INTERNATIONAL OLYMPIC ACADEMY

REPORT ON THE I.O.A.'s SPECIAL SESSIONS AND SEMINARS 2001

ANCIENT OLYMPIA

INTERNATIONAL OLYMPIC ACADEMY

9th INTERNATIONAL POSTGRADUATE SEMINAR ON OLYMPIC STUDIES
5/5 - 15/6/2001

5th JOINT INTERNATIONAL SESSION FOR EDUCATIONISTS AND STAFF OF HIGHER INSTITUTES OF PHYSICAL EDUCATION
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PROLOGUE

This *annual report includes the minutes of three Sessions of the IOA for the year 2001: the 9th Postgraduate Seminar, the* 5th *Joint Session for Educators and Officials of Higher Institutes of Physical Education and the 6th International Session for Directors of NOAs. Each Session had a special subject which was treated by the invited lecturers.*

The IOA activities began with the 9th Postgraduate Seminar on Olympic Studies held at the IOA premises from May 5th to June 15th 2001. The special subject of the Seminar was: "Olympic Games: An overview of the Sydney 2000 Olympic Games and "Athens 2004", identical to the special subject of the 4th Session, the minutes of which are published in another Annual Report.

Thirty selected students (11 men and 19 women) from 23 countries participated in the 9th Postgraduate Seminar. As in 2000, the number of women exceeded the number of men. Students from Slovenia, Romania, Puerto Rico, FYROM and Ecuador took part in the Seminar for the first time. The high level works of the Seminar were supervised by the following distinguished professors: Dr. Wolfgang Decker (Germany), Dr. Evangelos Albanidis (Greece), Mr. David Wallenchinsky (U.S.A.), Dr. Kostas Georgiadis (Greece), Dr. Norbert Müller (Germany), Dr. Wojciech Liponsky (Poland), Dr. John MacAloon (U.S.A.), Dr. Angela Schneider (Canada), Dr. Bruce Kidd (Canada), Dr. John Daly (Australia). Most of the participants were Ph.D. candidates (18) and postgraduate Master students (9). In addition, an administrative employee of the IOC library, a NOA Director and an Undergraduate student took part in the Seminar.

Most students attended PE courses (17). The rest of them came from the following Schools: Medicine (1), Archaeology (1), Political Sciences and Philosophy (1), Psychology (1), Economics (1), Mathematics-History (1), the Pedagogical Institute (1), and Journalism (1).

The students were, as every year, guided around Athens, in the archaeological sites and the Acropolis Museum, the Ancient Agora, the National Archaeological Museum of Athens, the Temple of Poseidon at Cape Sounion, the archaeological sites of Isthmus, Nemea, Epidauros, Mycenae, the Temple of Epikourios Apollo (Vassai), Olympia and Delphi.

Stephen Miller, (supervisor of the excavations), offered an excellent two-hour tour at the archaeological sites and the Museum of Nemea. All the students attended the lectures given by the supervising lecturers, with great interest. The professors' lectures regarded subjects related to sport in Ancient Greece, the Ancient and Modern Olympic Games, the Olympic Education, the social and political parameters of the Olympic Movement and the philosophy and ethics of the Olympic ideal.

The fact that the majority of students wished to conduct a doctorate thesis related to the Olympic Movement was remarkable.

The presentations of the student's papers constituted an important asset to the success of the program. There was a significant number of original research papers and most of the students were informed for the first time on the research work and the views of other colleagues from different parts of the planet.

The results from the evaluation of the questionnaires filled in by the students, regarding the purpose and the goals of the Seminar, were exceptional. The students pointed out almost unanimously that they enlightened their misunderstandings regarding Olympism, enriched their knowledge, formed more favorable views on the Olympic Movement, acquired new ideas. Generally speaking, the Seminar contributed to the goals of the Olympic Movement by offering a broad variety of learning experiences.

Nine students participated in the examinations of the joint Master programme of the IOA and the University of Loughborough, under the supervision of the following professors: prof. Dr. Ian Henry (GBR), Dr. Eleni Theodoraki (GBR), the IOA Dean, Dr. Kostas Georgiadis and one independent examiner, Dr. Udu Merkel (GER). The participating students succeeded in the examinations and received a recognized diploma of participation with 30 credits, which enables them to proceed, if they wish, with their postgraduate studies in Loughborough.

The 5th Joint International Session for Educationists and Officials of Higher Institutes of Physical Education was conducted in the premises of the I.O.A. from the 20th until the 27th of July 2001. The professors are educated on Olympic issues in order to contribute to the introduction of the course of Olympic Education in their Schools. Universities in many countries have already founded centers for Olympic Studies. Sixty-six participants (40 men, 26 women) and 10 lecturers from 43 countries participated in the Session. The Session's special

subject was: "The Greek Olympic and cultural heritage and the Olympic Games of Athens 2004".

The special subject was treated in their lectures by the following professors: Stavros Lambrinidis (Greece), Dr. Charles Rutherford (Great Britain), Dr. Eleana Yalouri (Greece), Dr. Lamartine Dacosta (Brazil), Dr. Kurt Weis (Germany), Dr. Christina Koulouris (Greece), Dr. Mimi Murray (USA), Dr. Sonaibou Gouda (Benin) and Dr. John Cheffers (USA). The Session begun with the presentation of the work accomplished so far by the Organising Committee and the Greek Government on the preparation of the Athens Olympic Games. Athens is getting ready at a quick place to welcome its guests. It was made clear that the city will live up to the expectations of the Olympic Movement.

The participants and the lecturers stressed that Athens and Ancient Olympia constitute cities of remembrance of the Olympic Games and sport and could therefore form a benchmark on a global scale. The Greek cultural heritage should, of course, be projected in a way comprehensible by all. The participants also expressed their wish to witness the universality of the modem Olympic Games in the creative combination of Olympic Ideal and real life, during the Athens' 2004 Olympic Games. They suggested that emphasis should be laid on the Olympic Torch Relay, because it will remind people of the values of hope, solidarity, common ownership and coexistence. The Olympic Games, through institutions such as Olympic Truce, which could be established in combination with the Olympic Torch Relay, could promote once again their social and cultural value.

The participants' innermost wish was the effort to restore the Olympic Ideal and highlight, during the Athens Games, the fundamental values of Physical Education, such as: effort, excellence, global participation, team spirit, art, cultivation of sporting spirit, equality, freedom.

They also suggested that the 4 virtues of wisdom, justice, happiness and moderation should be adopted and accompany the Games.

The Olympic Games and their philosophy have certainly been based on western civilization since they originated from Greece and their revival, as it has been pointed out, was the result of ideological tendencies in Europe. Many times modem Olympic reality is hard to be understood by countries of other continents, since the characteristics of their endogenous physical education stem from the traditional sport reality. This is why Greece, which is found on the crossroad of three

continents, *should highlight the coexistence and interaction of cultural particularities. It must present all those common cultural elements which bring nations and people of all continents closer, highlighting the universality of Olympism.*

The 6th International Session for Directors of National Olympic Academies was held at the premises of the I.O.A. from the 29th of July to the 5th of August 2001. The number of participants was 76 (60 men and 16 women) and 9 lecturers, coming from 63 countries.

The works of the Session (speeches, group discussions and the presentations of the officials of the NOAs) were of a particularly high level.

The long-lasting efforts of the I.O.A. and the National Olympic Academies begun to bear fruits. Many National Olympic Academies have elaborated their own Olympic Program. What is more positive though is the fact that an increasing number of young scientists educated in the I.O.A. and the National Olympic Academies are engaged in research on Olympic Education and cooperate with the National Academies. These officials will be in the future the trustees of the Olympic Ideals. The foundation, also, of Unions of Regional Olympic Unions constitutes a special effort to spread the Olympic Values to countries with common cultural roots.

The special subject of the Session: "The Olympic Movement, the Olympic Games and the role of the International Olympic Academy and National Olympic Academies" was treated by the following distinguished lecturers: Dr. Kostas Kartalis (Hellas), Richard W. Palmer (Switzerland), Susan Crawford (Australia), Dr. Kostas Georgiadis (Hellas), Conrado Durantez (Spain), Dr. Ian Culpan (New Zealand), Dr. Neise Abreu (Brazil), Dr. Daniel de la Cueva (Argentina), Angie Rizakos (Greece).

All the participants of the Session acknowledged that we shouldn't rely on the latest achievements regarding educational programs. The officials of National Olympic Academies expressed their wish to find ways of cooperation between the IOC, IOA and NOAs. That way, every Academy could elaborate its own program through which the country's cultural values and Olympic principles would be projected.

In the year 2001, two special honorary distinctions were awarded to Members of the IOA Ephoria. On August 31st, the order of the Knight of the Legion of Honour was awarded to Mr. Nikos Filaretos, President of the IOA and IOC Member, by Mr. Jacques Chirac, President of the

Republic of France, in recognition of the 27-year voluntary offer to the development of Mediterranean Sport and the propagation of Olympic Education, at a global level.

On June20th, during the opening ceremony of the 41st Session for Young Participants, Mr, Georgios Moissidis, distinguished member and sportsman of the Greek Climbing and Skiing Federation, was awarded an Olympic distinction by the IOC President, Juan Antonio Samaranch, for his longstanding voluntary offer to sport and the Olympic Movement.

J. A. Samaranch, departing President of the IOC, was honoured by the IOA and the Hellenic Olympic Committee, for encouraging and developing the educational aspects of Olympism as well as for showing cordiality and support to the work of the IOA. The commemorative distinctions were offered to Mr. Samaranch on behalf of the HOC, by its President, Mr. Lambis Nikolaou, and on behalf of the IOA, by its President, Mr. Nikos Filaretos.

Finally, we should point out that the results coming from the reports of the participants in the Sessions and Seminars, relative to this purpose, the goals and the work of the IOA are exceptional. What constitutes a unique educational Olympic experience to the participants is the fact that the programme and the activities were rich in variety (discussion groups, lectures, social evenings, cultural events, lessons in dance, painting and poetry, film projections, sports activities, training workshops). This work has been supported for 41 years in a row by the Hellenic Olympic Committee. We would like to extend our warm thanks to the HOC, its President, Mr. Lambis Nikolaou and its Members.

Dr. Kostas Georgiadis
Dean of the I.O.A.

9th INTERNATIONAL POSTGRADUATE SEMINAR ON OLYMPIC STUDIES

5/5 - 15/6/2001

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ATHLETIC NUDITY

by Dimitra PYLARINOU *(GRE)*

When someone is studying the ancient Greek sports he comes across terms such as: gymnastic, gymnast, Gymnasium. These words are directly related to *gymnos* that means naked. The athletes were trained naked, participated in the games naked and were rewarded naked. The question that arises from this simple ascertainment is why? Why did the ancient Greek athletes adopt nudity as their only "costume"?

Before making any attempt to answer this question, it is essential to refer to the goals that nudity served through the centuries as an expression of the human reality. In the kouros statue of early Greek art. Nudity embodied the glory of aristocratic youth, which was ka-*loskagathos*, "beautiful and noble".

Because of the powerful emotions of shock aroused by the sight of the naked human body, the most frequent association of nudity is with magic. An example is the herms that Athenians encountered daily in the streets of their city, since 540 B.C. Each consisted of a male head sculptured on a pillar, on which was carved an erect phallus serving as a reminder of the magical and apotropaic power residing in the alerted male limb.

On the other hand, the naked body of Aphrodite has sensuality, when Praxitelis decides to undress her in the Hellenistic period. The divine nudity of the goddess also signifies fertility and power. Nudity serves many purposes: heroic, sensual, divine and magical. But when and for what reasons does nudity become athletic[1]?

In terms of chronology Egypt is the first civilization to demonstrate a number of activities that are characterized as athletic events. In the tombs of the superior officers and kings, known as pharaohs, many bas-reliefs represent athletic events such as boxing. The athletes are presented either dressed either in completely nude. In the Egyptian spirit of grace and joy of life, the beautiful naked body of the athlete or the acrobat was totally acceptable[2].

The same cannot be told surely for the Hittites or the Phoenicians since the research is not able to answer for a fact if athletic events,

in the meaning they had in Greece in later years, were organized. So none can speak about athletic nudity in these civilizations.

Greek prehistory oners many more examples. Active younger men were represented in art wearing the *perizoma* or short pants throughout the Aegean and the whole Mediterranean. This traditional iconography appears on the fresco of the bull-jumpers from Knossos. A man and two women are performing a bull-jumping exercise. All three are wearing the *perizoma.*

In Cyclades and especially in Thera, a fresco is depicting two children who box. They wear the traditional perizoma. It is interesting to note that the painters of these frescos knew how to create a naked human body as we can see from the fresco of the fisherman, however they did not choose nudity in the case of the children.

Athletic nudity appears for the first time in geometric era. Funeral games were held and were represented in art. In one of those representations on an attic vessel, the warriors athletes are totally naked. The same occurs in another geometric vessel which depicts two, naked boxers standing beside an easel that is considered to be the award for the winner. One conclusion can be made: in Greece the innovation of athletic nudity began to exist in the geometric age.

One of the many differences between the Greeks and the barbarians has to do with the way that athletic nudity was seen. In ancient Mesopotamia, the nude was a sign of defeat. For a Babylonian, an Assyrian, and a Lydian, it was considered humiliating to be seen naked in public. Having in mind the barbarian way of thinking, it is easy to assert that nudity, athletic or not, had no place in their society and its customs.

