance in eggbeater position (sec)							
- quantity of poppings							
- quantity and dura- tion of swimming movements in the “upright angle with two” position (times / sec)							
- quantity and time of swimming movements in the “upright angle with one” position (times/sec)							
- duration of the swimming movements on back with moving extremities, sec							
- swimming length and trajectory on the pool surface (picture): Total Σ of meters:							

TECHNICAL COMPLEXITY ESTIMATION OF FREE ROUTINE COMPOSITION IN SYNCHRONIZED SWIMMING

Estimation criteria	Connective 1 Eggbeater and swimming	Connective 2 Eggbeater and swimming	Connective 3 Eggbeater and swimming	Connective 4 Eggbeater and swimming	Connective 5 Eggbeater and swimming	Connective 6 Eggbeater and swimming	Connective 7 Eggbeater and swimming
11. Artistic impact: - artistic skills (1/0)							
- conformity of fulfilled motions with musical accompaniment (1/0)							
Σ points:							
12. Total composition duration, min							
13. Total time of breath-holding, sec							
14. Total quantity of connective elements							
15. Total quantity of swimming							
16. Total quantity of eggbeater							
17. Total ...of points:							

OLYMPISM, THE LOST LEGACY IN THAILAND

Dolhathai THONGTANUNAM (THA)

The first Olympic Games started in ancient Greece. It was documented that the first Olympic Games took place around 776 BC which was almost 2800 years ago at the Sanctuary of Olympia. The reason for the Games was to worship Zeus, the greatest god of all Greeks (Romano, online. 2012). Every time the Olympics was held in Olympia, a consensus on the truce on peace was made. To do so, King Iphitos offered a way out by asking the Kings of Sparta and Pisa to sign the contract that agreed not to invade each other. Also, King Iphitos declared Olympia a true sanctuary to which the danger of intrusion was ruled out. The truce on peace was accepted among the states that participated during the time of the Games every 4 years. The contract was continually agreed upon. As the aim of the Olympic Games was to worship Zeus, the Sanctuary of Olympia was hold as sacred and there should not be any activity that violated this sacredness. Therefore, the Games had to be played with decency and honesty. The prize given to the winners was not money or gold, but the reward was referred to as 'crowning.' Ancient Olympic Games had been on-going for 1200 years before it was abandoned. (Jullasap. 1984)

After the Olympics had been ceased for 1,500 years, there were attempts to revive the Olympic Games by Baron Pierre De Coubertin, a French educator. The International Olympic Committee, IOC was formed in 1894 from this attempt to organize and operate the modern Olympic Games. The first modern Olympics was held in 1896 in Athens, the capital city of Greece (Jullasap. 1984).

There are several documents that state why Baron Pierre De Coubertin revived

the Olympic Games; some stated that it was because he aimed for international peace and getting rid of wars. Others say that the reason was to have a physical education course included in the educational system in France. The purpose was to prevent youth in France from abusing themselves with health problems, alcohol and low sports standards. No matter what the reasons were, Baron Pierre De Coubertin Sports mainly utilized sports to help drive away mental and physical deterioration.

Baron Pierre De Coubertin enlivened the Olympics by combining the idea of an international sport festival with the concept of a Greek-styled Olympic Games. His hope was to celebrate the health, values and athletic talent of youth, exalt the individual athlete. (Jackson, R. 2005). Apart from that, another reason why he brought back the Olympics was to raise people's awareness of the Olympics' values including strengthening fraternity among people from different countries to bring world peace because Baron Pierre De Coubertin was impressed by the idea of the past Olympics with the issues of the truce of peace during the games and physical, intellectual and mind self-development to promote a perfect person who would be useful for the society in the future (Julasap. 1984).

In Thailand, Chao Praya Dharmasakmontri, a key person who laid the foundation of modern Thai education system and was the Head of Ministry of Education during the reign of King Rama 6th believed that to develop human resources should be considered as the most precious national treasure. Thus, education had to be designed to promote 3 main areas at the same time which are a) knowledge or Dhamma, b) good deeds covering physical, verbal and mind actions or ethics and c) physicality. From the physical aspect, a person has to fully grow accordingly with their age, be healthy with no diseases, disciplined and have sportsmanship, all of which can be called physical education (Vongton. 2007). Chao Praya Dharmasakmontri then followed Baron Pierre De Coubertin in Olympism and utilised it as the foundation in Thai education while he was the minister of education. He told his colleagues that a rounded person has to study three subjects; 1) science to gain knowledge 2) civilian subjects to be able to behave correctly, and 3) physical education to be strong and healthy. This policy came from the Olympic idea that a rounded person has to be knowledgeable, have moral excellence, and be physically strong.

Chao Praya Dharmasakmontri believed that the aim of a civilian subject was to train people logically, be sportsman and fit. As can be seen from the introduction of “Baab Aan Som Mai,” he wrote “...I believe that civilian training should train people to be scientists, sportsmen and good citizens. The first aspect will make a person be under the power of reason. The second and third ones will create a trustable person...” (Teamdetch. 1981). Specifically about physical education and sports, he believed that apart from promoting a healthy person, those two aspects could also build sportsmanship which referred to knowing when to forgive, to lose, to win, not to cause trouble, be polite and mentally stable. A person who had those qualities would receive trust from others so physical education and sports were good for both the body and the mind especially sportsmanship which was a quality of a good citizen (Vongton. 2007).

Chao Praya Dharmasakmontri wrote many poems and songs about sport which included sports values and philosophy of Olympics (Atchara Cheewaphan. 1982) such as “The Sport Song (Kraw Keela)”, Fair Play, and Athletes (Nuk Keela) poems etc. He believed that these songs and poems could shape a person’s mind to be finer, selfless, self-sacrificing, forgivable, and know how to win and lose. The song also focused on unity, patience, stable mind and true sportsmanship.

During that time, Chao Praya Dharmasakmontri founded the department of physical education. He also played an important role in the establishment of sports competition in Thailand. At first, he let students in school practice football playing as a part of physical education teaching management and sports. He started the student football tournament to win the Ministry of Education’s silver plate (Kurusapa. 1958). The athletic tournament was held annually. Also, teachers could take a test called football course test to level up teacher’s seniority. Chao Praya Dharmasakmontri founded the Central Physical Education School (Ministry of Education. 1964).

As we can see, Baron Pierre De Coubertin and Chao Praya Dharmasakmontri held the same beliefs that in order to lead a large society into a peaceful and progressive state, the foundation of each person in society has to be taught. The balance between body, will and mind have to be aimed for in educating the society. Apart from that, the Olympics’ philosophy that Chao Praya Dharmasa-

kmontri employed was to train youth to have physical, mental and persevering balance as reflected in his sport song that “We are brave athletes who would persist”, or “Strong body with great muscle”, and “Stable and dignity of the mind”. In this song, he stated that all the above qualities in a person could be built through sport.

In modern society, entertainment and commercialization were involved in sport to a greater extent. Stadiums and arenas bear the names of businesses, while sponsors’ logos appear on athletes’ clothing and equipment, on the facilities in which they play, and in the titles of the events in which they compete. Media companies pay vast sums for the rights to broadcast sports events, and advertisers pay a premium to promote products during the screening of these events. Cities invest, at the expense of other social projects, in the staging of major sports events and to attract professional teams to their areas. Star athletes are transferred for multi-million fees and professional sport franchises are sold for sums higher than the gross domestic products of some countries (Magdalinski. 2004).

Entertainment and commercialization is necessary for sports at present but at the same time, entertainment and commercialization has altered the true value of sport.

Likewise, in Thailand at present, sport is being utilized as a tool to create fame and, dignity and wealth which leads to different problems e.g. violence and unfair game. This is because the players aim only to win so the true value of sport has been forgotten. Evidence arises from the arguments between players, physical harassment to the judges when the results are considered unsatisfactory; for example, in the football division 2 fans hurt the northern zone referees whom the teenagers physically harassed and confined for 3 hours (mthai, online. 2011). When sport is utilized as a tool to create fame and wealth, physical education in school and youth sport learning do not follow the foundations that Chao Praya Dharmasakmontri has set. This shows that sport has not been utilized to develop youth to be fully-competent.

Moreover, we may notice that people nowadays have less persistence, perseverance, and desire to better themselves to be a physically, intellectually and mentally rounded person. This corresponds to the changing social values which focus more

on entertainment and commercialization than creating a rounded person. A two-term senator and one-term member of congress once stated that an important thing the education society has to change is bringing back the civilian and ethics subjects because Thai children have less self-responsibility awareness. Also, they are not aware of the importance of good deeds, and moral beliefs. Therefore, the foundation of teamwork, leadership and followership, sacrifice, discipline and persistence need to be encouraged (Tangkananurak, online. 2012).

Most problems currently appearing in Thai society include drugs, alcohol, death from diseases such as heart disease, diabetes, and high blood pressure, all of which can be solved by engaging the Olympics' philosophy through sport and exercising. According to the previous researches, less physically active lifestyle is an important cause of death from coronary heart disease, diabetes type 2 and colon cancer. American Heart Association reported that little physical activity or exercise are independent risk factors that lead to cardiovascular disease (U.S. Department of Health and Human Services. 1996).

In addition, there are still many researches supporting the report and assert that exercising can lower the risk of high blood pressure, hyperlipidemia, hyperglycaemia and obesity. Not only can exercising lower the risk of diseases but it can also prevent drug addiction. According to the science of drug addiction research from National Institute on Drug Abuse, United States of America, it was found that exercising including energy consuming activity, adventure in natural surroundings, team playing sports, military training or ballroom dancing not only trigger more energy consumption or weight control, but they can also prevent drug misuse or drug abuse. We can see that encouraging people in society to love exercising is significantly important. Systematizing education on Olympism with the idea of a rounded person in terms of knowledge, ways of thinking and physical strength will create a healthy and physically strong person with fewer social problems (Sangkaseam, S., online. 2012).

One activity that could be used is "Olympic Tour", by taking youths into a place that they need to try hard, need to put their effort, such as a long walk in national parks. During this time, education process could be achieved. Youths would be taught some subjects such as naturalist, goal setting, friendly competi-

tion, the joy of effort, persistence during hardship, coordination, tolerance, team work, etc.

In the last decade, Thailand Olympic Academy (TOA) providentially began activities in Thailand. These activities include workshops and seminars as well as the youth activities that were applied in order to promote the Olympic idea in Thailand. Olympism that was long forgotten began to enliven again by the TOA. In this regard, Thai people, in particular the youngsters have opportunities to acquire the idea of Baron Pierre De Coubatin and Chao Phraya Dharmmasakmontri. Their common quest is to build a peaceful society with knowledgeable people with strong body and mind.

With the TOA as a leader, a goal is set to be achieved with a constructive plan. Thai youngsters should be able to understand the value, idea and principles of Olympism. It is aimed to inspire society by using the Olympic philosophy in developing the young ones in the future. With this inspiration, a legacy that was lost long ago should then be installed into the society once again.

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THE OLYMPIC EDUCATION AND THE EDUCATIONAL ENVIRONMENT

Alexis MAURIVARD (FRA)

University of Franche-Comté

University programme: Promotion / Training / Research in Sports

Besançon – France

Olympic movement and Olympic education

Before approaching the Olympic educational concept which will be the center of study of this document, it is advisable to define the neologism of *Olympism* of Pierre de Coubertin. He once had answered the question asked “What is the Olympic movement?” by:

It is the religion of the energy, the cult of the intensive will developed by the practices of the virile sports leaning on the hygiene and the public-spiritedness and surrounding itself with art and with thought.¹

Numerous authors attempted to define what the Olympic Movement can be by taking into account these words of Pierre de Coubertin. The book entitled *Education and Olympism in Europe*² resumes an analysis made by several specialists:

1. N. Müller and O. Schantz, *Pierre de Coubertin. Textes choisis*, Tome III: Pratique sportive, Zurich, Weidmann, 1986, p. 446.

2. É. Monnin, J.F-Loudcher and G. Ferréol, *Education et Olympisme en Europe*, University of Technology of Belfort-Montbéliard, 2012.

Pierre de Coubertin leans on the Greek city to define this notion³:

‘There is, at the bottom of the fates where gets ready the next company, a kind of conflict eliminating heat between the principle of the Roman State and that of the Greek city. We are dedicated to reconstruct on one of these two bases. Appearances are in favour of the Roman State. For me, I believe in the Greek city.’⁴

Pierre de Coubertin also leans on another model to define this notion of Olympic movement: that of the English school system.

In the 1860s, this work innovating sport is resumed by the whole of Public Schools and especially universities. It follows the publication of Thomas Hughes’s work, *Tom Brown’s School Day*, published in 1857, that ‘We begin to explain that victory on battlefields got ready on the playing fields of Eton’⁵.

It is on this alliance of these two ideals that Pierre de Coubertin leans to define the Olympic movement: that of the English school system and that of the Greeks. “The Olympic movement is a philosophy in the broad sense, associating body and spirit, character and consciousness.”

But for Norbert Müller, it is the double and contradictory character which must be underlined:

“The Olympic movement is a state of mind stemming from a double cult: that of the effort and that of the eurythmie. And see how many people agree with human natural appears in the association of these two elements - the taste of the excess and the taste of the measure - which, of contradictory aspect, are nevertheless on the basis of any complete virility.”⁶

3. P. de Coubertin, *Ce que nous pouvons maintenant demander au sport...*, Lausanne, Edition of the Association of Hellènes Libéraux from Lausanne, 1918, p. 17.

4. P. de Coubertin, *Mémoires olympiques*, Lausanne, International bureau of sports pedagogy, 1931, p.209.

5. J. Zoro, *Images de 150 ans d'EPS: l'Education physique et sportive à l'école, en France*, Croissy, Amicale EPS, 1986, p. 52.

6. N. Müller, *Pierre de Coubertin. Textes choisis*, Tome II: Olympisme, Zurich, Weidmann, 1986, p. 385.

The reference on *Les assises philosophiques de l'Olympisme moderne* of August 4th, 1935, recorded on the radio of Geneva by Coubertin, is considered as the most important Olympic testimony of his last years, real will on the basis of which we can measure each of the characteristics of the Olympic movement: religion, elite, truce and beauty.

“The Olympic movement dresses a multitude of senses. This reflection seems justified by the papers and speech of Coubertin who did not wish himself to give a very precise definition.”⁷

The Olympic Movement is by its nature and by the will of its author, Pierre de Coubertin, a term difficult to define. Over time, several authors attempted to define this concept. The Olympic movement thus dresses a multitude of senses. For my part I shall retain the one proposed by Éric Monnin in his book *L'Olympisme à l'école?*⁸ which characterizes the Olympic movement through three aspects: myth, ideology and utopia.

The notion of myth:

“The Olympic movement makes figure of myth with a system of representations which tries to explain and to justify a practice or a human institution by referring it to an age-old origin and crowned. [...] Foundations and values conveyed by the IOC lean on the antique Greek society. All the explanations and the justifications serving to lead to success the politics of the Olympic authority are in this inheritance. This reference to the past propels the Olympic movement to the rank of myth.”

The notion of ideology:

“Over the years, the IOC defines the Olympic movement in an official way,

7. É. Monnin, J.-F. Loudcher and G. Ferréol, *Education et Olympisme en Europe*, University of Technology of Belfort-Montbéliard, 2012, p. 47.

8. É. Monnin, *L'Olympisme à l'école?* University press of Franche-Comté multimedia editorial Pole of the university of technology of Belfort-Montbéliard, 2008. pp. 33-34.

in the article 2 of its *Olympic charter*: ‘Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles’.”

And finally the utopia:

“Olympism became for the Olympic Movement a double project aiming at the realization of an ideal human being, close to perfection and a new society based on human dignity. The IOC wants to trend towards this ideal society, identical to that imagined by Thomas More. [...] However, the IOC cannot ignore the stakes and the difficulties which characterize our society. Its determination to want to settle the big societal causes by means of the Olympism can recover sometimes only from an ideal and lead to a real utopia.”

Concerning the Olympic educational concept, a group of persons of the International Olympic Academy elaborated in 2000 a definition of this education, which illustrates well the problems bound to this concept:

“Olympic Education is defined as a process of educating and developing the individual according to the philosophy, principles, values and ideals of Olympism. Olympic education is the means by which Olympism is disseminated, instilled and promoted.”⁹

The Olympic educational term ensues from that the neologism of Olympism which was created and defined inaccurately and voluntarily by Pierre de

9. International Olympic Academy, *Report on the IOA's Special Sessions and Seminars 2000*, Athens, IOA, 2001, p. 570.

Coubertin. In spite of this part of inaccuracy in this term, Otto Schantz¹⁰, Professor in the Institute of the Sciences of Sport at the Koblenz-Landau University groups five approaches or currents of the Olympic education and allows to understand what it represents in the global nature:

Idealistic approaches

There is at first what we could call the anthropological or philosophic approaches. The representatives of these approaches base themselves on the educational ideals of Coubertin while indicating the necessity of an adaptation of these coubertiniennes values to the requirements of our time.

Didactic approaches

These approaches¹¹ are much less theoretical than the previous ones and concentrate on the objectives, the contents and the methods of the education.

We can differentiate these approaches as they emphasize on:

- knowledge ;
- common real-life experience ;
- know-how ;
- everyday life from the moral, emotional and ecological aspects.

An “Olympic integrative education”, designed by Roland Naul, is considered as being a kind of synthesis of the above mentioned didactic currents.

Approaches with national dominants

They try, above all, to bring to light the merit of countries in the Olympic Movement and/or call back the glorious history of their champions. Such an inspiration also finds itself in certain didactic currents.

10. O. Schantz, *Avons-nous besoin d'une éducation olympique? Education et Olympisme en Europe*, Université of Technology of Belfort-Montbéliard, 2012, pp. 111-112.

11. D. Binder, *Teaching Olympism in schools: Olympic Education as a Focus on Values Education: University Lectures on the Olympics*, Bellaterra, Centre d'Estudis Olímpics (UAB), International Chair in Olympism (IOC-UAB), 2005, <http://olympicstudies.uab.es/lectures/web/pfd/binder.pdf> [02/10/09].

Naive approaches

These limit themselves to the transmission of knowledge, *facts and figures*; they incite for example the children to color in five rings, or make them memorize the number of won medals, generally national champions. They also join the currents with national or nationalist dominants.

Marketing approaches

They apply sophisticated strategies and base their educational campaigns on market studies. At the origin of such programmes are candidate cities which have to operate an Olympic educational program; they are obliged by the charter of the IOC, or by the sponsors. Often, they try to exert an influence, direct or indirect, on the other perspectives (by offering the material help and/or platforms of distribution).

Olympic education is defined by all these programmes and acts through targeted public.

School environment and Olympic education

After having defined the notions of Olympic movement and Olympic education, it is a question to analyze the relation which has grown these last years between the education within school environment and Olympism education. What examples have we in Europe of this conjunction?

To try to answer to this problem, I shall base myself on the following work: *Education and Olympism in Europe* by Éric Monnin, Jean-François Loudcher and Gilles Ferréol.

This work is the result of a day of European study which took place on the 3rd December 2009 in Besançon. This day had as an object education and the Olympic movement. Twelve communications are presented in this work informing us about the relation between both notions through case studies.

A first French example through the analysis of the behaviors and the repre-

sentations of the Olympic phenomenon at school: an example in Franche-Comté. This approach had as object a field study to collect the opinions of the pupils and the teachers of Physical education (EPS) to analyze the real distance between these two publics on the notion of Olympic movement.

“Of our two samples, we notice finally that a distance between the representations and the practices rest very present and especially unexpected. Within the pupils, the representations of the Olympic movement are very positive and, conversely, there is strong reluctance in the practices. As for the teachers, this distance is of different nature. They completely favor the entry of the Olympic movement to the school system.

The results show, and it is important to underline it, that the Olympic movement in the programmes should not limit itself on no account to the sports domain, but has to extend throughout the spectrum of education. Indeed, these Olympic ideas are the valuable sharing, the meeting of cultures and the universality of feelings, which participate in the formation of every individual until their maturity as citizens of the world.”¹²

The results of this investigation show us that on the side of the pupils, they seem very enthusiastic about the Olympic movement both in the representations and in the practice. They are motivated by the idea to participate in programmes of initiation into the Olympic values or sessions based on this model. On the side of the teachers, they have an approach more distant from the Olympic movement because they have knowledge of the problems (doping, corruption) in the middle Olympics. They are however interested in introducing the Olympic movement into their programmes, but by defining the limits of the actions which they can lead with the pupils.

The hypotheses relative to the teachers are also explained and are included in these two remarks:

12. É. Monnin, J.-F. Loudcher and G. Ferréol, *op.cit*, 2012, p. 54.

“The first one emphasizes a lack of knowledge of the Olympic system. The teachers feel concerned only about the sports results of summer and winter Olympic Games which take place alternately every two years and for fifteen days. Outside these periods, there is no relay, except the mediatization of the drift of the Olympic system.

The second explanation parallels the university education (conferences, readings and competition) to professional education (warned public) which urge many trainers to be critical towards such an organization. This perplexity joins in an active initiative of the teachers who attach a lot of importance to the Olympic principles, these last ones being rather close to directives of the current programmes in PE (Physical Education).”¹³

The lack of follow-up of the Olympic current events and a vision that criticizes permanently the Olympic system account for the fact that the teachers are distant from the Olympic movement. Of course, they share the values and join in the various forms which it takes.

A second example which comes to illustrate to us the Olympic education is an article of the programme realized in Greece during the period 2000-2004 on the occasion of the Olympic and Paralympic games of 2004.

In agreement with the main objective of the Olympic education (to show how the principles of sport and the Olympic movement can be applied within the framework of education), this programme was to be realized by the creation of a school open to society. It involved the agents of the educational process: pupils, teachers, parents, associations and guardians. Through the slogan “*Be made sensitive, participate, learn, create*” created for the occasion, the programme allowed to supply information on the Olympic and Paralympic games, to promote the understanding of the ideals of the Olympic movement, to raise the quality and the efficiency of the Olympic education, to inculcate and to develop a particular philosophy of the life and a positive attitude allying education to sport and the culture.

13. É. Monnin, J.-F. Loudcher and G. Ferréol, *op.cit.*, 2012, p. 55.

Another French example which can be used as illustration for the Olympic education is the Olympic week entitled “Education in the Olympic values “. This exposure organized by Éric Monnin with the support of the International Olympic Committee / Olympic Museum of Lausanne was proposed from February 11th till February 17th, 2012 and inaugurated during the Open days of the University of Franche-Comté. It was organized by the UPFR Sports and its laboratory Culture, Sport, Health, Society (C3S).

This exposure showed four main axes of the Olympic Movement:

- *Trainers and trainees* allows to appreciate the work, the complicity or to feel the disappointment;
- *Heroes and supporters* establish the symbol of enjoyment and passion;
- *Highlights Beijing* redraws all the magic of the Olympic Games.
- A collection of photos of the family of Baron *Pierre de Coubertin* and all the *posters of Winter and Summer Olympics* allowed the visitors to understand better the genesis and the development of the contemporary Olympic Movement. This exceptional and free exposure bound for schools, middle schools, high schools, universities and general public welcomed 1680 visitors. Every group was accompanied by a teacher specialist of the Olympic movement to answer the questions. During this Olympic week, 309 drawings were realized by the children in the studio settled in the exposure.

Visits and educational workshops were organized for schools on the following themes:

- Geopolitics and sport;
- Sustainable development;
- Values of the Olympic movement;
- The Olympic Movement;
- Pierre de Coubertin;
- Olympic posters.

To facilitate the educational work, every class received, before the visit, educational cases (for example: *The Olympic Movement* or *The environment and the sustainable development*) given by the International Olympic Committee, Olympic Museum of Lausanne.

Six Conferences / debates were given: *Images and Olympic movement* ; *The training*; *The geopolitics of the Games*; *Story of a trainer in Olympics*; *Physical effort at high level* and *The Olympics: from Antiquity to our days*. From, February 13th till, February 17th, the newspaper L'Est Républicain published every day a chronicle on the Olympic movement written by Éric Monnin on the following themes:

- Pierre de Coubertin (1/5);
- Olympia's sanctuary (2/5);
- Athletes in the antique Games (3/5);
- The Olympic oath (4/5);
- The Olympic flame (5/5);

Three agreements were signed between:

- The Olympic and Sports Regional Committee of Franche-Comté (CROS) and the UPFR Sports concerning the implementation of the new diploma of University for the volunteers and the sports managers;
- The CROS and the UPFR Sports for the use of the Center of optimization of the sports performance (COPS);
- The Regional Office of the Youth, the Sports and the Social Cohesion (DRJSCS) and the UPFR Sports for the organization of the colloquium entitled *Vidéo et arbitrage* planned in May / June, 2012.

This Olympic week also was the opportunity to receive within the University the Regional office of the Youth, Sports and the Social Cohesion (DRJSCS), the local authorities, the Economic, social and environmental Council of Franche-Comté, the Olympic and Sports Regional Committee of Franche-Comté (CROS), the representatives of the national Order of the merit of the Doubs, of the order

of the academic Palms of the Doubs, Medal-holders of the youth and the sports, The sports movement, partners. For each of these representatives, an informal visit of the exposure was, followed by a conference discussions on the Olympic Movement.

For this week, the work *Éducation et Olympisme en Europe*, published in the university Press of the UTBM, Éric Monnin, Jean-François Loudcher and Gilles Ferréol (under the dir. of), introduced by the President of the International Olympic Committee, was presented.

Finally, to end on these educational illustrations Olympic, an extract of an article of the honorary Dean of the International Olympic Academy and published in *Éducation et Olympisme en Europe*¹⁴ about Olympic pedagogy:

“The Olympic education consists in favoring the education and the development of the individual on the basis of the values, the principles and the universal ideals of the Olympic movement. These are translated by certain lifestyles, and certain behavior can be included, accepted and likened by the pupils thanks to an educational approach and, in particular, by means of sports and cultural activities. [...] The anthropological philosophy of the Olympic movement describes the ideas, the ideological constants which are going to guide the man in our quest of perfection. In other words, we have the ideas, and what we need now, it is a theory of the Olympic Pedagogy.”

This notion of Olympic pedagogy illustrates perfectly the actions which lead the Olympic Academy (main instrument of this Olympic education). Let us recall that Coubertin did not live for a long time to attend the realization of his dream which was the restoration of the ancient gymnasium. In 1961, the ancient gymnasium was rehabilitated and welcomes since then the “Olympic International Academy” (IOA). Thanks to numerous activities in the creation of educational programmes, it works towards the development in the world rank of this Olympic educational notion.

The theme of the Olympic education remains the main subject handled during the sessions organized for the directors of Academies. The adopted definition relative to the Olympic education is the following one: the Olympic education

14. É. Monnin, J.-F. Loudcher and G. Ferréol, *op.cit*, pp. 125-127.

shares the objectives of the Olympic movement. It is about a process at several levels, incorporated in programme of general Education, aiming at various groups of population, and teaching the Olympic values through sport and culture¹⁵.

This Olympic pedagogy is the fruit of decade of educational experiences and field work. Several fundamental principles were operated on the occasion of the Olympics Games of Athens in 2004:

- Well-balanced and harmonious development of the intellectual, mental and physical qualities of the human being, the holistic formation of the individual;
- Passage from Agon to Athlos, by surmounting the irrational and antisocial trends of the human being;
- Civilization of the cultures;
- Voluntary and selfless participation;
- Party celebrating the youth of humanity;
- Education which shapes a democratic consciousness.

Conclusion

The programmes were developed by the IOA, the NOAs, the committee organization of Olympic Games and a certain number of institutions based on these criteria. They explain how the Olympic education can be implemented by programmes of education.

However, this Olympic educational notion is not registered in the marble because the variants education and sport are brought to change over time. It is necessary to plan the societal changes and to propose educational programmes which serve at the same time sport and the moral and social education.

Today, thanks to the omnipresence of the media, Olympics are worldwide

15. K. Georgiadis "Conclusions of the Discussion Groups at the 5th International Session of IOA for Presidents or Directors of NOAs and Officials of NOCs", in *Report on the IOA's Special Sessions and Seminars 2000*, Athens, IOA, 2001, p. 566.

broadcast and aspects like drifts and scandals are an integral part of Olympiads. The Olympic education allows to promote at the world level the real meaning of the Olympic Games. It strives to promote the moral, social and educational principles of the humanist Olympic movement. It encourages the creative competition, as being a condition allowing to reach higher purposes.

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100 YEARS OF THE OLYMPIC CULTURAL PROGRAMMES – AN INTERDISCIPLINARY COMPARISON OF ATHLETICS AND FINE ARTS AS COMPETING PARTNERS WITHIN THE OLYMPIC CONTEST

Katharina GALUBA (GER)

The development of the Olympic Arts and Cultural Programme¹ and its significance for the Olympic movement of the 21st century are a side topic within the medial discourse of the Olympic Games, even though they have been a vital part of it since 1912. As already recognized by Good² in 2000, cultural events are – next to sport events and the opening as well as closing ceremonies all geared towards the media – hardly paid any attention by the audience and media.

In line with this piece of work several questions occur: what kind of role does the Olympic Cultural Olympiad play in the centenarian history of the modern Olympic Games and in the future? How and to what extent do the visitors of the Olympiad perceive the cultural events being offered in the framework of the Olympic Games?