In Italy the data changes. In the Etruscan tombs, where athletes among many things were depicted, nudity was partially accepted. It was a matter of personal Etruscan taste, to have or not male nude athletes in the iconography of a tomb. In the opposite side of the Italian coin, stood Rome. The roman citizens despised athletic nudity as they considered it a sign of decadence. Those who did exercise wore the *campestre,* which was the roman perizoma[3].

As a conclusion to all of the above, we estimate the beginning of athletic nudity in the geometrical age when we are examining Greek history of art and at the same time we observe the differences between the Greek and the barbarian way of thinking. The question

when was athletic nudity established is answered; its origins are yet to be examined.

Greek authors pay a good deal of attention to the custom of athletic nudity and the details of its origins. They agreed it had taken place in the context of the Olympic games but disagreed about the date and the individual responsible for this innovation. According to some, a certain Orsippus of Megara won the footrace at Olympia when he lost his perizoma in the way, finishing the race naked. Dionysius of Halicarnassus says it was Akanthus the Lacedaemonian, in the 15th Olympiad who began the new custom. Another story wants an Athenian to be the first to compete in complete nude when his loincloth fell. Then, Ippomenis in order to avoid similar incidents instituted athletic nudity. It is highly possible that these traditions were in fact the effort of the competitive cities to gain, each one for its own glory, the innovation of nudity that would make it different from the barbarians.

There is a little doubt that nudity was involved with the religious atmosphere of the games. At the sanctuary at Olympia, as elsewhere, initiation rites of youths, athletic and artistic competitions were held within a religious atmosphere. Ritual nakedness was a typical initiation motive, and perhaps athletic nudity is a feature of such rituals[4].

Other scholars believe that the athletic nut.e served other purposes, such as being the shield against the evil eye. However this kind of protective nudity was only possible with an erected phallus and not with a small penis that characterizes the young athletes.

According to another point of view Hercules, one of the most admired Greek heroes, was worshiped in Olympia before Zeus. As he was always naked, the athletes who took place in the games in order to honor him were also naked[5]. The answer to this derives from history. The worship of Hercules in Olympia was a Doric propaganda and for that reason it cannot be taken under serious consideration concerning the origins of athletic nudity.

None of the above can be proved with certainty. What is most likely to be closer to the truth is the relation between athletic nudity and initiation rites, but these also are just speculations and the question why the ancient Greek athletes unclothed themselves may never be answered.

The introduction of athletic nudity is a fact in the geometric ages. Centuries later, in the 5th century, one of the greatest historians of

all times declares: <*in ancient times athletes in the Olympic games wore loincloth and (the wearing of loincloth) ceased not many years ago*> Thuc.i 6.5. So if Thucydides remarks that the beginning of athletic nudity became a reality not many years before his time when did really the athletes stop wearing the perizoma?

First of all, it must be mentioned that he is an historian who indicates his evidence in a way that serves the specific meaning that every time he wants to transmit to his audience. So, when he tries to prove that the Peloponnesian war was the biggest in Greek history, he calculates the Greek expeditionary force to Troy in 100.000, and finds it small. An author who could call such a number "not many", might also, in order to suit his scheme, call a period of well over a century "not many years"[6].

A group of Attic black-figure vases of the end of the sixth century are known as the Perizoma Group because of the white loincloth worn by the figures of athletes and dancers or *komasts*, which decorate them. The Perizoma Group was found in Etruria. That fact makes the explanation of the depiction of old, heavy, dressed athletes easy. Apparently these vases were made specifically for the Etruscan market and therefor were meant to satisfy the expensive but so different from the Greek, Etruscan taste[7].

The complete nudity of athletes in the Gymnasium or the palaistra actuated the opponents of sports in general to claim that nudity made the young athletes lust for the male human body and thus homosexuality was augmented. Self-restrain and decency were the elements that characterized the behavior of the athletes[8]. Evidently they would have been exceptions which verify the rules. Greek art didn't have any problem to represent "immoral" scenes according to our ethics. So if the phenomenon of homosexuality did occur in the Gymnasium and the palaistra the artist would have represented it in their art. The lack of such scenes in the iconography proves in an indirect way the self-containment of the athletes.

One of the most common realities in ancient Greece was the love affairs between a citizen and a young boy. These relationships were accepted by a big part of the society as it derives from the poem of Theognis: *happy is the man who is in love while he exercises and after he returns home he sleeps with a beautiful boy the whole day through*[9]. Of course they would have been many people who rejected these relationships and some of them would belong to the opponents

of sports. One of their arguments was that the people who were looking for love affairs with children could easily find what they were hoping for in the Gymnasium. Their point of view can be easily proved wrong if we consider the number of strict laws concerning the palaistra or the Gymnasium where small children practiced. Death was the penalty for those who entered these places, without being the trainer or a close relative of the child. The existence of such legislation verifies in a very clear way that presumptive pederasts did exist but the responsible for the Gymnasium did everything in his power to detain them.

In order to comprehend the impact of athletic nudity in the evolutionary process of Greek art, it is essential to examine the attitude of ancient Greeks towards nudity in general. Walking in the path of the ancient Greek past, it is easy to witness the differences. Male nudity of gods, heroes, athletes dates back to Archaic times and respectable female nudity does not appear until much later; in the Hellenistic period and even then it is acceptable only for Aphrodite.

In the seventh century BC, statues of naked youths, life-size or over, monumental, heroic, divine, votive, or funerary-the kouroi began to appear. Egyptian art inspired the size, pose and type of kouros but its nudity was a Greek innovation. Nudity was certainly significant for the image of the kouros. The kouroi may not have been primarily athletic, none of them was ever found in Olympia, but their peaceful power and decisiveness are marks of an athlete who played the part of the model for the artist of his time.

Athletic nudity and more specifically the beauty of an well-exercised male body inspired the sculptors that created many of the most famous statues depicting athletes. The disco-thrower by Myron is only one example. Even more impressive is the fact that the Greek artists were able not only to produce statues with every anatomic detail but also they succeeded in bringing forth the inner-self of the athletes. A good example is the boxer of the second century BC who rests tired after a difficult match. To achieve such a level of ability in sculpting, the artists passed many hours of their time in the palaistra. There the sculptors had the opportunity to examine the human body in every detail, to outline the psychology of the athletes and to show it with a remarkable preciseness[10].

The ancient Greeks admired very much a strong and well-trained body and they imagined their gods and heroes having one. So, even

if famous statues like the Poseidon of Artemisio, have no relation with athletes, however their beauty and power, would never have been possible if the sculptor did not know so well the naked human body. And that is something owned to athletic nudity.

The naked body of the athletes helped the Athenians realize that they were all equals among them. Once clothes are stripped of the human figure, it is difficult to distinguish the rich from the poor, the smart from the dumb, the aristocrat from the democrat. The aura of superiority that can be attached to a person by dressing well, or the inferiority to the poorly clad, disappears when the person strips.

In the Panhellenic athletic program where individuals competed in events, the winner was clearly determined by objective criteria obvious to all-athlete, spectator, and judge. There was no need of a subjective decision by a panel of judges to gain the victory. This equality before absolute standards of distance, speed and strength that are subject to the interpretation of no man is a basic *isonomia,* one of the most important elements of democracy.

It has been pointed out that the wealthy might have some benefits from diet and training, but natural talent was not restricted to the upper class and the benefits of hard work to the condition to the body cannot be forgotten.

In the gymnic events clothes and jewelry disappear and with it all the social modifications. The athletes competed to each other in a democratic spirit according to which the winner was the best and not the richer. It was nudity that constituted the uniform one can say not only for the athlete but also for the citizen who exercised himself in readiness for military service. Nudity marked a break not just with women but with the barbarians too and therefore a question should be asked. Is perhaps nudity the real "costume" of democracy[11]?

In ancient Greece the remarkable innovation of athletic male nudity, which surely originated in a ritual, religious context developed a special social and civic meaning. Exercising together in the gymnasium nudity marked men's status as citizens of the Polis and as Greeks as well. *Νους υγιής εν σώματι υγιεί.* A healthy mind can exist only within a healthy body that means well-trained, strong, and beautiful. These characteristics can only be witnessed in one way: in absolute nudity.

Notes

1. Bonfant L., "NUDITY AS A CUSTOM IN CLASSICAL ART", *A.J.A.* 93 (1989) 550.
2. Olivova V., Sports and Games in the Ancient World, 44-5.
3. Bonfant L., "NUDITY AS A CUSTOM IN CLASSICAL ART", *A.J.A.* 93 (1989) 549.
4. Bonfant L., "NUDITY AS A CUSTOM IN CLASSICAL ART", *A.J.A.* 93 (1989) 543.
5. K.Clark, *The Nude: A Study of ideal art*, 1957, 162.
6. Myles McDonnell, "The introduction of athletic nudity" Thucydides, Plato, and the vases, *A.J.A.* 93 (1989) 567.
7. Bonfant L., "NUDITY AS A CUSTOM IN CLASSICAL ART, *A.J.A.* 93 (1989) 567.
8. Mouratidis *Ιστορία Φυσικής Αγωγής (με στοιχεία φιλοσοφίας),* 1998, 270.
9. «'Ολβιος όστις ερων γυμνάζεται, οίκαδε δ' ελθών εύδει σύν καλω παιδί πανημέριος» Theogn. 1335-1336.
10. Olivova V., Sports and Games in the Ancient World, 1984, 131.
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DREAMS AND MAGIC IN SPORT OF THE ANCIENT WORLD

by Jan TREMEL *(GER)*

Introduction

In the Ancient World, Athletes competing in disciplines of the *Agones* achieved honorable recognition by society in addition to profits, financial or otherwise. Consequently, it is easy to understand, that in order to achieve such honour and profit, athletes used methods that they believed could aid and help guarantee victory. These methods include oracles, dream interpretation and magic and were diligently cultivated.

The three main aspects of research oracles, dream interpretation and magic practice specifically the use of *curse tablets.* These examples shall be presented below.

1. Oracles

In the Ancient World, oracles[1] played an important role particularly in Greece, perhaps, as has been suggested due to the absence of holy books, like the Bible. Thus oracles served as religious guidance and education. Oracles were "statements" of gods; usually delivered by kings or priests who had been elected by the people. Most of them were official answers to ritual inquiries of individuals or governments.[2] One of the most famous oracles is located in Delphi[3]; known originally as Phythia, the holy place of Apollo[4]. It is well known that Greeks came from all over the country to obtain prophecies from the oracle; gifts were offered that accumulated to vast amounts of treasures[5].

Other important oracles were situated in Olympia and Dodona where Zeus, the father of gods, was worshipped. In addition the oracle of Apollo could be found in Délos. Furthermore, in addition to a number of other oracles the people also perceived rustling of trees and sounds of the springs as voices of the gods, speaking in open nature.

In Ancient times oracles could only be utilized at specific times. For example the oracle in Delphi could only be consulted on the 7th day of the spring month of Bysios, the day on which Apollo's birthday was celebrated. As Plutarch reported, this one day was later augmented by the seventh day of all other months.

Apart from the sayings of the Holy Priests, the existence of other oracle techniques such as prophecies using lots, sacrificial fires or various gifts e.g. incense sprinkled into such fires or the usage of the interpretation of dreams is a proven fact. Only those persons who paid the appropriate fees or made some sort of prior sacrifice were allowed to ask questions of the oracle; persons who did not meet these requirements could face severe financial penalties.

Due to the large number of people desiring the oracular services many holy priests were needed at the sites of the oracles to ensure law and order prevailed, holy rituals were compiled, and the prophecies were conveyed to the persons seeking guidance. Admittedly, prophecies were not given to all the questions that were posed[6]. Frequently questions asking if one given course of action was better than another were asked, inquiries about cults, appeasement of the gods, blood feuds, illness and planned activities such as the participation in specific sporting competitions were also common[7].

People seeking guidance from the oracle also included sportsmen taking part in the *Panhellenic Agones* and wanted to hear a forecast of their chances of winning. Decker (1995) reports a specific example:

"Eubatus of Kyrene had so much faith in oracle's prophecy that he took his own victory statue with him to Olympia in 408 BC when he was competing a running event, which he actually ended up winning. A unique event in the history of Ancient sport."[8]

2. Dream interpretation

Perception, thinking and behavior of people in the Ancient World were predominantly determined by the faith in the power of gods, which can be proved by vast sources and copious amounts of material.[9]

"Dreams are miracle workers"[10], are the words of the Greek sophist Lukian[11] and ones that succinctly express the Ancient Greek's attitude to the nature and meaning of dreams. In his view, a dream was something of great significance; he considered it to be that part

of human life that formed the link to a higher reality. As a man in his very essence is a forward thinking being, the dream was thought to convey to the individual concerned something of deep personal significance for the future. This is the reason why dreams and their subsequent correct interpretation assumed great importance. Only rarely, however, could the meaning of a given dream be grasped immediately apart from the question whether the dream concerned was of any significance at all or not[12].

Thus fortune telling became the domain of a highly varied array of lay practitioners and professional interpreters as well as of highly specialized officious colleagues who offered their services in over one hundred different ways[13].

Of the books of dreams that were published in Ancient Times, the only one to have survived to this day is Artemidor's which superficially comprises five different volumes.