The Olympic Arts and Cultural Programme theme will be examined out of several perspectives, from its history of origins to the scope for design concerning prospective Olympic Cultural Programmes. The perspectives of research are complemented by an observation of the organizational structure by the Interna-

1. The ceremonial of the Olympic Games and its opening and closing ceremonies is not part of the Olympic art and cultural programme.

2. Good, D. (2000). *Report on the I.O.A.'s Special Sessions and Seminars 2000*, Athens: International Olympic Academy, p. 163.

tional Olympic Committee in terms of relating sports with arts, and by an analysis of audience perception of Olympic cultural programmes during the Games in Sydney in 2000, Athens in 2004 and Beijing in 2008.

The arguments presented here are based on research in the framework of a PhD³ and should show an insight into the complexity of the connection between sport and art within the Olympic Movement.

The Olympic Cultural Programme – an overview

Coubertin's idea of a combination of sport and art in the Olympic Games

Coubertin saw the arts as well as sports as a crucial function of social life and education. Crucial for Coubertin, is that he understands the harmonious interplay of different levels, such as the cognitive, visual and acoustic, as 'eurythmic' enabling the perception of a balanced overall aesthetic impression. Accordingly Coubertin's eurythmic understanding is not to be understood as an ideological objective, but as an experience – ideally, as an active participant. By means of the closeness to the people with a sense of folk art his ideas approach the integration of the arts in the Olympic Movement with the People's Art by Pottecher⁴ and Ruskin⁵, each following a counter movement for industrialization.⁶ This understanding also classifies the connection between sport and art within the Olympic idea.⁷ The arts will receive a compensatory (for sports) and decorative (the overall impression of the festival) function within the Olympic Movement in the early 20th Century. During the time of Ruskin and Coubertin the connection to the art expressed certain exclusivity and was particularly valuable in the process of emerging mass products.⁸

3. Katharina Galuba, Johannes-Gutenberg-University Mainz (GER)

4. Maurice Pottecher (1867-1960), founder of the "théâtre du peuple" in Bussang.

5. John Ruskin (1819-1900), founder of the "Arts and Crafts"-Movement in England.

6. Krüger, A. (1996). Coubertin's Ruskianism. *Olympic Perspective*, p. 31-42.

7. C.f. Coubertin, P. de. (1974). *Einundzwanzig Jahre Sportkampagne (1887 – 1908)*. Carl-Diem-Institut, D.S.H. (Hrsg.), Ratingen: A. Henn Verlag, p. 157f.

8. C.f. Krüger, A. (1996). Coubertin's Ruskianism. *Olympic Perspective*, 31-42, p. 38.

The Olympic Art Competitions (1912-1948)

The founder, Pierre Coubertin, postulated the integration of Fine Arts in the Olympic master plan. His major intention consisted of promoting art and literature as primary columns for the valorization and ennoblement of athletics, as shown by the Advisory Conference in Paris in 1906.

As a result of this conference the representatives from the fields of arts, science and sports developed the launch of five artistic competitions, which were first held in 1912.⁹ After a long discussion¹⁰ between the Stockholm Organizing Committee's members and Coubertin, it came about that they transferred the organization of the first Olympic Art Competitions to Baron Pierre de Coubertin who "seized the initiative and published the announcement and the rules for the Art Competitions in the Olympic Review late in September 1911"¹¹.

The form of participation of the arts has changed during the history of the Olympics again and tries to meet the needs of the time. First, art competitions were held from 1912 to 1948. Thereby an international jury nominated the works in the disciplines of architecture, literature, music, painting, sculpture and graphics, which all had to show a direct relation to sport. The participation of renowned contemporary artists succeeded especially in the games in Paris in 1924 and Amsterdam in 1928. The organizers sought direct contact with representatives of both institutions and the arts in order to reduce the skepticism of the artist opposite the sport.

In the history of the Olympic cultural programmes the art competitions of Berlin in 1936 take a special role. In these games, under the influence of the Nazis a holistic aesthetic staging of sports and the arts was obtained. In the historical analyses these were often considered as the concept of "*Gesamtkunstwerk*"¹². In the understanding of the cultural policy of the Third Reich a strict categorization of "good" and "bad" art occurred, defining all the works of modern contempo-

9. Müller, N. (1983). Paris 1906 – eine Einladung an die Künstler, p. 59.

10. C.f. Stanton, R. (2000). *The Forgotten Olympic Art Competitions*, Victoria: Trafford, p. 30-48.

11. Ibid., p. 34.

12. *Gesamtkunstwerk* in engl.: a synthesis of art.

rary artists who distanced themselves artistically from realistic representations or produced politically critical art, as “degenerate art”. In order to better illustrate this to the population, a travelling exhibition titled “*Entartete Kunst*”¹³ demonstrated, which art forms were excluded from the Nazi understanding of art. This movement led to prohibition of artists.

In this context, a critical examination of the concept synthesis of art in relation to the Olympic art competitions of 1936 is required. The artistic appearance followed a holistic production approach based on Hopster (1994) cannot be regarded as a synthesis of art, as there was no artistic collaboration, but a given concept in the National Socialist sense. By means of the coordination and one-sided bias an artistic divergence could not be shown, shown by the comparison of works from the protest exhibition D.O.O.D.¹⁴ held at the same time in Amsterdam.

At first glance, the comprehensive aesthetic design of the 1936 Olympic Games is to implement the by Coubertin desired balanced design into an aesthetic whole but on closer inspection to be a mere juxtaposition of fascist productions, used to demonstrate the superiority of the Nazi system and its peaceful intentions for the international community.

After the Second World War for the first time the Olympic Games were organized again with art competitions in London 1948. Due to the low preparation time the artistic results were not at a comparable level with the previous years. In addition, increasing criticism was expressed by the artists because they regarded the contest as inappropriate form of artistic excellence. The Finnish artists protested against the nomination of their works by gold, silver and bronze medals and felt the required sports terms as limiting their artistic possibilities. They refused to participate in art competitions. So it happened that the organization of the Games in Helsinki in 1952 held the first Olympic Art Exhibitions. Moreover

13. *Entartete Kunst* in engl.: degenerate art; Roh, F. (1962). “Entartete Kunst”. Kunstbarbarei im Dritten Reich, Hannover: Fackelträger-Verlag.

14. Protest exhibition in Amsterdam: De Olympiade Onder Diktatur (D.O.O.D.), exhibition’s catalogue of the reconstruction: Hofland, P. (1996). *Die Olympiade unter der Diktatur. Rekonstruktion der Amsterdamer Kunstolympiade 1936. Kunst und Widerstand*, Berlin: Stadtmuseum.

Coubertin's unified Western European cultural understanding lost its premise, as the cultural difference as well as the uniqueness of artistic achievement, consistently presented a major challenge for the jury of arts competitions.

As part of an international debate in the Olympic Movement, the competition was displaced by Olympic exhibitions during the Athens meeting 1954.¹⁵ So Helsinki hosted the first Olympic art exhibitions before the official change in the rules was made for the Games two years later.

The Olympic Art Festivals (1956-1988)

The art exhibitions have also been enhanced with music, theater and dance performances, so that since 1956 it was called the Olympic Art Festival. The Olympic Games in Mexico City in 1968 and Munich in 1972 placed particular emphasis on international artists' participation. The International Folklore Festival and an International Competition of the artistic youth were encouraged. In Munich two new concepts for the arts participation at the Olympic Games were organized: On the one hand an interactive "Spielstraße" with a variety of street artists on the Olympic site, which invited visitors to actively participate in the Olympics. On the other a meeting of European artists, a project of the Munich *Kunstverein*, with the topic "*Olympic Games in 2000 – ideas, criticisms and suggestions model*" was organized for artistic exploration of the future of the Olympic Games.

The Olympic Cultural Olympiad (since 1992)

The organizers of the Olympic Games in Barcelona in 1992 designed for the first time over a four-year period a cultural Olympiad with its own Olympics Opening Ceremony. The first three years of the Cultural Olympiad were held primarily

15. C.f. Stanton, R. (2000). *The Forgotten Olympic Art Competitions*, Victoria: Trafford, p. 258.

for the residents of Barcelona and the surrounding area and reinforced in the Olympic year of reference to the Games and adapted to the needs of international visitors. Atlanta 1996 also aligned an extensive cultural programme over a four-year period, however without reaching the level of 1992. Thematically, next to international renowned artists from various fields, the attention was especially given to the American South within the nine-week festival.¹⁶ In preparation for the Summer Games in Sydney in 2000 a four-year Olympic Art Festival was aligned, which chose the representation of local issues, such as the Australian aborigines, and sat on a culturally interested public.¹⁷ With the return of the Olympic Games to Greece international and national issues were selected for the events in the field of the cultural programme for the period of the Olympics following the cooperation of multi-cultural groups and artists. Those were partly held outside Greece.¹⁸

It needs to be considered that terms such as Cultural Olympiad or Arts Festival are not geared to scientific definitions but rather are strategically chosen for profitable marketing. The Olympiad represents a four-year period in which various events and projects are implemented. The festival concept determines a shorter event period of several weeks to three or four months.

The IOC and the Olympic Art

When considering the IOC cultural policy and the efforts of the President of the IOC to help strengthen the connection between sport and art, it is shown that after Coubertin particularly Avery Brundage targeted for integration of the arts

16. c.f. Pfirschke, A. (1998). Struktur, Inhalt, Resonanz und gesellschaftspolitische Funktion der Kulturolympiade von Atlanta 1996 im Unterschied zu Barcelona 1992 und zur Konzeption von Sydney 2000, p. 44-46.

17. C.f. Good, D. (1999). *Staging the Olympics – The Event and Its Impact* (Ed.) Cashmann, R./Hughes, A., Sydney: Centre of Olympic Studies, University of New South Wales Press Ltd, p. 159-169.

18. General Secretariat for the Olympic/Hellenic Ministry of Culture (Ed.). 200 Routes – Cultural Guide 2004, Athens.

in the Games.¹⁹ At the beginning of his presidency, no special consideration of the art was yet given, but with the new edition of the Charter in 1958, this changed. Brundage used his time as IOC president to stimulate a greater interest in the Fine Arts in the Olympic programme. Four years later, in 1962, there is a further extension of the Olympic Charter by means of Brundage's work: The list of questions for future host cities is introduced with the question of which art programme is to be aligned.²⁰ Within these changes regarding the inclusion of the arts in the Olympics, Brundage shows personal commitment to promote art and help gain more attention for this part of the game. Two years before the 1968 Games in Mexico City, the interest towards the arts by means of exhibitions and presentations scores third place on the list of targets for the Olympic movement's contributing to a versatile design of life.

Objectives of the Olympic Movement

"[...] 3. stimulate interest in the fine arts through exhibitions and demonstrations, and thus contribute to a broader and more well rounded life."²¹

In the Olympic Charter of 1996, the cultural programme is on the one hand designed to "*promote a harmonious coexistence, mutual understanding and friendship between the participants and the other people who attend the Olympics*"²² to serve and on the other hand "*to symbolize the universality and diversity of human culture*"²³. Accordingly, this rule is made in a reference to the general objectives of the Olympic Movement. It can be concluded that a programme must be presented during the opening of the Olympic Village, which should appeal to all cultures due to its universality and diversity. A purely

19. Some documents from the Archives of A. Brundage prove this. C.f. Brichford, M. (Ed.). (1977). *Avery Brundage Collection 1908-1975*, Cologne: Bundesinstitut für Sportwissenschaft.

20. C.f. OC 1962a, S. 41/ OC 1962b, p. 7.

21. *Olympic Charter* (1966), S. 52f.

22. *Olympic Charter* (1996), p. 38. [German Version]

23. *ibid.*

regional cultural programme with exclusively national content would contradict this claim.

With the beginning of the new millennium the latest version of the charter includes the following requirement on the cultural programme at the Olympic Games:

“The OCOG shall organize a programme of cultural events which must cover at least the entire period during which the Olympic Village is open. Such a programme shall be submitted to the IOC Executive Board for its prior approval.”²⁴

Thus, the implementation of the cultural programme with regards to its content is left to the organizers of the Olympic Games. A thematic proximity to the sport is no longer required, while the duration of the event is limited to the minimum extent during the opening of the Olympic Village.

The cultural policy of the IOC according to Hai (2000) is to provide a policy framework to combine sport with culture and education. The tasks within this framework include the organization, preparation, development, application and evaluation of the combination of sports and culture.²⁵

As a result, the IOC Cultural Commission was formed to promote the connection between sport and culture within the Olympic Movement and to further develop approaches for this connection. The work of this commission produced some children and youth art contests. In 2000 there was a merge of three IOC commissions; culture, education and youth commission, to the new Commission for Education, Culture and Youth. According to the IOC this commission is responsible for the relationship between sport, education and culture. Their goal is the promotion of the Olympic Movement and the Olympic values and the increased cooperation with educational institutions and the NOCs by working on projects aimed specifically at young people. Through Olympic education their

24. Olympic Charter (2010), p. 80. [English Version]

25. C.f. Hai, R. (2000). *The Ideal Policy to Link Sport with Culture and Education*, p. 39.

interest in sport and physical activity is to be maintained.²⁶ Moreover, in cooperation with the National Olympic Committee several activities are to be held which intend to promote the convergence of sport with culture, such as literature, painting, sculpture and theatre.²⁷

One of their tasks is thus to promote and strengthen the connection between sport and culture, and to establish them both as an integral part of the Olympic movement. The Cultural Commission has since the merger with “Education and Youth” been able to unite all “non-performance sport” underneath this cultural term’s broader sense. Thus, these areas are firstly the training ground with the implementation of the Youth Olympic Games and the Olympic education programmes. In this sense small youth/kids competitions were aligned on an artistic level. However, the integration of adult-coming artists or of already established international artists outside the Olympic cultural programme was not followed.

To which extent it could be considered as ‘solid part in the Olympic Games’ should be based on the quantitative and qualitative evaluation of the IOC Commission protocols.

Visitor perception

The Barcelona Olympic extensive cultural programme in the perception of Olympic spectators is to be investigated by the following questions:

Are the Olympic Games visitors aware of a cultural programme’s existence being offered in the Olympics’ context? And do they attend those events? It is a primary matter of this study to identify the general tendencies concerning the cultural offers and their perception by the visitors in the last years of the Olympic Games.

How a comprehensive schedule of events for an Olympic Cultural Olympiad is displayed in relation to the perception of visitors at the Olympic Games enables data collection of the Research Team Olympia. Since 1992, the research team

26. C.f. http://www.olympic.org/Documents/Reports/FR/fr_report_671.pdf (Feb. 2012), p. 7.

27. *ibid.*

has interviewed Olympic visitors during the summer and winter games. The survey conducted alongside sport specific questions about Modern Pentathlon and Biathlon, also deals with the reception of the Olympic cultural programme. Comparing the survey results of Sydney 2000, Athens 2004 and Beijing 2008, the percentage of viewers being asked whether they attended events from the Olympic cultural programme and answering with “yes” rose.²⁸ The type of events in the respective cultural programmes that sparked the most interest in visitors depends on the different programmes. Nevertheless, the music events were frequently positioned among the most frequently mentioned categories. These results assume that the cultural programme is growing in popularity.

In the last survey at the Games in Vancouver in 2010 in comparison to the previous games the respondents also showed an increasing resonance to the cultural programme. The abundance of events in the Cultural Olympiad 2010 and advertising for cultural events in many public places in Vancouver theoretically allowed any visitors and residents of the city, to become aware of the Olympic cultural programme. Nevertheless, among the respondents 50.7% did not report to have received information about an Olympic Cultural programme. This shows that there is still a great lack of information on the spot. It can be assumed that the Olympic visitors’ lack of information may be linked to the small media representation of arts and culture related to the Olympics.

Regarding the size of the sports events, Coubertin’s wish to start integrating the arts into the Olympic movement often remains playing a side role in the media and in the visitors’ reception.

The Cultural Olympiad 2010 offered an abundance of events such as extended high quality concerts, exhibitions as well as free admissions to open air events. At many public places these cultural events were applied to be accessed easily. In spite of that more than 50% of the interviewees received no information about the Olympic Cultural Programme. This shows that a high information deficit on-site still exists. Up to now, the question of whether a culture programme should

28. c.f. Bäumle, T. (2011). Die Olympischen Spiele und olympischen Ideale aus Sicht von Olympiatouristen. Eine empirische Vergleichsuntersuchung repräsentativer Zuschauerbefragungen der Forschungsgruppe Olympia in Sydney (2000), Athen (2004) und Peking (2008), p. 89.

receive more attention in the opinion of the International Olympic Committee has not been discussed yet. It can be presumed, that there is a minor significance of the artistic range of the games within the Olympic Movement.

If however, an increasing number of television viewers in the Olympics and a persistent lack of information on Olympic cultural programmes are assumed, ways have to be found in which an intense attention of the programme can be achieved. However, this still does not discuss whether a cultural programme will receive more attention in the opinion of the IOC. It is striking that on the homepage of the IOC's official website: www.olympic.org no direct link can be found to the Cultural Olympiad at the Olympic Games.

Accordingly, first of all the role and relevance of this artistic contribution to the Olympic Movement should be explored. If the ideological relevance of a combination of sport and art in the Olympic Games is then based on a broader basis than the idea Coubertin from 1906, better media coverage and the economic profit for the Olympic Games through cultural integration, advertising strategies at various levels (IOC, tour operators, accommodation, etc.) can be developed.

With regard to the considerable history of Olympic Cultural Olympiad it must be asked why the cultural programme is only marginally being considered in the Olympic Charter and how the IOC interprets the cultural policy.

The definition and status of the Olympic Cultural Olympiad requires a review of the Olympic Charter as well as the Olympic Games' advertising strategies. In order to assure a prosperous future of the Olympic Movement's concept, the Games and the Olympic Cultural Olympiad offers, need to be more precisely defined in the Olympic Charter and receive more attention from the hosting countries besides the bid books.

The Olympic Cultural Olympiad, in its function as an agent of the Olympic Values and as a possibility for the host country to represent itself, should be understood as an integral component of the Olympic Games.

In this matter, e.g. an IOC Cultural Commission could develop guidelines for the integration of art and sport in the Olympic movement, which could then be used as orientation for future host cities and projects on IOC level apart from the Olympics.

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EDUCATIONAL COMPUTER PROGRAMMES – WAYS TO MAKE THE TEACHING OF OLYMPIC ITEMS MORE DYNAMIC AND MORE EFFICIENT

Gabriel Codruț MORARIU (ROU)

Delimitation of the investigated problem

Nowadays students, like us, in the IT era, are used to collecting information presented as dynamic pictures (movies, documentaries, encyclopedias) losing often their concern, attention and patience when they are going into traditional schools, where the teaching system is based on reading from books, writing on notebooks, using the blackboard and chalk . The same information can be diversely understood and retained according to the way of presentation: modern or traditional.

In my research I propose to use educational programmes (software) during various stages of the lessons, in order to observe if these contribute to making the teaching of Olympic items more dynamic and more efficient.

Research assumptions

- The use of educational programmes leads to a better understanding of information and a longer memorisation.
- The use of the educational software will develop applying competencies in diverse situations, will increase the results of the students, and will rise

their confidence, their trust in own potential, proven in competitions and contests.

Research objectives

- Using adequate methods, techniques and resources for active learning by the students, involving proper educational software.
- Developing the capacity of exploration, investigation and solving different problems.
- Training and consolidation of the techniques for using educational software.
- Developing students concern for school, by attractive presentation of the educational content proven by software.

Research project

The research was realised in 2 schools from Tg.Mureş, from November 2009 to May 2012. I used the *parallel, equivalent samples technique*, working with 2 parallel classes, equivalent from the point of view of medium capacity, and grades obtained before the research.

- experimental sample: the students from the C second class from Liviu Rebreanu Gymnasium (24 students, 19 boys and 5 girls)
- Control sample: the students from the B second class from Nicolae Balcescu Gymnasium (24 students, 19 boys and 5 girls)

The 2 samples had the same conditions at the beginning, then, the experimental sample faced the experimental agent (independent variable). The control sample continued to use a classic teaching system.

Content sample:

- human body (10 hours)
- math (10 hours)
- Olympic Games (40 hours) and National best results (40 hours)

The Independent variable was represented by the educational software.

Dependent variables was represented by the students's applying competencies of the studied items, their results, the developing of their confidence in self and their potential.

At the base of this research I used a methodological system , which consists of:

- pedagogical experiment;
- direct observation;
- written tests;
- contests and competitions.

The pedagogical experiment was the main method of investigation used in this research, being natural and classical.

Direct observation was used in order to capture the behaviour and reactions of students .

Written tests intended to record the evolution of the students, and the contests and competitions showed the level of their trainings. Statistics was rendered by tables, graphics and comparing diagrams from Microsoft Excel.

Organization and conducting of the research

The research was realised in 2 schools from Tg.Mureș, from November 2009 to May 2012, using 50 hours of communication and 50 hours of sport trainings.

1. Pre-experimental phase: has the role of establishing the level at the beginning of the experiment. Identical initial tests were given, and an athletic competiton was organised.

2. *Experimental phase*: the educational software (the independent variable) was introduced to the experimental sample, while the control sample used the classical teaching.

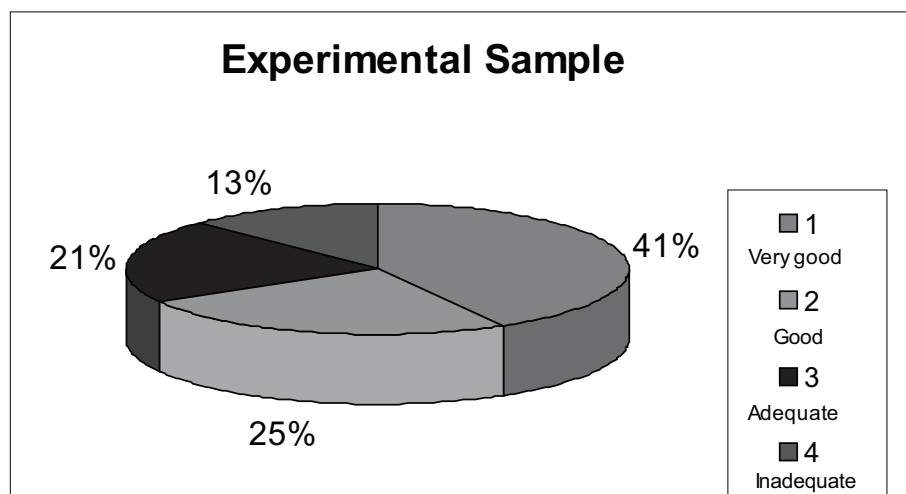
3. *Post-experimental phase*: at the end of the experiment , a set of identical tests was applied to both of the samples. A new competition was organised.

4. *Check from distance*: another set of tests was applied, and another competition was organised, after 5 months, in order to establish the durability and solidity of acquisitions.

Pre-experimental phase

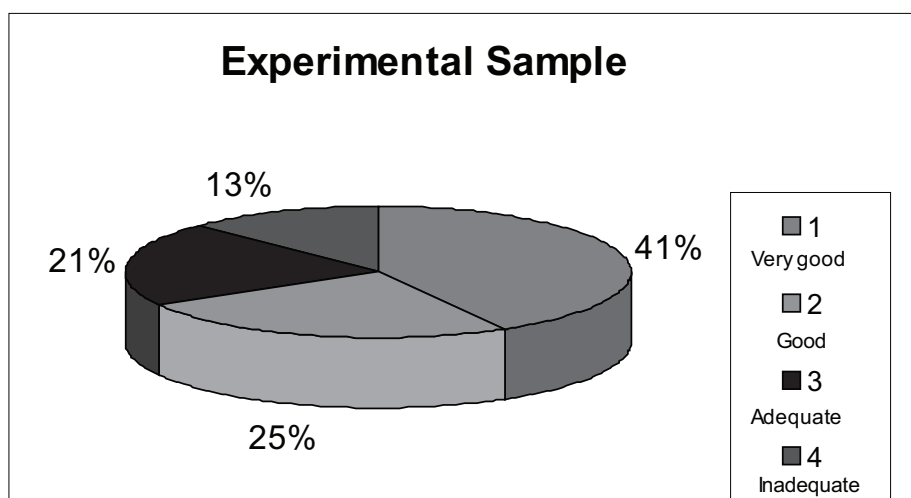
The results obtained in the experimental sample

Qualifying (mark)	Number of students	Percentage
Very good	10	41 %
Good	6	25 %
Adequate	5	21 %
Inadequate	3	13 %



The results obtained in the control sample:

Qualifying (mark)	Number of students	Percentage
Very good	16	67 %
Good	4	17 %
Adequate	2	8 %
Inadequate	2	8 %



As you can see in the tables and the diagrams from above, the level of knowledge for the two samples is different, the students from the control sample have more “Very good” than the students from the experimental sample.

Experimental phase

In this stage I introduced the independent variable (educational software) to the experimental sample. After the general presentation about the “navigation” through the educational applications, the students were encouraged to use the software on their own.

In the meantime, the control sample continued classic educational activities, without the independent variable applied to the experimental group.

Then, we applied two identical tests in order to establish the level of acquisition for the new educational contents.

TEST 1

The results of the experimental sample are the following:

Qualifying (mark)	Number of students	Percentage
Very good	12	49 %
Good	3	13 %
Adequate	6	25 %
Inadequate	3	13 %

The results of the control sample:

Qualifying (mark)	Number of students	Percentage
Very good	10	41 %
Good	9	38 %
Adequate	4	17 %
Inadequate	1	4 %

TEST 2

The results of the experimental sample:

Qualifying (mark)	Number of students	Percentage
Very good	14	58 %
Good	6	25 %
Adequate	4	17 %
Inadequate	0	0 %

The results of the control sample:

Qualifying (mark)	Number of students	Percentage
Very good	13	54 %
Good	5	21 %
Adequate	5	21 %
Inadequate	1	4 %

Post experimental phase

At the end of the experiment I applied a final test, identical for the two samples.

I tried to:

- establish the dynamic of the samples;
- compare the final results with the initial;
- establish the efficiency of the teaching methods.

The results of the experimental sample:

Qualifying (mark)	Number of students	Percentage
Very good	17	71 %
Good	6	25 %
Adequate	1	4 %
Inadequate	0	0 %

The results of the control sample:

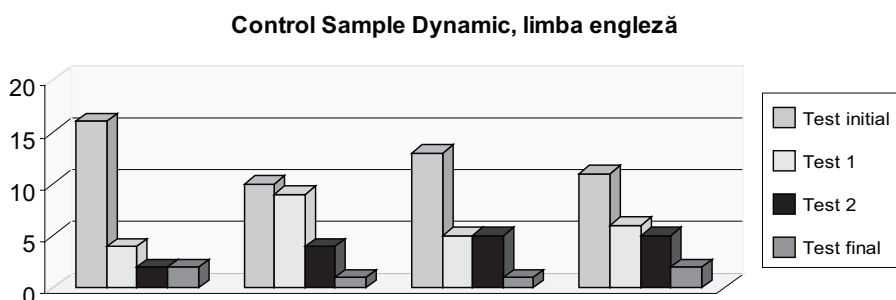
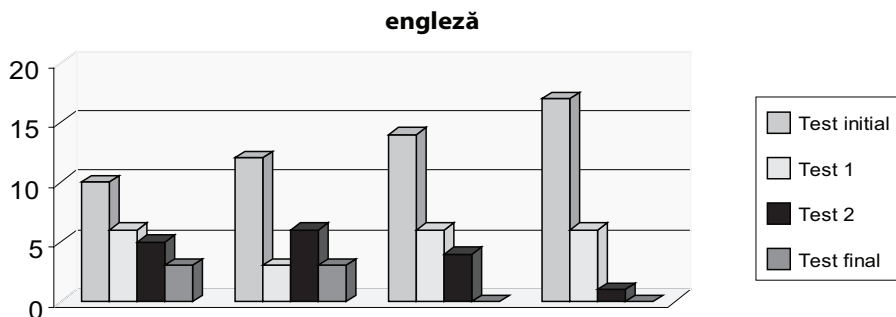
Qualifying (mark)	Number of students	Percentage
Very good	11	46 %
Good	6	25 %
Adequate	5	21 %
Inadequate	2	8 %

Analysis, processing and interpretation of information

Correlating the results obtained in the pre-experimental phase, I concluded that the two samples are close in terms of intellectual development and training in the subject of English and mathematics discipline . Comparing the results of the two samples, we can see that after the initial test the differences were minimal. During the experimental phase we notice a subtle development of the students in the experimental sample compared to those of the control sample.

Final test results clearly demonstrate the positioning of experimental sample to those of control, they managed to get rated “Very good” in 71% in English, and 71% in math, compared to the control sample, which had a decrease from 67% to 46%.

I present the further development of the two samples throughout the experiment:



Results from application knowledge tests for the experimental sample revealed gradual progress of students in this sample. If following the initial test they got rated “very good” in 42% in English, after applying the final test this percentage rose to 71% and “Inadequate” rating fell from 13% to 0%.

At the control sample, its results have remained relatively constant; “Very Good” rating was achieved in the initial test in math by 54% of students, and finally only 29% of them managed this performance.

Since the two samples did not differ statistically significantly from the beginning of the experiment, differences at the end of the experiment are due to the independent variable on the experimental sample. It can be said that the research hypothesis was confirmed, therefore, the use of educational software in teaching leads to activation and efficiency of the educational process, through a better understanding of sustainable concepts and content storing.

Conclusions

The Practical-applied research that I undertook as work field was part of the educational activity, and I concluded that its results confirm the hypothesis from which we started the research process, that we can improve the educational training process and even bring changes in teaching methodology. We live in a time of many changes in education, therefore, we need to alternate traditional and modern, focusing on the practical side of the educational process because students learn through work and personal effort.

Learning today is not limited to storing knowledge. Content knowledge has especially to be used and applied in everyday life. The priority of using software should not be understood quantitatively, using it within a lesson, but with full awareness of how to use it.

The teaching methods used during lessons must require the student's own effort and rational thinking, because you can not learn anything without understanding. In every hour the teacher should give students time and opportunity to work independently, free, creative and varied. In the research conducted I found that the educational software used in the classes constantly makes a real contribution to the improvement of the educational process.

Analysis of research results leads to the conclusion that:

- research hypothesis was confirmed;
- the use of educational software can contribute to the application skills from the covered content;
- this way of presenting content attracts students and involves them actively in learning activities;
- with the help of educational software students practice and develop intellectual skills, imagination, creativity, active spirit of observation, ingenuity;
- use of educational software helps students to gain independence in thinking and cognitive autonomy.

Educational software has many advantages:

- it supports implementation of active, modern learning;
- it familiarizes students with reasoning by analogy;
- it provides effective learning;
- it stimulates creativity.

Through this study I tried to present an easy integration and use of educational software in the educational process that is understood by thinking of primary school, and the connection between abstract and concrete. With the help of educational software students have learned to think and to seek their own way of application of covered content. Over time, students have gained confidence in their capabilities, managing to operate even challenging considered content. Students could barely wait to return from breaks to start classes that use educational software, playing an active part in their development, their interest increased sharply in school activities.

We must never forget that education is not meant to put the student in trouble, making him sad or tired by the infinite regress of boring content, but looking for novelty, innovation and creating a state of mind called happiness: joy of learning.

ANNEXES

cross-country

01.03.2010

*1 Emil Coroş

*3 Dragoş Oltean

*7 Andrei Pavel

*18 Tudor Romanţa

30.03.2011

Girls competition

1.Andreea Onocan ,Gimnaziul Liviu Rebreanu, 116 p (prof. Codrut Morariu)

2.Daria Papuc, Gimn. Nicolae Balcescu, 110 p (prof. Iuliana Turcu)

3.Aura Voica,Gimn.Mihai Viteazul, 108 p (prof. Maria Duca)

Boys competition

- 1.Marcel Chiorean, Gimn .Liviu Rebreanu, 136 p (prof. Codrut Morariu)
- 2.Emil Coros ,Gimn. Liviu Rebreanu, 134 p (prof. Codrut Morariu)
- 3.Claudiu Negru , Gimn.Mihai Viteazul 132 p (prof. Maria Duca)

2012

April

- 1.Sebastian Matei
- 2.Emil Coros

June

Marcel Chiorean, the 1st place in the city, the 1st in the region (600m)

Football

01.12.2009

- *Galben-Roșu 3-0 (2 goluri Emil Coroș, 1 Sebi Matei)
- *Galben-Albastru 6-0 (2 goluri Emil Coroș, 3 Sebi Matei, 1 Marcel Chiorean)
- *Roșu-Albastru 2-0
- 1.Galben 6p9-0
- 2.Roșu 3p2-3
- 3.Albastru 0p 0-8

December 2010, 1st place in the city,
February 2011, the 2nd place in the region

2011

The 1st place in the city, the 1st in the region, participant in the National phase

2012

1st place in the city, 1st in the county, the 3rd in the region

2012

1st place in the city, 1st in the region, 2nd place in the National Phase

NOTIONS OF RACE, GENDER AND PROFESSIONALISM OF ATHLETICS OLYMPIC MEDALISTS' LIFE HISTORIES

Paulo Henrique DO NASCIMENTO (BRA)

The Olympic Games of Modern Age are, among their equals, one of the socio-cultural phenomena with the most repercussions in the contemporary era. Its first edition, in 1896, started Olympism, idealized by Pierre de Coubertin, who saw the Games as the main way of publicizing it. Physical development allied to the intellectual, equality of opportunities, excellence, nobility, harmony between the nations and amateur sports practice were some of the precepts which Olympism embraced in its beginning. Amateurism has been, throughout the second half of the 20th century, gradually substituted for professionalism, which brought as a consequence a paradox in relation to Olympism's inaugural dispositions. The Olympic Games have intensified its spectacle character in contemporary society, and the professional model of the Games' organization ramified until the athletes. Concomitant to the coming of professionalism, other social manifestations that marked the "brief 20th century" reverberated in the Games, the discussion movements about race and gender being two of them. Most part of the bibliography in Physical Education in Brazil, dealing with these issues, did it mainly from references of biomechanics, human movement, motor behavior, and physiology. Justifications for that could be the longest tradition of these sub-areas in Physical Education, its hygienist parameters in a certain period, and how recent the social culture studies are compared to these other sub-areas. The point of view here starts considering these facts as social phenomena, whose results must be analyzed from the point of view of Humanities, following what is suggested by

Sociocultural Area of Physical Education. Thus, the analysis of this research will focus on issues of race, gender and professionalism of Athletics Olympic Medalists' Life Histories. The choice for Life History is justified because of the interest here to look for subjectivities, tensions and latencies common to oralities. Athletics was chosen because it is a modality that congregates, among all Olympic modalities, significant examples about emerging notions of professionalism, race and gender in Brazilian Olympic Sport. The objective here is to comprehend how the identity of the Brazilian Olympic Medalist in Athletics was built, their idiosyncrasies, how these singularities on their lives in athletics are, and the perception of these people about the athlete's condition as a Brazilian Olympic Medalist.

Europe in the 19th Century

To tread in the history of the Olympic Games of Modern Age, it is worth reading about the sociocultural Europe at the end of the 19th century. Throughout that century, Europe has undergone many transformations in several areas of scientific knowledge. Under the impact of changes in the world view that began with the Enlightenment, French and Industrial Revolution, as well as the emergence of new social sciences, in the wake of these changes, a dualistic perspective to understand the subject, the humanity and their interaction with the social gained strength, (Hall, 2006: 10-11). Regarding the movements of geopolitical nature, a significant part of the European nation states were formed in that period, and there was the prospect of a strengthening of imperialist policy from them. According to Hobsbawm (1988: 19), this was the moment of the triumph of bourgeois ideology in European political scene, and thus globally.

While the overall situation of the continent was this one, the specific situation of England, the greatest world power of the time, took place under the aegis of the Victorian Era (Hobsbawm, 1996: 14). One of the main legacies from this historic moment of England was the development of new social relations ways, including perceived forms of transformations which educational institutions were related to (Rubio, 2001: 126).

In spite of this sociopolitical context of England, we can also note that a concern with the “standardization of new pipelines” (Elias; Dunning, 1992: 224) was increased, among persons directly linked to high levels of power in the country. As part of the hegemonic project that promoted the country as a major economic and political power, the British paid special attention to character formation of their elites. The public schools were created, bastions of young aristocrats and bourgeois, so that they could be educated according to the expectations created for those who were going to occupy leadership positions that British imperialism had reached. In this stronghold, sports were paramount (Rubio, 2001: 127).

It was in this context that the public schools developed themselves and in which the English sports model emerged – which in turn inspired the guidelines of Olympism. In a sociocultural context that emphasized the rigidity of rules, it is no big surprise that sport has also been standardized in intended universal rules. If we consider civilization as a set of rules that structure a given system, which aims to discipline and to rule the customs of people from a particular social group, we can use these same principles to analyze the idea of “sportification” (Elias, 1994). “This one has a character of civilizing impulse comparable, in its global order, to the ‘curialização’ warriors’, where the elaborate etiquette rules represent a significant role.” (Elias; Dunning, 1992: 224).

It is possible to see some commonalities between the phenomena of industrialization and sports, both originating in England. Both idealized equality of opportunity, the encouragement of competition, productivity, quantification of results. All of this to promote the reverence to the one that, in proving deft at such premises, could be distinguished as the first, best, the winner (Rubio: 2001: 128).

These changes that occurred in Europe during the 19th century marked the turn of the century in Europe with the dilemma between science and human subjectivity. On the one hand, progress, science and positivism served each moment more as a parameter for Western society at that time; on the other, the lighting of the “lights” that were expected to arise from the Enlightenment, as well as the French and the Industrial Revolutions, did not seem sufficient to explain all the desires, yearnings and questions of society. It is here that the Olympic Move-

ment appears, germinated by Frenchman Pierre de Freddy – better known by his noble title of Baron de Coubertin – whose efforts to ensure the sustainability of the Modern Olympic Games finally ordained him in political history as the chief architect the Olympic Movement (International Olympic Committee 2001: 8).

Olympism and the Baron de Coubertin

With aristocratic origins, Coubertin attended the *École Supérieure des Sciences Politiques*, whose studies on English social dynamics were dear to him, specially in relation to the “spirit of association” and the educational and sports English system (Tavares, 2003: 40). Commissioned by the government of France to create a new educational model for that country, and strongly inspired by the revival of Hellenic culture in Europe, Coubertin would refer to education and the pedagogical intention as one of the main purposes of the Olympic Movement (Tavares: 1999: 39).

Besides the revival of Hellenic culture, it was also the moment, in Europe, of the strengthening of nationalism and national identities as factors of great importance in the politics of nation states (Hobsbawm, 1988: 206). Coubertin designed an institution of international character whose purpose was, from amateur sports practice (Rubio, 2006: 66) and guided by a religious sense, to promote notions such as physical development allied to intellectual, excellence, peace, fair play, all of these being exercised under an educational perspective (Tavares, 1999:33). Coubertin saw sports practice as conducive to their educational ambitions (Futada, 2007: 14).

The Olympic Movement began to take shape and attract supporters. With deference via nationalism increasing vigorously – and legitimated by the perspective of “imagined communities (Anderson, B, 2005: 24 a 27) – the Olympic movement had as one of its aims to situate itself above possible restrictions caused by nationalism. It was also intended by the Olympic Movement, through sport, to spread such notions as equality of opportunity, excellence and the potential nobility of man, social harmony among nations, and conflict resolu-

tion in a streamlined manner, without the use of violence – said to haunt the European reality in the form of Armed Peace (Tavares, 1999:33). At the core of such movements came the need to create an institution that would promote the global values of Olympism (Rubio, 2006: 55).

Sports pedagogy conceived by Coubertin had no space for female sports. The first edition of Olympic Games (Rubio, 2006: 94) had no participation of female athlete. Excluded from Coubertin's plans with eugenic justifications, women conquered the right to participate in the next edition of the Games – curiously, when these games were based in Paris, the birthplace of the feminist movement, in 1900 (Rubio, 2006: 97).

Since its first edition until nowadays, the Olympics have been strengthened, especially in Western society, throughout the 20th century, as an icon of social and cultural phenomenon that contemporary sport is (Morgan, 2006), indication that the Olympic Movement has acquired a significant international impact, possibly close to what Coubertin had intended. This process, however, has been far from being continuous or uniform. From convincing the local government of the importance of the Olympic contract until the capture of economic resources, there were many mishaps that the Baron and his allies had to deal with for the first editions of the Games to come true (Rubio, 2006: 93-95). In some cases, concessions to the original provisions regarding what should be the Games at the Olympic Charter had to be made, like that regarding the participation of women. As the Olympic period passed and the Games were taking place (or not, as in the years 1916, 1940 and 1944 in which, on account of the two World Wars, the Games provided for those years were suspended), the Olympic Movement gradually acquired its alleged stamp of internationalist event, promoter of people's reconciliation through sport. And over the years it became increasingly clear that the Olympic Movement, in its claim to global reach, could not remain strange to global politics, as its creators had aspired. Not infrequently, the Olympics were a new stage for those conflicts to gain a new dimension. This was the case of the Mexico City Games in 1968. Public protests erupted in social movements around the world reverberating May 1968, and left their mark on Olympic history. After receiving their medals in the 200 meter dash, Americans Tommie Smith and

John Carlos raised their fists wearing a black glove during the national anthem of their country, referring to the movement of Black Panthers. Both were rebuffed by the International Olympic Committee, dismembered from the United States delegation and curtailed to practice the sport which led them to that country (Cardoso, 2000: 286-290). Other situations such as this one reverberated in the Games what was happening in global geopolitics (Rubio, 2006: 60); indicating that the Olympic Movement would not be able to follow precisely one of its main precepts: amateurism, gradually supplanted by bulky involvement of multinational companies in the spectacle that became the Olympic Games (Rubio, 2006: 128).

The Olympic Games of Modern Age were related to the changes and conflicts that marked “the short 20th century” (Hobsbawm, 1995: 13). And, in contemporaneity, they attract the attention of a heterogeneous public, global, interested in getting involved in some way with the event: athletes, coaches, spectators, supporters, volunteers or organizers in fact (Rubio, 2001: 211).

The world during the 20th century dissipated itself on nationalism, political systems, markets and societies, detached from each other by including these points, shatter even more on issues such as religion, caste or gender. Today, what takes shape in liquid modernity (Bauman, 2001) is, among other things, an intense spatial volatility of capital, thus making the stays of individuals established by other points (Bauman, 1999: 101-102). Thus, the perspective of individuals on their historic condition was amended.

The contemporary historical time in which Olympics potentized its strength has, among other approaches, the capitalist ethic (Weber, 2005) reaching out to new perspectives offered in this contemporary time. Configured in this contemporary context, the Olympics provide power to impose its internationalist institution potency, promoter of reconciliation between peoples through sport. Even being different from the reality experienced by Europe in the late nineteenth century: from the “exclusivist” nationalism of this period to a contemporary reality characterized by globalization (Hall, 2006: 67), where nationalism appears in a more interdependent way (Hall, 2006: 73-74).

Brazilian Athletics Medalists: notions of race and gender

Regarding the Brazilian participation in all editions of the Olympic Games, athletics is the second modality that ensured more medals for Brazil, with fourteen medals. This performance is one of the justifications for the choice of this modality in this investigation. That which contributed to the choice of this view is the fact that all the Brazilian medalists in athletics are of African descent, except only one athlete (except for race and gender). These elements give athletics a significant power in the expression of issues revolving around the identity of the Brazilian Olympic athlete.

Another justification that legitimizes the choices mentioned here alludes to the debates and academic production on race and gender that have been undertaken in recent years in several areas of Humanities, and the dissonance of this situation with what appears in Physical Education in Brazil. In areas such as Anthropology, History or Sociology, there is a significant critical production committed to overcome any ethical, moral or social position tied to race or gender issues (Pena, 2006; Munanga, 2006). In Physical Education, discussions of gender appear in some bibliographical references that are interested in discussion of the female sports from the social standpoint (Goellner, 2003). There are also people who wrote about how Physical Education was taken in a historical period for eugenic perspectives (Soares, 2004). However, the dealing with racial matters, intending to verify the reason of the prominence of black athletes in sports, always with the prospect of this being a sociocultural discussion rather than physiological, is to be done. It is the purpose of this research to contribute for this debate to take shape.

The reticence from some authors about the importance of sport in contemporary global society (Brohm, 1993: 68) will not be ignored. However, to address this phenomenon with the desired complexity here, we will draw on perspectives like those of William Morgan (2006). For this author, the sports phenomenon is characterized by various dimensions (structural, institutional, ideological and cultural), and should be studied from an interdisciplinary perspective, allowing the success in research and academic debates (Morgan, 2006: 162). To address

the specificities of the Olympic Games of the Modern Age to the 20th century, Rubio (2006) makes a periodization of Olympic Games of Modern Age in four main phases: establishment, assertion, conflict and professionalism (Rubio, 2006: 92). From this periodization, the implications that the condition of amateurism or professionalism foisted on the career of Brazilian medalists in athletics will be analyzed. Based on the concepts of Olympism in the Olympic Charter, the Olympic Movement has spread amateurism as one of its main basis, or even the main one. All Life Histories already collected for this project show us that even for those on whom the amateur condition was imposed, to be or not to be a professional athlete was a constant dilemma in the trajectory of their careers. For those who could assume the status of professionals, the salaries of their offices could be negotiated, allowing a social mobility that assured them better socioeconomic conditions than that most of them had when they were in the beginning of sports practice.

Considering the question of identities mystery for analyzing the contemporary society, we refer to the prospect of fragmentation of cultural codes of this historic moment proposed by Hall (2006). We read Olympic Games in the contemporary era as one of the most intense resonance fields of these identities. And it is possible that this is one of the factors that contribute to the maintenance of legitimacy in the contemporary Olympic Games - in spite of the amateurism no longer have the indispensability as when the Olympic Movement was founded. Speeches' analysis from athletes will also be buoyed by Michel Foucault (1988), for whom the relationship between words and things is a construction, from a strain own power relations. Foucault countersigns the discussions on technologies of the selves, notable in the speeches of athletes about their life experiences.

The method of investigation of this research is the Life Histories one. It will cover Life Histories of Brazilian Olympics medalists in athletics: Jose Telles da Conceicao, Adhemar Ferreira da Silva, Nelson Prudencio, Joao Carlos de Oliveira, Joaquim Cruz, Robson Caetano, Arnaldo Oliveira, Andre Domingos, Claudinei Quirino, Edson Luciano Ribeiro, Vicente Lenilson, Vanderlei Cordeiro de Lima and Maurren Maggi. The understanding of Life Histories here is the person's speech about his own life experience. Regarding the way which Life

Histories may be appropriated in an academic research, the reference we have in mind is Meihy (2005). About the specifics of these appropriations on research in education, here they are consistent with the perspectives of Bueno (2002), who warns of the care that oral sources are incorporated into academic research in education, but underscoring its potency.

By Life History, we intend to investigate, in sociological, anthropological and historical terms, which points would answer the fact that male athletes in this group of Brazilian Olympic medalists from athletics, in the whole history of the Olympic Games of Modern Age, are exclusively Afro-Brazilians. Another point to be received carefully for social analysis is that there is only one female athlete in this group, who is the only Caucasian. The impression that eugenic perspectives are influencing social analyses of Brazilian Olympism is not a consensus among Brazilian athletes. All of them, with no exception, refer themselves as free of any kind of prejudice. Nevertheless, it is possible to find in their speeches (the interviews of their Life Histories for this research are all done) points of views that suggest a biological disposition by Afro-descendants to the practice of athletics in Brazil, or not relating the only female in the group of Brazilian athletics medalists to public and political issues. Women in Brazil were prohibited, from 60's to 80's, to practice specific sports, and this governmental politic certainly brought an impact on Brazilian female sports. The choice of concentrating the analysis on the Brazilian athletics medalists was made based on the belief that such modality, being the one that granted the second largest number of medals to Brazil throughout the history of the Olympic Games in the Modern Era, brings significant examples of athletes who can be considered highly representative of the Brazilian Olympic sports. The choice for the Life History of these athletes is justified by the interest here in verifying discontinuities, tensions and latency of the oral speech that can offer multiple elements for a discursive analysis beyond the official discourses, being a multifaceted phenomenon. This discussion will also be based on references that are dear to human sciences, even to deny views of eugenic order that suggests a biological disposition to the practice of athletics by Afro-descendants. We will verify how race, gender and the duality amateurism/professionalism affects or affected these athletes according to their life stories.

The intention here is to search for a comprehension of the elements that form the identity of the Brazilian Olympic athletics medalists, its idiosyncrasies, in a global and also in a local plan, and perceive it as a manifestation which allows us to analyze the contemporary time.

Conclusion: to start a debate

Brazilian Olympic medalists in athletics are part of a group that transmits, with their careers, valuable examples of how these changes between amateurism and professionalism occurred in Brazilian Olympism. If we analyze, from the first medal of the Brazilian athletics in Olympic Games, in 1952, to more recent ones, in 2008, some objective data instigate reflection. The fact that male athletes in this group are exclusively Afro-Brazilians gives us some hints of the profile of who the athletes of the Brazilian Olympic athletics are. There is also the fact that there is only one female athlete in this group, also the only Caucasian one, is a primary data to start the investigation. Considering that Rio de Janeiro will host the 2016 Olympic Games, it is important for the academic universe to increase the debate about which would be the local and the global impacts of this mega-event that, for the first time ever, will happen in South America. Beyond the points of view considering the legacy of an Olympic Games edition restricted to the architectural, urban, economic or even ecological issues, we claim that the most valuable legacy from the Games comes from the athletes. The athletes are the main responsible for the happening of the Olympic Games; these points justify the importance that this research gave to the Life History of the Brazilian Olympic Medalists in Athletics in every Olympic Games of the Modern Era.

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OLYMPIC EDUCATION PROGRAMME AND EFFECTIVE FACTORS ON ITS IMPLEMENTATION

Hamid Reza SAFARI (IRI)

Introduction

Olympism is a social philosophy that emphasizes the role of sport in world development, international understanding, peaceful co-existence, and social and moral education. This philosophy focuses on not just the elite athlete, but everyone; not just a short truce period, but the whole of life; not just competition and winning, but also the values of participation and co-operation; not just sport as an activity, but also as a formative and developmental influence contributing to desirable characteristics of individual personality and social life.

Olympic Education programme (OEP) is the title of a pedagogical course whose, according to Masumoto (2004), purpose is “to teach students fundamental knowledge and fundamental attitudes such as history, ideals and organization of the Olympic Games and also to learn about the ideals of Olympism.” This is an important part of the Olympic Movement based on the ideals of Olympism under the direction of the IOC.

In recent years, Olympic education has developed in many countries around the world as a novel education process. This programme is considered as standard setting for them and they contribute to the development of Olympic education worldwide. Today, in many countries around the world, Olympic education programmes (OEP) are implemented, particularly during the staging of the Olympic Games.

The detailed goals of the OEP are that students:

- learn the history of the Olympic Games;
- ensure the principles and values of sports (fair play, respect for rules and co athletes, etc.);
- understand the importance of the games for our country;
- realize the essential role of volunteerism in the success of the games;
- develop skills related to behavioral control;
- learn about the importance of exercise in health.

Thus, it may seem that the task of Olympic Education is simply to make people more aware of the Olympic Games, the structure of the Olympic Movement, and perhaps some of the ideals espoused and problems encountered. Many Olympic Education initiatives seem to be taking this kind of approach. Certainly, the production of Olympic Education materials is heavily information-based.

However, some believe that Olympism could well make a major additional impact on the school curriculum on a much broader front, addressing the student's intelligence, character and whole personality. In any country, the educational system is the most important institution that has a formal responsibility for the maturing of people in varied areas such as the economic, cultural and political dimension. Among these institutes, schools have a particular role because they shape the characteristics of young students. The concept of 'education' requires some elucidation. Often it is used to mean 'giving information about' or 'instruction in' some specifics, and this is in contrast to a more general idea of education which sees its task as the development of personal attributes and qualities of mind.

Six features of Olympic education date back to Coubertin's philosophical legacy:

- The concept of harmonious development of the whole human being;
- The idea of striving for human perfection through high performance, in which scientific and artistic achievement must take equal rank with sporting performance;

- Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfill those obligations; also included is the ideal of amateurism, which has been almost totally abandoned in international sport today;
- The concept of peace and good will between nations, reflected by respect and tolerance in relations between individuals;
- The promotion of moves towards liberation through sport.

We must recognize the continuing importance of work in other subjects that support Olympic education in schools. The NOAs recognize this through its courses for educators, and also have organized short courses, workshops, lectures and discussions for teachers of all subjects, and have produced teaching materials for primary and secondary levels. The emphasis here is on interdisciplinary work focused on Olympism and the Olympic Games, with suggestions for teachers in the areas of history, geography, literature and the arts, science, math, etc.

A National Olympic Committee, no matter how great its commitment to its educational aims, must seek to influence the nature of sports, provision within its national educational system. Its target is the schools and colleges where usually the primary work of physical education is conducted. The programme includes a series of actions implemented within the school environment, which enhanced the educational and cultural value of the Olympic Games. Sport, culture, Olympic Truce, combating social exclusion and respect for multiculturalism, were the core elements of these activities. The objective of the whole programme was to initiate a strong volunteering movement that would cover all the facets of young people's social life.

The most important stage in achievement to this goal is recognizing the factors that are effective on this way. In fact, recognition of these factors is a vital step in facility of right implementation of Olympic education programme. Binder (2005) mentioned that any educational programme has a special structure and distinct factors, which play an important role on its implementation. Grammatikopoulos et al (2005) express six factors as effective factors in the implementation of Olympic education programme that included school facilities, educational management,

educational material, educational methods, preparing of students and ability of teachers.

It is within Physical education in schools that most of the students attain their first sport experience so school is the best place for creating the appropriate manner and positive attitude towards sport and its concept. Olympic education with the goal of resolving big problems of education and nurturing needs plays an increasing role in the educational system. Physical education teachers are the first people that present recommendations about sport education and its values.

In Iran, it seems that the necessity and importance of Olympic education has not been fully understood and none of the related organizations accepts responsibility for this programme in schools. Consequently, no specific programme exists to implement. Generally, in the Olympic education programme, determining educational content and identifying the most important factors in the Olympic training, are the most significant steps in the implementation of Olympic education programme. They are two strategic points for this programme and every country that overcomes these two stages, moves on to higher steps in progress and grounds for the next steps.

Methodology

In this research the descriptive – analytical, method was used to collect research data. Typically, the strategy of descriptive study uses several methods to collect data that includes interviews, participatory observation, documentation and study of libraries. In the present study the process of OEP implementation through a study of library was explored. Scholar reviews of all related documents were analysed. Finally, by finding a legal process the Scholar started to collect information in the mentioned process. The process of collecting data was conducted by using a review of documents, scientific articles on the subject and valid and legitimate websites.

Conclusion

Based on a review of issues it can be stated that the process can be divided into five stages in the Olympic programme. Of course, maybe there are stages that can be added to this process but these five stages are a strategic point for the implementation of an Olympic education programme. First, researches tried to express the conditions in Iran and present suggestions for improvement, about each stage according to Iran status.

1. The first stage is selecting a target group. Target group is a set of persons who serve as the focal point for a particular programme or service. This is a smaller sample than the target population. The main target groups in Olympic education programme are students and pupils because they are at ages that are prone to learning. However, other people can be used in this programme including schoolteachers, athletes, coaches, sport managers, volunteers, sport media, parents. Muller(2004) said, since 1986, education in fair play has been prescribed as an essential aspect of an Olympic education, the target group should include not only schools but also, especially, sports clubs and associations, and the public as well. Well-attended teacher training seminars, with the support of the education ministers and schools senators of the German Lander to broadcast the idea of Olympic education with particular emphasis on fair play, show not only that teachers are keenly interested in projects relating to the Olympic Movement but the world of the Olympic Games is one that repays the long-term involvement of both teachers and pupils. In the OE courses of the last decades, some scholars have successfully endeavored to spread the main ideas of Olympic education. At the International Olympic Academy in Olympia, as well as at conferences organized by various National Olympic Committees, Olympic Academies, and institutes of learning, students are those who have the possibility of examining basic ideas of Olympic education. Iran having a large student population (approximately sixteen million) is one of the youngest countries in the field of education. If this population as the target

group were selected, it would be easy to promote and develop the Olympic principles, throughout Iran.

2. The second stage is about the determining of goals and content for education. This stage can be conducted regarding the previous stage. Olympic education is based on the multidisciplinary content integration by joining separate elements into the whole, so that children's physical, mental and spiritual powers obtain a universal nature. The goals of the OEP are that students: (a) learn the history of the Olympic Games; (b) ensure the principles and values of sports (fair play, respect for rules, respect for co athletes, etc.); (c) understand the importance of the games for our country; (d) realize the essential role of volunteerism in the success of the games; (e) develop skills related to behavioral control, and (f) learn about the importance of exercise in health. The survey showed that the contents of the Olympic education were very different in each country. But generally, the pupils were acquainted with various historic facts about the Olympic Games, Olympic participants and champions, symbolism, traditions, different kinds of sports of the Olympic Games, the nature of Olympic Games and their meaning, fair play and values, and practical tasks were performed as well (pupils drew, wrote essays and prepared presentations). For teaching these notions, firstly, teachers need to understand what Olympism is before they can teach about it. Secondly, teachers need to develop curriculum and pedagogical knowledge for teaching Olympism and thirdly, teaching about Olympism needs to relate to understandings of the students themselves, and their learning within the environment of the gymnasium, the school, and their lives if it is to effectively meet their needs. The content of the study course Olympic Education is developed with the emphasis on training teachers to work with pupils, and it is important to observe the requirements of the State Basic Education Standard. The aim of basic education is 1) to promote the development of every pupil's harmonious individuality; 2) to facilitate a pupil's responsible attitude towards him/herself, family, other people, his/her nation, motherland, humanity and the highest moral values; 3) to make the basis for

further education; 4) to provide knowledge and skill acquiring necessary for social and individual life. In Iran's religious culture, human has high dignity and virtue and his/her moral character must be accomplished. In addition, this is described in ancient Iranian culture in the same way including right speech, right deeds and right thoughts. The content of Olympic education programme in Iran can be consisting of morality, behavior and lifestyle of cultural and religious myths alongside Olympic champions and other information about ancient and modern Olympics.