The term "sport" as used today by the sport historians to characterize the object of research plays a remarkably significant role in Artemidor's book of Dreams. The work is "subdivided into different dream categories and collects data as well as interprets it. It includes athletic dream motifs that in methodical manner are set off against the corresponding motifs in reality, their exact opposites of specific interpretation. [...] It should be noted in general terms that one and the same dream motif was given a variety of explanations depending on the function of the dreamer concerned; this specification even applies to the different sporting disciplines an athlete could engage in."[14] Supposing an athlete dreams that he will go blind, for instance, the interpretation of his dream depends on the athlete event he is taking part in - a runner on the one hand would end up winning the race whereas a proponent of the martial arts, on the other, would lose[15].

It can be assumed that a dream dealing with participation at one of the *Panhellenic Agones* was always of great significance in its subsequent interpretation. If, for instance, someone dreamt he were successful in a wrestling competition at the holy games in Nemea, and at the same time was actually involved in a legal dispute concerning his land, he would be told that he would win his case because of the connection with mud as the winner of an event at Nemea was crowned in an appropriately related manner[16].

If an athlete dreamt he would get a big head then this was a sign that he would win the competition as the wreath or crown

placed on the victor's head automatically made it bigger[17]. If burning feet were what an athlete dreamt of, this would indicate that he would be able to run at top speed[18].

If a *Pancratiast* who was due to compete in the Olympic games in both the wrestling competition and the *Pankratium* dreamt that both his hands were made of gold, then he would win off neither of the crowns, because he would use his hands that being as immobile as golden hands.[19]

In conclusion, an unexpected dream, which came true, is presented here: "A man who brought his son to the Olympic games to compete as a wrestler dreamt that the child was slain in front of the chief judges of the Olympic games and was buried in the stadium. Naturally, his son became an Olympic victor since it is customary for a dead man, just like an Olympic victor, to receive an inscription and for both to be blessed."[20]

3. Curse Tablets (defixionum tabellae)

"Defixiones, or *katadesmoi*[21] as they are called in Greek, reveal a dark little secret of ancient Mediterranean culture. At present the total number of surviving examples exceeds fifteen hundred."[22] It seems almost, that everyone knew of them and a number of people used their harmful character.

At the same time, the supporters of the different *Factiones* generated an extraordinary degree of fanaticism, which found expression in attempts to help their own party to victory by using magic. There are curse tablets in existence, which were implored to hinder or bring down certain named horses or drivers. Such a lead *Tabula Defixio* that had been carefully smoothed and nailed to the floor of the arena was found, for example, in Cartage.

An extract from a curse tablet found in Hadrumenta (Tunisia) contained the following: "I beseech you O! demon and demand of you that your torture and kill the horses of the Greens and the Whites and that you cause the drivers *Clarus, Felix,* and *Primulus* to have fatal accidents."[23]

In conclusion, a curse tablet from Beirut with a curse or imprecation of a horse and a driver of the blues is presented here.

The lead table measuring 9x15.8 cm was discovered in Beirut (Syria) near the ancient racecourse. According to D. R. Jordan the

date is the fourth century AD.[24] R. Mouterde published the tablet in 1929. The spell is directed against a long list of horses and drivers of the blue faction. Directly under the title and between two columns of mysterious names at the top appears a bound figure (probably a snake), showing only head and an open mouth. The small circles on the figures body and the protrusions from the head represent nails, symbolizing the binding process. The lines of the body also depict in graphic terms the binding process.[25]

For Restraining Horses and Charioteers
PHRIX
PHOX
BEIBOU
STOKTA NEOTER
whether above
the earth or below
DAMNO
DAMNA
LUKODAMNA
MENIPPA
PURIPIGANUX
OREOBARZAGRA AKRAMMACHARI
PHNOUKENTABAOTH OBARABAU
you holy angels, ambush and restrain LULATAU
AUDONISTA them. The spell
OIATITNOUNAMINTOU MASKELLI MASKE(LLO)
PHNOUKENTABAOTH OREOBARZA
now attack, bind, overturn, cut up,
chop into pieces
the horses and the charioteers of the Blue colours
Nymphikos, Thallophoros, Aettetos, Mousotrophos,
Kallimorphos, Philoparthenos, Pantomedon,
Hypatos, Philarmatos, Makarios, Omphalios, Hegemon, Okeanos, Tyrannos, Chorikios, Kallimorphos,
Aurios, Aktinobolos, Ekdikos, Zabades, Chorikios, Nomothetes, Barbaros, Hieronikes, Xanthos, Makarios, Donatos, Anthairetos, Phosporos,
Dolchiodromos, Germanos, Obeliskos, Aspro-

30 Phos, Anatolikos, Antiochos

30-33 CHRAB, bind and CHRAB, damage (?) the hands, feet, sinews of the horses and charioteers of the Blue colours.[26]

The first line of its text shows that it is directed against horses and charioteers, and a later phrase (line 21) shows that they are of the blue faction. This address is repeated at the end of the text. At the right-hand ends of lines 16 and 19 stands the sign λ,. It is a common abbreviation of *logos*, here used in the technical sense of recognizable string of magic syllables. This word, thus abbreviated or written full, often occurs in recipes.[27] MASKELLI MASKELLO (line 17) is one of the most common formulas containing *voces mysticae.*[28]

The lines 22-30 contain thirty-five names. Mouterde assumes that all the names refer to horses; Jordan questions whether some may also designate charioteers.[29]

Conclusion

The above reviewed topics concerning "Dreams and Magic in sport of the Ancient World". However this paper only begins to examine aspects surrounding such a complex topic and consequently it should only be used as a preliminary investigation and other work in this area should be implemented.

Many more examples of "oracles", "dreams", "curse tables" and other magical practices[30] have been located in addition to the examples discussed above. For example the case of the Eleer *Tisamenos*, gender of Iamiden, who did not win in the Pentathlon in Olympia (Ol. 72 = 492 BC), despite the victory promised by the oracle[31] or the case of the boxer *Plutarchos*[32] or its of *Xenophon* of Corinth.[33]

Thus the topic "Dreams and Magic in sport of the Ancient World" needs more critical analysis, investigating the function of magical practices and it's connection to its historical context.

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12. Weeber, K.-W. 1992, *Die unheiligen Spiele. Das antike Olympia zwischen Legende und Wirklichkeit,* Zurich/Munich.
13. White, R. 1975, *The interpretation of dreams-Oneirokritica by Artemidorus,* New Jersey.
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Notes

1. Oracle, in Latin *oraculum* ("words of gods").
2. cf. Parke, H.W., Greek Oracles, p. 43.
3. Delphi was "center of the world". Here Zeus made two hawks fly together which came from the ends of the world. The stony *Omphalos* describes this holy place. A relief of consecration shows it.
4. Apollo was not the god of Delphi in original, but the god Ga, the mother of earth.
5. cf. Maass, M., Das antike Delphi, p. 3.
6. cf. Maass, M., Das antike Delphi, p. 6.
7. cf. Muth, R., Einfuehrung in die griechisch-roemische Religion, p. 147.
8. Decker, W., Sport in der griechischen Antike, p. 153.
9. cf. Langenfeld, H., Artemidors Traumbuch, p. 1.
10. Lukian: Traum §14.
11. Lukian of Samosata (Syria), c. 120-180 cent. AD. Sophist. He inspired his audience in Macedonia, Italy, Gaul and Greece, where he also appeared in Olympia.
12. cf. Brackertz, K., Artemidor von Daldis Traumbuch, p. 349.
13. cf. Hopfner, T., *Mantike,* RE, XIV, 1.1258.
14. Decker, W., Sport in der griechischen Antike, p. 153.
15. Artemidoros: Oneirokritica I 26.
16. Marsh plant was the material of the victor's laurels in the games of Nemea and Isthmia.
17. Artemidoros: Oneirokritika I 17.
18. Artemidoros: Oneirokritika I 48.
19. Artemidoros: Oneirokritika V 48.
20. White, R., The Interpretation of dreams, p. 240.
21. In Greek the word *katadesmos* (binding spell) is the technical term of "curse tablet" derived from *katadein* (tie up); the Latin verb is *defixio* derived from *defigere* (spellbind).
22. Gager, J.G., Curse Tablets, p. 3.

23. Weeber, K.-W., *Die* unheiligen Spiele, p. 67.
24. In contrast, Gager dates the curse tablet back to 2.-3. cent. AD.
25. cf. Gager, J.G., Curse Tablets, p. 53f.
26. Gager, J.G., Curse Tablets, p. 55.
27. cf. Jordan, D.R., Magica Graeca Parvula, p. 328.
28. In its full form reads as follows: MASKELLI MASKELLO PHNOUKENTABAO OREOBAZAGRA REXICHTHON ("bursting out from the earth") HIPPOCHTHON ("horse" plus "earth") PURIPEGANUX ("lord of the fire found"); cf. Gager, J.G., Curse tablets, p. 268.
29. Jordan, D.R., Magica Graeca Parvula, p. 332.
30. For example a magical remedy of protection, called "Ephesia grammata", was used by a wrestler of Ephesos.
31. Moretti nr. 173.
32. Philostratos Her. p. 292f.
33. Pindar Ol. 13, 30f; Moretti nr. 249f.

THE EXCLUSION OF WOMEN FROM THE ANCIENT OLYMPIC GAMES

by Vassilia *V.* ARVANITIDOU *(GRE)*

The overwhelming majority of traditional testimony in the ancient Greek authors connected the founding of the Olympic Games with Heracles son of Alcmene. Pindar's testimony on the founding of the games was the most ancient and ascribed the foundation of the games to Heracles. Pindar said that Heracles returning from his victory over the Elean King Augeas founded the games at the ancient tomb of Pelops. Heracles was the most popular hero of the Greeks, known as strong and great, an averter of evils, a great athlete, and a helper in all difficulties, a Panhellenic figure worshipped and honoured in almost all Hellenic communities.

If it was indeed just natural that the great athletic hero should be widely regarded as the founder of the greatest athletic festival then another question arises: was Heracles also the hero in whose honour the games were held? At this point one further line of reasoning should be considered: heroes were honoured in both prehistoric and historic Greece with festivals and games. So it is very likely that the Dorians held games in honour of their great hero. It is probable that some time during the Dark Ages Heracles was gradually introduced at Olympia as the hero athlete.

Zeus came to Olympia much later, probably after the 50th Olympiad when, as we know, important changes took place at Olympia. The coming of Zeus to Olympia and the departure of Heracles coincided with some noteworthy events: at ca. 576 B.C. (the year of the 50th Olympiad) the Eleans, who according to tradition, disliked Heracles, gained a decisive success over Pisa, the city which up to that time held the presidency of the games. It is probable that some myths about the founding of the games by Heracles the Dactyl from Crete (not the Greek hero) were also introduced at that time. The presence of Zeus is evident after the 50^{th} Olympiad in some artifacts and on coins that the Eleans had issued. With the coming of Zeus to Olympia Heracles was no longer the hero - athlete; instead he became a god. The hero was so popular among the Greeks that his

displacement by his father would not have happened without compensation, in this case a promotion to godly status.

The evidence is such that we cannot escape the conclusion that during the 8th and 7th centuries Zeus was not honoured at Olympia. Thus, long before the arrival of Zeus at Olympia we have the presence at Olympia of Heracles, the son of Alcmene. Many of the bronzes found at Olympia represent warriors armed with large helmets and small shields and spears. It is possible that these helmeted statues represent Heracles.

There is enough evidence to show that Heracles' aboriginal aspect was indeed warlike and heroic: he was the protector of the brave soldiers and cowards never won the sympathy of the hero. Pindar sings and praises Heracles as the founder of the Olympic Games out of spoils of his warfare. Archaic cult practices in the shrines of Heracles in Thasos included, among other ceremonies, military contests. In Hesiod the hero appears with full panoply in his struggle with Cyknos and the Olympian hymn, which was the triumphal song of Heracles, written by Archilochos of Paros, represents the hero as soldier. Two helmeted athletes depicted on a leg found at Olympia, dated late 8th century B.C., are interpreted as Heracles and Apollo claiming a tripod as their prize. Both material and literary sources, as has been shown, indicate that Heracles originally appeared as a warrior.

It is evident that a hero like Heracles would gather the rival Greeks together at Olympia to compete peacefully with one another. We have every reason to believe that Olympia served from the very beginning of the games as a place of peace and reconciliation. The rivalry between the Greeks was not only a classical phenomenon; it definitely had its roots before historical times. Lysias, an Athenian orator of the fifth century B.C., said that Heracles founded the Olympic festival because he believed that he gathering of the Greeks at Olympia would be for them the beginning of mutual good fellowship and goodwill. According to the historian Polybios, Heracles also founded the Olympic truce. But Heracles could not play the role of harmoniser forever. This apparently was due to a number of reasons: a) Olympia and its festival gained in fame and power, attracting the attention of the whole Greek world; b) the acceptance of Zeus by the fighting Greeks as the father of gods and men and as their peacemaker; c) the overplaying by the Dorians in general and Sparta in particular of their Heracledi descent; and d) the appearance of Peisistratides in Athens. The last reason

probably gave an impetus to the wide circulation of Theseus legends. It is believed that the development of Theseus as a Panhellenic hero with a number of labours to compare with those of the Dorian Heracles took place during the time of Peisistratos and his sons, who encouraged the growth of Theseus' popularity.

The legend of Theseus, developed during the time of the Peisistratides, (or immediately after them as some believed), by no means promoted the cause of friendship and reconciliation among the Greeks. The time was ripe for the introduction of Zeus as a harmoniser of Hellas. The choice of Zeus was a necessity for the Greeks who saw that Zeus' acceptance as a Panhellenic god possessed a political importance. On this, Farnell said: "But his worship has a political significance higher than any other, for he alone regarded the unity of Greece and his cult was pre-eminently Hellenic and not merely local or tribal". Zeus' character as harmoniser and peace - maker is clearly exposed in Pheidias' work at Olympia: on one of the panels that ran between the legs and the throne of Zeus, Heracles and Theseus, the opponents, appear as allies fighting against the Amazons. The final attempt to reconcile the two heroes was to emphasise their common descent: both were great-grandsons of Pelops.

Even after the introduction of Zeus at Olympia Heracles still remained a great hero not only in Olympia, but almost all over the Greek world.

One problem which still remains unsolved and which will be discussed in this paper is that of the exclusion of women from the ancient Olympic Games.

Pausanias informs us that no woman was allowed to watch the Olympic Games or even to cross the Alpheios river during the forbidden days. The penalty for the women detected entering the Olympic festival was death being thrown from a precipitous mountain with high rocks called Typaion. The only recorded case of transgression of this law throughout the history of the games was that of Kallipateira or Pherenike as some people called her. The Hellanodicae saw that she was a woman but pardoned her out of respect for her father and her brothers and her son, all of who won victories at the Olympic Games. The Hellanodicae then passed a decree that for the future all trainers should appear in the Games naked. Pausanias also said:

'Opposite the Greek arbiters is a white stone altar, and on this altar a woman sits and watches the Olympic Games, the priestess of Demeter of the Ground, an office awarded by Elis to different women at different times. Virgin girls of course are not barred from watching'.

Demeter of the Ground, better known as Chamyne was a goddess of soil and vegetation, and the fact that her priestess was allowed to watch the Olympic Games, rather indicates a connection of the Goddess with some kind of contests and festivals held in her honour.

The presence of the Great Goddess of Earth is attested at Olympia by both literary and archaeological sources. Olympia was a sacred place, before the coming of the Greeks, due to her oracle and position. The cult of the Great Mother was in existence in Olympia as it becomes clear from two layers of ashes containing primitive votive offerings that have been found there. The material evidence clearly indicates the existence of a primitive religion, which definitely preceded that of the Olympian gods. The great Goddess at Olympia bears the name Gaia (Earth) and her worship at Olympia goes back to very early times as is evident from her name, which indicates an early stage of religious thought and ritual. In fact Gaia had functions similar to the Mother Goddess worshipped all over the Aegean world. She was goddess of the wild life, forest, mountains, fertility and all living things in the nature. Such a goddess "we have in Artemis, whose shrines and graves were found throughout Elis". Artemis' connections with Olympia are not in question. She was associated with the river Alpheios of Elis and received the name Artemis Alpheia or Alpheionia. One of the six double altars that Heracles founded at Olympia was dedicated to Artemis and Alpheios. She had, in fact, eight altars in Olympia and every year a festival was celebrated in her honour, not to mention that she received monthly sacrifices as well. The evidence shows that Artemis was more popular in Olympia than in any other place on the mainland Greece. It is almost impossible not to conclude that Artemis was a primitive goddess of fertility and vegetation worshipped at Olympia before and after the coming of the Greeks. That festivals, including dances, and games, were held to honour her is a reasonable suggestion to make, since the Goddess was worshipped in Minoan Crete and in Asia Minor with games and dances. Another indication that games were held in honour of this Great Goddess in mainland Greece is the fact that

during the Olympic Games the priestess of Demeter Chamyne, who took over most of Artemis's functions as a fertility and vegetation goddess, was the only women allowed to watch the games. This is also an indication that the Olympian religion, which brought Zeus to power, did not entirely abolish the pre-Hellenic cults and festivals. There is little doubt that when the Greeks invaded the mainland, they came in contact with this powerful goddess and adopted several aspects of her worship. As it has been said, "The religious ceremonies and ritual practices of the Pre-Hellenes made a deep and lasting impression upon the minds of the Greeks". The vegetation elements that we see in the later Pan - Hellenic games were due to the influences of the traditions of the original inhabitants, who worshipped their Goddess of nature with dances and games. What probably happened was a fusion and symbiosis of Greek and Pre-Hellenic athletic traditions whereby the conquerors succeeded in imposing to a great extent their own athletic customs on the Pre-Hellenes while maintaining some of the earlier customs which, in fact, were not in conflict with the Achaean tastes, beliefs and inclinations. Thus, the presence of the priestess of Demeter Chamyne, the only woman allowed to watch the Olympic Games is not surprising.

Pausanias's second statement that unmarried women "of course are not barred from watching" has been challenged by both Gardiner and Harris. Gardiner found Pausanias's statement "at least doubtful" because "we never hear of any unmarried women being present at the festival and Olympia can have afforded little or no accommodation for them". In Harris' opinion, women generally were excluded from the games:

> *The statement in Pausanias, "they do not prevent unmarried women from watching" is certainly one of the many corrupt passages in the text of that author. It flatly contradicts Pausanias's own statement that any woman caught at the games or even* in *the opposite side of the Alpheus in the relevant days would be thrown down the cliffs of mount Typaeum. Suetonius tells us that when Nero established games on the Greek pattern in Rome he invited the vestal virgins to be present because of the precedent of the priestess of Demeter at Olympia. This gesture would have been meaningless if all virgins had been admitted at Olympia. The probable explanation of the corruption in Pausanias is*

that a scholiast's note referring to the girls' races had made its way into the text.

We can conclude that with the exception of the priestess of Demeter Chamyne, women were banned from the men's Olympic Games. The girls as Pausanias said, had their own games, the Heraia, consisting of races for unmarried girls. Gardiner tried to explain the exclusion of women from the Olympic Games and concluded that is was due "to some religious taboo rather than to any sense of modesty or decorum. They are excluded", he said, "from all military rites, the presence of married women especially being prejudicial to warriors on the warpath... Their exclusion at Olympia was thus only natural if Zeus was a god of war". That the presence of women in military rites was considered detrimental "to warriors on the warpath" has been emphasised by Farnell as well. Since the presence of women in shrines of heroes or military rites was harmful to the warriors' power, then one should look for a warrior or hero whose power was affected by the presence of women. We found Farnell's argument about the exclusion of women from sanctuaries of heroes more convincing:

«....It lay rather in the old religious feeling that the presence of women impairs the warriors' energy, and that it would therefore be detrimental in a hero's shrine which served to consecrate heroic valour; for this reason as we have noted, they were excluded from shrines of Agamemnon; and for this reason, as we may believe, rather than for any myth, was Heracles called "Misogynous" ("woman hater") in Phokis, and his priest was pledged to severe chastity during the tenure of his office. Phokis was not the only place where women were excluded from Heracles shrine. An archaic inscription provides regulations for the cult of Heracles' at Miletos. One of these regulations was that the women are forbidden to enter the sanctuary of Heracles. Another archaic inscription found in the island of Thasos provides a few rules for the sacrifice to the shrines of Heracles. It becomes clear from this inscription that women were forbidden to enter the sanctuaries of the Thasian Heracles. According to the excavator the exclusion of women from the shrines of Heracles at Thasos was a primitive tradition of the cult. An inscription from Cos makes it clear that women again were excluded from the rites of Heracles Diomedonteios.

Greece was not the only place where women were forbidden to enter the sanctuaries of Heracles. Aulus Gellius said:

> *In our early writings neither do Roman women swear by Heracles or the men by Castor. But why the women did not swear by Heracles is evident, since they abstain from sacrificing to Heracles... Nowhere, then is it possible to find an instance, among good writers, either of a woman saying «by Heracles».*

Plutarch in his Roman Questions said that in Italy women do not share in nor taste what is offered on the greater altar of Heracles. The same point of view was expressed by Sextus Aurelius Victor and Macrobius. Silius Italicus informs us that those who are permitted and privileged to have access to the inner shrine of Heracles at Gadeira, a city under Carthaginian influence where a famous temple of Heracles existed, "forbid the approach of women".

It becomes evident from both literary and material evidence that women in Greece and Italy were not allowed to enter the sanctuaries of Heracles of participates in sacrifices offered to him. The ancient saving that a woman does not frequent the shrine of Heracles was notorious and unquestioned. The reason was that the presence of women, it was believed, could harm and diminish the warriors of heroes' power, and Heracles being by tradition the warrior par excellence and the hero of heroes, women had no place in his rites.

It is reasonable to conclude that since the Olympic Games was a festival in honour of Heracles, women were naturally excluded. This prohibition survived throughout the history of the Olympic Games, even after the coming of Zeus, as did the presence of the priestess of Demeter Chamyne in the Olympic Games.

Summary

The overwhelming majority of traditional testimony in the ancient Greek authors connected the founding of the Olympic Games with Heracles son of Alcmene.

Contrary to popular belief, the Olympic Games were originally founded to honour Heracles and not Zeus, who came to Olympia much later as a Panhellenic God, accepted by all Greeks.

As a result of this, it is not difficult to understand why women were excluded from the Ancient Olympic Games. Their exclusion was directly associated with the fact that Heracles was the centre and host of the Olympic Games.

According to Gardiner, women were excluded from all military rites, the presence of married women especially being prejudicial to warriors on the warpath... Their exclusion at Olympia was thus only natural.... Moreover, it is widely known that the women were excluded from shrines dedicated to the prominent warriors. Agamemnon and Heracles. Heracles in particular, was called "Misogynous" (woman hater) in Phokis and his priest was pledged to severe chastity for as long as he served in the shrines of Heracles.

Since the Olympic Games were originally founded to honour Heracles, the prototype of manhood and bravery, the warrior par excellence and the hero of heroes, and since women were believed to be able to harm and diminish the power of a warrior, and therefore not allowed to worship Heracles, their exclusion from the Ancient Olympic Games comes as no surprise.

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ARMENIAN PARTICIPATION IN THE ANCIENT OLYMPIC GAMES

by Artak VAHRAMYAN *(ARM)*

The ancient Olympic Games had an immediate connection with the military and cultural development of ancient states (China, Egypt, India, Greece, Persia, Armenia etc). The main trends of the function of ancient states were devoted to the strengthening works of defending the states, creating welfare for towns, expanding the sphere of social, cultural activities by means of economy with the purpose of organizing these works. Special functions accomplished these plans and systems were developed to strengthen the health, harmony development, physical training and education of habitants by means of training.

In the function of developing physical training and sport, organizing and carrying out national games and competitions Greece has its unique and special place. Greece is one of the birthplaces of culture, science and foremost it is the motherland of organizing and carrying out sport, physical culture and Olympic Games, which are now wide spread all over the world. Many valuable memorials, scientific, cultural, sport values originated in this country, having a brilliant, historical past.

We know much about ancient Greece from antique poetry, Roman literature and from Egyptian historical sources. Among the ancient states, which organized sporting games, physical exercises and competitions, ancient Armenia also had its place of paramount importance where, from ancient times, people competed in hunting, boxing, wrestling, arrow throwing, duel and others.

Analyzing the complexity of the details, of the ancient Olympic Games, ceremonies, selection of participants, duties of referees and sportsmen, victory ceremonies, regulations of choosing Olympic sports and carrying out the competitions and ceremonies of solemn oath, one can say with certainty, that Olympic Games had their considerable, important role in states of the ancient world (Ispirian M.-"Olympic Movement and Armenians").

Studied origins certify that Armenian representatives took part in ancient Olympic Games held in Greece. As long ago as 281, in the 286th Olympic Games in wrestling, Trdat from the Armenian Arshakuny family proved to be the winner. After his victory he was proclaimed as king of Armenia and for his patriotism he was canonized and was called saint Trdat the 3rd. Some historiographers have written about the life and activities of Trdat 3rd Arshakuny: (Agatangeghos, Movses Khorenatsy, Ghazar Parpetsy, Chumtchyan, Ispirian and others).

Agatangeghos was the witness that Trdat had been brought up and got his education by general, count Likianos. During his years serving for Likianos, Trdat went for military training, wrestling, horseracing and studied the art of war.

Describing Trdat's military and sport abilities Armenian historiographer Movses Khorenatsy wrote: "In his childhood Trdat liked to ride a horse, he was good at military training, knew the art of war".

Agatangeghos, who was Trdat's secretary for many years and knew the activities and the life of Trdat very well also confirms the fact, that Trdat was a good combatant.

Agatangeghos also wrote: "I came to Arshakuny king's palace during the years of brave, strong, honest, virtuous king Trdat. Trdat being more powerful than his forefathers excelled them in his courage, he has been combat at wars".

The following were also the words of Agatangeghos "And the king (concerns Trdat) excelled in the Olympic Games held in Greece" once more proves the fact that Trdat Arshakuny participated in Olympic Games and won the title of wrestling victor.

From the above mentioned facts we can come to the conclusion that getting a Trdat obtained a military education Trdat at the same time took up wrestling. Trdat won in wrestling during the ancient Greek Olympic Games and became the champion of Olympic Games. Trdat Arshakuny became the king of Armenia in 286 and ruled over the country for 56 years until 342 (A.D.)

104 years later after Trdat had won the title of Olympic champion, in 385 Varazdat Arshakuny, another representative of the Arshakuny family won victory in the boxing during the 291st Olympic Games. Just after his victory he was also crowned as a king of Armenia. We know about the facts of Varazdat's victory from a

memorandum, kept in the Olympic museum in Olympia. Some historiographers have written details about Varazdat's life and activities. The first information about Varazdat was written by Movses Chorenatsy in historical novel "Armenian History".