3. The third stage is recognition of effective factors in the implementation of an Olympic education programme. The effective factors can be divided into three resources that are needed for the implementation of this programme. These factors are:

A) Human recourses: in some countries, the National Olympic Academy can simply become an extension of the education system, since the national PE Academy trains both teachers and coaches in the same higher education institution (sometimes on the same courses). Iran's NOA can target especially (but not exclusively) students in higher education, since they as future teachers are a very important resource for future Olympic Education. One other recourse is coaches. Coaches are a major resource for Olympic education through sport education. Coaches can present content of OEP alongside with training of tactics and techniques. Coaches must pay special attention to the Olympic values of excellence, friendship and respect. Coaches' education is the most significant factor in the improved training of athletes. This education must provide the following aspects:

- basic knowledge of that sport (events, rules, basic skills and how to teach those skills);
- knowledge about the Olympics, its history, philosophy and goals in sport-related field;

- knowledge about persons with mental retardation and the current trends in this field;
- information on sports injury, risk management and providing a safe environment;
- practical experience coaching Special Olympics athletes, in order to put information into practice;
- knowledge about the art and science of coaching sports.

In the process of exploring pedagogical strategies, teachers, coaches, and professors are necessary to or seem to facilitate the development of and the reinforcement of positive values and behaviors, reference will be made to current curriculum literature in the general field of values education, and also to literature on the topic of values development within sport education and physical education programmes. The lack of a systematic programme for training coaches and teachers about Olympic education is a big problem for providing human resource in OEP in Iran. The absence of programme continuity and the problems identified above are due to the inability or difficulty of integrating the programmes in mainstream school education, to the absence of necessary knowledge and skills among teachers, and also to a lack of clarity regarding the role of this resource. On the other hand, OE teacher training programme can be developed in physical education by universities. In fact, a consequence of this is that the training of the coaches and physical education teachers should not only concentrate on some teaching information such as biomechanics, sports medicine, physiology, and central aspects of scientific organization of training processes, but should also encompass lessons on the values of Olympic education and on possibilities to put it into practice.

B) Material & equipment resources: Georgiadis (2009) said that the results of his research showed that most countries have produced special resource material for Olympic education programmes; there is a rather high percentage (30%) though that does not have such

materials, which is of course a major problem. If we look at individual continents, the problem is to be found mostly in Africa (60%), followed by America (30.8%) and Europe to a lesser extent. In Iran, material & equipment resources for Olympic education, is not in the appropriate status. Providing brochures, films, handbooks, posters, pictures and other Olympic tools (flags, dresses, torches, etc) must be a major priority for an Olympic education programme, particularly in schools so that students learn about the Olympics through symbols of the Olympic ceremony. If schools' facilities and equipment do not reach an appropriate quality level in order to support the OEP, this problem can be solved with financial support of OEP activities from the Ministry of Education or NOC. Textbooks that highlight the history of the Olympic Games, Olympic sports and the Olympic Movement and their contribution to international peace and friendship are the best tools. Of course, some of these texts are in school books, now, for example, the biography of some athletes (Takhti and Poriayevali). However, this is not sufficient for a continuous Olympic education. The results of Grammatikopoulos et al (2009) indicated that the majority of the school principals believed that the facilities of their schools fell below the appropriate level in order to provide useful support for the Olympic Education Programme (OEP). Most of the answers mentioned the lack of space and equipment: "There is not enough space for the students even to stand during the break", "Even the physical education lessons cannot be conducted using the equipment of school", "Sport fields do not exist, only the school yard is available and even this is too small".

C) Financial resources: Once selected as a model school, each school was obliged to spend funds and actively train teachers. The amount of the funds differed depending on the particular circumstances of each school and the financial condition of the local government concerned. In Iran, OEP can be supported financially and systematically by a three-part structure consisting of government, NOC, and related organization such as Ministry of Education. Since neither governmental and local financial

injections nor the budget of Olympic education suffice, it may be difficult to develop OEP programme at other schools in the future.

4. The fourth stage is supporting of Olympic education by implementation management. A determination needs to be made as to who will administer OE programmes. The role of governments, sport federation and organization officials, and educators must be negotiated so that the message of Olympism is conveyed in the most beneficial fashion. Federations allocating a portion of their structure to the Olympic education, can try to promote culture and the philosophy of Olympism among coaches and athletes while classes on Olympic education are held. If the administrative agents of Olympic education programme, held meetings in this regard, annually, they could facilitate the process of Olympic education implementation and coordinate each other.
5. The fifth stage is about evaluating the Olympic education programme. Evaluation is the process of determining significance or worth, usually by careful appraisal and study. Evaluation is the analysis and comparison of actual progress vs. prior plans or achieved goals vs. determined goals. Evaluation of a programme's implementation is a significant part of educational evaluation. It helps educators to discover the weak aspects of a programme and could point out elements that are decisive for the programme's success. Educational evaluation is the evaluation process of characterizing and appraising some aspect/s of an educational process. Educational evaluation is also a professional activity that individual educators need to undertake if they intend to continuously review and enhance the learning they are endeavoring to facilitate. Moreover, through OEP activities, students are to become familiar with Olympic sporting events. In evaluating of this programme by questionnaire or any other evaluating tools, results, weaknesses, and strength of these programmes are found out for the performers. Standards for educational evaluations of OEP can be classified into three groups: the Personnel Evaluation Standards, the

Programme Evaluation Standards, and the Student Evaluations Standards. Each group presents and elaborates a set of standards for use in a variety of educational settings such as OEP. The standards provide guidelines for designing, implementing, assessing and improving the identified form of evaluation. Revealing the factors that affect a programme's implementation is the first step towards a properly evaluative procedure.

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THE FUNCTIONING OF OLYMPIC CLUBS IN MIDDLE SCHOOLS ABOUT THE NEED FOR OLYMPIC EDUCATION

Katarzyna PŁOSZAJ (CZE)

Bronisław Czech Academy of Physical Education – Cracow

The Polish educational system was subjected to numerous attempts of improvement by several governments. The changes reflected visions which to a smaller or larger degree, were supported with specific arguments. These reforms often proved to be unfounded and introduced changes that were not adequate for the needs of the school system. In consequence, the government was constantly withdrawing from their decisions or just delaying actions. Such a behavior was only an additional evidence of the chaotic nature and haste of such an important aspect as the future of education of our country. An attempt to reform Polish education is quite a big challenge. In order to achieve this goal one should prepare for it in advance. A well thought reform, adapted to the current needs of society, is likely to change the Polish educational system, into a more flexible and friendly one to all the participants.

Olympic education experts say that including the Olympic education in schools could be an investment.¹ It represents an opportunity for the moral reconstruction of children and teenagers² and also the antidote for the destroyed educational system.³

1. Z. Żukowska, *Edukacja olimpijska młodzieży tradycje-teraźniejszość-perspektywy*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Fall, Kraków 1994, p. 251.

2. S. Wołoszyn, *Dylematy pedagogii olimpizmu*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Fall, Kraków 1994, p. 261.

3. S. Arasymowicz, S. Litwiniuk, *Olimpizm w świadomości wybranych grup społecznych, a potrzeby edukacji*

It can be said, that the Olympic education community is constantly arguing for the permanent presence of Olympic education in school programmes and also for the permanent availability of this kind of after-school activities (related with Olympic education).⁴ Also, its positive effects in education are being emphasized.

More and more popular, is the view that one of the most important goals of education is to reinforce the universal values⁵ by means of the Olympic idea. This perspective was exposed in the Report of the Committee of Experts for National Education. Besides, research shows that Olympic values are universally accepted by children and teenagers. They place these values at a very high level in their hierarchy of their system of values.⁶

Olympic education, according to Królicki, should be treated as a part of physical culture, rather than as a spare variant.⁷ Unfortunately in the Polish educational system, the presence of Olympic education is occasional. In consequence, society has barely any interest in this subject. Research⁸ and official programme contents (in every level of education) confirm the lack of interest in this topic. There have been many projects carried out in Poland and abroad. However, they have only small support from the governments. In consequence, Olympic education is barely present. Olympic education must be present in a definitely

olimpijskiej dzieci i młodzieży szkolnej, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Fall, Kraków 1994, p. 309.

4. A. Bodasińska, *Promocja wartości fair play w szkole wiejskiej szansą na edukację olimpijską*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Estrella, Warszawa 2000, p. 149.

5. *Edukacja narodowym priorytetem*, Cz. Kupisiewicz (ed.), Warszawa – Kraków 1989.

6. Z. Żukowska, *Sport i olimpizm a wartości i jakość życia*, [in:] *Spółeczno-edukacyjne oblicza współczesnego sportu i olimpizmu*, J. Nowocien (ed.), Warszawa 2007.; Z. Żukowska, *Wartości edukacyjne i funkcje socjalizacyjne uczestnictwa młodzieży w kulturze fizycznej*, [in:] *Toruńskie studia dydaktyczne*; Z. Żukowska, *Edukacja olimpijska młodzieży tradycje-teraźniejszość-perspektywy*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Fall, Kraków 1994, p.253.

7. J. Królicki, *Konkurs jako metoda promocji olimpizmu*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Estrella, Warszawa 2000, p. 123.

8. W. Puczyński, *Olimpizm w świadomości polskiego społeczeństwa*, "Almanach" PKOl i PAOl, 1989/90.; K. Zuchora, *Ideologia olimpijska jako element świadomości społecznej*, "Almanach" PKOl PAOl, 1986, s. 185-189. S. Arasymowicz, Z. Cicirko, S. Litwiniuk, *Olimpizm w świadomości studentów wychowania fizycznego*, "Kultura Fizyczna", 1992, No 9-10, p.4-5.

greater scale and not only temporarily so that it can have a chance to become better known. It should permanently enter school curricula and be taken into account on the different levels of the cultural, social and political life.

A Report of the International Committee of the Education UNESCO – *Learning: the Treasure Within*, shows that continuous learning should embrace all the actions which will enable the man to get to know the dynamics of the world, other people and himself. This action should be based on four pillars: to study in order to live together, to study in order to act, to study in order to know and to study in order to be. The accomplishment of these tasks is extending beyond the current practice of education in European countries. The need to implement these changes is conditioned by dynamic social-economic transformations of our times.⁹ That's why research is being done in order to find alternative paths in education, based on the pillars mentioned above.

Referring to previous demands, it is possible to say that the education based on contents, principles and Olympic values meets all the conditions to exist in the end, if not as a baseline, at least as a complement of the current Polish educational system. Through Olympic ideas it is possible to educate children and teenagers not only about sports ("pro Olympic" education) but also to educate through sports for the real life.¹⁰

During the XXth century Olympism has become not only an important component of the sphere of individual human behaviors but also started to enter in different pedagogic models.¹¹ Unfortunately, pedagogic studies as well as theories about physical education, have disregarded values and rules of Olympism for over one hundred years. That's why Olympism was not included in the education models. Experts in the field, identified Olympism exclusively from the perspective of Olympic Games in particular. The problem was that their points of view and ideas about the Olympics were distorted. They saw in Olympism

9. J. Delors, Report to UNESCO of the International Commission on Education for the Twenty-first Century, *Learning: the Treasure Within*, Unesco Pub., 1996.

10. J. Lipiec, *Integralna edukacja olimpijska*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Warszawa 2000, p. 30.

11. *Logos nowożytnego olimpizmu*, J. Lipiec (ed.), Kraków 1994, pp. 15-17.; A. Bodasińska, *Czysta gra w sporcie i życiu codziennym*, Biała Podlaska 2007, p. 40.

and the Olympic Games, only the bad sides (doping, corruption, political issues, Gigantomania, Americanization, etc).¹² The sports arena became a place full of widely understood pathological behaviors and attitudes,¹³ where dehumanizing aspects of contemporary sport strive at all costs to improve the capabilities of the human nature.¹⁴ As Howard Slusher once wrote: in medicine man turns out to be the “case”, in politics a “citizen”, in sports, however, is becoming a “racehorse”.¹⁵

One should note a paradox in this situation. Physical Culture scientists turn their back on Olympism, but by design all education actions should aim at improving the current state of the art, rather than ignoring the existing problems.¹⁶

Despite these difficulties, in the end, Olympic pedagogy was built with an assumption of joy from effort, overcoming one's weaknesses and the rivalry in harmony.¹⁷ Through a physical effort it is possible to influence moral and psychophysical aspects of children and teenagers, and in consequence, achieve pedagogic goals.¹⁸

At present many disputes are taking place concerning Olympic education. Different authors have a different opinion on this subject.¹⁹ Some are emphasizing

12. M. Bronikowski, *Przykłady praktycznych rozwiązań tematycznych w programie edukacji olimpijskiej*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Warszawa 2000, p. 103.

13. E. Fromm, *Ucieczka od wolności*, Warszawa 1978, pp. 165-169.

14. S. Wołoszyn, *Czy pedagogika kultury fizycznej może być wolna od ideologii?*, [in:] *Ku tożsamości pedagogiki kultury fizycznej*, Z. Żukowska (ed.), Warszawa 2003, p. 51.; Z. Dziubiński, *Olimpizm dzisiaj*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Warszawa 2000, p. 159.

15. H. Slusher, *Sport, Man and Existence*, Philadelphia 1967, p.89

16. M. Bronikowski, *Przykłady praktycznych rozwiązań tematycznych w programie edukacji olimpijskiej*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Warszawa 2000, p. 103.

17. S. Wołoszyn, *Dylematy pedagogii olimpizmu*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Kraków 1994, p. 261.

18. W. Lipoński, *Bądź mistrzem życia – międzynarodowy Projekt Fundacji Wychowania Sportowego i Olimpijskiego (FOSE)*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Warszawa 2000, p. 17.

19. P. Arnold, *Sport and moral education*, Journal of moral education 1994, 1; T. Chandler, A. Goldberg, *Building character through sports: myth or possibility*, Counseling & values, 1990, 3.; G. A. Pilz, *Performance sport: education in fair play? (some empirical and theoretical remarks)*, International review of the sociology of sport 1995, 3/4.

the educational functions of sport, while others on the contrary, are trying to prove that the entire practical participation in sport can call up violence and aggressiveness towards competitors and other people, as well as egoism and misinterpretation of the principle of fair play.²⁰ Some people say that Olympic education should enter school curricula permanently, that resemblances of assumptions of Olympic and holistic pedagogy can contribute to creating new “pedagogies of tomorrow”.²¹ Against these statements, the opinion of others claim that Olympic education should be only a fragment of physical education in the physical culture and on that assumption, it should be treated as a complementary project, along the education in physical culture and in global educational process.²²

In my thesis I am presenting Olympic pedagogy in two dimensions: teleological – ideas, values, contents, tasks – and technological principles of the method, forms and means. Such means that comprise an important component in the Olympic educational process are undoubtedly the Olympic Clubs. Their activity can lead not only to active involvement of children and teenagers in different forms of physical culture but also and above all, to widen their knowledge, develop their interests and form their sports behaviors. Olympic clubs can achieve these goals by involving their members into the execution of various sports events, competitions, exhibitions and discussions which touch upon the Olympic Games issues.

We should always remember that “[...] sports activity deprived of load-

20. B. J. Bredemeier, *Divergence in children's moral reasoning about issues in daily life and sport specific contexts*, International journal of sport psychology 1995, 4.; R. Mielke, S. Bahlke, *Structure and preferences of fundamental values in young Spanish soccer players*, International review of the sociology of sport 1995.; K. Siegenthaler, G. Gonzalez, *Youth sports as serious leisure: A critique*, Journal of sport & social issues 1997.; D. Stephens, *Predictors of aggressive tendencies in girls' basketball: An examination of beginning and advanced participants in summer skills camp*, Research quarterly for exercise and sport 2001.

21. A. Szyszko-Bohusz, *Pedagogiczne zasady wychowania w duchu ideałów olimpizmu w świetle pedagogiki holistycznej*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.) Fall, Kraków 1994, pp. 301-306.; Z. Żukowska, R. Żukowski, *Edukacja olimpijska w reformującej się szkole*, Estrella, Warszawa 2000, p. 6.; J. Królicki, *Konkurs jako metoda promocji olimpizmu*, [in:] *Edukacja olimpijska w reformującej się szkole*, Z. Żukowska, R. Żukowski (ed.), Estrella, Warszawa 2000, s. 123.

22. J. Kosiewicz, *O edukacji olimpijskiej*, [in:] *Logos i etos polskiego olimpizmu*, J. Lipiec (ed.), Fall, Kraków 1994, pp. 263-266.

bearing wings of the ideology unavoidably is on the decline [...]”²³, and ideas being only words can change only their contents.”²⁴ That is why Olympic Clubs represent the most important component in the Olympic educational process. They promote and embody the assumptions of the Olympic idea in various areas of social life.

The existing studies of Olympism, the Olympic Games, as well as compliance with the principle of fair play have included various social groups, but so far no similar research has been conducted amongst middle school students who are the members of the Olympic Clubs. What is also surprising is that a small number of publications discuss the activity of Clubs regarding the Olympic Athlete who can on a huge scale propagate and develop the Olympic education.

The sidelights mentioned above, led to posing many questions on how the Olympic Clubs function in middle schools, what influence they have on young people, that is, do they affect their general knowledge, do they develop their interests or do they shape their attitude to sport?

The article is an attempt to assess the work of Olympic Clubs in the process of education in middle schools. In the article, the author used partial results of empirical researches, which helped answer basic questions concerning the functioning of the Clubs in middle schools:

- How many Olympic Clubs are there really in Polish middle schools?
- What do they really do?
- What achievements have they got as far as Olympic actions are concerned?
- What are the opinions of the Olympic Club trainers/tutors about the functionality of the Clubs in the education process?
- What support do the Clubs get from school and local environments and from the Polish Olympic Committee?

23. K. Zuchora, *Kultura fizyczna w kategoriach humanizmu socjalistycznego*, [in:] *Kultura fizyczna i społeczeństwo*, Z. Krawczyk (ed.), Warszawa 1978, p. 78.

24. E. Fromm, *Pedagogika radykalnego humanizmu*, [in:] B. Śliwerski, *Współczesne teorie i nurty wychowania*, Kraków 1998, p. 221.

The material has been gathered through surveys carried out among the schools (headmasters filled out the forms) where such Clubs exist. The research tool was the survey questionnaire entitled: “The Olympic Club data”, which comprised 14 questions.

In Poland, Olympic Clubs function mainly in educational institutions (101) and in Culture, Sport and Recreation Centres. (19). Those who go there are Olympic sport lovers and it is quite popular nowadays as sport has recently become one of the most attractive educational means. The Centre of Olympic Education, under the auspices of the Polish Olympic Committee (POC), cooperates in the subject of Olympic idea propagation with local clubs. The POC website informs, that there are 195 Clubs in Poland. Unfortunately, this number is no longer right. The author has discovered, personally contacting all the Clubs, that 40 of them do not function anymore. The other Clubs have confirmed being active, although the degree of activity varies depending on the Club.

In Polish middle schools there are 55 Olympic Clubs. Most of them are in Małopolskie Voivodship (10), Mazowieckie (9) and Wielkopolskie (6). It is sad, however, to say, that in Kujawsko – Pomorskie and Świętokrzyskie Voivodships there are no Clubs operating in such schools. The majority of the Clubs have a specified scope of activity, which means, that they organize sport events not only in the school and local environments but also in other regions. Besides, the Club members take part in numerous sport events, both in Poland and abroad. They participate in conferences and in many holidays or festivals, like The Olympic Day, The Olympic Picnic, National Meeting of Polish Olympians Schools. They also organize or co-organise all the events. A very important aspect of their activity are meetings with great Olympians and para-Olympians, coaches and sport journalists. A lot of Clubs organize sport events, exhibitions, literary or art contests and Olympic Games knowledge competitions. A teacher in Chwiram Club even introduced PE paper notebooks, which students used while discussing pro-Olympic topics (eg. the history of Olympic Games, Olympic ceremonies).

It is worth saying, that the functioning of Olympic Clubs bears fruits in sport achievements, events and pro-Olympic activities. The most frequent are sport achievements in different sports, awards in Olympic Knowledge Competitions,

Olympic Story Competition or “Snickers” Fair Play Competition. The Olympic Club in Sochaczew won the POC Cup for exemplary work. Other Clubs received honors from local authorities for propagation of sport and cooperation with other institutions in this field; they also got honorary medals of Polish Sport Associations for propagating specific sports. It is also a success to win state sport classes and “Olympic rings” as awards.

A tutor of Scout Olympic Club in Białystok was right to say, that for some people barely winning awards was an achievement, however, for others, it is the youth integration and reaching educational goals. Therefore, many tutors and teachers claim, that the most successful for them is shaping a positive bearing in young people through the Olympic Club. One can even say, that the Olympic pedagogy realized by the Clubs overpasses the definition lines, which assume, that only through the physical effort one can achieve pedagogical objectives.²⁵ Furthermore, it is vital to say, that Olympic Clubs determine, to a certain extent, students’ knowledge, help develop their interests and hobbies and also shape their attitude, not necessarily through direct participation in sport but through involvement in various sport tasks, projects and other forms of sport-like activity (organizing sport events, participating in contests, meetings with Olympians, etc.). It is a great opportunity for the young to have direct contact with sport in general and with the Olympic thematics, especially for students, who are not outstandingly fit, have not appropriate conditions to do sports or cannot do any physical exercises due to whatever reasons.

Tutors rate the functioning of Olympic Clubs, both in the school and out-of-school environments, 55% as very good, 33% good, 11% satisfactory. The Clubs in middle schools are largely dependent on financial, substantial, organizational and instructional support given from the headmaster and local authorities. The involvement of school and out-of-school environments and willingness to partici-

25. Compare Z. Żukowska, R. Żukowski, *Edukacja olimpijska młodzieży elementem przygotowań do igrzysk (na przykładzie wybranych krajów)*, “Almanach” IV, PKOL, PAOL, Warszawa 1991/1992, p. 134.; Z. Żukowska, *Sport w alternatywnych koncepcjach edukacyjnych*, [in:] Z. Dziubiński, *Wychowawcze aspekty sportu*, Warszawa 1993, p. 86.; S. Arasymowicz, S. Litwiniuk, *Olimpizm w świadomości wybranych grup społecznych, a potrzeby edukacji olimpijskiej dzieci i młodzieży szkolnej*, [in:] Józef Lipiec (ed.), *Logos i etos polskiego olimpizmu*, Kraków 1994, p. 310.

pate in different Club initiatives increase the chance to achieve all the planned educational goals. The surveys say, that 11% of Clubs functioning in middle schools do not receive such support. Therefore, a special appreciation should be given to tutors as this is thanks to their passion and their personal commitment that the Clubs can normally function in schools.

The expectations of The Polish Olympic Committee towards Olympic Clubs as institutions propagating Olympic education, have solid grounds. The Club tutors' opinions confirm the justness of the demands. They point out, that the Clubs play an important role in popularizing the Olympic idea and in strengthening the bond between sport and art, culture and education but also in organizing an after school life for students. Their active participation in the Club sport events develops students' fitness and mental efficiency. It also builds positive features of their character and personality. Unfortunately, the POC's support for the Clubs is often limited. 15% of tutors claim they get no support. Some of them even say: "So far, in spite of many phone calls to the POC representatives, we have not received any documents determining our legal status. Therefore, we have registered the Club as the Student Sport Club and this has been our official name since 2010 (and that is a pity);" "Our Club functions very well, however, the POC does not give us any support whatsoever". Such a situation seems quite unacceptable as Olympic Clubs and The Polish Olympic Committee should tightly cooperate in all fields of sport activity, support each other, interact, if needed and promote sport for the good of all students.

The Olympic Clubs can play an essential part in Olympic education in schools. In the era of numerous technological attractions, they still can offer interesting after school activities, which are innovative and free from the ministry imposed regulations, forms and methods of work with the young. Consequently, they not only broaden the students' knowledge but become an unquestionable centre of social life. They provide a considerable socialization support that strongly affects students' development and helps them interact and cooperate with other social groups or subjects. They stimulate to action and give a chance to feel free in sporting adventures. They also enable students to get involved in different sport tasks. As for educating children and adolescents, the Olympic Clubs take the right

pedagogical course. They make it easier to understand all the processes undergoing in today's world and to feel heavy responsibility for it.

The experts emphasize, that Olympic education should be an immovable element in the didactic and educational processes. It can be proved by lots of researches and analyses, which say that it immensely influences students' attitude towards the world and their personality development as well.²⁶ It is definitely true as the Olympic education may easily complete today's school programmes, it can also be a chance for a profound self-reflection, self-knowledge, students' creativity and, last but not least, a perfect way leading to a regular and close cooperation.

At present, there are different ways of spreading Olympic education. It has been successfully popularized in educational programmes since the early 90s.²⁷ One can educate through "a pure Olympism" or "an Olympism in practice".²⁸ The best would be, however, to combine these two in a synergic action and Olympic Clubs in schools give such an opportunity. Besides, they let students verify the Olympic theory in a concrete sport practice. For no apparent reason, however, the Olympic Clubs are not taken into consideration while planning the Olympic education. One should also remember, that the Clubs functioning in educational institutions come into being thanks to teachers, especially those who teach Physical Education (PE). If it was not for their passion and persistence, there would not be Olympic Clubs in schools today. Taking this into account, it is sad to say, that the number of Polish teachers willing to found such Clubs is smaller

26. Compare A. Kaźmierczak, *Idea of Olympism as alternative concept of education, Humanistic aspects of rehabilitation, tourism, recreation and sport*, Lwów - Poznań - Warszawa 2010, p. 5.; Z. Żukowska, R. Żukowski, *Wychowanie poprzez sport*, Warszawa 2003, p.11.; W. Lipoński, *Bądź mistrzem życia – Międzynarodowy Projekt Fundacji Wychowania Sportowego i Olimpijskiego (FOSE)*, [in:] Z. Żukowska, R. Żukowski (ed.), *Edukacja olimpijska w reformującej się szkole*, Warszawa 2000, p.17.; J. Lipiec, *Integralna edukacja olimpijska*, [in:] Z. Żukowska, R. Żukowski (ed.), *Edukacja olimpijska w reformującej się szkole*, Warszawa 2000, p. 30.; J. Nowocien, *Edukacyjne wartości olimpizmu i ich znaczenie w europejskim nurcie współzawodnictwa dzieci i młodzieży*, [in:] Z. Żukowska, R. Żukowski (ed.), *Wychowanie poprzez sport*, Warszawa 2003, p. 33.; Z. Żukowska, *Wychowawcze funkcje idei fair play w sporcie dzieci i młodzieży*, "Almanach" PKOl i PAOl, 1989/90.

27. J. Nowocien, *Společno – wychowawcze efekty edukacji olimpijskiej w szkole podstawowej*, [in:] Z. Żukowska, R. Żukowski (ed.), *Edukacja olimpijska w reformującej się szkole*, Warszawa 2000, p. 50.

28. J. Lipiec, *Integralna edukacja olimpijska*, [in:] Z. Żukowska, R. Żukowski (ed.), *Edukacja olimpijska w reformującej się szkole*, Warszawa 2000, p. 36.

than it could be expected. The reason is not only the lack of initiative but most of all insufficient knowledge on Olympism.²⁹ According to Spanbauer, an organized and comprehensive knowledge is the most important in education. It is essential as all actions and decisions depend on such knowledge.³⁰ The basis for the development of Olympic education in Poland is the right and relevant schooling given to future teachers, especially to the PE ones. Therefore, it should be carefully considered whether the Olympic subject could be introduced to the education programmes for PE teachers at universities and colleges. It is the competence and qualifications of the future PE teachers that determine the development of Olympic education in Polish schools. Those teachers are to be the guides to reality, who will lead students along the paths marked by Olympic values.³¹

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29. K. Płoszaj, *Wiedza studentów kierunku wychowania fizycznego o olimpizmie (Na podstawie badań przeprowadzonych wśród studentów Akademii Wychowania Fizycznego w Krakowie)*, [in:] *Sport turystyka we współczesnym stylu życia*, Bogusław Marecki (ed.), AWF, Poznań 2011.
30. J. Spanbauer, *First in Education... Why not?*, New York 1987, p. 28.
31. Compare M. Juszkievicz, *Czystość w sporcie w świetle sesji MAOL Olimpia 1997*, [in:] *Sport, olimpizm, wartości*, J. Lipiec (ed.), FALL, Kraków 1999, p. 612.

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BRAZILIAN PARTICIPATION IN THE PARIS 1924 OLYMPIC GAMES: THE JOURNEY OF A BRAZILIAN OLYMPIC ATHLETE

Carolina FERNANDES DA SILVA (BRA)

Initial thoughts

Participating in the Modern Olympic Games, the greatest sports event in international standards has become the dream, and one of the main goals, of athletes from around the world. For Brazilian athletes this is not a journey marked only by glory and conquests, but rather, it is paved with many obstacles and difficulties to be overcome through effort and commitment. The barriers faced by the athletes who engaged in the first Olympic missions abroad were considerably bigger, since in the early decades of the 20th century, Brazilian sports were not the focus of governmental public policies.

In face of the national sports scenario, we consider that the first Brazilian athletes who participated in Olympic Games lived a true “Olympic odyssey”. It was in the 1920 Olympic Games in Antwerp that Brazil sent representatives for the first time and, surprisingly, the athletes competing in shooting conquered medals. This adventure has been much researched and retold in many studies (Neto-Wacker & Wacker, 2010; Rubio, 2006). On the other hand, papers on the second participation of Brazilian athletes in Olympic Games are scarce. The present study is a registry of the trajectory of the Brazilian athlete Willy Richard Franz Seewald, who represented Brazil in the javelin throw competition in the 1924 Games in Paris, France. The “amazing thrower”, as he was called by Brazilian press (Iuguenfritz, 1929, p. 1), was the only athlete from the State of

Rio Grande do Sul to be part of the Olympic team in the year 1924. He was thus called because, besides achieving amazing scores in the javelin throw competition, he personally manufactured his competition equipment. By selling his famous javelins to other athletes, Willy Seewald could pay for his own participation in competitions. He was, therefore, a woodworker, son of German immigrants, who achieved the status of Olympic athlete.

In order to achieve its proposal, this study is based on the theoretical-methodological dimensions of Cultural History by exploring the following sources: certificate and medal won for Seewald's participation in the Paris Olympic Games, as well as in regional, Brazilian, and South-American competitions; letters; photographs; newspapers; magazines, and sports albums. A semi-structured interview was also conducted with Willy's brother, Mr Erich Seewald. The easy access to the sources, and the richness of materials available for consultation were some of the reasons for choosing this athlete.

The present study is part of a broader research project, called "History of Olympic Sports", the main objective of which being the reconstruction of the journey of pioneer Brazilian Olympics athletes, who helped weave this web that casts the state identity in the field of sports and, above all, in the Olympic world. The data collected in printed sources as well as the verbal data were submitted to documental analysis which consists in dividing the text in units of signification, trying to understand their many meanings, and later, from the data analysis, reassemble them and construct the guidelines of the research.

The course followed by Willy Seewald overlaps with the history of athletics in Rio Grande do Sul, considering that the first steps of this sports practice in the state came late when compared to other sports. Although some clubs introduced some athletic modalities in the beginning of the 1910's, it was only in the 20's that this practice became solid in the sports scenario of the state. Nevertheless, it is important to note the fact that the German immigrants were greatly responsible for making popular the sports practices identified as part of athletics.

Athletes transcended from daily practice of athletics to international projection thanks to the private initiative of clubs such as the Young Men's Christian

Association (YMCA)¹ and *Turnerbund*². To reflect upon the efforts and trajectory of the trailblazers of the world of sports, in this study we present one of the representatives of the quest lived by many of the sportspeople who went with the first Olympic missions abroad.

Willy Seewald: woodworker and athlete

Willy Ricardo Seewald, nicknamed Didi by the family, was born on November 5th, 1900, in the city of Taquara, Rio Grande do Sul, his father a German immigrant who arrived to Brazil in 1896, and the mother, a German immigrants descendent born in the city of Montenegro (Müller, 1986). Willy had a sister and two brothers, all sportspeople. Marta, the sister, died at a young age; Edgar, the elder brother practiced rowing and swimming, and Erich, the youngest, practiced apparatus gymnastics at the *Leopoldenser Turnverein* (Gymnastics Society of São Leopoldo) and played soccer at *Clube Esportivo Nacional de São Leopoldo*. Willy, following his brother's steps, at the age of eight started to play soccer for *Nacional* and practice gymnastics at the Leopoldense Gymnastics Society. He practiced soccer until 1922, picking up javelin throw from 1918 on as his passion and guiding light of his sports career.

Following the tradition of most German immigrants and their descendents (Teutonic – Brazilian), the Seewald family attended regularly the Gymnastics Society. According to Ramos (2000) the gymnastics societies, besides valuing the roots of German Culture and the moral education of the youth, also fostered the promotion of body health. Athletics was among the activities aimed at the health and moral education of the German immigrants and their descendents (Teutonic – Brazilian). Sports practice was fostered in the communities where there were many Teutonic – Brazilian.

1. Founded in 1901 in the city of Porto Alegre, state capital of Rio Grande do Sul (Buono, 2001).

2. In 1942 adopted the name “Sociedade de Ginástica Porto Alegre, 1867” (*Porto Alegre Gymnastics Society* – SOGIPA). Thanks to its activities, since its foundation until the middle of the XX Century, German gymnastics became popular (Wieser e Leite, 2005).

Erich told in his interview that the Seewald brothers practiced German gymnastics in the evening, after working in the family furniture shop, and over the weekends they participated in other social and sports activities (Seewald, 2000, p. 2). As youngsters, they all worked in the father's shop, specialized in wooden sculptures for churches, houses, and other environments, some of them exhibited in the Visconde de São Leopoldo Museum, in the city of São Leopoldo.

Willy learnt wood crafting from his father, and when he started practicing athletics he decided to carve his own javelins, since their acquisition in those days was difficult not only due to the cost but also because they were difficult to find. For their production, Willy used special wood divided in three parts glued together to decrease vibration and "he had other secrets to manufacture the javelins that he would not tell" (Seewald, 2001, p. 7).

In the 1921 championship, he "broke the national record by more than three meters, when he reached 44.5m" (Contra relógio, 1997, p. 27). In the following year, Willy was part of the state delegation of eight athletes that went to the 'Athletic Games' in the federal capital – Rio de Janeiro – held in September during the activities of the Centennial of the Independence of Brazil in 1922. Due to the positive results obtained during those games, the *gaucho* athletes guaranteed their participation in the Brazilian team that took part in the I Latin-American Championship in Athletics in Rio de Janeiro. In the javelin throw contest of that championship, Willy Seewald obtained the mark of 54.515 m, defeating Arturo Medina, from Chile who was South American record-holder with the mark of 50.3m (Contra relógio, 1997, p. 27).

Before getting to this point, Willy paved a hard course of overcoming financial problems as well as records. When he was back from the competitions, Willy – "the physical giant, due to his steel-like muscles, the moral giant because of his personal conduct as loyal and correct competitor" – received homage in parties celebrating his accomplishments and fame (Iuguenfritz, 1929, p. 1). It is indeed surprising that this athlete got so far, considering the training conditions and the development of athletics in the 1920's.

When he traveled to compete he would be hosted by families since "there was no housing, this type of thing, sometimes we would pile up in a room of

a club and everybody slept on the floor” (Seewald, 2000, p. 3). The athletes did not receive any financial support to participate in the competition, according to the emphatic statement of Erich Seewald: “No, no, money, there was never money involved in any way” (Seewald, 2000, p. 5). Willy was pointed at as a giant not only due to his sports performance but also because he had attitudes of an Olympic athlete: he was a true sportsman (Iuguenfritz, 1929, p. 1).

With his javelins, Willy began to break regional, national, and South-American marks, but the big surprise was his selection to, along with athletes from the states of Rio and São Paulo, be part of the Brazilian delegation that would participate in the eighth edition of the Olympic Games of the Modern Era in Paris, France, in 1924.

Willy Seewald participates in the 1924 Olympic Games, Paris

References on the Brazilian participation in the 1924 Olympic Games in Paris are scarce. Maybe because there is no record of any Brazilian Olympic medalist on those games as there were in 1920 in Antwerp, what made Brazil, in the following games, not adopt a truly important role among the participants. Nevertheless, memories found in the depths of museums and in the Seewald family allowed us to reconstruct the trajectory of an athlete considered Olympian.

Willy Seewald was the only athlete from Rio Grande do Sul to be part of the Brazilian delegation of 11 men who represented the country in the Paris Games. According to his brother, Willy received help from the “Dayton” family, from Porto Alegre, to travel to Paris, since he could not afford the trip (Seewald, 2001, p.12). A financial support should have been given “by the Brazilian government, equal to 350 *contos de réis* to prepare the delegation and travel to Paris for the Games” (Rubio, 2006, p. 105). But the funding was revoked and the registration of the Brazilian delegation was canceled due to organizational problems in the Brazilian Sports Confederation (*Confederação Brasileira de Desportos* – CBD). “The Athletics Federation from the State of Sao Paulo (*Federação Paulista de Atletismo*) launched a financial campaign, sponsored by the newspaper *O Estado*

de São Paulo, to gather the necessary funds to pay for the transportation and housing” (Rubio, 2006, p. 105).

Willy probably faced other difficulties, since he was the son of a German immigrant, and it is well known that those immigrants and their descendants were antagonized in the state of Rio Grande do Sul due to facts of the First World War (Tesche, 1996). Some studies report many hostile situations faced by the “Germans” in sports associations, churches, schools and other places. During that period many sports clubs gave in to pressure and launched the nationalization process, changing their original name and adopting Portuguese as the official language in the statute and minutes.

In the international scenario, the conflicts generated by the First World War (1914-1918) had not healed yet, and countries such as Germany, Austria, and Russia, economic and sports giants, did not send delegations for that edition of the Games. Nevertheless, in spite of the absence of those significant nations, the Olympic competitions in Paris began on May third, 1924, counting with 3,089 athletes of 44 countries. The expectations for the success of the Brazilian delegation were high, since in the previous edition of the games, in 1920 in Antwerp, the athletes in shooting had won, unexpectedly, the first three Brazilian Olympic medals.

In Paris, the Brazilians did not win any medals, and Willy Seewald obtained the sixth place in the javelin throw with the distance of 49.39 m, winning a medal and receiving a participation diploma. The Olympic medalists were respectively: Jonni Myyrä from Finland with 62.96 m; Gunnar Lindström from Sweden reaching 60.92 m and Eugene Oberst of the United States reaching 58.35 m. Willy obtained a good classification, since for a contest of such magnitude the sixth place was an honor and quite gratifying, including those who, full of hope, had trusted his performance.

Javelin throwing is one of the modalities of athletics that has been part of the modern Olympic programme since 1908. The modern format of athletics goes back to the mid XIX century and is divided in track, field, race walking, and combined modalities, all part of the world athletics championships. In javelin throwing, the first mark registered belongs to Adolf Wigert, from Sweden, with

35.81 m in 1886, and the first record of the International Association of Athletics Federations (IAAF) belongs to his countryman Eric Lemming, who in September 29th 1912, in Stockholm, reached the mark of 62.32 m.

After the Paris Games, Willy traveled to Cologne in Germany to visit some relatives, and during his stay in the city was invited to participate in the inauguration of an athletics track. This fact was registered in a document that belongs to Willy's cousin who lives in Germany, according to Erich Seewald's statement (Seewald, 2001, p. 15).

When he came back to Brazil, Willy participated in the "I Brazilian Athletics Championship" held in the city of São Paulo in 1925, winning the contest with the mark of 54.11 m. This mark was the first known Brazilian record in javelin throwing (De Rose, 1949, p. 138). In the two following years he was champion, always "sustaining the same technical level". In 1926 he won again the Brazilian championship reaching the mark of 56.17 m and, in 1927, in the South-American Athletics Championship he reached the mark of 54.90 m (Contra relógio, 1997, p. 27).

Having won the national and the South-American marks, Willy would probably have been among the South-American athletes called to participate in the 1928 Olympic Games if Brazil had sent a delegation to participate in the Games of Amsterdam (Netherlands). Brazil did not participate in that edition of the games because the country was facing an economic crisis, not having enough resources to send a delegation. This was a deplorable fact, especially for Willy who might have conquered his last medal in that event. By the end of 1928, the athlete fell sick and died, unexpectedly, in the beginning of 1929.

In memoriam: one minute of silence for Willy Seewald

Hoje, em que os olhos de todo o Brasil esportivo estão voltados para a nossa cidade, porque ela vai ser teatro do maior acontecimento do ano, que é o Campeonato de Atletismo do Brasil, não podemos deixar esquecido o nome de Willy Seewald, o grande

atleta gaúcho que a dois de fevereiro do corrente ano foi arrebatado pela morte (Iuguenfritz, 1929, p. 1).³

The absence of the great *gaucho* athlete was noted in the sports events held in 1929. Willy's death was mentioned during the opening of the *VII Athletics Tournament*, promoted by the Gymnastics Societies League of the state of Rio Grande do Sul (*Liga das Sociedades de Ginástica do Rio Grande do Sul*), at the *Turnerbund Stadium*, as well as in the opening ceremony of the *5th Athletics Championship of the State*, sponsored by the Rio-grandense Athletics League (*Liga Atlética Rio-Grandense – Larg*). In both events the opening ceremony was attended by the president of the State of Rio Grande do Sul, Getúlio Vargas, and other authorities (Revista do globo, 1929, n. 17, p. 37 apud Mazo, 2004). The same example was followed in the *5th Brazilian Athletics Championship* from the end of August to the beginning of September, in Rio de Janeiro. The memory of the South-American javelin throw record breaker was cherished by the stadium of the Vasco da Gama Yacht Club in the opening of the event as well as in a column published in a newspaper of the state of Rio de Janeiro. The birth city of the amazing javelin thrower reproduced by means of the city press, the acknowledgement of its citizen-athlete beyond the borders of the state of Rio Grande do Sul.

Willy's death was a surprise for everyone. Willy Seewald was recently married, lived in the city of Canoas, Rio Grande do Sul, and suddenly felt abdominal pain and was taken to Beneficência Portuguesa Hospital in Porto Alegre. His brother, Erich, told, tearfully, that in the hospital the American doctor Basílio Septor wanted to operate: "he wanted to open, to see. Dad said no. Father said: no, it's too late" (Seewald, 2001, p. 12). Soon after, still in the hospital, the athlete Willy Seewald died of appendicitis at the age of 28.

Willy lived a short life but his record resisted almost 30 years. The state record achieved by Willy was overcome only after 27 years by the athlete Nicanor

3. Today, when the eyes of Brazilian sports are turned to our city, since it will be the scenario for the biggest event of the year, the Athletics Championship of Brazil, we cannot leave in oblivion the name of Willy Seewald, the great *gaucho* athlete who on February 2nd of the present year was taken by death (Iuguenfritz, 1929, p. 1).

Missaglia, of *Grêmio Foot Ball Porto Alegrense*, who achieved the mark of 58.2 m in 1949. The Brazilian record on javelin throwing remained with Willy until 1957, when an athlete from Rio de Janeiro broke his mark.

Closing thoughts

Willy Seewald participated in the 1924 Olympic Games in Paris, and he caught our attention for coming from a region of the country considered parochial, the southernmost region of Brazil. In a period of time during which the invitation to athletes from the center axle of the country – Rio de Janeiro and São Paulo was the rule – we turned to Seewald as an example of the obstacles faced by the first Brazilian amateur athletes.

The course followed by the amazing javelin thrower – from São Leopoldo, state of Rio Grande do Sul to Paris, France – is substantial, especially since we are approaching the life story of a Brazilian athlete inserted in the historical cultural context of the 20's. Willy grew quickly in athletics, and in less than 10 years conquered regional, national, and South-American records, with a significant sports performance.

Willy Seewald did not bring the desired gold, silver or bronze medals from the Paris Games, but brought an Olympic medal of participation, which was more than enough to remain in our memory. He was the only athlete from Rio Grande do Sul to be invited to be part of the Brazilian delegation present at the 1924 Olympic Games, all the others being athletes from the states of São Paulo and Rio de Janeiro. Willy undoubtedly contributed to make Rio Grande do Sul recognized as one of the centers of national athletics. Furthermore, he was one of the athletes who represented Brazil in an edition of the Olympic Games and that, considering the inexistence of a sports policy in Brazil, in those times, is eloquent for the national sports scenario.

On following Willy Seewald's journey, we also shed light on the role of the sports associations founded by the German immigrants and their descendants in the introduction and dissemination of sports practice in Rio Grande do Sul. The

gymnastics societies had a decisive role, training athletes but also fostering sports as one of the pillars for the physical-sportive and moral education of the citizens. Willy attended the *Gymnastics Society of São Leopoldo* and competed not only because he was an athlete, but also because being a sportsperson was part of the way of being German.

Registering Willy Seewald's life story was a difficult task, a detective task, since it was necessary, from scarce clues, to build the course paved by Seewald. The scarceness of the sources is justified specially due to the nationalization process of the gymnastic societies during the period of the First World War (1914-1918), during the *Estado Novo* in Brazil, (1937-1945), as well as the Second World War (1939-1945), periods during which part of the material was lost or even destroyed. Fortunately, at the Visconde de São Leopoldo Museum, in the city of São Leopoldo, Rio Grande do Sul, some newspaper clips remained inside a small paper box.

From woodworker to Olympian athlete. Not due to a position conquered by a 1st, 2nd or 3rd place medal, but due to the constant courage and passion identified in his marks and indexes conquered. In Paris, he did not go up the podium, but he deserved receiving a medal worthy of an "Olympic hero", not only due to his capacity of triumphing over himself but also for representing the quest of the reality lived by many Brazilian athletes who, to these days, remain absent, in anonymity.

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CHINESE MARTIAL ARTS AND OLYMPISM: TENSIONS BETWEEN “TRADITIONAL” AND “MODERN”¹

Marcio Antonio TRALCI FILHO (BRA)

Center of Sociocultural Studies of the Human Movement

School of Physical Education and Sport

University of São Paulo, Brasil

First of all, I would like to introduce myself in an attempt to make the text more vivid. I am a non-competitive practitioner and instructor of Eagle Claw *Kung Fu* (鷹爪翻子拳 *Yingzhao Fanzi Quan*) under the auspices of Master Dagoberto Luis de Souza, who is disciple of Gran Master Li Wing Kay. My contact with the Chinese martial arts is very recent (I was already on graduation in Physical Education) if it is compared with my colleagues and it was motivated by a search for a system of interpretation of the world other than the Greco-Roman and I wish this experience was also made bodily. The results of this process, which are still in progress, are a seventh degree graduation in Eagle Claw *Kung Fu* and a project of master's dissertation at the University of São Paulo. In this project, in turn, I am concerned about the conceptions of tradition that emerge from the life histories of Chinese-disciples Brazilian masters of *Kung Fu*. Thereat I intend to shed light on issues like national and cultural identities with regards to a multiethnic and multicultural contact. A small part of this work is presented in the following text.

The Chinese martial arts (武術 *wushu*), also known as *Kung-Fu* in Western countries, probably are one of the most popular cultural practices that crossed the

1. Advisor: Prof. Dr Katia Rubio.

borders of China. According to the International *Wushu* Federation (IWUF, 2012) – chaired by Yu Zaiqing, who is also vice-president of the International Olympic Committee (IOC) – there are national *Wushu* federations in most countries of all continents, configuring 119 member federations. Taking into consideration that a federation is constituted by a need of institutionalizing an activity done by a reasonable number of practitioners, this amount is considerable. Moreover, the IWUF is requesting *Wushu* as a medal sport in the Olympics: despite being denied for the 2008 Beijing Games by the Olympic Programme Commission (IOC, 2002), it has been considered by the IOC for the 2020 Olympiad (IOC, 2011) which decision will be announced at the 125th IOC Session that will be held in Buenos Aires in 2013.

However, it is known that the Chinese martial arts had suffered a process of “sportization”, as described by Elias & Dunning (1992), which initially occurs in the context of the political transition from Empire to National Republic and generally affected all Chinese physical culture (Morris, 2004). If this sportization process also happened in the context of the middle nineteenth century in English bourgeoisie society, when modern sport stuck its foundations in the context of public schools (Rubio, 2006), the same process did not occur in China in the same way.

Considering this, the aim of this work is to analyze how the possible tensions between the “traditional” and the “modern”, emerged within the National and People’s Republic’s periods in China, reflects on the plea for the inclusion of the *Wushu* as an Olympic Sport. For this, an analysis will be carried out on the 2002 video presentation for the bidding for *Wushu* inclusion in the Beijing’s 2008 Games, available in IWUF website (IWUF, 2008). This analysis will be done based on the theoretical reference of Cultural Studies (Hall, 1997, 2003, 2006; Johnson, 2010) which consider the “centrality” of the cultural issues as well as the power relations involved on its discursive construction. The perspective of cultural and social history (Hobsbawm, 1992; Thompson, 1998; Anderson, 2006) will also be helpful on the issues related to national and cultural identities.

Understanding tradition

Before entering more deeply in the context of the physical culture on late *Qing* Dynasty and initial Republican Era, it is necessary to draw some theoretical framework about how the traditions are conceived and interpreted by some scholars under a historical and sociocultural perspective. The first author brought to this discussion is Eric Hobsbawm who in 1983 edited and wrote with Terence Ranger and colleagues the book *The invention of traditions*. In this work Hobsbawm (1992) shows how some of the practices performed by British institutions that seem ancient are quite recent or sometimes invented. He defines tradition as “a set of practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norms of behavior by repetition, which automatically implies continuity with the past” (Hobsbawm, 1992: 1). This continuity has, always as possible, a connection with a historical past that, in the case of “invented” traditions, is largely artificial.

Analyzing the first post Industrial Revolution period – in which a great amount of rituals and pageantry of the British monarchy has been “invented” – Hobsbawm alludes to the fact that the process of inventing traditions occurs when a rapid change in social contexts leads the traditions theretofore established to collapse. Thus it is possible to think that any society needs to settle its basis on a historical past. Hobsbawm is concerned about defining tradition in terms of a repetition of certain rituals in an effort to react to some new situation that affects the social group. At this point, the author seems to assume a distinction between social classes and distinguishes “tradition” from “custom”. The first one is related with the social and political elites that intent to establish social cohesion or membership of communities. This cohesion embraced relations of authority and “inculcation of beliefs, values systems and conventions of behavior” (Hobsbawm, 1992: 9) under the institutions that they represented in, such as the “nation”. The second is brought as a category associated with the “traditional” societies or those that are involved with the peasantry or working class. In this case the argument of continuity is not brought up based on the maintenance of a historical fact, but is

related with any forms of rights. “Custom” is therefore what underlies the movements of changes (or the resistance of changes) in the society.

E. P. Thompson deepens this question in his 1991 book *Customs in Common: studies in traditional popular culture* when analyzing the role of the “custom” within the working classes in Great Britain in the eighteenth and early nineteenth century and its prominence in the seventeenth. As well as “tradition”, custom could refer to a recent time, but was different so far as a resistance movement from “upper” impositions. Another difference between them is the fact that the custom was more fluid and less tight than the tradition that has been built by the dominant classes. Thompson (1998) affirms that the custom was a field of combat among opposite interests with conflicting demands. Because of this, speaking about a solid notion of “popular culture” is a generalization that does not capture their different sources expressed in terms of the shock between “the written and oral, the dominant and the subordinate, the village and the metropolis” (Thompson, 1998: 17). This culture could not be defined by itself, but in contrast with the impositions of patrician governors. Thompson situates “popular culture” in this material context.

Thus Thompson (1998) alludes to an ambiguity present in this culture related to its “conservative” and “rebel” characteristics. It was conservative in the sense of the recurrence and reinforcement of a traditional custom (ancient or not). The deviation of certain limits was target of some sanctions that do not originate from the Church or the authorities; it came from the plebeian communities themselves. On the other hand this conservatism traits operate as resistance: “the conservative culture of plebs often resists, on behalf of custom, to rationalizations and innovations of economy (such as the enclosures, the work’s discipline, the non regulated ‘free’ markets of cereals) that governors, traders or employers want to impose” and concludes affirming that “the popular culture is rebel, but is on the defense of the custom. These belong to the people and some of them are based on quite recent claims” (Thompson, 1998: 19).

With this theoretical background it is possible to shed light on certain aspects of the making of traditions and power relations involved in this construction. Far from an attempt to compare the situations between the British and Chinese socio-

cultural context or making an etymological study, the authors and the concepts that have been brought provide some clues about the movement implied in the rapid establishment of something new in society and how this society replies, within their differences, to this novelty. The confrontation between Hobsbawm's (1992) and Thompson's (1998) analyses shows that the "creation", "invention" or "recovery" of some customs or traditions is not an activity related just to the "propagators", that is the adhesion of past elements does not come in a vertical domination relationship. The intent of universalisation of the knowledge and colonization does not go in just one direction: there is a resistance.

The Chinese martial arts and the consolidation of the "nation"

The European physical culture arrived in China at a time of radical political changes in the country. These changes, in a short period, culminated in the fall of the millenary imperial regime with the establishment of the Republic, in 1911, and later the People's Republic, in 1949. In this period, the late *Qing* 清 Dynasty, quite a few of internal and external conflicts occur, such as the Opium War, the Civil War or *Taiping* 太平 (Great Peace) Rebellion and the Boxer Rebellion, all from the nineteenth century, related to the Western colonization and the discrediting of the foreign Manchu government. The result of this political movement is remarkable, called by Fairbank and Goldman (2008) of "demoralization" not only economic but also political and intellectual of the Chinese Empire against the Western nations through agreements and reforms implemented by the *Qing* 清 government.

After the Boxer Rebellion collapse, in which some rebels fought with bare hands against colonizers with fire weapons, the Chinese martial arts experienced a period of disbelief. At the same time, the turn of the twentieth century is marked by the proliferation of nationalist and republican ideas facilitated by foreign intervention that started to motivate such political postures. This is the case of Sun Yatsen, who through the intermediary of Japanese expansionists (Fairbank and Goldman, 2008: 223), became, in 1905, in the Nipponese capital, leader of the Revolutionary League (同盟會 *tongmenghui*), playing six years later the

rebellion that deposed the last imperial dynasty with the founding of the Republic of China (Fairbank and Goldman, 2008: 223).

Morris (2004) shows the way used by the Chinese elites to overcome this situation and put “China” on equal foot with the imperialist powers that recently were their colonizers. This way was largely attached with a rethinking of the concept of *Tiyu* 體育, which could be approximately translated as “physical culture”. So, in considering the Chinese forms of physical activities as “ancient” or “traditional”, some scholars chose the Western competitive sports as the paradigm for the construction of the “strength of the body nation”. Let us draw out attention to the role of Chinese martial arts in this context: *Wushu* was extremely connected with these “ancient” forms of *Tiyu*, but, on the other hand, both the National and People’s Republics elevated it to a category of “national physical culture” (Morris, 2004: 242) not without efforts in “modernizing” and scientificizing it.

Founded in 1909, the *Jingwu Tiyuhui* 精武體育會 (“Pure Martial Athletic Association”) is an example of a relevant institution that rose in this moment and had an active role in an attempt of creation of a unified Chinese culture. Headed by some members of the emerging Shanghai’s bourgeoisie such as journalists, merchants and businessmen with strong relations with the New Culture Movement – which had an intention to rewrite Chinese history and reject ancient forms of thinking such as Confucianism (Fairbank and Goldman, 2008: 248-9) – this Association settles bases in which they will seek an inspiration for both National and People’s Republics’ Martial Arts Project² (Kennedy and Guo, 2010: 3-4). It was the first martial arts public school in China with the intention of spreading what they consider the “essence” of the *Wushu* (the word *jing* 精 express this explicitly), but the institution turned out to be very coherent with its time: the martial arts passed through a process that related them to Western patterns, such as scientific rationalization and a need to transform oral tradition into written texts (Kennedy and Guo, 2010).

This oscillation between an attempt of finding a truly Chinese form of *Tiyu* and

2. In this sense, it is worth noting the case of the delegation of Chinese martial artists who performed an exhibition at Berlin’s 1936 Olympics which was probably the unique triumph of China in this edition (Morris, 2004: 227) due to early elimination of the athletes who participated in official sports, except Fu Baolu in the pole vault (COC, 2004).

having to deal with an idea of the backward of the traditional Chinese practices seems to be a constant concern that crossed both the Nationalist Republic and the People's Republic (Morrow, 2004). Cheng (2008) shows that this paradox is a constant in this phase of Chinese history. In her 1997 book *Histoire de la pensée chinoise* [History of the Chinese thinking] Anne Cheng purposefully finishes the work when it reaches the May Fourth Movement, a critical point of Chinese contemporary history in which students' protests and general strikes against the Japanese intervention in 1919 boosted the introduction of new (Western) ideas of science and democracy and anti-imperialist patriotism. Thus Cheng (2008: 28-9, free translation) affirms that:

On the threshold of the twentieth century, China is then split between the crushing weight of the legacy of the past and the imperative requirement to respond to the new challenge of the West, understood as the very challenge of modernity. The iconoclastic movement of May Fourth will be the end point of our enterprise: first of this magnitude to resolutely tergiversate a two thousand year old tradition, it inaugurates a new era in effect, made up of contradictions and conflicts that are not yet resolved.

With this brief historical overview it is possible to affirm that martial arts in China were part of a double movement of resistance to authoritarian power primarily from colonizers (Japanese and European), into something that resembles the "custom" described by Thompson (1998), but at the same time, were adopted by the Republican administrations as a strong cultural aggregator element of what could be a "Chinese nation". If on the one hand it represented a positive response in relation to foreign invasions, the other tended to an attempt to build an ideal martial art in a process that may resemble the imagination of communities, according to Anderson (2006). It is remarkable that this project of nation was present both in the First Republic, with national intentions explicitly, as well as in the People's Republic, alluding to what Anderson (2006) and Hobsbawm (2012) explain in saying that nationalism turned out to be a "diversion route" also for countries with socialist or communist orientations.

Having established the theoretical references, the next efforts to be done in this paper – and that I accomplished in Olympia – is the analysis of the 2002 IWUF's video for the *Wushu* bidding for the Olympic Games in 2008. Despite ten years since its exhibition there is a need to investigate the arguments that were shown to convince the IOC about the importance of the inclusion of this sport as an official event. For this, I will be concerned in my analysis with basically three aspects: the representations of China, the representations of *Wushu* and the Western aspects that are brought up in the configuration of *Wushu*. With this work I intend to contribute to the debate surrounding postcolonial issues in the global scenery, that also are related to Brazil, as well as the discursive construction that emerges on the legitimation of a cultural practice and the power relations involved in this construction, particularly concerning the narratives of tradition in *Wushu*.