In ancient Armenian royal and aristocratic families physical training, education of youngsters and adults had a disciplined, strong and orderly character. They were taught swimming, boxing, wrestling, weightlifting, military exercises etc. Varazdat proved to be the winner in boxing competitions held in Greece. Later he achieved the greatest sport triumph, victory in winning the most honoured title of Olympic champion in 385.

Varazdat Arshakuny was also granted as king of Armenia by Emperor Teodos Avgostos the Great instead of his uncle king Pap. The royal city of Artashat, the mother country, in 385 (A.D.) welcomed Varazdat Arshakuny with luxurious solemnity as an Armenian king and winner of the Olympic Games. Eight years after Varazdat had won at the Olympic Games, in 393 (A.D.) according to the command of Roman emperor Teodos 1st, the Olympic Games were forbidden being called pagan rites, ceremonies. On May, 1998 the town of Olympia erected a bust in honour of Varazdat Arshakuny, who proved to be the winner in Olympic Games in 385. This fact once more proves the active participation of Armenians in the Olympic Games. So, analyzing the information we have concerning the Ancient Armenian Olympics, we can clearly speak that Armenian kings and princes had their immediate participation in the Olympic Games. These facts speak about profound economic, sport, cultural and military relations, connections and ties of friendship, between the two countries, it is no mere chance that Armenian kings got their education in Greece.

Greece was and now is one of the main great cultural centers of the world.

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THE GAMES OF STOCKHOLM 1912

by Björn SANDAHL *(SWE)*

Prelude

The 1912 Olympic games were never supposed to be held in Stockholm in the first place. The games were originally to be hosted by Germany. However, the Germans had found it necessary to construct a completely new stadium for the games. The financing of the construction met severe economic problems, which delayed the completion of the stadium. To be able to complete the construction, Germany chose to withdraw as organiser after having received a promise from the International Olympic Committee of organising the games of 1916. The result was that Stockholm took over as hosts for the 1912 sport. If the Germans knew what the future had in store for them, it's doubtful if they would have accepted this solution.

The games were to be held in the new Stockholm Stadium, constructed for the sport. In appearance it looked much like a Nordic medieval castle. This raises the question about the motives of the organisers. An arena in the shape of a medieval castle implies a romanticised view of the past and also a nationalistic view of the sport. Furthermore, the era itself marks the height of nationalism in Europe. The question is: how did the motives of the Swedish organisers correspond with the ideology of the Olympic movement?

Pierre de Coubertin and Victor Balck

One way to approach the differences between the interests of the Olympic Movement and that of the Swedish organisers is to examine the ideologies of the front figure of each organisation. The front figure of the International Olympic Committee in the beginning of the twentieth century was of course Pierre de Coubertin. Coubertin's influence is often described as vital for the resurrection of the games. It should be pointed out though that several of the ideas later presented by Coubertin were already spread throughout the community of athletics by the late nineteenth century. The rise of competitive sport and the improved infrastructure had made big international sports

possible. Furthermore, by the 1890s the world had seen other international events, such as the world's fairs, in which nations could meet and compare, for example, inventions and culture. Finally, the German excavations at the Olympia site fuelled interest in the ancient Olympic games.

But Coubertin did inspire the Olympic Movement in several unique ways. Even if the ancient Olympics attracted much interest, Coubertin wanted to connect the resurrected Olympics to the ancient ones, even in detail. While others were inspired on a basic level, Coubertin had extensive knowledge of the world of the ancient Olympics. This becomes obvious when examining Coubertin's view on international sports exchange. He wanted to create a great festival that would contain a broad spectrum of sports. International sports exchange before the Olympics usually consisted of only one single sport. Finally, Coubertin was unique in that he opposed the view of sports as an arena for national self-assertion. In the late nineteenth century nationalism grew in Europe. The great European powers competed in almost every available arena. Conflict was primarily caused by the rise of unified Germany and its claims for colonies in combination with its military build-up. But several nationalist movements also grew within old multiethnic empires like the Habsburg Empire, and had caused several wars in the Balkan as several nations freed themselves from the Ottoman yoke. Coubertin instead promoted the internationalist view where the sport was a way to overcome national differences and where winning necessarily didn't matter the most.

Victor Balck was a man of military background. He became a leader of the Swedish athletics movement during the period of 1880-1920 and was, among several other influential posts, a member of the International Olympic Committee. Even though this meant that Coubertin and Balck were active in the same areas, they had quite different opinions on the purpose of international sport.

Balck was a practical man who had little interest in idealism. He saw athletics as primarily a means to strengthen the health of the nation and to care for the fosterage of character. The Olympic idea suited Balck perfectly, but not for the same reasons as it did Coubertin. He didn't focus on the establishment of good relations between peoples but rather saw it as a way to promote Sweden. He was indeed a patriot. Balck did not have extensive knowledge of

ancient Greece. The thought of passing on the inheritance from the ancient Greece was probably not an important task for either Balck or for his Swedish associates. For Balck the victory didn't have a value in itself, as it did for the Greeks, and he rejected all ideas about competing in aesthetics. This however didn't mean that Balck wasn't influenced in some respects by the ancient games.

As a consequence of his work with the committee, Balck came to be influenced by the ancient Olympics. During the period of 1896-1906 he visited Greece on several occasions and he began to acknowledge the necessity of spiritual fosterage as a complement to physical training. Balck found in ancient Greece the ideal balance between the physical and the spiritual

The fact that the ancient Olympics influenced Balck didn't mean that he accepted the rest of Coubertin's agenda. The Olympics in London in 1908 was a great Swedish success and Balck commented on the effort by remarking that Swedish honour had been at stake and that the athletes had participated to serve their nation. The nationalist view of the international sport thus remained strong. With regards to the nationalism flourishing in Europe during this time, and the fact that the Swedish organisers had much in common with their European colleagues, they probably mark a good example of the prevailing situation at the time (Sandblad 1984, especially chapter IV).

The preparations

By 1909, interest was focused on the upcoming games. During this time it became clear that Germany would not be able to act as host and that the honour would be passed to Sweden. The Swedish representatives, headed by Balck, had hopes that the games would be reshaped in the manner of classical Greece. This meant that the games were to be held within a few weeks and that they were to be geographically concentrated. Earlier games had extended over a longer time period and had been conducted at arenas far apart, as in Paris (1900) or London (1908) for example. Furthermore, the representatives wished that the games only contained sports in which everyone could participate. This meant sports that suited some nationalities more than others should be removed, as well as sports

that limited participation due to high costs. These principles coincided well with the intentions of Coubertin.

In practice however, this resulted in a Swedish proposal that only four sports should be accepted into the Olympic games of Stockholm. These were track and field, wrestling, gymnastics and swimming. Naturally this proposal wasn't received with appreciation and the International Olympic Committee soon rejected it. It was finally decided that the games of Stockholm would consist of 13 sports; track and field, tug-of-war, cycling, wrestling, football, fencing, gymnastics, horse-riding, lawn tennis (indoors and outdoors), modern pentathlon, rowing, sailing and shooting. Boxing was removed due to the laws of Sweden.

The program for the games was decided in 1910 and every preparation went according to plan. The stadium was completed in time for the games, despite a three month strike during 1911. The well-built stadium also marked a difference from previous games. In London for example some arenas had been only temporary facilities erected just before the games, and of very low standard. In the summer of 1912, a few weeks before the games began, the opening ceremony was carried through. In his speech, Balck argued that athletics always related to the fatherland. He also stated that the games primarily were a struggle between nations and that the Swedish participants had to make their best efforts to stand the test as honourable citizens. The opening ceremony was also in general a great manifestation from Sweden. The opening of the ceremony best shows this. Thousands of Swedish participants and spectators together sang an ancient war chant that for hundreds of years had been used before the Swedish army marched to battle (The official report of the Olympic games of Stockholm 1912- Teil 1, 1913, p. 308).

Realisation

As hosts of the games, Sweden made a great effort to improve the organisation of the games. The Swedish preparations for the 1908 Olympics in London began during 1907. The lack of long-term planning was obvious. For the 1912 Olympics however, preparations began several years before the games. As for the preparatory training much had changed since 1908. In 1908 the athletes depended solely on themselves. They lacked economic support and received only general recommendations from the Swedish organisers. The Swedish

professor of history Jan Lindroth has described the preparations as being largely improvised without long-term planning and with modest demands on the athletes. He has also noted that training under supervision of a trainer wasn't an established procedure. It should be pointed out though, that this didn't mean that the organisers didn't se the need for rational training. It's rather a question about the extent of this training (Lindroth, 1998).

In 1912 the preparations were more consequent. The official accounts state on several occasions the need for centralised training under supervision. In some sports, the special committee assigned to the sport began organising training as early as 1909. The difference was great from sport to sport though. Some committees did not organise training until 1911 (The official report of the Olympic games of Stockholm 1912-Teil 1, 1913, p. 286-302). One example of the more ambitious committees is found when studying the preparations for the track and field program. Only a few Swedes were acquainted with this sport. To solve the problem, fifty athletes were sent to a camp for extensive training a few months before the games. Though this was in clear violation of the amateur rules, the International Olympic Committee looked the other way.

As for the preparations of other nations one could possibly assume that they bore more resemblance to the Swedish preparations of 1908 than of 1912. As a hosting nation, one came to exert a dominant influence on the games both in number of participants and in the fact that the games were used as an arena of national self-assertion. Thus it is only natural that the preparations were quite more ambitious than for previous games. Because of this one can also argue that the preparations of the participating nations didn't match those of Sweden.

The games begin

The games of Stockholm had 3 889 competitors from 28 nations. This can be compared with London 1908 which had 2 035 competitors from 22 nations. Which premises that were to be used when defining a nation caused the International Olympic Committee some delicate problems though. Nationalism yet again came to exert influence over the games, as Finland, as a duchy of imperial Russia, wanted to enter its own team. Russia naturally opposed. Strange enough, the same principle wasn't applied to Hungary and Austria

who competed separately despite both being a part of the Habsburg empire. This caused irritation among the Czechs who had to participate as Austrians.

Coubertin claimed that the geography of sports was different from that of politics and the problematic situation is well displayed by the way Finland's request was dealt with. Finland entered their own team and didn't have to wear the Russian flag but in case of victory, the Russian flag was to be raised instead of that of Finland.

The amateur rules

The question of amateurism caused many headaches for the organisers of the games. In previous games professional athletes had participated and this made the question acute. The real problem derived from the fact that no universal definition existed by this time. Thus separate instructions had to be created for each sport. For cycling, football and swimming the problem was easily solved. These sports had international organisations that had already dealt with the problem. The Olympic organisers here chose to use the same rules that were applied in other national and international events. For the other sports rules had to be made up for every sport. The official accounts state that the organisers tried to create the rules using a common denominator but that the rules also had to be adapted to the established principles for each sport. Even if the details differed between the sports, one thing remained the same: only amateurs could compete in the Olympics. An amateur was a person who had never competed for money or prizes or in any other way earned their living from sport (The official report of the Olympic games of Stockholm 1912-Teil 1, 1913, p. 95).

Unfortunately, these rules were to have a great influence on the games. As noted above, the rules were ignored on occasion, but when it was discovered that Jim Thorpe, the winner of the decathlon and pentathlon, previously had played baseball for $60 a week, severe reactions awaited. His name was officially struck from all official records and his medals was taken away.

Female participants

Female participation in the Olympics was initiated in 1900 when women competed in tennis and croquet. In 1908 they also partici-

pated in archery and yachting. In 1912 England pushed for female participation in swimming. Coubertin personally protested against this. He didn't find any reasons for their participation. The Swedish response was equally negative. Victor Balck's view was that athletics was to be used for creating strong and skilful men. A man should work and struggle, occasionally through athletics. In this view women didn't fit in at all. Balck thought that the role of women in society was that of raising children. In this Coubertin and Balck always stood united. It is obvious that sports for the International Olympic Committee and the Swedish organisers were an arena solely for men and that the female participation of previous games preferably should be removed from the 1912 games.

But by this time international sport exchange had increased and the International Olympic Committee was no longer the only power to be accounted with. Through persistent persuasion and with the help of others with similar views in the international organisations of sports, such as FINA-the international swimming organisation, the English representatives managed to allow female participation.

The fact that the Swedish organisers showed no interest in female participation naturally influenced the females possibilities of performing well. A good example of this is found in the sport of swimming. The Swedish preparation only included the men, while female training focused largely on diving. This, together with a strong Swedish tradition in the sport gave great successes to the female athletes in diving but it also meant that it became impossible for the athletes in swimming to be successful (Soukas, 2000).

Aesthetics

In the 1912 games competitions were held for the first time in the modern games in aesthetic sports such as literature, music and painting. These sports were organized with the ancient Olympics as a model. It should be noted that Coubertin himself participated together with his wife in the literature event and won the gold for Germany. Here again the difference between Coubertin and Balck is obvious, as a similar behaviour by Balck seems very unlikely.

The aesthetics were accepted after much pressure from the International Olympic Committee and from Coubertin personally. However, the sports were organised by the committee and not by the Swedish organisers and in the official statement the aesthetic sports

are not described at all, even though every other sport is described. Only the results are listed in the statistics (The official report of the Olympic games of Stockholm 1912-Teil 1, 1913, p. 864).

The games end

Some general remarks about the games seems in place. The European dominance is obvious when studying the results. Apart from European countries only USA, Canada, South Africa and Australia had athletes that won medals. Sweden and USA dominated the games and the athletes of these nations scored the best results of all participating countries. It should also be noted that the flag of Russia was raised nine times during the games, each time for a victory of a citizen of Finland (The official report of the Olympic games of Stockholm 1912-Teil 1, 1913, p. 864).