Olympic *Wushu* as a climax of a process

The video was made by the International *Wushu* Federation (IWUF) to plead the inclusion of *Wushu* in the 2008 Beijing Games. Its organizers envision this as a propitious opportunity for the sport as it is understood that those games would promote a connection between East and West. Due to the “economic miracle” started in the 1990s, Chinese culture and all your strength has “never been so close to the world.” In fact, when talking about this “awakening”, the video shows several images of urban landscapes marked by portentous architecture, the traffic jam and a great amount of people on the streets.

Moreover, there is also an attempt to show an environment, although urban, with more green areas and a generational interaction between children, adults and elderly in this nature, especially doing sports. Such representations may be linked to an attempt by the IWUF, to show that – being the country capable of hosting an event of the magnitude of the Olympic Games and, more than that, an event that brings to the Chinese territory mostly “Western” cultural practices – is the time and place of China itself to do the opposite and make “their” contribution to the sports universe.

This sporticized form of cultural practice is obviously their martial arts also known as *Wushu*. The first mention of the Chinese martial arts, is accompanied by an image of the facade of the Shaolin Temple, which is attributed to the mythological creation of *Wushu* by the Indian Buddhist monk *Bodhidharma*. Such reference is usually brought out to give legitimacy to Chinese martial arts in both Buddhist and Chinese culture in general (Shahar, 2001).

Wushu is credited as a practice originated from the beginning of human civilization and extremely linked with Chinese cultural identity. This representation, even if it was a short time video, does not consider possible changes in the role of martial arts in the Chinese context, or even the multiplicity of origins and divergent paths taken by its various branches. Thus it was preferred to adopt a narrative that builds or takes advantage of the building of a continuity with the ancient past that continues progressively until today, culminating with what they see as the role of martial arts: a practice that promotes physical fitness exciting competitions and offers in addition to having an important role in the teaching of values such as integrity and morality.

However, among these factors, what is more emphasized in the video is the issue of competition, which claims to have been a rising characteristic of martial arts since the participation of the demonstration team at the 1936 Games, being motivated by the creation of the IWUF in 1990 in which, since then, has been conducting annual championships in various places around the world. It is noteworthy that one of the purposes of the video is to show that such events were continually turning the sport into a practice “mature, logical and standardized.” This, on the one hand is a strategic position to collate the requirements of the IOC, on the other, establishes a close relationship with the intents of the pioneers of the *Jingwu* Association as well as the nationalist and communist governments, when creating their sports departments whose objectives were surrounding a unification of the various martial arts schools. This is well represented by the choice of standardized forms, or *Taolu*, of the “Competitive Wushu” as the event to be played in the Games, without including combat, or “*Sanshou*”. It is noteworthy that on the IWUF’s website it considers a “Traditional *Wushu*”, which, according to the Federation, is under the domains of “Sport for All”.

Another demonstration of this discussion about martial arts in Chinese Republican period resides at the time the organizers of the video did not neglect to mention the rigorous doping controls that are performed over the world championships. This discourse is accompanied by images of laboratories analyzing urine samples and athletes performing the standardized forms of the Wushu with an equipment similar to a portable ergospirometer. If, again, this fact is used to be compatible with the regulations of the IOC, this relationship establishes another similarity with the concerns of the early twentieth century: beyond standardization, there was and is a concern to demonstrate a scientific deal with martial arts.

However, one can think that the *Wushu* was “dominated” by the sport culture in a completely vertical relationship, but this does not seem to be the vision of the organizers of the video. This way of looking at the *Wushu* thus shows the reflection of an attempt to an amalgamation between a powerful element of Chinese culture, the martial arts, and another no less intensive from Europe, sport. We must look, therefore, for a “Reception Theory”, present in the writings of Marshall Sahlins (2004) – when analyzing the disinterest of the Emperor *Qinglong* 乾隆, who reigned in the eighteenth century, for the artifacts brought by a British diplomatic mission as proof of European superiority – and Stuart Hall (2003) about the Coding/Decoding process in communication. Therefore, while there is no denying about a change in Chinese martial arts, originating from the more intense contact with the “European culture” in the early twentieth century, one cannot say that this change resulted in a radical transformation and full adoption of these values. This notion is explained in the video when the narration says:

“Today the Chinese people are not only embracing the noble spirit of the Olympics, but also exerting themselves to integrate their distinctive oriental sports with those of the world. Over the past century, Wushu has been brought to all the parts of the world”.

Thus, the possible tensions between “traditional” and “modern” in the context of martial arts do not reach a contradiction in the IWUF bidding video. Rather, a confluence of “Eastern” and “Western” elements, although one might question

this division, is desired and constantly brought up. The Beijing Games in 2008, a first attempt of this approach on a global scale, boosted the initiatives for the inclusion of Wushu in this mega event. This move signals a search for harmony between Chinese values, represented by their martial arts, and European ones, figured in sport. It would then be the climax of the restructuring of the *Tiyu* or the Chinese physical culture, started about a century ago, that is the achievement of the reconfiguration of the Chinese national and cultural identities with the reception of “outsiders” elements.

The dynamic between the “invented traditions” and the “customs”, which were presented here, shows how the Chinese martial arts deals with the rapid changes that occurred at the turn of the twentieth century. The European concepts about sports culture allied with the New Culture Movement in China possibly invented a new tradition for the martial arts, but this tradition has worked as an affirmative position or a resistance of the Chinese people, facing the growing influence of foreign powers. Now this Chinese way of resistance is looking for its turn in the global context and both, the Olympics and the *Wushu* as an Olympic sport, seems to be a course of action for this achievement.

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A NEW THREAT TO SPORT AND OLYMPIC GAMES: GENE DOPING

Can ÖZGIDER (TUR)

Introduction

More than two thousand years ago, naked athletes competed at the Olympic Games in ancient Athens for eternal fame, victory and an olive branch. This is perfectly depicted by an old Greek motto “*γρηγορότερα, ψηλότερα, δυνατότερα*” (faster, higher, and stronger). In present day, athletes mostly run, jump or swim not only for fame and honour but also for money. There has been an immense growth in the magnitude of the Games from their Greek roots dating back to 776 BC to the 2012 Summer Olympics to be held in London, UK. At the 2004 Summer Olympics in Athens, Greece there were over 10,000 athletes from 201 nations competing in 301 events (11). During those Games about 4 billion people had access to Olympic television broadcast (11).

Throughout ages, athletes did not restrain from a variety of ergogenic aids and substances to improve their performance (11, 7). The increased popularity, national pride and financial rewards related to Olympic athletes have driven the level of competition to new heights. Athletes are consistently seeking to gain the edge that will drive them towards a place on the arena. Some athletes set their goals via hard work, training and perseverance while other athletes use illegal forms of performance enhancement (i.e. doping, ergogenic aids) to unethically reach their goals (5). The Olympic Games have a notorious past of doping, defined as the use illegal drugs or other forms of illegal ergogenic aids to enhance performance (5, 3, 8).

History of Doping in the Olympic Games

The usage of performance improving methods, in other words, the use of any external device to nefariously effect the outcome of a sporting event has been a part of the Olympics since its inception in Ancient Greece (4). Athletes drank “magic” potions and ate exotic meals in the hope of giving them an athletic peak performance on their competition (6). In the modern Olympic era, enhancing one’s performance chemically has changed into a complex science; however, in the early years of the Modern Olympics the usage of performance enhancing drugs was almost similar to its former ancestors.

Gene doping

The recent form of doping that threatens fairness of Olympic competition is gene doping. It was adapted from therapeutic gene therapy. Some of the experimental studies indicate the potential of gene therapy for treating diseases (5, 2, 9). In 2003, the term ‘gene doping’ found its way into the official list of banned substances, materializing the concerns that were raised a few years earlier in the sports anti-doping community (5). Gene doping is defined as any manipulation of genes or their expression or delivery of genes or genetically modified cells into humans. This also includes the use of agonists of gene functioning such as GW1516; antagonist for peroxisome proliferator-activated receptor delta (PPAR δ) (9, 10, 7). Gene doping is very different from other performance-improving methods. The human growth hormone is found naturally in the body and will quicken cell multiplication in various kinds of tissue. When it is taken in eminent doses, it can provide muscle nourishment and can even add a few extra centimetres of height (1, 12). Lack of detection methods makes gene doping excessively alluring to athletes. However, gene doping’s muscle-building powers are the big draw. Athletes who use gene doping could pass beyond their personal best performance and could even break world records. Weight lifters and sprinters would see the most benefits, their maximum strength and peak speeds (1).

Detection of Gene Doping

Anabolic steroids and other banned substances can be detected in blood and urine tests because they spread about within the circulatory system for long periods (up to months). However, gene doping is not as easy to catch. Gene doping was added to WADA's prohibited list in 2003. The World Anti-Doping Agency (WADA) gives the following description for the banned method gene doping in its prohibited substances list: "The transfer of cells or genetic elements or the use of cells, genetic elements or pharmacological agents to modulate expression of endogenous genes having the capacity to enhance athletic performance, is prohibited." A panel of specialists on gene doping was organized by WADA in 2004 in order to investigate the recent developments in the area of gene therapy, the methods for detecting doping, and the research projects funded by WADA in this area (5,1). The World Anti-Doping Agency (WADA) is the main regulatory organization looking into the issue of the detection of gene doping (14). Both direct and indirect testing methods are being researched by the organization. Directly detecting the use of gene therapy usually requires the discovery of recombinant proteins or gene insertion vectors, while most indirect methods involve examining the athlete in an attempt to detect bodily changes or structural differences between endogenous and recombinant proteins (13, 14).

Future of Gene Doping and the Olympics

Gene doping is the future of illegal performance improving to be misused by athletes, but it needs more time and study to become effective. As the study in gene therapy continues, researchers and athletes looking forward to gaining an unfair and unethical advantage will be closed behind. The national pride, status of competition, and potential prizes will increase in the 2012 Olympic Games in London, England and beyond (5). As a result of the mentioned issues the athletes will be made to push themselves and eventually might use the gene doping in future. It is the ideal form of doping because it is practically undetectable and it is very effective in the enhancement of athletes' performance (5).

Conclusions

To sum up, the methods of gene transfer and the current ‘state of the art’ in development of genetic treatments for human disease show that the prospects for gene doping remain essentially theoretical at present. Despite this conclusion, it will be important to continue to monitor improvements in the technology and to develop methods of detection. As a conclusion, fair and clean competition completely symbolizes the motto “Citius, Altius, Fortius,” and gene doping is a huge threat to this motto and the Olympic movement.

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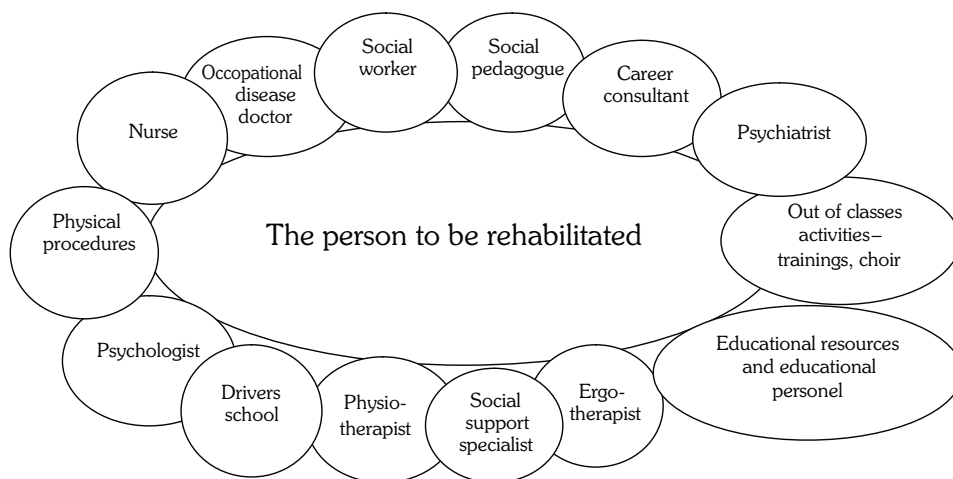
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THE IMPACT OF SPORTS AND REHABILITATION ON THE PERSONS WITH SPECIAL NEEDS

Anita TRUMPE (LAT)

Contemporary society is multi-angular. There are socially and economically independent persons, but on the other hand, there are such persons, who need the assistance and support of the neighboring persons. Among them are the persons with special needs. Often they are not visible. But it doesn't mean that there are none. In accordance with the statistical data, there are approximately 120 thousands people with special needs, more than 9,000 of whom are children; approximately a thousand of the children at school age don't attend school. [6]

Due to their limited capabilities, the persons with special needs frequently lose belief in their strength and as a result they shut themselves off and do not take part in active social life. Therefore, a bigger and bigger gap is formed between the persons with and without disabilities. But sometimes it is enough to believe in yourself and to prove that with the capacity of your will, persistence, regular work – with the rehabilitation services, including physical activities – it is possible to improve and stabilize your health condition, to achieve high results in sports, to improve your progress and to integrate in society as a fully-fledged member of it.



Picture No. 1. Professional rehabilitation

In Latvia more and more attention is paid to this problem. For the development of such persons and their fully-fledged integration in active social life professional rehabilitation is offered; one of them the Social integration agency is worth mentioning since in its structural unit – Yurmala professional secondary school, it is possible to get education.

Yurmala professional secondary school ensures professional basic education, industrial education, professional education, continuing education; all of these courses are paid by the state budget. In this educational establishment there are learning approximately 160 persons with special needs are studying starting from 16 years of age until the pension age. As for additional education, the agency offers rehabilitation services, in order to improve the health and to stimulate the adaptation to active social life. (pict.1. [3]) In the rehabilitation process specialists of different kinds are involved: physiotherapists, ergotherapists, doctors, psychologists, psychiatrists, as well as social workers, who are often determinant in the forming of self-confidence and the formation of the student's future life.

As it is well known, physical activities are necessary for everyone – that should be the reality – including the persons with special needs as well. But most of all, the persons, who have joined one of the disability groups, do not use the physical

activities within the spectrum of the rehabilitation services offered to them. There are a lot of reasons, for example, the lack of possibilities, their health condition, unadjusted environment, insufficient information, lack of motivation, the attitude of society, etc.

Professional rehabilitation is a new type of rehabilitation services with a very broad spectrum of rehabilitation possibilities. Therefore, in the stimulation of the rehabilitation process, new inter-professional even compartment-organizational process forms are used and the rehabilitation work is improved. Special attention is paid to physiotherapy, which is a great aid in the motoring therapy and is closely linked to the physical activities.

In the rehabilitation and therapeutic process even historically a significant role is given to physical activities. But remedial gymnastics can be related to curing, and it has been granted a limited space within the curing process, but on the other side the rehabilitation with physical activities is more relevant to the motor skills of the person, motions, which are not limited by time or by age, and during them, the person without any effort can choose the preferred activities and sports. It includes active sports therapy at any age, which is common both for the treatment of the joint functionality, as well as for the remedial gymnastics.

Already in the pilot research, when it was performed and experimented, the physiotherapists evaluated the functional abilities of the students with the functional disorders and divided them in groups according to the causes of the disease.

The functional disorders or the disorders of the body functions (physiological functions of the body, including psychic functions) are related with different illnesses and are classified according to the disability type, for example, seeing disorders, hearing disorders, movement disorders, speech and linguistic disorders, intellectual development disorders, multi-disability, disabled children.

Persons with motion disabilities – are a complicated and manifold social group, whose movement-support functions are connected with the changes in the constitution, posture and/or the muscular tonus. [2]

The reasons may differ, for example, the damages of the central nerve system (CNS), which are the result of the infantile paralysis – they are defined

as IF (infantile paralysis); neurological diseases, inborn and obtained disorders of the movement-support apparatus. Additionally to the most often movement disorders there may be added – brain traumas, multiple sclerosis, lack or loss of limbs (fractures, amputations), orthopedic disorders, rheumatologic arthritis or diabetes.

Depending on the character of the disorders, some of the disorders within the development of the person can be fully eliminated, some – corrected, some within a period of time can be more or less compensated. [2]

Taking into account the functional disorders, physiotherapists and trainers have worked out the complex pf the exercises for the students with the spine traumas – spinal damages (1st group), for whom as a result, the only way of moving is the wheel-chair.

2nd group – IF (infantile paralysis);

3rd group – posture problems, which are linked to the formation of the spinal cord, joints, muscles and tonic reflexes.

4th group. Diseases of the joints – arthritis, polyarthritis. The most characteristic trait is the pain when moving or due to the work load.

After the implementation of the exercises, which is assigned to each student separately, the physiotherapists formed the recurrent survey of this work in order to evaluate the functional condition and to set the further activities. The results prove that the regular physical activities not only improved the physical condition of the organism, but also enlarge the muscle mass and decrease the symptoms of the illness. In accordance with the statistical data a lot of the participants in the experiment attend the physiotherapy after the additional evaluation as well and in order to improve themselves, they are getting involved in sports activities, which are outside the educational process.

But within the full course of the physiotherapeutic activities, where the student has to perform a systematic, lengthy (may be even throughout one's whole life), target orientated process of the activities, within half a year there only 1/3 of the students have performed.

By using motion therapy, the persons with special needs, are imbued with the responsibility and care about their health, and they successfully realize the possi-

bilities given by the professional rehabilitation services; and for the organizational purposes there is ensured precise working time, volume and order.

The studies have confirmed that well controlled exercises are very effective for the elimination of pain. Patients with low activity of the disease can improve their condition by performing dynamic activities in a set amount. For example, the persistent exercises on the ergometric bicycle and appropriate complex of the strengthening exercises for the gross muscles, which include the bearing joints, which can improve the comfort of the patient and the mobility of the motions.

For lots of the patients, exercises directly form the way, how to fight with the disease. The exercises can diminish the painful sensations, tiredness as well as ease the depression. Therefore, the patients are helped to develop a positive attitude and to withstand the obsession with the problems of their body. [1]

Therefore, it is possible to say that movements – sports activities, physiotherapeutic, ergotherapeutic etc. services – provide a great possibility to improve your health and to achieve your dream.

By improving the range of the professional rehabilitation services, research was made, using the method of experiment and survey; in the survey, the students evaluated different managerial processes in the enterprise, but in the experiment the changes in the progress and education before and after receiving the rehabilitation services were evaluated.

70 students of the Yurmala professional secondary, considered as disabled were interviewed in the survey. The average age of the participants of the survey was 28,63 years.

In accordance with the directions of the Cabinet of Ministers No. 693 “On the implementation of the United Nations Organizations Convention’s plan for the rights of the persons with disabilities for the year 2010-2012”, disabled persons are considered those with lasting physical, mental, intellectual or sense disorders, which due to the interaction with different obstacles, may encumber their fully-fledged participation in the social life equal to the others. [4]

When starting the educational process, the respondents received an appropriate rehabilitation programme in accordance with the recommendations of the doctor – the plan which consisted of the necessary list of the services; for example,

physiotherapeutic, ergoterapeutic consultations and trainings, massages, physiotherapeutic services, and at the same time the students could use services outside the educational process – teaching in the driving school, different trainings, for example, ping pong, sit-volleyball, wheel-chair basketball and other services of the professional rehabilitation.

The improvement process of the professional rehabilitation by the development of the out of the educational process trainings, as well as the improvement of the co-operation of the different sections and other rehabilitation services, is formed with the target to promote, to improve and to diversify the range of the services, thereby creating the motivation of life quality in accordance with the potential and interests of each person.

In accordance with the questionnaires, where the respondents had the potential to evaluate the changes in their health condition after they had received a wide range of the rehabilitation services, it can be envisaged (1st table), that the students are evaluating their self-appraisal regarding the significance of the rehabilitation and statistically important changes of the health condition during the educational process as well as within the pastime activities.

1st table.

**Relations between the changes in the health and the evaluation
of the respondents**

The impact of the pastime activities – training activities	0.46**
Impact on the schooling progress, the educational level	0,32
Impact on health	0.51**
Impact on the educational process	0.37*

* $p < 0,05$

** $p < 0,01$

After the experimental method the changes in health were evaluated, where the impact of the rehabilitation services on health can clearly be seen. The health condition in the experiment group has increased by 0,40 points, but in the

control group it has decreased approximately by 0,17 punktiem. If you compare the potential of the experimental and control groups as regards the variant of rehabilitation services, evidently the experimental group's potential is larger, as they are receiving the educational and rehabilitation services regularly – within the whole rehabilitation process.

Even a small improvement of health condition, is a huge step towards the development of the motivation for the serious sports lessons, for the new achievements and for setting the new targets.

The data reveals, that the professional rehabilitation is mainly received by the persons with the functional disorders, the persons, who are given the status of the disabled due to the general illness, including mental problems, as well as the persons with the hearing disorders.

The whole range of the services was most effectively used by the students with the motion and hearing disorders. Additionally to the set rehabilitation programme, they regularly used to attend the sports programme in addition to those set in the compulsory educational programme. As a result several students of the agency, regularly attending the sitting-volleyball lessons at school, have reached the highest target of the sportiest and have taken part in the Peking Paralympic Games. As it is known, that the Olympic Games is the highest achievement in the life of a sportsman, and on the other hand it is a double achievement for the person with special needs.

When analyzing the data, it was ascertained, that due to target orientated activities, with lengthy and persistent work the consequences, which are created by the illness were decreased and a slight improvement of health is even perceived. At the same time, during the research, it was shown that due to the motions, the psychic (as well as will), emotional and physical activity were favoured, the work of the vital organs was activated, the whole tonus of the body was elevated, the active focus, concentration and the other cognitive abilities were improved. Similar results are seen by estimation of the dynamics of the progress.

Conclusion

In Latvia the total number of the disabled persons form 5% of the total number of inhabitants. Very often they have secluded themselves and they don't participate in the socially active life. But, the Yurmala professional secondary school offers to the persons with special needs professional education and the chance to make their life more active. Sometimes the persons with special needs just have to believe in themselves and to prove that with persistent work in the field of education and rehabilitation, good results can be reached in enhancing the quality of their life.

The researches, which have been carried out in the Yurmala professional school, have proved that with the rehabilitation services a very target orientated and regular development of the habits can be achieved, and as a result it is possible to reach positive changes in the organism – the improvement of the health condition or the stabilizing of the functional condition of the body, depending on the type of the disease; it is even possible to reach considerable achievements in sports. At the same time it is possible to trace the changes during the educational process – considerable improvements in the studies of the students, who regularly use the rehabilitation services can be found.

Those are the Olympic Games for each member of society. For someone it is a fight for an independent social and economic existence, for another – to reach the results and to take part in the competition. It is the victory above your own self. It is the victory, which motivates to achieve even better results in education, health and sports.

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OLYMPIC EDUCATION IN HIGHER EDUCATION IN TAIWAN: 2002-2011

Yung-Ju CHEN (TPE)
National Taiwan Normal University

Introduction

“Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles” (IOC, 2011). Although Coubertin was not willing to give a clear definition to Olympism, the ideas had been generally clarified in the Olympic Charter. However, according to the Olympic Charter (2011), Olympism is not a historical dogma but living ideas. In order to spread out these meaningful ideas, sport, the main source of Olympic values, should be blended with culture and education. Therefore, as the Olympic Charter reminded, the International Olympic Committee should encourage and support initiatives blending sport with culture and education, and also the activities of the International Olympic Academy (IOA) and other institutions which dedicate themselves to Olympic education (IOC, 2011). Moreover, the role of the National Olympic Committee (NOC) had also been well defined in the Olympic Charter. A NOC should not only promote the fundamental principles and values of Olympism in the fields of sport and education, but also promote the Olympic educational programmes in all levels of schools, sports and physical education institutions and universities;

in addition, it should encourage the creation of institutions dedicated to Olympic education, such as National Olympic Academies (NOA), Olympic Museums and other programmes related to the Olympic Movement (IOC, 2011). To sum up, the IOC, all the NOCs and other Olympic institutions should always engage in promoting the Olympic movement under the rule of the Olympic Charter.

Since the Olympic Games and movements have become more popular and known in Asia these years, more attention has been paid to Olympic issues, which include Olympic movement, Olympic spirit, and Olympic education. Starting from the Olympic cities, such as Beijing, Seoul and Tokyo, to the others, Olympic education has been practiced in all level of schools and the Olympic movement.

Although Chinese Taipei Olympic Committee (CTOC) has annually hosted divers Olympic programmes and activities for years, there is still a lack of Olympic-related curriculum in the schools of Taiwan; however, only some of the higher education institutions provide Olympic-related courses or programmes.

In order to make a comprehensive survey of the status of Olympic education in Taiwanese higher education, the present article not only included the investigation of collegiate Olympic education in Taiwan, but also gave an introduction of Olympic education, and a brief review of Olympic education status in Taiwan.

Olympic Education

The initial ideas of Olympic education had gradually sprouted during the period Pierre de Coubertin traveled around the schools and colleges in North America and Europe since 1888. Then Coubertin first coined the term “Olympic Pedagogy”, which means the principle of life built on the participation in sport (Müller, 2000). Furthermore, he believed that the noble objectives of Olympism might not be attained without sport and education (Ren, 2000), which means that Olympism should be disseminated through sport and education. It somehow revealed that sport could no longer be seen as physical activity but as the culture and developmental activity of educated and ethical individual (Parry, 1998). Beyond the Olympic Games, which take place every four years, Coubertin expected the

participants in the Olympics to become the role models of the youth, and inspire them to experience sports in the harmonious interplay of physical and intellectual skill, in order to obtain the permanent happiness of human being. As time goes by, Olympic education nowadays contains more objectives, which include not only peace, the starting point of Olympic education, but also friendship, progress, striving for excellence, fairness, justice, respect, and so on (Ren, 2009).

To make short of the matter, Olympic education drives at an educational activity that disseminates the Olympic values to youth through sports. Therefore, while the Olympic movement can be interpreted as the transmitter of Olympism, Olympic education activity can be considered as a kind of Olympic movement.

In Taiwan, popular topics of Olympic movement include Olympic educational activities, Cross-Strait Physical Education, International Olympic Affairs, Doping in Sport, and so on (Chen, 2010). Without doubt, the representative of the Olympic movement in Taiwan is the National Olympic Academy Session, which is hosted by CTOC every year since 1978. By attending the National Olympic Academy Session, participants, whether in college or graduate school, are eligible to apply to take part in the International Olympic Congress, International Seminar on Olympic Studies for Postgraduate Students and other conferences or workshops hosted by the IOC or NOC of other nations. Furthermore, CTOC also holds many national Olympic activities and conferences each year to promote the value of Olympism. However, according to Prof. Min-Shin Tang, the past general secretary of CTOC, the status of Olympic movement in Taiwan is considerably lagging behind other Asian countries, such as South Korea, Japan and China (Hsu & Ferstl, 2010). In addition to the above, while some believe that Olympic education should be blended with or practiced as physical education in schools, it is still short of official Olympic curriculum or teaching materials at all stages of education. Merely higher education institutions, where instructors are able to decide most of the content in teaching, are able to offer particularly Olympic-related courses. Nevertheless, instructors who offer Olympic-related courses in colleges have to prepare the teaching materials on their own.

Methods

Data Collection

Data of the courses were searched exclusively on Higher Education Course Information website (<http://ucourse.tvc.ntnu.edu.tw>), which belonged to the Ministry of Education of Taiwan, by the following keywords: Olympic, Olympic Games, Olympism. Courses which were not found in this website were not included since they were not within the scope of the present research. Vitae and related information of the instructors were obtained through the websites of course-delivered institutions, the official website of Chinese Taipei Olympic Committee (<http://www.tpenoc.net>), and other Olympic-related publications.

Data Analysis

Content analysis method was used mainly to analyze the data. Three aspects were analyzed: 1. Content of the courses, which included the amount of the courses each year and the categories of the courses. 2. Delivered institutions, which were divided into two types, public and private colleges or universities. The departments that offered related courses and whether the courses belonged to undergraduate or graduate level were looked into. 3. Instructors, which mainly discussed the Olympic professional background of the assigned instructors.

Results

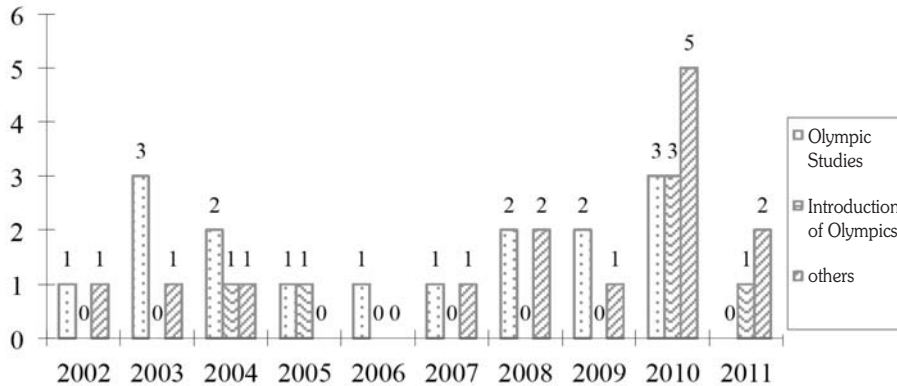
The results showed that Olympic-related courses started being offered at fall semester, 2002. During the past ten years, there were a total of 36 Olympic-related courses offered by five different universities. Furthermore, 30 of the courses (83.3%) were offered by Kinesiology and Physical Education related Departments. Most of the courses were related to Olympic Studies, other topics included Introduction of Olympic, Olympic Education, Olympic Spirit, Olympic Movement, Olympic Philosophy and so on.