Aftermath

The games of Stockholm in many ways set a new standard for the games. The games were held during a much shorter time period than earlier games. In Stockholm the games were concentrated to a few weeks, whereas they had been spread throughout the entire summer in earlier games. The games were also better organised than previous ones and completely independent of commercial interests. Finally, the games were geographically concentrated in a way not seen before. Especially Paris and St Louis had seen games spread over wide distances. The facilities were also excellent, which they had not been in previous games. The political development after 1912 probably added to the feeling that the games were the best ever at the time. After 1912 the Olympics became the dominant international event, as the world's fairs were no longer taking place on a regular basis.

In Sweden, the games marked the beginning of a new era. Because of the games, modern athletics became accepted in areas that previously had been largely negative to the phenomenon. One example of this is the increasing interest of the state in the affairs of athletics. As a prolonged consequence of this, the old regime, headed by Victor Balck, came to lose influence and a new generation of athletic leaders emerged from the shadows. The results became more and more important. Results had been important for the old generation as well,

but then rather as a mark of good character. For the new generation, results came to have a value in itself.

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WOMEN AND THE MODERN OLYMPICS: TOWARDS A POST-MODERN AGENDA

by Emma RICH *(GBR)*

Introduction

This paper addresses the issue of the approach to gender equality at the Modern Olympic Games, in an attempt to develop a framework for research and policy on women and the Olympics. Research and policy development on gender and sports participation has drawn primarily on what is described as a "liberal equal opportunities approach". Many believe that gender inequality in sport has now been realised. Indeed at the 2000 Olympic Games in Sydney, which celebrated centenary of womens involvement, twenty six out of the twenty eight sports available to men, were made available to women (Boxing/wrestling were still unavailable) However, whilst these approaches have granted access to sport, including the Modern Olympic Games, they do not appear to adequately address the more subtle and complex forms of gender inequality. In an attempt to overcome barriers to participation, and fight patriarchy (oppressive male domination over women), liberal feminist forms of equal opportunities have presented a homogenous representation of "woman" based on the western white, middle class, heterosexual, able-bodied woman's experience. Such universalism and essentialism tend to silence the distinctive characteristics of "other" women that have remained outsiders in mainstream elite sport, such as lesbians, aboriginal, or Muslim women, to name a few.

This paper suggests that post-modern theories and methodologies that implore us to consider the multiplicity of women's experiences provide the tools to give us a more authentic understanding of women's experiences at the Olympics. Under the post-modern agenda, we are implored to address comprehensively different sites of gender oppression, mediated by ethnicity, age, class, disability, religion and sexuality, to name a few. In this sense, the Olympic agenda on women and sport could extend to consider how it is that the Olympics embodies the politics of exclusion, difference.

The use of life histories

Life history research methods provide a useful medium through which to research gender issues in the context of the Olympics, providing an interface that invites the application of social theory at the individual level. The life history as a methodological approach (Bertaux, 1981; Birrell, 1989; Sparkes, 1994) involves the collection of narratives/stories, biographical information, semi-structured interviews, interviews with the participants significant others, papers, documents and photographs. Significantly, the life stories allow us to focus on "central moments, critical incidents that revolve around indecision, confusion, contradiction" (Sparkes, 1995) for the individual. These unique insights provide a picture of the particular histories, experiences, and traditions of women in sport from a number of cultures and social groups in all their complexities and potentially allude to the ways in which women construct personal and collective gender identities within and across different social settings. In this sense much can be learned about the context of the Olympic Games and the wider structures beyond it, through the stories and biographies of the individuals that take part in the Games. Whilst this paper will deal with the cases of two Olympic athletes, it seems important to firstly remind ourselves of the context of the Olympics and the reasons that gender is a significant factor in the lives of female Olympians.

Establishing the Olympic Career. Impression management and strategies for achieving "heterosexual femininity"

In the highly competitive arena of the Olympic career, presenting right "image" appears as central to the "livelihood" of many female athletes. Whilst the female athlete is now accepted, perhaps even celebrated, traditional notions of gender still influence how she is viewed, and how she might view herself. The body represents a dominant symbol in the cultural viewpoints about women, sport and the Olympics. "Gendering" is manifest not only in the culture of sport as a masculine domain but in the predominance of an emphasised femininity within women's sport that reinforces the archetypal view of women's physicality primarily as sexual. In addition, interpretations of gender appropriate behaviour are guided by society's dominant ideology of heterosexuality (Butler, 1990). Bodily differences

emphasise the assumed differences between masculinity and femininity. Female athletes that visibly embody muscles, speed, strength and agility, appear to many as incongruent with the archetypal heterosexuality femininity. The diminishing of visible differences weakens gender boundaries and potentially the power that masculine hegemony holds in a patriarchal society. Successful gender constructions rest on an assumption of behavioural dichotomy between women and men, and where women adopt non-traditional positions this potentially ruptures the security of traditional gender constructions of others. It is not uncommon therefore for those women adopting non-traditional positions to be the subjects of gender boundary maintenance work (Davies, 1989; 1993). One consequence of this is the application of the lesbian label to these women, in an attempt to ostracise and disempower them, and ultimately to re-assert the gender order (Griffin, 1992; Krane, 1997a; Veri, 1999).

In these contexts, the more "feminine" looking athlete is privileged in order to maintain the gender order (Connell, 1987), thus the female athlete is controlled through her body and sexuality, ultimately reinforced by the "lesbian label" (Krane, 1999; Veri, 1999). Some of the negative consequences of not appearing sufficiently "feminine", or of taking part in sport perceived as "masculine" include; lack of, or adverse, media attention; fewer sponsorship opportunities; negative treatment from coaches, judges, officials and sports administrators; and verbal harassment from sports fans (Koines, 1995; Krane, 1999). Any of these "gendered" factors therefore potentially influence a woman's Olympic career.

The stereotype of the "mannish" lesbian athlete pressurises women to display the characteristics and insignia of heterosexuality. A number of interview studies have shown that sportswomen are often aware of this and go to great lengths to emphasise their femininity (eg Koines, 1995; Pirinen, 1997; Krane et al, 1998). In 1997 Denise Lewis, then a rising rather than established star in British athletics, posed topless apart from red, white and blue body paint for the British magazine Total Sport. Jill Geer, former runner and the US track and field team's director of communications, comments that women's sport is a "glamour thing".

> *You're out there wearing your underwear, basically, in front of 100,000 people, and you're putting on your make-up and doing your hair.' (Buckley 01 October 2000, The Observer, p. 6)*

Sydney 2000 Olympic pole vault silver medallist Tatiana Grigorieva, who has already posed naked for a magazine, suggests that athletics meeting directors thought "we were boring. Now there are *hot* chicks clearing 15 feet, they want us". Less unique strategies are to wear make-up, hairstyles, clothing and jewellery to emphasise feminine appearance (Koines, 1995; Veri, 1999), to publicise the existence of boyfriend/husband and children, and in avoiding known or suspected lesbians for fear of being suspected of being lesbians themselves (Lenskyj, 1997). These strategies are also influenced by the authorities of elite sport. Consider for example the case of Volleyball's world governing body, which ruled in 1999 that the waistband on the bottoms worn by women beach volleyballers may be no more than five centimetres (just under two inches) from the top of the leg; note, this was a maximum requirement. Combined with a compulsory crop-top, this meant the sport's elite competitors must perform in what are effectively bikinis, revealing expanses of highly toned flesh as they participate in a match. These requirements therefore emphasised elements of "heterosexual femininity". In emphasising the "we can be athletes and feminine too" theme (Krane, 1999) these women are essentially grappling with conflicting discourses in negotiating a gender identity.

There is considerable evidence that lesbian athletes are "passed over" by selectors, lose scholarships and sponsorship, lack media support and fail to secure promotion or to get positions as coaches and administrators. Betty Baxter, previously one of Canada's top Olympic volleyballers, was fired from her position as the head coach of Canada's national women's volleyball team. There seemed no obvious reason for her dismissal, and many speculate that it might be because she was a known lesbian (West, November 1990: p.36). Ultimately the fear of the lesbian label, and its corollary effects, creates a very heterosexist and homogenative[1] environment. Many women choose to remain silent about sexual identity because of potential risks such as ostracism, loss of sponsorship and employment, all of which could wreck "Olympic Careers" in very concrete ways.

A clearer understanding of how women negotiate their roles in the context of such relations is needed. Life history work has been useful in providing a sense of the extent of homophobia, coping strategies and identity construction in the context of Physical Education (PE) (see Clarke, 1998; Festle, 1996; Griffin 1998; Lenskyj,

1991, 1997). Such life history work has alluded to the ways in which female PE teachers stay closeted or attempt to pass for heterosexual, in Canadian (Sykes, 1996) and English (Clarke, 1998) contexts. Such analyses of the systematic and institutionalised discrimination against women according to gendered and sexualised powers would be useful in the context of the Olympic Games. In denial of their own sexuality's may lesbians purposefully present a public image of heterosexuality femininity or "emphasised femininity", the most culturally valued expression of heterosexual femininity and considered to be of the greatest appeal to heterosexual men (Connell, 1987). Unlike black or disabled athletes who cannot avoid the visibility of their difference, in staying closeted, these sexualities remain "invisible" making it very difficult to encourage organisations such as the IOC to address inequalities pertaining to sexual orientation. Indeed it is somewhat of a paradox that whilst the majority of Olympians stay closeted, at the same time at the amateur level, gay and lesbian sport enjoys an unprecedented boom, exemplified by the growth of the Gay games. Life histories could be used here to voice the experiences of some of these women, and subsequently address the silence surrounding sexuality.

Many athletes are aware that their sporting career may be assisted by "doing" heterosexual femininity, and may *actively* and *consciously* choose to do so to a greater or lesser degree and in different ways. These positions are not fixed but fluid, with the individual often moving between them, depending on the context and situation. As Walkerdine (1981) comments:

[women] are not unitary subjects uniquely positioned, but produced as a nexus of subjectivities, in relations of power that are constantly shifting, rendering them at one moment powerful and at another powerless. (Walkerdine, 1981, p. 14) Whilst conservative gender ideologies prevail, some women are active in creating spaces and constructing narratives that circumvent the cultural scripts that situate women as marginal and subordinate. In this sense, it should be apparent that these Olympic Athletes are not merely victims of oppression, or the process of gendering. It is a process they *actively engage* in, influenced by the socio-cultural context and representations of femininity that are available at the time. However, these things still delineate the control of women's

participation, primarily through the female body as a site of conflict in gender discourse. This continual negotiation of gender positions, consciously or not, means that the subjectivity of these women is always in production. Thus, and rather than seeking any final solution/interpretation to these issues, we should perhaps be looking to understand the ways in which female Olympians are *continually* re-writing their pasts/Olympic experiences in order to understand the present. These women participate within those sets of social meanings and practices or discourses that define them as "girls" or "women". These discourses, which provide them with ways to be (subjectivities), shift in contradictory ways. As such, it seems that there is no one way in which we can fix "femininity" or women as a group, or as individuals. Further more, whilst the meanings of "woman" or "femininity" are multiple and shift within and across various contexts, this is not to suggest that *every* meaning is available to *all* women. Those women from Non-Western Cultures negotiate and present various gendered identities in the context of these elite Games where "the complex relations of dominance and subordination simultaneously structured along racial, gender and class lines" (Birrell, 1989, p. 213), is highly apparent. The recent life experiences of Olympic athletes Hassiba Boulmerka, and Cathy Freeman, highlight these contemporary inequalities and form the focus for the remainder of the paper.

The case of Hassiba Boulmerka

The involvement of Muslim women at the Olympics encapsulates some of the most contentious aspects of gender inequalities at elite level sport, resonating dynamics between religious and political discourses between Islam and the West. For Muslim women's bodies, the Qur'an has become the measure of right and wrong. The Olympics insinuates Westernization, and therefore presents Muslim women with particular cultural and bodily uncertainties because of Religious modesty about the body. The obstacles for female athletes in for example, Algeria, are formidable. Some give up the Olympic pursuit and others leave the country due to threats to their lives (Mechti and Sayad, 1994, cited in Hargreaves 2000). In 1992 when Hassiba Boulmerka from Algeria won the 1500m at the 1992 Olympics, she returned home only to be booed and jeered by a section

of "Islamic Fundamentalists". Whilst many appropriated Hassibas's success as a significant landmark in the history of Muslim women in sport, it also symbolised poignantly the struggles over women's bodies throughout the Muslim world and the powerful links between Olympic sport, politics and religion. Through analysis of the narratives of those female Olympians such as Boulmerka, we can learn much about the sense of agency. By the time Boulmerka had won her Olympic Gold in 1992 she had taken an explicit stance against fundamentalism and was forced to take residence in Italy in order to escape death threats although continued to appeal to other young Algerians to take a similar stance. Boulmerka commented "I am a danger to fundamentalists. I am a symbol to the young that women don't have to hide behind their chadors" (Hornblower, 1992; p.91). Boulmerka's narrative alludes to the ways in which she appropriates religion at the elite level to negotiate her gender position. As Morgan (1998) comments, she has infused the "vocabulary of equal rights and women's sports into the cultural vocabulary of Islam" (p. 348). In this sense, she challenges the "more faithful" Muslims, but does not deviate from an un-Islamic position or go against the grain of what it means to be a Muslim woman (ibid, p. 348). Individual women can do little to change countries ruled by extremists but their struggles in the global arena of the Olympics contributes to the debates on religious modesty- her narrative in this sense forms a symbol of resistance and change.