Content of the courses

Most of the courses contain more than one topic, which include: Olympic Spirit, Olympic Movement, Olympic Education, Olympic Philosophy, Olympic Culture, and Studies of Olympic and so on. There were totally 36 Olympic-related courses during the ten years. To be more specific, the most-provided category was Olympic Studies (15 courses); second was Introduction of Olympic (6 courses).

In the aspect of time, the number of courses abruptly gained in 2010; otherwise, the average number of the courses each year was about three. (Figure.1)

Figure.1 Number and categories of courses each year

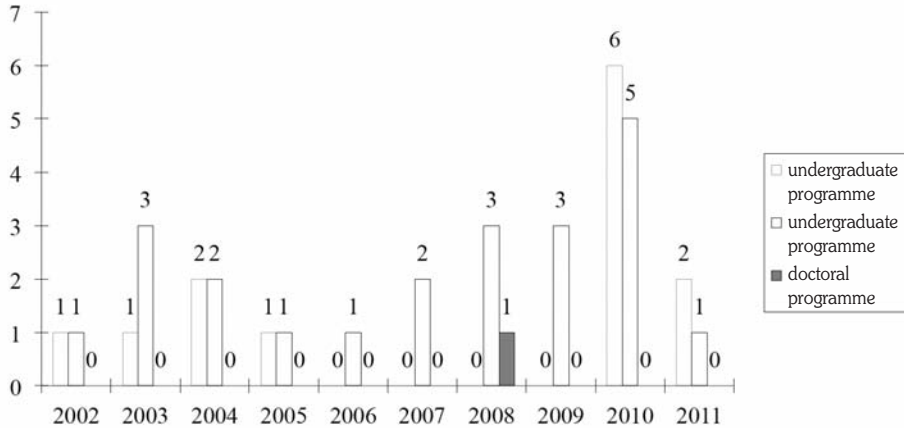


Delivered institutions

One private and four public colleges alternately provided Olympic-related courses. Two of them are Sport-related colleges; the other three are colleges with Sport-related departments, such as Kinesiology, Physical Education and Sport Management Departments.

Three of the courses (8.3%) were delivered by the Centers of General Education, others (94.29%) were all offered by Sport-related departments. Both undergraduate and graduate schools had delivered Olympic-related courses, specifically, most of the courses were offered by master programme. In addition, only one course was offered by doctoral programme during the ten years. (Figure.2)

Figure.2 numbers of courses delivered by each programme



Instructors

According to the data, 11 instructors in total had offered Olympic-related courses. Speaking of the Olympic proficiency background, 10 of the assigned instructors had at least one Olympic-related publication and 8 of them had participated in the Olympic movement, however, only 5 of them had been involved in CTOC. In addition, what deserves to be mentioned is that 2 of the instructors had participated in the International Seminar on Olympic Studies for Postgraduate Students, which was hosted by the International Olympic Academy (IOA). Furthermore, another instructor had been engaged as a lecturer of the same seminar. In conclusion, the Olympic experiences and professional Olympic knowledge of the instructors who had offered the courses does not seem quite equalled.

Conclusion

The present paper tried to describe the status of Olympic education in higher education in Taiwan. Due to the fact that China had hosted the Beijing Olympics in 2008 the Olympic movement seems to keep advancing in Asia. However,

according to Prof. Tan, the inhibition factors of the Olympic movement in Taiwan seem not to lack eligible teachers but “No one is interested in”. Based on the researching results, though it has been suggested that more Olympic-related courses should be planned and offered for the sake of enriching knowledge and promoting Olympism, merely 5 out of 163 higher educational institutions had put it into practice during the ten years. Since there is no particular requirement of Olympic education in the teacher education system, Olympic professional knowledge and teaching quality of the instructors may not have been well managed so far.

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THE ROLE OF RECREATIONAL ACTIVITIES IN THE JANUARY 25 REVOLUTION COMMUNITY BEHAVIORS AND THEIR RELATION WITH THE OLYMPICS PHILOSOPHY

Kariman KAMAL (EGY)

*Master's Degree Candidate, Department of Recreation,
Faculty of Physical Education, Alexandria University, Egypt*

Introduction

The former Egyptian revolutions are considered as historical milestones in the Egyptian society. It is the period through which the community saw a tremendous change and transformation leading to the emergence of the Egyptian entity which became its identity.

• The Revolution concept

The revolutions are one of the subjects that occupied the mind of the world since a long time ago. The human history knows several forms of different revolutions which were a necessity to overcome established conditions of injustice and corruption.

The term “Revolution” was used in the late medieval centuries in the Italian cities to underline the reforms relating to confessions.

The term was used in English in 1600 by “Cromwell” meaning the apparent contradiction. Later, the concept was developed to refer to system reform.

The term revolution has several and varied meanings. It is used in many sciences mainly natural, social, and political and other sciences. It is the

movement against the permanent stability and its objective is to bring change.

• **January 25th Revolution (2011)**

This revolution broke out and was fanned by the proliferation of corruption and the lack of social justice, and the in heritage governance attempts of the ruling authority and falsifying of the last People Assembly elections, which led to calls for a demonstration on January 25 in conjunction with the Police Day, to demand freedom, social justice and democracy, individuals assembled in several squares mainly: (El Tahrir Square) Cairo, (El Ka'ed Ibrahim Square) Alexandria, and (Al Arbe'in Square) Suez.

The 25th of January revolution demonstrated the behaviors of the Egyptian people, it is a revolution that altered its people, dazzled the whole world and sparked freedom, social justice and democracy.

This revolution led to a change in the community construction of the Egyptian society realizing the goal of national cohesion. In its content, the revolution must be supported by the people and the people have to participate in it.

A revolution that expressed a sublime philosophy which aimed towards the gathering on the achievement of one goal, implicating all the people regardless their religion, color, social and economic levels.

• **Causes of the revolution**

Numerous are the reasons for the revolution some are direct and others indirect. The reasons were confined and positioned around three main causes: freedom, democracy and social justice. The revolution community seeking out, and backed with these attitudes, to realize such causes that led to the revolution.

The most important of those reasons is to realize equality, freedom and social justice. The Revolution broke out in the squares reflecting the demands of the people for 18 days of continuous sit-ins, dazzling the world with its facts, its events and its peacefulness.

- **Who is the Revolution Community**

The Egyptian society is a civilized and high-class society with its behavior and intelligence. Individuals were assembled around a single idea in order to achieve a people requisite where all groups, all spectrums, all religions were involved. A population where the analphabetic merged with the literate, the white with the black, the Moslem with the Christian. Society living always and forever in peace.

The revolution society was distinguished as being a patriotic society despite the diversity of the religions, cultures and levels realizing one goal and united in one man's heart, thus putting in evidence the relation between the philosophy of the revolution community and the philosophy of Olympic Games community.

- **What are the activities that took place in Al Tahrir Square**

When the Revolution broke out in the squares, the revolutionary situation included many forms and a variety of expression on the status and philosophy of the Egyptian people.

Recreational activities in all their forms such as drawing, singing, acting, cartoons, poetries, gatherings, playing on musical instruments and others took place during the revolution.

All these activities supported the revolution and created within each individual the need to proceed while generating happiness and freedom feelings. Such activities helped national cohesion between individuals without discrimination and helped them to gather around one goal in one heart realizing peace, freedom, justice and democracy.

- **Effect of recreational activities on the revolution community**

According to the American Association for Health, Physical Education and Recreation: recreation contributes to the lives of contemporary societies in achieving the human needs of creative expression and the development of physical, emotional and mental health of the individual and also the freedom from stress and nervous tension associated with modern, personal lives and it

also provides individual and family life full of happiness and stability, as well as development and support of democratic values.

Recreation is one of the aspects of human activity and is meant to provide happiness for the human being. The person whose life is based on recreational activities is renowned for good health and balance. Recreation work on balancing life between work and rest is a method of education, a pillar of human adaptation to the society in which he lives, it provides the individual with many valuable skills and human cultures.

The recreation activities affected the revolution community when it reached its peak. The Egyptian people confirmed that they did not lose their sense of humor even when they lived under stress for 30 years.

The Egyptians mastered the design of humorous posters, created banners and graphic logos and cartoon exhibitions, symposia and lyrical celebrations and other activities. Just the gathering in the square realized a social happiness.

The relationship between the Olympic Games and education

The Philosophy of the Olympic Games

The modern revival of the Olympic Games in the 19th century was an educational project. Pierre de Coubertin, a French education reformer, launched a campaign to have physical activity included in his nation's educational curriculum.

De Coubertin and his colleagues tied the staging of the games and the work of the International Olympic Committee to an educational philosophy that has come to be known as "Olympism". The reforms in teachings and instruction methods that de Coubertin wanted were based on the idea of "the unity of mind and body" in the development of human beings and self improvements through participation in sport.

De Coubertin was also committed to the idea of amateurism, which he thought would protect sport from the "lust of win". He wanted to link his philosophy to sporting principles like the law of fairness – of obeying written and unwritten sport rules and the "refusal to make use of unfair advantages".

De Coubertin spent the rest of his life, and his fortune to promote this philosophy. It is a philosophy that can support important education goals in all parts of the world.

It aims to act as an accelerant to encourage people to make small but sustainable changes to their everyday lives. Essentially, it is a health and well-being 'motivational tool' encouraging individuals to set themselves challenges, step outside their comfort zone and try something new.

The original versions of the Olympic charter, written by De Coubertin and his international Olympic committee, listed four general aims:

- to promote the development of those physical and moral qualities which are the basis of sport;
- to educate young people through sport in a spirit of better understanding between each other and of friendship thereby, helping to build a better and more peaceful world;
- to spread the Olympic principles throughout the world thereby creating international good will;
- to bring together the athletes of the world in a great four-yearly sports festival the Olympic Games.

To conclude, it goes to show that winning is not always the important part in the Olympics, taking part is also deemed to be as important as de Coubertin intended. Just as the most important thing in life is not the triumph, but the struggle. The essential issue is not to have conquered but to have fought well.

The relationship between the revolution philosophy and the Olympic Games philosophy

The relationship between the revolution philosophy and the Olympic Games philosophy is highly similar expressing each other. The similarity between the revolution and the Games missions is that the participation in each is enough and

that their philosophy is based on peace, freedom and unity, the undifferentiating between color, appearance and religion, calling for international unity, realizing peace for the whole world and also the intellectual, cultural and social evolution of the whole world.

Through the above mentioned, we can note that the relation between such philosophies is clearly aiming to change human behavior and enhance the evolution and the promotion towards a better society, coexisting with other societies, thus realizing the fusion between the different cultures, religions, races, colors achieving the international peace and the evolution of people and their cooperation.

Thus, we reach the Union between the philosophy of the 25th of January society and the philosophy of the Olympic Games towards the same goal.

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RELATIONSHIP BETWEEN PHYSICAL EDUCATION CURRICULUM AND OLYMPIC EDUCATION IN TANZANIA¹

Lina Paul KESSY (TAN)

Introduction

The objective of this paper is to document the relationship between Physical Education curriculum and the Olympic Education in Tanzania. Tanzania is located in East Africa, it shares its borders with six other African Countries. To the north it shares its borders with Kenya and Uganda to the west it shares with, Rwanda, Burundi, Democratic republic of Congo and Zambia, to the south it shares its borders with Malawi and Mozambique and to the east it shares border with the Indian Ocean. The United Republic of Tanzania has an area of 947,300 square kilometres. Its population is approximately 43 million people. (http://Tanzania#Administrative_subdivisions retrieved on 30.05.2011Time 10:00).

According to the Ministry of Education and Culture (MOEC, 2005) there is inter-ministerial collaboration to ensure good planning, supervision and implementation of formal education in Tanzania. The Ministry of Education and Vocational Training operates at the national level, with the Ministry of Regional Administration and Local Government under the Prime Minister's Office which deals with education plans, supervision and implementation of education at regional, district and grassroots level. However, education in Tanzania is a concern of both public and private sectors. Physical Education (PE) is among

1. Supervisors: Dr Cyprian Maro, Head of Physical Education and Sport Sciences-Unit, University of Dar es Salaam, Tanzania and Henry B. Tandau, Director of the Tanzania Olympic Academy.

the subjects which form content of the pre-primary, primary, secondary, teacher education and university curricula in Tanzania.

Roles of Tanzania Institute of Education and the Tanzania Olympic Committee

Tanzania Institute of Education (TIE) is a public institution under the Ministry of Education and Vocational Training. The institute is charged with the responsibility of interpreting educational policies into curriculum programmes and instructional materials in order to facilitate provision of quality education at pre-primary, primary, secondary and teacher education level. Core functions of the Institute are curriculum and educational materials design and development, training and advising the government and other stakeholders on education matters (TIE, 2011).

Tanzania Olympic Committee as it is to other national Olympic committees is an organization responsible for ensuring the protecting of Olympism and the development of the Olympic movement, teaching and encouraging respect of the fundamental principles of Olympism. Also it is responsible for ensuring and assisting the government in the enforcement of sports programme for the youth. In its efforts to accomplish its responsibility Tanzania Olympic Committee and Tanzania Olympic Academy have established a partnership with Tanzania Institute of Education to train teachers on Olympic Education and also to integrate Olympic Education into Physical Education Curriculum.

Physical Education in Tanzania

Wuest and Bucher (1999) define physical education as an education process that uses physical activity as a means to help individual acquire skills, fitness, knowledge and attitudes that contribute to optimal development and wellbeing. Shimon (2011) defines Physical education as a process of learning that uses physical activity to help develop the whole person mind and body. Physical education in school intends to develop physical endurance, strength and coordination and understanding of the value of exercise to health and the development of the body, physical skills, to play according to the rules, whether observed or not and to be honest, to have self confidence, courage and will to try new things, to be a good sport person, to win without gloating or ragging the loser, to lose

without griping and; to participate in physical activities with joy and enthusiasm (Mziray and Kita 1996).

Historically physical activities such as hunting, dancing, wrestling, fishing, swimming and canoeing were necessary for survival as well as leisure activities for African societies (Ndee, 2001). Though there was no formal education the ways physical activities were offered reflect PE offered in modern education.

During the colonial occupation in Tanganyika, Physical Education in schools was taught as an academic subject from primary to secondary school. In this period physical activities were used to train lower ranking civil servants and African soldiers. Physical Education was used as a vehicle by which other skills and values were enforced and as an education package by itself (Nkongo, 1993 in Mafuniko and Pangani 2010). After the independence in 1961, Physical Education curriculum was reviewed to achieve the following aims:

- to develop physical and mental health, obedience, self confidence, physical strength, perseverance, determination and cooperation;
- to promote values, morals and human dignity;
- to build and to promote cultural well being among the society and;
- to build and promote socialism.

Currently, the Physical Education programme at school is expected to provide opportunity for structuring the youth attitudes and values essential in enabling them to adjust and function effectively as members of society. Therefore, the history of Physical Education as an academic discipline in Tanzania reveals to have been not a new subject rather it is one of the oldest disciplines of study in Tanzania.

Methodology

In order to examine the relationship between Physical Education Curriculum and Olympic Education values this paper adopted an analysis of Physical Education

curriculum documents. The process involved library research where documents related to PE and Olympic education were analyzed to examine their relatedness.

Findings

The relationship between Physical Education in Tanzania and Olympic Education Values

Analysis of the Physical Education curriculums reveals that though Olympic education is not subsumed in Physical education in Tanzania, the objectives and contents within the Physical education curriculum carry Olympism ideas and Olympic values. The table below shows the relationship between Physical Education in Tanzania and Olympic Education Values.

Table 1. Physical Education and the Olympic Education Values

Physical Education Values	Olympic Education Values
• Development of physical and mental fitness • Apply and observe rules and regulations • Patriotism, moral values and friendship • Fair play, good character and honesty • Long life participation in sports • Competitiveness • Responsibility and decision making • Provision of leisure, recreation and entertainment • Knowledge and understanding of historical development of PE and Sport	• Knowledge and understanding of Olympic Ideals • Health • Personal Qualities • Moral Qualities e.g fair play, fairness, character, honesty • Competitiveness • Social conformity and involvement • Ethical behaviour • Responsibility and decision making • Unity of mankind /friendship • World peace • Educational and cultural transmission.

Source: Ministry of Education and Vocation Training (2005, 2010); IOC Charter (2003) Byaruhanga (1988)

Table 1 indicates that the PE and Olympic Education values are almost synonymous. That is Physical education values hold meaning and expectations similar to Olympic Education values. The findings therefore show that Olympic education and physical education cannot be inseparable though Olympic education ideals are not explicitly stipulated in Physical education curriculum.

Analysis of the relationship between Physical education and Olympic education values in Tanzania concur with other studies Naul, (2008), Byaruhanga,(1988) and Muller, (2004) which revealed that values of Olympic education implicitly feature in physical education curriculum. Naul (2008) also emphasized that Olympic education is teaching and learning of Olympic spirit and Olympic ideas which focus on a set of social virtues and moral values applied within sports activities and in the other life setting of children and young people. Evidence from the research shows that Olympic education ideas are rooted deeper in the history of physical education. However evidence reveals that many physical education programmes and curricula today neglect the message of Olympism and Olympic education (Naul 2008).

Other relations between PE and Olympic education emanate from the societal needs and environmental factors. Consequently the integration of the Olympic education into physical education curricula are influenced by different factors and considered contextual needs of the given society or county. In Ghana and Costa Rica for example the Olympic idea was introduced under an environmental protection project “More Green-more rain” and “mobile Olympic Academy” in Netherlands (Naul, 2008). Byaruhanga (1988) asserts that integration of Olympic education in Africa should examine the existing values and should meet the African needs. Furthermore, the existing values presented in the table 1 concur with Muller’s (2004) six principles of Olympic education which cement the relationship between Physical education and Olympic Education as follows:

- the concept of harmonious development of the whole human being;
- the idea of striving for human perfection through high performance;
- sporting activity voluntarily linked to ethical principles such as fair play and equal of opportunity and the determination to fulfill those obligations;

- the concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals;
- the promotion of moves towards emancipation in and through sports.

Challenges

Through the document analysis it was found that there is an issue of conception of Physical Education and curriculum implementation. That is despite the cultural and educational significance of Physical Education and sport as a field of inquiry in Tanzania, it is characterized more by neglect than by attention (Kirimbai, 1991 in Mafumiko and Pangani 2010). Physical Education has been perceived by many societies as restricted to sports, and that its importance is to satisfy the play and recreational drives of man (Shehu, 2001). It appears that the popular opinion about Physical Education in Tanzania evolved from this context and it is regularly referred to as “michezo” which means “sports” and often reduced to mchaka-mchaka meaning jogging (Ogudare, 2001).

There is a gap between theory and practice in education. For example, Physical Education, in Tanzania is as old as any other subject with specific aims; but it has never been fully implemented in schools. Physical Education in ordinary secondary school level is considered as an optional subject and in advanced secondary level exist a syllabus exists which is not taught in the classrooms. In schools where Physical Education is taught the situation is awkward because of acute shortage of facilities and equipment, textbooks as well as reference books and qualified teachers.

To overcome the existing challenges the Ministry of Education and Vocational Training and its related institutions work in close collaboration to overcome existing challenges. For example, the department of teachers training is working with Finland Organization to train physical education teachers and to provide teaching and learning materials such as books. The London Olympic organizing committee introduced an International Inspiration programme to train non-specialist PE teachers and to inspire young generation with the Olympic values and spirit. The Tanzania Olympic Committee also has been training teachers on Olympic education values and facilitated the integration of Olympic education into Physical Education curriculum.

Conclusion

The values and benefits of Olympic Education and Physical education to the education and wellbeing of the children and youth cannot be overemphasized as the integration is yet to be realized. The process of integration of Olympic education into Physical education is successful due to collaboration between various partners involved will meet needs and demands of the society. Therefore it is expected that, the commitments between Tanzania Institute of Education and Tanzania Olympic Committee and the Olympic academy will facilitate integration of Olympic education in Physical education and implement it in various sport programmes. It is important for the responsible parties to come up with appropriate strategies which will enhance integration of Olympic Education in Physical Education curriculum and to be implemented in schools. Strategies such as school sport festivals and collaboration with other partners should be introduced and strengthened.

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Conclusions

The conclusions are being published here in the form they were presented during the closing ceremony of the seminar.

ANCIENT OLYMPIC GAMES

The Seminar started in Athens, one of the most important cities of Ancient Greece. It grew up as a very important state since the 6th century BC and in the next century, after defeating the Persian invaders in 480, it became a very powerful state. Athens was the head of an alliance called the Delian League. However, the rivalry against Sparta was very big and both sides fought in the Peloponnesian War, which finished with the dissolution of the Athenian imperialism in 404. In that time, the political success of the city was reflected in the artistic and architectural spring of the Greek classicism, whose main center was in Athens. This magnificence can be seen in the most famous hill of the city, the Acropolis. We visited all the temples of this beautiful sample of the Classic Greek art: the Parthenon, the Erechtheion, the Nike's temple, etc. Maybe it is one of the most visited places in the world, and we were very impressed being there.

We enjoyed more samples of the Greek art in the Acropolis' Museum and the Archaeological Museum, where there are very famous statues of the different periods: from the Archaic to the Hellenistic era. Athens was also a very important center for the athletics, because the Panathenian Games were held in this city. We visited the Panathenaic Stadium, which was rebuilt with marble for the 1896 Olympic Games. There were a lot of agonistic festivals around the Greek world, some were displayed in big cities (like Antioch or the Asia Minor's cities) or in the sanctuaries. In that case, the athletic festivals had an obvious religious significance: the competitions were part of the sacred activities and the winners received the grace of the divinity. We visited three of those sanctuaries (Isthmia, Epidauros and Nemea). The temples share space with the facilities for the competitors. Like the Nemea's stadion, where we travelled back to the Ancient times and we ran

a race. We saw in Epidauros also that there were also other kinds of buildings in the Greek sanctuaries: the Epidauros theatre is probably the most known and we could verify how the stage for the excellent Greek tragedies and comedies was perfectly designed.

We also visited two places that are chronologically out of the Classical Greek History: the archeological site of Mycenae (a very significant center of the Mycenaean civilization of the 2nd millennium BC) and Palamidi's castle and walls (used as a fortress and built under the Byzantine Empire). Both places tell us that the history of Greece is very extensive, and this land has produced one of the richest sample of human excellence. We learned in the different stops of our travel from Athens to the IOA that the Ancient Greeks got to a very high level in fields like architecture, literature, sport competitions, political regimes (maybe the Athenian democracy is the most known regime, but there were several kinds of regimes among the Greek states), philosophical ideas, civic values, education models (the *paideia*), etc. Today we enjoy most of this legacy, and not only in the Western countries. Modern Olympism is one of the most significant institutions that works for the spread of the Ancient elements and ideas.

Ancient Olympia and ancient Olympic Games

After we arrived at the IOA, we started our normal programme dedicated in the first week to the ancient athletics and to Olympia. We were taught by two excellent experts in ancient sports: the professors Evangelos Albanidis (GRE) and Christian Wacker (GER). Their lectures were about the main features of the Greek athletics and the agonistic festivals, and after this introduction they also talked about more specific points of this field: the Olympic victors, the participation of non-Greek athletes in the events (mostly during the Roman period), the non-athletic competitions (musical and artistic events), the equestrian competitions, the poor role of women in the athletics, the athletics in different Greek areas like Thrace and the Western colonies, etc. Both professors also explained everything during our visits to the archaeological site of Olympia, to the two

archaeological museums and to the Cronion Hill. We had very good guides and they shared with us all their knowledge about this essential field of Ancient Greece, the athletics, and we knew how important sport and the sport values for the Greek civilization were.

Olympia was a very important religious center for the Greek civilization, and it attracted pilgrims, travelers and athletes since the 9th century BC (the Archaic period) until the growth of Christianity and the division of the Roman Empire. Because of its sacred meaning for the entire Greek world, it was a symbol of Greek identity. The sanctuary was dedicated to Zeus, the main divinity of the Greek pantheon. The sacred area, delimited by the rivers Alpheios and Kladeos and the sacred Cronion hill, consisted of several buildings that were constructed along the more than one thousand years that it was open. Therefore, there was no uniformity but a variety of architectural styles that show the richness and complexity of ancient Greek art. The use of the buildings was also very diverse, and the two main facilities were the religious (temples, altars, etc.) and the sport constructions. The two most significant sport facilities were the Stadion and the Hippodrome, and all the 23 events that integrated the Olympics Games were held in one of them. There were other facilities for doing exercise and training, like the gymnasiums and the palaestra. Although Olympia was never a city, there were thousands of visitors and spectators who temporally lived there at the same time.

Maybe, the best known activity of the sanctuary was the agonistic festival: the Olympic Games. The main features of the ancient Olympics are not the same as in the modern Olympics. Although the modern Olympic Games were proclaimed as an international event in the foundational Congress in 1894, the four biggest athletic festivals all over Greece never existed as World contests. Olympia was a sacred sanctuary to Zeus in the region of Elis and was controlled by the city of Elis, one of the nearby neighbors (at some time during Archaism, another city, Pisa, tried to control Olympia). Elis was also the *polis* that was in charge, through their inhabitants, of pleas and offerings, other rites and the arbitration of the competitions. There wasn't any Olympic Committee as of today, but the city of Elis had the total authority in the Olympics. And Corinth in the Isthmian Games,

Nemea in the Nemean Games and Delphi in the Pythian Games. Those states (the authority over Delphi was an amphictyonic league) ruled the participation of foreigners in the agones, the assistance of visitants, spectators and competitors and decided all the laws. Therefore, the agonistic festival of Olympia was a religious and panhellenic event. However, there are points in common with both Olympics, such as they are competitions where the contestant is also representing his state and there are some values that have always formed the identity of Olympism: friendship among different citizenships, rivalry with sportsmanship but not enmity, pursuit of the excellence through the competition, etc.

The Olympic Games were held every four years, and the programme was growing up from the single event of the stadion race until a variety schedule of 23 events (races, equestrian races and fighting competitions). The first known Olympic champions won in 776 BC, but we don't know if that year was the first edition. Thanks to the epigraphy and literature sources, we know today one of every four Olympic victories and with this partial information several statistics can be carried out. In this way, we know how the assistance of the areas and cities of the Greek world was changing throughout the centuries. Those data, compared with the data from the other three panhellenic festivals and the rest of the agonistic contests are a good tool for understanding better the Ancient Olympics, the athletic competitions and how it evolved.

Some of those changes are related with the panhellenic element of the four crown festivals. After 146 BC, when Rome conquered mainland Greece, athletics didn't disappear and remained a great element of Greek culture under Roman political hegemony. The Olympics were still held, and they lived periods of very big popularity like during the two first centuries of the Empire. However, the rule of being born Greek for taking part in the competitions lost its former severity, and there were several Romans (also people from the Hellenistic areas conquered by Alexander) who participated and won in the Olympics. After more than one thousand years, it's obvious that several features changed. However, the religious significance was never removed. And the performance of the events remained: the rules for the races or the wrestling were the same in the Archaic and Roman times.

One of those events of the Olympic programme, maybe the competition with the more complex rules was the pentathlon. Assisted by our two professors, we could perform the pentathlon in the track and field of the IOA and we learned by our own experience how the soul of the ancient athletes was. The pentathlon was composed of five different disciplines (long jump, javelin throw, discus throw, stadion race and wrestling) that all together gave a single victor. It was the most complete event of the Olympics, because it grouped the most important skills of the Greek athlete: speed, strength, power and fighting). In this way, we enjoyed taking part in the five disciplines and we also learned the rules and the development of those five athletic proves. Comparing the Greek athletics with modern sport we can see similarities and differences with the rules and the performance, but we can also feel how the interest for sport, the competition and the seeking to improve still survives in the modern Olympic Games. Exercising the body and mind through physical activity is an idea and a value that belong to the Greek legacy we've inherited.

Antiquity from a different cultural perspective

Thailand

When I went to the Sanctuaries I gained knowledge and experience about the Olympic Games in Antiquity. There are many differences between European sanctuaries and our sanctuaries such as structure, appearance, architecture, and more, but I also saw many links between the ancient Olympic Games and some of Thailand's sport activities and tradition. Thailand has adopted various culture from India. For example, Indra, one of the Indian Gods, is used as a logo of physical education in Thailand. Indra is the king of all gods, and he also used a lightning bolt as his weapon, exactly the same as Zeus. It could be that in India they invented their god by replicating Zeus or maybe they even used Zeus but in an Indian version. Ideas from the ancient Olympic Games have been used and we were inspired by those ideas. One of the ancient Olympic sports is familiar to me because in Thailand we also have a traditional sport in which we use almost every part of the body such

as hands, elbows, legs and feet. This is similar to the Pancration. We have also adapted modern Olympic ideas to our educational system later on.

African perception of the ancient Olympic Games

It was a great honor and privilege to be in Greece and specifically in Olympia the centre/origin of Modern Olympic Games.

From the readings and narrations from different experts, I can confidently comment that society needs as well as the environmental and political system determine the type of education provided. The type of education provided in “kalokagathia” which emphasises harmonious development of the human being i.e. external and internal development was the ideal education for all Hellenic cities. This reminds me of sports activities and dances which took part in African societies which were similar to Panhellenic Games. In this junction I would like to pose a question to what extent education through sports provided in my country meets the needs of our society, does it contribute to the harmonious development of our children? If yes, why unethical behaviors in sports are increasing? What should be done? How? Who will be involved? and when?

Conclusion

We’ve spent the last four weeks into a institution called “Olympic“, we’ve lived next to the ancient sanctuary of Olympia and we’ve studied the ancient Olympic Games: it means that, although the Panhellenic religious centre was closed 16 centuries ago, Olympism is still alive. Very alive. We, members of the modern Olympic movement, know how important this legacy from Antiquity is.

We are honoured and delighted to be in Greece the origin of the modern Olympic Games. Panhellenic festivals, goals, values and practice will forever remain in our mind and soul and will shape our life principles.

MODERN OLYMPIC GAMES

The purpose of this summary is to provide a brief analysis of the topics presented by the lectures from the 2nd week, offering the participants the experience of learning more about “The modern Olympic Movement, the revival of the Olympic Games and the history of the modern Olympic Games”. A wide range of topics were presented, giving the opportunity for discussions, debates, questions and answers on covered areas:

- “From ancient past to modern future “
- “Olympic Legacy – a social perspective”
- “Greening the Games – The green economy and Olympic Games”
- “The birth of the idea of reviving the Olympic Games in Greece, up to the mid-19th century”
- “The Zappas Olympics in Greece in the 19th century”
- “The idea of reviving the Olympic Games in countries, other than Greece”
- “The founding congress of the International Olympic Committee, Paris 1894”

The lectures were conducted by Prof. Dr Holger Preuss (Germany) and Prof. Kostas Georgiadis (Greece).

The topics presented by the lecturers offered us the opportunity to consider and to contemplate the Olympic realities. The group considers that further discussions of these topics should be realized in future.

The lectures were both instructive, providing us the learning component, and, in the same time gave us the opportunity for collaboration, providing the possibility for development in analysis and critical review.

In summary, the lectures provided participants specific information, advice and warnings aimed at fostering and encouraging research in a variety of Olympic related fields, but also support regarding research methodologies, as well as provoking ideals further aimed at each individual as an intellectual and “Olympic” human being.

The postgraduate student presentations during the second week echoed the powerful meanings highlighted in the Olympic movement, the importance of education of the Olympic Games and management of its values. The topics ranged from the analysis of gender representations and consumption in the Olympic Games, highlighting the complex intersections of identities that should be considered within Olympic media sport, the critical analysis of the new generation’s sport activities, organizational ethics, Olympic legacy, and the analysis of broadcast coverage of Olympics in different countries.

All presentations were well received and evoked continuing debate amongst seminar participants. The variety of research related to the Olympic Movement highlights the multi-faceted work that is being done within the international postgraduate community. It was a pleasure to be a part of the seminar and all members in our group found the presentations as an interactive discussion.

The case study and the debates about “The ethics in the Olympic Movement and Corruption” remind us that the Olympic Movement and the Olympic Games are confronted with tremendous internal and external challenges. The International Olympic Academy can play an important role in dealing with these conflicts. However we, as participants, should contribute on national and international level through our individual capacity to assist in supporting positive changes.

**OLYMPIC EDUCATION AND SOCIO-POLITICAL ASPECTS
OF THE MODERN OLYMPIC GAMES
(MEDIA AND COMMUNICATION, MANAGEMENT,
ORGANIZATION AND MARKETING)**

Olympic education and Olympic values

The part of lectures of this week which had been planned to be presented by Prof. Dr Stephan Wassong (Germany) unfortunately was cancelled. Fortunately, despite being injured the professor felt better, as Prof. Kostas Georgiadis informed the Seminar participants.

The lecture about the Olympic Education presented by Prof. Kostas Georgiadis in this week explained different sides, as well as social-philosophical aspects of Olympism and the implementation system of this philosophy through the Olympic Education. It was mentioned that Olympic education might be more effective, if different segmentations' information perception abilities were considered. Therefore, the Seminar participants were informed about the various important publications which were issued with the support of the Olympic Academy and Greek government in the Olympic Education field. Especially the significance of the books intended for children's Olympic Education was emphasized by the professor and later on the students' comments, because of age related sensitivity of the education. Participants had been familiarized with the project which educated two hundred teachers for future inspiration of the Olympism.

During the discussions it was revealed that it is mostly due to lack of knowledge on the part of the teachers in Olympic Education teaching methods and educational resources in this field, that the development of Olympism retards.

For that reason there is necessity of new scientific and pedagogical approaches to the Olympic Education implementation.

Working in groups and then preparing the presentation about the Olympic philosophy, Olympic Games, Olympic Education and Olympic Education project implementation plan on the national level led the participants to compare the theories and realities of promoting Olympism, which was a very useful and practical task.

In order to cover all aspects of the planned topic for this week, instead of Prof. Wassong's lecture Jana Sikora's thesis was presented by Katharina Galuba who is a Seminar participant, under the topic "The education programme of the Olympic Games in London 2012".

After the presentation the Olympic and Paralympic values were discussed and general opinion led to say that values of both movements must be presented together, because these values are universal life values and applied on both sides. Despite being different establishments IOC and IPC collaborate successfully, which again approve of very similar values and targets. Some examples of the Paralympic athletes (e.g. Oscar Pistorius) were pointed out who fought for getting the right to be an Olympian, whilst this issue has been argued differently in the society and among the specialists.

The athlete as the main legacy of the Olympic Games

The lectures of Professor Katia Rubio from Brasil were centered on the role played by the athletes at the Olympics. In her point of view, apart from the facilities built for the Games, the main and most important legacy of this mega event is the athletes. This is because they play a very important role model for people, principally the young generations, not only in practicing some sport activity but their efforts, discipline and determination in achieving the objectives imposed by the athletic condition could be an inspiration also in other fields of the everyday life for a broader population. Another landmark that justifies this reflection about the significant social role performed by the athletes in the contemporary era is

connected with the potentiality of shedding light over a specific social dynamic when one looks at the history of one particular athlete, in an approach that combines individual and collective memories.

It was very important to keep these considerations all over the week because Professor Rubio disentangled it in many approaches namely a) the athletes' life histories as a methodology of analysis within the socio-cultural perspective of the contemporary high-performance sports, b) the identities' conceptions in the contemporary era and their connections with the culture and construction of the subjectivity and c) the intersections between mythical narratives and the sport and specifically an approximation between the hero myth and the career of some athletes. They will be detailed hereafter.

a) Life history as a methodology

During the third week, professor Katia Rubio presented to us the methodology of history of life as an important instrument to return to the past of Olympic Games, through testimonies from Olympic athletes. With many examples, the professor related her experience in the application of this methodology with Brazilians Olympic athletes. She believes the greatest legacy from Olympics Games are the athletes and their memories. According to Rubio, the story of life is a particular form of oral history, so the main source is the narrative captured in an interview with athletes. The narrative is one of the pillars for understanding life history, because during the interview it is possible to see the emotions and reactions of the interviewee. But the interview can be complemented by other sources such as official documents and materials provided by those who are familiar with the narrator, with the facts and the places described, like pictures, newspapers, magazines, diplomas, medals and letters. After the collection of resources, it is necessary to crossexamine the information, as well as what happens in individual and social life. The life history allows the sports imaginary to penetrate in determined time and place of the past.

b) Identities and subjectivity

One of the lectures from Professor Katia Rubio was about identities. The impor-

tance that professor Rubio gives to discussions related to identities is connected with her point of view that the most important legacy of the Olympic Games are the athletes, and what these athletes put light on with their life histories. To justify this point of view, her answer was that we cannot think about Olympic Games or discuss about Olympic legacy without athletes. One of the academic references of this discussion is Stuart Hall. According to this author, identities in post-modern times are not connected with only one point of our lives, but actually with a lot of them, regarding our subjectivity, the potential of our language, or the achievements from civil rights social movements, like feminism. In fact, Hall sees five main points that have shaped post-modern life: the ideas about unconscious started by Freud, the linguistic structuralism of Saussure, the recapture of Marxism by Althusser, Michel Foucault's writings about power, and feminism as a social movement and also as a theory. Nowadays, we can see in the Olympic Games that competition is one of its main factors. And also because of this competition, we can see the Olympic Games as a privileged field where different identities are exposed (like national, gender or social class, for example).

c) Myth and Sport

Prof. Dr Katia Rubio described myth as true story, precious, because it is considered sacred, while exemplary and significant. She continued to discuss societies where myth is alive; it provides models for human behaviour and therefore gives value to life. She said myth is an integral and inseparable part of human existence. The myth was configured as a narrative (mythic discourse) where the scene has character, situations, scenarios usually not natural (divine utopian sorrels' etc), targetable in reduced semantic units (mythemes) where a required belief is invested.

Professor Rubio also spoke about the functions of the myth namely: it constitutes the history of the acts of supernatural beings and its characteristics as an absolutely true story (because it refers to realities) and sacred (because it is the work of supernatural beings).

The hero myth is the most common and oldest in the world, known in classical mythology of Greece and Rome, the Middle ages, the Far East and among various

tribes. Professor Rubio mentioned that there is a common structure among all of this myth that is the monomyth developed by the anthropologist Joseph Campbell. To exemplify this issue she told the students some life histories of Brazilian athletes such as Sarah Menezes (the first female judoka who conquered the Olympic gold medal for Brasil) and Joaquim Cruz who demonstrated trajectories of life similar to Campbell's monomyth.

Life History Interviewing: Practical Exercise and Reflections

In the end of the week participants were given a practical task. They were divided into couples and asked to interview each other for 30-40 minutes focusing on their life's highlights. After the interviews, everyone was asked to share the feedback with other group members and reflect on the methodological and ethical issues. This task was simple, but very beneficial for the researchers, especially for those using qualitative interviews. Also this exercise provided an opportunity for every participant to learn more about each other and different cultures which is believed to be one of the goals of the seminar as well. The majority of participants managed to create an atmosphere of trust and returned to seminar room with positive emotions and new understandings of various lives and cultures.

Based on individual feedback from this exercise, Professor Katia Rubio facilitated a fruitful discussion on the methodology of the interview and ethical concerns which might arise when using the method. Participants learnt two major ways the life-story interview can be conducted in: linear and non-linear ("tree") ways. Through these two approaches researchers should aim to identify the causes of the researched phenomena. The importance of body language has also been pointed out within this discussion.

Most of the discussion was focused on ethical issues which researchers should take into consideration when preparing for and conducting the interviews. It was highlighted that interviews may often become too personal and intimate, so interviewees may be reluctant to talk on certain topics. The ways and tactics to address ethical issues were briefly discussed within this seminar. Professor Rubio shared

her research experience with participants, for example, the interview with Joao Havelange, the former FIFA President and IOC member, which was conducted in Rio de Janeiro several years ago.

Another important topic which arose out of this discussion was the methodological approach to high-profile personalities who are often reluctant to be interviewed, mainly due to previous negative experience of media interviews. The topic was illustrated by the case of Joaquim Cruz, a Brazilian athlete who won gold in 1984 Olympics and later was misinterpreted as accusing another athlete for using prohibited substances. It was concluded that it is necessary for the researcher to make the goals of the interview clear to the interviewee and to exercise caution when approaching issues that are too sensible.

OLYMPIC PHILOSOPHY AND ETHICS

The 4th and last week of our Seminar started with the lectures of two outstanding professors – Gabriela Tymowski from Canada and Li-Hong (Leo) Hsu from Taiwan.

Professor Hsu's lecture was about Olympism and it was divided into three sections – Olympism in the past, in the present, and in the future. The Professor put emphasis on the Olympic Education curriculum, indicating that it is not so easy to introduce Western Olympic ideas into East Asian context. The Professor also noted that more non-western sports should be introduced into the Programme of the Olympic Games. This lecture provided us with the awareness of the fact, that we should create some combination of western and eastern values to make Olympic education more efficient.

The lecture of Professor Tymowski was about her major areas of interest, especially about Applied Ethics, which is the study of morality. The Professor opened our eyes by showing us that ethical-decision making is not so easy as it seems to be. To conclude, we can say that these two lectures have shown us an inseparable combination of Olympism and ethics.

Afterwards, we had two presentations. First, Anita Trumpe from Latvia talked about a very important thing, which is the need of the Olympic movement to take care of people with special needs. Then Yung-Ju Chen (Ruth) from Taiwan provided us with very interesting information about Olympic Education in her country.

In the afternoon we were also busy, since we were working in the library, taking part in sport activities and spending the evening together to integrate more as a group.

On Tuesday, we began with another lecture of professor Tymowski and

professor Hsu. Professor Tymowski talked about Olympic and Paralympic values trying to answer the question – should they be considered together and in the same way or different. Professor also explained the difference between sportsmanship, which is playing in the spirit of sport and gamesmanship, which is playing on the edge of the rules, trying to distract or even insult the opponent in order to win – interesting things related to ethics again.

Professor Hsu provided us with information about Confucianism – very popular and important philosophy of East Asia and tried to compare it with the modern Olympic Movement. He indicated that it is difficult to introduce Western values to East Asia, since in this part of the world Confucianism and other Eastern philosophies, like budo or Buddhism are considered better. To conclude, we can say that we need to combine global thinking with local contexts and perspectives, which is usually defined by one of the most interesting phenomenon in our contemporary world – globalization.

After the lectures we had other presentations. Kariman Kamal talked about a very interesting case study from her country – Egyptian Revolution in 2011 in comparison to modern Olympic Games – she found really interesting similarities – integration of people having the same aim, regardless of their racial, cultural, ethnic or religious differences. Kari also talked about her dream, which is to create a group of teachers and institutions which will be responsible for the introduction of Olympic Education in Egypt.

**Closing Ceremony
of the 19th International Seminar
on Olympic Studies for Postgraduate Students
ANCIENT OLYMPIA, 28th SEPTEMBER 2012**

ADDRESS
by the Coordinator,
Angelo ALTIERI (ITA)

Dear Dean Prof. Georgiadis,
Dear Professors,
Dear Olympic Friends,

We are almost at the end of our session, as I said four weeks ago it's an honor and a pleasure to be here, with all of you.

This is my 3rd time in Olympia, one unique place in this world; we are close to the site of ancient games, we are discussing about the modern games from different points of view. Several points because we are from different countries. Countries were so important during the first days, when it was not easy to remember names and faces. Thanks to the Academy we spent four weeks in a special context, where there is no competition or evaluation, we were beyond one international meeting, beyond one international session, beyond the Games. That's why we can remember our names, learn from each other a joke together.

Olympic values are the main topics of the sessions here in Olympia, but by discussing about those values we can find something else: new colleagues for our network, new friends for our life or something more. Well, I found all of them.

I think someone of us will be back soon in this place, I hope I will meet many of you somewhere. I'm sure none will forget this session. That's why I'd like to say thanks to the Academy for making it possible, one big thanks to Vagelis, Konstantinos and Stella for their daily help, and thanks to all of you for this great experience.

All my best for the next coordinator.

ADDRESS
on behalf of the Supervising Professors of the Seminar,
by Assoc. Prof. Gabriela TYMOWSKI (CAN)

Dean Georgiadis, academic colleagues, and fellow students of the International Olympic Academy,

It is my great pleasure to stand before you this morning, speaking on behalf of the professors who have come before me in this 19th session of the Postgraduate Seminar.

Being invited to the Academy is one of my greatest professional and personal pleasures. This is a place unlike any other, where people from around the world may gather to learn, to share, and to experience unique opportunities to focus on sport. Such discussions begin with sport, and extend well beyond, to include conversations on subjects from deliberating whether human nature has changed over the centuries, to multiculturalism, globalization, to the amazing language skills of participants, and so many others.

Education is one of life's most valuable goods. It gives us first a foundation, and then a perspective from which to understand the world around us. The sessions here began with learning about the Ancient Olympic Games with Professors Albanidis and Wacker, that followed with Professors Filis, Preuss, and Georgiadis linking the Ancient Games to the modern Olympic Games. After that, Dr Rubio introduced individual life stories of athletes, or narratives, to the students, and considered the hero myth. The final week had Dr. Leo Hsu focusing on the philosophy of sport, particularly Eastern Philosophy, Olympic Education, and Confucianism. I put forth a consideration of ethical issues relating to sport, from

examining how ethical theory informs decision-making, and then the application towards such topics as performance enhancement, technology, and gamesmanship in sport.

Travelling to the Academy provides us with the opportunity to share our passions and perspectives. I doubt that there could have been even a minute where each professor's passions about their individual elements of sport was not clearly evident. We truly appreciate the opportunity to spend time with the students, to learn from them, and to meet colleagues from around the world, who are all such engaged and committed individuals. It is no exaggeration to say how impressed I have been with the thoughtful conversations with the students on the ethical dimensions of sport. Regardless of where we started our journeys to the IOA, we are all clearly interested in common concerns, focused primarily on identifying and managing the best of sport and then making sport better at every level, for everyone involved. This is truly a special and inspiring opportunity.

While all of us truly value the experience while we are actually here, it is often well after we have returned home that we reflect and fully appreciate the value of our experiences. The IOA experience will stay with each of us forever.

ADDRESS
on behalf of the Supervising Professors of the Seminar,
by Prof. Dr Leo HSU (TPE)

Dear Mr President, Dear Mr Dean, Dear Participants from all over the world for the 19th Postgraduate Seminar,

It has been a great pleasure and privilege to be here again as a lecturer for the 19th Postgraduate Seminar. Words cannot describe how wonderful it is to see so many young and bright students again from all over the world to take part in this special academic programme.

Looking back with a little bit of a nostalgic feeling – since I myself was a young participant in 1993 at the 33rd session at the IOA at the age of 25 – it is hard to believe that my personal Olympic journey has come so far. It must be “meant to be” or “fate” if one believes that.

Being a lecturer at the last week of this Seminar, I could closely observe how you built up your close friendships and international mutual understanding without language barriers. Despite each participant inherited cultural difference, you studied together, played together, ate together and tried your best to engage in all kinds of social interactions.

What a wonderful and ideal utopian world could possibly be realized through this educational programme at this magic “hidden paradise”!

Through my personal Olympic life journey since 1993, I am convinced that those of you who have taken part at IOA’s programmes have widened your international horizon and achieved more awareness of what a global community can be. I am also even more convinced that all of you are going to be Olympic

ambassadors, contribute and inspire more youngsters about the Olympic values you have learnt here when you get back to your home nations.

Congratulations to all of you – you have achieved something very wonderful in your life. May your Olympic bond last for the rest of your life and I wish you all the best for your future.

ADDRESS AND CLOSING
of the works of the Seminar,
by the Honorary Dean of the International Olympic Academy,
Prof. Dr Konstantinos GEORGIADIS

Dear students,

Scientific education as a value and ideal of life, represents the virtues of justice, courage, prudence and reason, and remains the opponent of any kind of contempt and pettiness.

Therefore, this closing ceremony does not mean the end of your relationship with the International Olympic Academy or your severance from the pursuit and the interpretation of knowledge on Olympism and the Olympic Movement.

During your short stay at the International Olympic Academy, you have been taught that the pursuit of “excellence” can contribute to the well-being and the happiness of one person.

The uplift of an individual through sports is a dimension of Olympism that – at the same time – expresses Olympism’s role in our education.

The benignity as a stance of life depends upon the cultivation of these human virtues.

Moderation and spiritual balance depict with clarity and accuracy the perfection that ancient Greeks called “kalokagatheia”, by focusing the interest on the individual.

Therefore, when the citizens of a society have cultivated and molded their virtues and especially the ones of justice and fairness, they will get rewarded and before anyone else, the first of the firsts, the ones that support the develop-

ment and the evolution of a society. These last, will constitute the vehicle for the uplifting of the whole society.

What we expect from you is to become the best ambassadors of Olympic philosophy, active, virtuous and righteous citizens.

As Homer writes in Iliad, “the beginning of the future rests in the past”. Today, equipped with the right scientific knowledge on Olympism, you begin a new journey in your life, in which we wish you the best of luck.

List of participants

EPHORIA OF THE INTERNATIONAL OLYMPIC ACADEMY

Mr Isidoros KOUVELOΣ	International Olympic Academy
<i>President of the International Olympic Academy</i>	52, Dim. Vikelas Str.
<i>General Secretary of the International Committee of Mediterranean Games</i>	152 33 Halandri – Athens
<i>President of the National Olympic Academy of Greece</i>	GREECE
<i>Member of the Hellenic Olympic Committee</i>	<i>E-mail: ioa@ioa.org.gr</i>
<i>Member of the Board of the International Olympic Truce Foundation</i>	
<i>Member of the IOC Commission for Culture and Olympic Education</i>	
Prof. Konstantinos GEORGIADIS	International Olympic Academy
<i>IOA Honorary Dean</i>	52, Dim. Vikelas Str.
<i>Vice-Rector of the University of Peloponnese</i>	152 33 Halandri – Athens
<i>Member of the IOC Commission for Culture and Olympic Education</i>	GREECE
<i>Member of the Executive Board of the ISOH</i>	<i>E-mail: ioa@ioa.org.gr</i>
Prof. Dionyssis GANGAS	International Olympic Academy
<i>IOA Director</i>	52, Dim. Vikelas Str.
<i>Former Assistant Professor of Humanitarian Law at the Panteion University of Athens</i>	152 33 Halandri – Athens
	GREECE
	<i>E-mail: ioa@ioa.org.gr</i>

SUPERVISING PROFESSORS

Prof. Dr Evangelos ALBANIDIS (GRE)	Democritus University of Thrace Department of Physical Education and Sport Science 7th klm. of the National Road Komotini - Xanthi 69100 Komotini GREECE <i>E-mail:</i> valbanid@phyed.duth.gr
Prof. Dr Kostas GEORGIADIS (GRE)	International Olympic Academy 52, Dim. Vikelas Str. 152 33 Halandri - Athens GREECE <i>E-mail:</i> ioa@ioa.org.gr
Prof. Dr Li-Hong (Leo) HSU (TPE)	International Olympic and Multicultural Studies Centre, Dept. of Sports Management Da-Yeh University, No. 168 Univ. Road Changhua, 515 TAIWAN <i>E-mail:</i> hsuleo@mail.dyu.edu.tw
Ms Dora PALLI (GRE)	International Olympic Truce Centre 1A, Likavittou Street, 10672 Athens, GREECE <i>E-mail:</i> about@olympictruce.org
Prof. Dr Holger PREUSS (GER)	Faculty of Social Science, Media and Sport Institute of Sports Science Johannes Gutenberg Universität Mainz Albert Schweitzer Str. 21 55128 Mainz GERMANY <i>E-mail:</i> preuss@uni-mainz.de

LIST OF PARTICIPANTS

Prof. Dr Katia RUBIO (BRA) Escola de Educação Física e Esporte
Universidade de São Paulo
Av. Professor Mello Moraes, 65
CEP 05508-030- São Paulo-SP
BRAZIL
E-mail: katrubio@usp.br

Assoc. Prof. Dr Gabriela TYMOWSKI (CAN) Faculty of Kinesiology
University of New Brunswick
2 Peter Kelly Drive, Box 4400, Fredericton, NB
E3B5A3 (office)
CANADA
Lady Beaverbrook Gym, A19A
UNB Fredericton Campus
E-mail: tymowski@unb.ca

Dr Christian WACKER (GER) Qatar Olympic and Sports Museum
Doha - State Of Qatar QMA Tower
P.O. Box 2777
QATAR
E-mail: cwacker@qma.org.qa

COORDINATOR

Mr Angelo ALTIERI (ITA) Via Fonte Santa Maria
4 86170 Isemia (IS)
ITALY
E-mail: altieriangelo@gmail.com

PARTICIPANTS

Ms Salhat ABBASOVA (AZE)	142 Shafaat Mehdiyev Street, Flat 10 Baku AZ 1073 AZERBAIJAN E-mail: salhat_abbasova@yahoo.com
Mr Hamad BIN ABDULAZIZ AL-THANI (QAT)	P.O. Box 8744 Doha QATAR E-mail: althani-q@live.com
Mr Alberto ARAGÓN PÉREZ (ESP)	Juan Duque, 20 28005 Madrid SPAIN E-mail: aapph217475@gmail.com
Mr Mikhail BATUEV (GBR)	Flat 2 1 James Short Park Falkirk FK15EB SCOTLAND E-mail: mikhail.batuev@stir.ac.uk
Ms Yung-Ju (Ruth) CHEN (TPE)	11F.-2, No.218, Baoyang St., Sanmin Dist., Kaohsiung City 807 TAIWAN E-mail: ruth12641@yahoo.com.tw
Ms Aude EVEN (FRA)	12 rue de l'avignou 78 370 Plaisir FRANCE E-mail: audeeven@gmail.com
Ms Elisa GABRIELLI (ITA)	Vie Einaudi 3D, Pescara, 65129 ITALY E-mail: elisainchains@yahoo.com

LIST OF PARTICIPANTS

Ms Katharina GALUBA (GER) Blütenweg 16
65929 Frankfurt am Main
GERMANY
E-mail: katharina@galuba.org

Ms Lina Paul KESSY (TAN) P.O. Box 35094 Dar es Salaam
TANZANIA
E-mail: linakessy2005@yahoo.com

Ms Shih-Hsuan (Paddy) LEE (TPE) 6F., No.130, Ln. 235, Baoqiao Rd.,
Xindian Dist.,
New Taipei City 231
TAIWAN
E-mail: paddy_0816@hotmail.com

Mr Alexis MAURIVARD (FRA) 25 route de la mal tournée
25720 Lamod
FRANCE
E-mail: alexis.maurivard@gmail.com

Mr Codrut Gabriel MORARIU (ROU) Berlin 7/20
540347 TG-Mures
ROMANIA
E-mail: codrutmorariu@yahoo.com

Mr Buyani MPHETSOLANG (BOT) Private Bag 0051
Gaborone
BOTSWANA
E-mail: mphetsolangbuyani@yahoo.com
bumphetsolang@gov.bw

Mr Paulo Henrique DO NASCIMENTO (BRA) Praca Marechal Deodoro
397, Ap. 32,
Santa Cecilia
BRAZIL
E-mail: nasciph@gmail.com

Mr Can OZGIDER (TUR)	Canakkale Onsekiz Mart University, School of Physical Education and Sports, Room: Z013, Terzioğlu Campus. 17100 Canakkale TURKEY E-mail: canozgider@gmail.com
Ms Katarzyna PŁOSZAJ (POL)	Ul. Brzeziny 5, 46-060 Ozimek POLAND E-mail: kasiaploszaj@gmail.com
Mr Bartosz PRABUCKI (POL)	Stęszewska 30 Street 64-020 Czempin POLAND E-mail: Bartosz241@op.pl
Ms Kariman KAMAL MOHAMED RASHAD (EGY)	387 Suez Canal Shatby 21526, Elshatby Alexandria EGYPT E-mail: dr.karimankamal@yahoo.com
Mr Guilherme REIS NOTHEN (BRA)	30 Charles Street West, Apt 1724 M4Y 1R5 Toronto, ON CANADA E-mail: g.reisnothen@mail.utoronto.ca
Ms Tatiana RUDKOVSKA (UKR)	20 A Illich Str, Ap. 13, 02096 Kyiv, UKRAINE E-mail: pgr@ukr.net

LIST OF PARTICIPANTS

Mr Hamid Reza SAFARI (IRI) 24-15 street
South Nothahari street
Shiraz
7185874957
IRAN
E-mail: Hamidsafari83@yahoo.com

Ms Carolina FERNANDES DA SILVA (BRA) Lucas de Oliveira 1659/202
CEP: 90460.001 Porto Alegre-RS
BRAZIL
E-mail: carol_ed.fis@hotmail.com

Ms Dolhathai THONGTANUNAM (THA) 1 Century Apartment
Laoprowd 88
Wangthong Laag
THAILAND
E-mail: baipatmun@hotmail.com

Mr Marcio Antonio TRALCI FILHO (BRA) University of São Paulo
Av. Prof. Mello Moraes, 65, Butantã
05508-900 - São Paulo, SP
BRAZIL
E-mail: matfilho@gmail.com
matfilho@usp.br

Ms Anita TRUMPE (LAT) Salaspils, Celtnieku street 6, app. 2
LATVIA, LV-2121
E-mail: anita.trumpe@inbox.lv

PREMISES' DIRECTOR

Mr Themis LAINIS International Olympic Academy
270 65 Ancient Olympia
GREECE
E-mail: info@hoc.gr
themislainis@hotmail.com

IOA STAFF

Ms Stella TACHTARA	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: s.tachtara@ioa.org.gr
Mr Konstantinos KARADIMAS <i>Logistics</i>	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: k.karadimas@ioa.org.gr
Mr Vaggelis FRIGGIS <i>Electrician</i>	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: vaggelis_ioa@yahoo.gr

LIBRARY

Ms Ourania GREZI	International Olympic Academy 270 65 Ancient Olympia, GREECE E-mail: ioa@ioa.org.gr