The case of Cathy Freeman

At the more recent 2000 Sydney Olympics, the success of 400m gold medallist Cathy Freeman (an aboriginal Australian from Mackay in Queensland) made very public the polemical issues of White Australia and aboriginal Culture. The unequal gender relations of power make the struggle for autonomy more difficult for Aboriginal women than men. With reference to mainstream sport, Marion Stell (1991, p.236) asserts that:

> *in the cultural pecking order of Australian sport, white males have always placed themselves at the top. They determine the order of those who follow; second are race horses, third aboriginal males, fourth white women, and fifth and last, black women. (Stell, 1991, p.236)*

Whilst awareness of equality has increased over the past decade, and since the above comment was made, it is still the case that there are few aboriginal women making significant inroads into higher-level sports coaching, or sports administrations. The unequal gender relations of power make the struggle for autonomy more difficult for Aboriginal women than men. The race/gender nexus and the connectedness of Aboriginal women's racialised gendered identities (Paraschak, 1996) makes the analysis of Aboriginal women's participation in the Olympics very complex, and the life history methodology might be the most suited medium through which to highlight this complexity. Aboriginal women have received less in the way of sports encouragement, facilities and access than any other single sectors of the Australian community (Tatz, 1995).

Cathy Freeman, has to manage a very complex and fluid gender identity, subject to her association with and appropriation by, various groups. This identity is effected by her home, her personal and tribal community, the indigenous peoples of Australia, Australia as a multi-racial "whole", and black-anti-racist groups. Her narrative is one of difference and assimilation, as she negotiates the nature and ownership of her identity. Cathy's identity cuts across at least two different and antagonistic discourses, with mainstream inter-ethnic sport (such as the Olympics) proving particular complex because of the polemic discourses of political and ethnic identities. Whilst the media embellished her success, they downplayed the other sense of a ruptured nation of difference and inequality. Cathy Freeman's athletic brilliance and global media popularity made her particularly useful for White Australia and she was appropriated for the official image of "national unity" contrived for the international community. The appropriation of successful individuals from minority groups in some cases therefore sustains the ideology of equal opportunities and potentially masks the structural, cultural and institutional constraints facing many women.

Conclusions

Through raising these questions about identities and difference, we will be more able to address the deeper issues of inclusion and exclusion, address issues of power and privilege, and the local-global connections that resonate at the Olympic Games. To this end, we can

begin to oppose the concept of universalism and recognise the distinctive characteristics of "other" women that have remained outsiders in mainstream elite sport. Hargreaves (2000) suggests there are strong cases for returning to the 1970's anti-individualistic feminist principle that commodified stars should be replaced by "real" women (Munt, 1998, p. 2) since popular narratives of the "Olympian/ Olympic hero" are so concerned with the representation of the individual, and collective struggles and achievements are underplayed and ignored. It seems imperative that we recognize the complexities of late post-modern societies and engage with the particular rather than the general, specifically the differences relating to class, disability, ethnicity, "race", religion, and sexual orientation.

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Notes

1. Following Krane (1997b) this term is used to refer to prejudice and discrimination against non-heterosexuals as opposed to the term homophobia which means an irrational fear or intolerance of homosexuality.
2. Aboriginal is a generic term used to describe indigenous peoples (those born in a place or region) of settler-invader colonies.

THE OLYMPIC GAMES AND THE OLYMPIC MOVEMENT: PEACE WILL IT BE FOUND IN COMPETITION OR COOPERATION?

By Jeffritz William BAFFOE-BONNIE *(GHA)*

For the majority of athletes around the world, the Olympic games are avenues for one to run faster, jump higher or to throw further. For the spectators who come to watch and those who watch at home courtesy of the television set, the Olympic games serve as a means of entertainment. For the Olympic Movement, the Olympic Games is one of the tools for ensuring a peaceful and better world, a tool for unifying men of all origin and creeds.

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating the youth through sport practised without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (Olympic Charter, 2000, pp. 9). It therefore uses the Olympic games to try to achieve its goals. The Olympic games are thus held every four years to help achieve this goal.

What we need to ask ourselves however is "Is competition, and not cooperation, more appropriate for the achievement of world peace, the goal for which the Olympic Movement is using the games as one of its tools? In a world where resources are limited, can world peace be attained through competition? Athletes compete in these games not because they personally want to achieve world peace or make the world better but because they want to win medals, sometimes at all cost. It is obvious that the goals of the athlete and that of the Olympic Movement do not tally. What then can be done to streamline the goals of both parties so that the supreme goal of world peace is achieved? Or better still, " what can the Olympic Movement do to refocus the goals of our athletes so that at the end of the day world peace is enhanced?"

Perhaps if athletes are rewarded for something else apart from winning matches and events, peace can be attained. Maybe if the

nature of some of the events, disciplines and sports are modified to lay more emphasis on cooperation and peace, the need to cheat to win, will, in the least, be reduced. So I ask, is it possible to randomly select players and athletes from different National Olympic Committees to form a team to play against another similarly composed team? For example, a mixed-sided NOCs hockey team playing against a similarly composed one will signify friendship better than one country playing against another. This way I believe the occurrence of drug related offences and cheating to gain an edge over other athletes would be minimized. We will essentially be redirecting the energies of our athletes from "win at all cost" to "let us all play a role in ensuring world peace," which I think is more related to contributing to making the world a better place to live in.

Was it not Baron Pierre de Coubertin who said that the games were not to be an athletic event, but the focal point for a broadly based social movement, which, through the activity of sport and play, would enhance human development and international understanding? What I make of our founder's words are that the games are a process of getting to the product of creating a peaceful and better world for all mankind. Can we say for sure that the Olympic games of today serve the purpose for which Pierre de Coubertin re-established it? The emphasis today is shifted more to the sport event side than to the social movement side, which rather can play a very vital role in ensuring world peace. The emphasis is tilted more to competition than to cooperation. What do we hope to achieve - the process or the product?

The idea of the togetherness at the Olympic village is very laudable. People from different cultures living together in one place certainly shows that men can overcome whatever differences exist between them and live peacefully in this world of ours - our International village. Then the Olympic Youth Camp and the Cultural Programmes, not to mention the Musical Works, and the Flame relay, which all bring to the fore the contribution of the Olympic Movement to the building of a peaceful and better world, is great, but what is missing is the mass media to give it the needed publicity. The mass media attention is inclined more towards the sports aspect rather than the other activities, the cooperative ones, that collectively form the games.

To achieve the goal of contributing to a peaceful and better world, attention will have to be focused on the other activities that take place during the games. Not many of us are aware of the fact that 382 sixteen-to eighteen-year-olds representing 187 nations took part in the Olympic Youth Camp during the Olympic games. Or that the United Nations Day of Peace on September 19 was celebrated with a broadcast by the Secretary General at all the Olympic venues (Olympic Review, October-November 2000, pp. 32 & 49). The majority of the world who were not in Australia did not and might still not be aware that such a programme was run during the games. We should remember that world peace does not refer only to the athletes who qualify for the games but also to all who are citizens of our world. Can we educate the youth of this world about peace by exposing them to only the sport aspect, the competition aspect only of the games? How can one discuss the idea of a better world through sport and play when my team or country is losing, and losing maybe unfairly to opponents who are cheats?

The Olympic Movement can easily and conveniently educate the world through the telecasting of such programmes which are more cooperative in nature than the running or throwing or jumping we see on our sets. After all, what peace is depicted to the outside world if athlete A beats athlete B or team Y scores team Z? Sure, there will be joy found in the effort put into training and the competition, but then the question posed here is " which is more important - contribution to a peaceful world or contribution to a winner-loser world?

I will definitely go for the contribution to the peaceful world. I believe strongly that sports can be used successfully to promote peace in our world. Competitive sports must still be played but the product should not be an embittered side. Let us cooperate to compete. Instead of team Q playing team B, we can have team QB play team QB. After all, soccer clubs around the world import players from elsewhere to play for their teams. Mr. Wallechinsky also tells us in his Sydney 2000 edition of The Complete Book of the Summer Olympics that this phenomenon existed where athletes from different countries teamed up to play sport in the 1896 and 1900 Olympic games. In the end nobody loses but both win, peace wins. Sports can be used to show the outside world that in a world where re-

sources are limited, the only viable option left for mankind is to cooperate with one another rather than compete against each other.

For now or even in the immediate future it is going to take a while to change things. For instance, to change or alter the focus of the sporting events from competitive to more cooperative ones, a lot of things have to be put in place. We also need to consider the fact that other forces will kick against such alterations, but in the nearest possible time, if the other events of the games like the Youth Camp, could be emphasised, it will help bring about peace in our world.

On a trial basis, the Olympic Movement could arrange to have the kids who are invited to the Olympic Youth Camp play mixed nationality games or run mixed nationality medley relay races at the Olympic stadium for the world to see. Who cares? We all win; nobody loses. One side might lose but which side loses when members of the losing team have teammates in the winning team? This is not country against country. It is man against man and man with man. Then we could gradually introduce it in the competing games - for starters the kids, and if it is successful in contributing to peace, the athletes themselves can take part, maybe those teams that are not able to advance in the competition. Before and after such games and races, a strong speech should be made about the need for peace and the Olympic Movement's contribution to peace and a better world.

That is the future I ask for, the future I seek. For now and in the past, the Olympic games have not fully addressed the peace aspect of their goal although the majority of its aims have been and continue to be achieved. The games have not fully served the purpose for which they were instituted. Sports at this level have been practised without discrimination of any kind, but we will want to see the education aspect of the goal more pronounced in the future. Maybe the International Olympic Committee can help in this direction to promote not only the goal of the Olympic Movement, but that of Olympism too. Maybe the International Olympic Committee could organize these mixed-nationals sports and award prizes for the competitors. These prizes should be higher in value than the already existing ones for winning the traditional events, disciplines and sports.

Since the NOCs are a part of the Olympic Movement, they can start promulgating this concept of cooperation in their National Olympic Academies, if they exist, and also anytime they organise

games and sports in their home countries. This will gradually broaden the concept of cooperation rather than competition. Each year, or as regularly as possible, the NOCs are supposed to organise an Olympic Day Run. It is recommended also that the NOCs organise activities that promote culture and arts in the field of sports and Olympism (Olympic Charter 2000, pp. 54). All these programmes can be avenues where the public could be educated on the cooperative rather than competitive aspect of sports.

Apart from the NOCs, the International Federations, National Federations, Clubs and the like could be asked to play the same role of disseminating the idea of cooperation then I think the Olympic games would be achieving the reason for which de Coubertin brought the games back from the dead. What we need to show the outside world is that winning is not everything, but participating and participating well is that which is most supreme, and noble. Pierre de Coubertin himself said, and I quote, "The important thing in these Olympiads is less to win than to take part in them."

What is important in life is not the victory, but the struggle. Many a man has however been brought up thinking and knowing that the most important of all causes is to win and this canker has slowly crept into sports. This phenomenon led John Carlos of the USA in 1968 to ask, and I quote "Why do you have to wear the uniform of your country? Why do they play national anthems? Why do we (USA) have to beat the Russians? Why do the East Germans want to beat the West Germans? Why cant everyone wear the same colours but wear numbers to tell them apart? What happened to the Olympic ideal oí man against man?" The task now is not only to eliminate this win-at-all-cost canker from sports, but also to have both sport and non-sport players understand that to win is nothing compared to struggling and struggling well. Just as sports picks some of its lessons and rules from society, I believe that sports can also teach society the most basic truth of life - cooperation will lead to a peaceful and better world.

During the ancient Olympic games, there existed an Olympic Truce. I believe that this truce can be restored with the shift in emphasis from competition to cooperation. I do not have to play or compete against an opponent from a country, my country is fighting against. The situation should be such that I play alongside and against him at the same time. Where then lies the justification for

anger? Countries A and B have their own problems. Athletes from country A join forces with those of country B and play with and against country AB. What message can this send to the warring factions and the outside world? Can a truce be put in place for all mankind to come together to interact during every Olympic games? With the help of the United Nations and other world bodies, which have similar goals, I believe we can restore not only the Olympic Truce, but can also make our world a safer place to live in.

To conclude, what I will say is that if it is the goal of the Olympic Movement to use the Olympic games as a tool for contributing to world peace, then it must look at what the athletes, the spectators and the world as a whole feel after each Olympic games. Are there any signs of peace and a better world after this tool has been used? There might be for the athletes themselves, but what about the outside world? Does the outside world begin to participate in some sport because they want the world to be a better place or because they want to win medals?

The Olympic Movement is on the right track in using the Olympic games as one of its tools in contributing to peace in this world. We are all aware of the problem between the two Koreas and the sight of both countries marching together under the flag of the Korean Peninsula was spellbinding and great. The Olympic games have been able to do what politicians around the world have not succeeded in doing for a long time, putting aside our differences (as demonstrated by the two Koreas) for a while, if not forever. The Olympic Movement can however contribute more to world peace by looking beyond what it has achieved today and altering gradually the competitive nature of the events, disciplines and sports that take place at the games to approach that of cooperation.

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CAN ONE JUSTIFY A QUOTA FOR WOMEN IN THE POLICY OF THE INTERNATIONAL OLYMPIC COMMITTEE?

by Rose van den BREEMER *(NED)*

Introduction

The position of women in Sport in 2001 is still not ideal. Compared to other areas of society such as the politic and the commercial arena, there is a significant lack of women in representation boards of sport organizations. How can we stimulate the involvement of women in decision-making and debate within large sport organizations? This question is part of a larger discussion surrounding the measures that must be taken in order to give minorities a fair chance of participation in political and managerial boards. In Institutions that are mainly focussed on a "one man, one vote" system of decision making, minorities will have little effective power. It might be necessary to give these minorities some form of substantial representation. Maybe in combination with more "voice' instead of "vote" orientated way of decision-making this could be achieved. But even if one agrees, there still remains the question of how this can be achieved. Can one justify the use of quotas? They are known to be highly controversial. Or should we use more modest forms of positive action like target setting? Since normative theory does not provide us with simple answers for this, every situation and context has to be judged by itself.

In this essay the "equal opportunity strategy" of the International Olympic Committee (I.O.C) will be discussed within the broader context of minority policy. In 1996 the I.O.C. decided on an alternative approach to establish gender-equality in sport throughout the Olympic Movement. It adopted a strategy with a multiple and flexible approach, consisting of a policy with two principle elements. The first deals with education, awareness raising, support and monitoring, as the principal element. The second consists of achieving a target of 20 % women in all the Olympic Boards and International Sport Federations before 2005. The target figures are used as cata-

lysts and support the first element. Since a target has the status of a strong advice, the organizations are free to decide on their own gender-policy.

This essay focuses on the second element of the equal opportunity strategy. It is my opinion that the target, as formulated in their policy, is less committal and produces too slow a change. In order to have a more democratic outcome of decision-making in sport organizations, I think it is absolutely necessary to have more women present on boards. A quota should therefore be justifiable (in countries where this is possible). To see if this is true and whether a quota needs to replace a target, the following question is posed:

Can one Justify a quota for women on boards of the Olympic Movement and International Sport Federations and should, if so, a quota not replace the target?

The question is answered by looking at the current and historical situation of women in sport, the I.O.C. policy and the way boards are composed. Information coming from these subjects is used in later arguments. Then it has to be shown that the presence of women in boards is so vital that it can justify the use of strong forms of positive action like quotas. Besides arguments for group representation there will be arguments in favor of a "politics of presence". This is a form of politics in which the person of the "spokes- (wo)men" becomes of more significance then simply the ideas he/she represents. Subsequently, I will try to defend the use of a quota in itself by examining the main moral, prudential and empirical/ realistic arguments against and for the use of positive action in general and the case of a quota specific. It is now possible to answer the first part of the question. In order to answer the second part, arguments for setting a target instead of a quota by the I.O.C. need to be addressed. Finally some context specific arguments in favor of a target and against a quota will come forward.

Current and historical situation

If we look at the current and historical situation of women in the Olympic Movement, we can observe an exclusion of women in the beginning of this last century. Women have been excluded for a long time from participation or could only participate in so called "women sports". In the last thirty years the percentage of women participating

in sport in western countries has reached an equivalent of that of men (62% women to 63% men, Policy Outline of the Dutch Women Network in Sport 2000, pp 4). If we look at their representation on boards however, the inequality is shocking. Based on the situation in the Netherlands, the percentage of women on national managerial boards is 10 % of which only 2 % have the position of president. At the local level the numbers are somewhat better but still two third are male (Policy Outline of the Dutch Women Network in Sport 2000). Furthermore do women not get as much media attention as men do and often it is stereotype. Women also gain less money and in many sport organizations a policy concerning sexual harassment does not exist. This while sexual intimidation by an authority figure in sport is more likely to occur than in schools or commercial organizations (Karter 2000, "Violence and Harassment in Sport").

Is the use of quotas in the policy of the I.O.C. justifiable?

If the position of women in some regions of sport society still is not acceptable, could we then not justify a quota in order to change this? Taking into account the many problems with positive action, especially a strong form like a quota, one can nevertheless morally defend the use of a temporal quota. More women on boards is important for reasons such as, influence on the agenda setting, promotion of specific women interests, a richer decision-making process, the symbolic function and democratic justice. Problems that arise with these arguments are those questioning the identity of women as a group. Can we speak of the group of women? What is the specific interest and contribution of women to decision-making processes? Does the presence of women guaranty their promotion? To address these problems we have to conclude that we cannot define the group of women in an essentialistic way. Doing this would ignore the diversity of women and their different cultural and racial background. Furthermore is the presence of women not a guarantee for their promotion but rather a necessary pre condition. The amount of women on boards should reach a minimum of two in order to create the conditions of a fair process of deliberation. For reasons such as deliberative synergy and weight in the process of deliberation, disadvantaged groups need more than one representative (Mansbridge, J. 2000). This is not achieved with a board of less than 10 members and a target of 20%. We could conclude that presence

is the pre-condition for giving women a voice, having influence on the agenda and influencing the norm from within.

More general problems with substantial representation and a politics of presence are: threat to social cohesion, the fear of a loss of political and managerial accountability and harm to the common interests because of individual interests. In the case of women these problems are less plausible. A quota for women is, opposed to an ethnical quota, no threat to social cohesion. Loss of political and managerial accountability is not the case of the Olympic Boards (members of the IOC or NOC are chosen on a personal title and do not have a strict political and managerial accountability as politicians have). Furthermore do gender-quotas not presume a unique women position but do they offer the possibility for a whole range of women to express their ideas. Some will be focussed on "women interest" only and others not.

Problems with positive action in general and a quota specific

Since the arguments for a substantial representation are strong we might conclude that positive action is required. Let us now look at the numerous problems with positive action and quotas. To be able to see the big picture, the arguments are divided into moral, juridical and prudential, realistic arguments. From a moral perspective there are several problems with positive action. The use of positive action is also a form of discrimination as it harms the principle of equal opportunities for all and judges people not by merit only. Judicially speaking, strong forms of positive action such as quota are forbidden in some countries and said to harm the principle of equality before the law. Prudential and realistic arguments against a quota are: fear of counter-active prejudice reinforcing effects, the fear of "Quoten Frauen", women who will only be present to meet the quota. Furthermore one could ask if it is possible for a quota to actually change the mentality of people.

Conclusion

In justifying the measure of a quota itself, the following arguments should persuade. The fact that positive action is a form of discrimination in itself is true, but does neglect the historical exclusion of women in the first place. Taking into account the historical exclu-

sion of women and the large inequality in boards in the current situation, I think it justifiable to temporarily deviate from the principle of equality for the law. To face problems such as counter-active effects from positiv« reinforcement and the fact that people are not judged by merit only, therefore the weaker forms of quotas are advisable. This implies choosing a woman if she has the capacity for the position. By maintaining a quota for only a short period of time, the effect of reverse discrimination for disadvantaged is limited. The problem of inequality before the law should be viewed somewhat more nuanced since formal equality can have very unequal results. The paradox of equality is that differences sometimes have to be acknowledged (Bader 1998, pp 448, footnote 39). A quota will compensate women for past injustices and will bring about better future conditions: namely equal opportunities and hopefully, the elimination of sexual prejudice. This should, of course, be done in combination with other measures such as education, monitoring, awareness raising and support.

Should a quota replace the target of 20% women?

This question has a somewhat unexpected response. I have commented upon the arguments for a target as was described in the final I.O.C report of the Second World Conference on Women and Sport. Most of the problems with quotas will come forward with a target as well: "quotenfrauen", extreme pressure for the women selected and counteractive, prejudice reinforcing reactions. The effects will probably be less severe, but we should not exaggerate the advantage of a target. Nevertheless, the final conclusion is, that a quota for practical and strategical reasons should not replace a target. The I.O.C. does not have the power and influence to put sanctions on countries that do not meet the quota. The diversity of countries is too large to make one strict kind of policy. In some countries gender-equality should first focus on participation in sport before equality in representation. And last but not least, it is strategically better to start with more modest forms of positive action referring to the rules of thumb as mentioned by Bader 1998, pp 462. When the target has no or too little effect, a quota can be called to action.

Recommendations

Before ending I would like to add some final remarks. Beside a procedural equality (difference approach) it is important to work on

the influence women can have on setting the norm within organizations (dominance approach). Procedures can be equal, but if norms for selection or norms in debate remain male-dominated, women will continue having difficulty entering. Presence is therefore an important pre-condition. I feel the I.O.C. could emphasize the second element of its strategy more and not make it secondary to the other measures taken. Furthermore, decision-making processes and the culture of sport organizations should be influenced from the outside as well. The privileged group should be made sensitive to the current inequality and the conditions for a fair process of deliberation must be ensured (Williams, M.S. 2000 pp. 144) only then the actual presence of minorities will have an effect. Finally, women should mobilize and learn to represent themselves and master the language of the discourse.

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THE COLLECTIONS OF THE OLYMPIC STUDIES CENTRE

by Yoo-Mi STEFFEN *(SUI)*

Introduction

The Olympic Studies Centre (OSC) was created to preserve the memory of the Olympic Movement and coordinate and promote research, teaching and publications connected to Olympism. It belongs to the Olympic Museum, installed in Olympic Park in Lausanne - Ouchy since 23 June 1993.

The Olympic Museum engages in activities which go beyond the framework generally reserved for museums. It organises permanent and temporary exhibitions, not just within its own premises but also outside, conferences and symposia on subjects related to sport and Olympism; publishes works ranging from exhibition catalogues to university studies; disseminates news on the Olympic Movement, IOC and Museum activities; plays a direct part in the Games of the Olympiad and the Winter Games; regularly welcomes Olympic champions and international dignitaries; and works closely with the IOC.

The Olympic Museum and Studies Centre is the world's biggest centre for written, visual and sound information, analogue and digital, on the Olympic Movement and the Olympic Games. As a result, it is a permanent link between Olympism and the general public - with more than one and a half million visitors to-date, but also with the media and institutions all over the world devoted to studying and following the Olympic Movement.

In order to disseminate the values of the Olympic Movement to an ever wider audience, the Museum has been working since 1998 on a programme to improve and renew all its exhibitions. Part of the work, mainly concerning the origins of the Olympic Movement, its history and organisation, has already been finished. The inauguration of the entirely renewed Museum is scheduled for June 23, 2001.

The OSC reinforces this permanent link with the outside world by responding to requests from the general public, media representatives,

researchers and students. Four main objectives prevailed when it was created

1) To preserve the memory of the *Olympic* Movement, from its origins to the present day, in all its forms and particularly in the form of written, photographic, sound or film-based information.
2) To facilitate the management of the IOC by furnishing past and current information required by its representatives in the exercise of their duties.
3) To allow researchers and any other person interested in the Olympic Movement access to the historical documents of the IOC, offering them good conditions for consultation and training.
4) To assist and promote research and academic initiatives related to the dissemination of Olympism.

In view of these objectives, the Olympic Studies Centre is divided into seven departments or sections

- the IOC historical archives
- the library
- the documentation section
- the photographic service
- the Images and Sound section
- the education service
- the external relations section

About 30 professional staff ensure the smooth running of the OSC. From various backgrounds (they include specialists in information science, the different branches of sport, historians, sociologists and audio-visual technicians), they have all acquired a thorough and specialised knowledge of the different aspects of the Olympic Movement.

The OSC also collaborates with a Research Council composed of specialists from the academic world recognised for the quality of their research and publications on Olympism and brining their expertise to the different projects of the OSC and particularly to the research grant programmes.

1. The IOC historical archives

The aim of the archives department is to preserve the historical heritage of the International Olympic Committee and disseminate the memory of the Olympic Movement.

The collections of the Historical Archives, stored at the Olympic Museum, are composed of more than 870 linear meters of written documents tracing the history of the IOC from 1894 to 1984. The operational archives concerning the period from 1985 to the present day are still based at the IOC headquarters and have a separate management which will be gradually reorganised to create a continuous information flow. Some staff of the OSC share their time between the Museum and the IOC to ensure the synergy between the operational and historical archives.

Since the creation in 1998 of the SIM database (Museum Information System), 25% of the archives files have already been reorganised, sorted and reconditioned by staff specialising in information science.

Focussing on the organisation and the running of the IOC, the series of files available for consultation are grouped under the following categories

- correspondence of the IOC presidents (seven to date, including the collection of the hand-written manuscripts of the reviver of the Olympic Games, Baron Pierre de Coubertin);
- correspondence of IOC members;
- organisation of the Olympic Games;
- relations with the National Olympic Committees;
- relations with the International Sports Federations;
- candidate cities, sports events;
- the IOC administration;
- relations with non-Olympic sports organisations and non-sports organisations;
- culture, sponsorship, media;
- IOC publications;
- private collections.

In 1999, the IOC historical archives gained access to an important collection: the archives of Lord Killanin, the Irish President of the IOC from 1972 to 1980. Having set up his office in Dublin, the former President had kept all his administrative archives there. These archives were then stored in Lausanne and opened when he died, according to his wish. The documents are extremely interesting and rich in content and will require a long conservation and archiving process - they were stored in bad conditions for many years and contain around 50 linear metres of documents.

Integrated in the Olympic Studies Centre, the historical archives department is now well known to the academic and specialised world. The creation of the Rules of Access to the IOC Archives (also available at the Olympic Museum website *www.museum.olympic.org*, Olympic Studies Centre and Archives section), based on the European Record-keeping Standards has made it possible for the public to have access to the archives and to ensure free and equal access.

During the past three years, an increasing number of researchers as well as the grant holders of the OSC postgraduate research grant programme have visited and consulted the archives. These PhD students and young teachers, highly-specialised in the various aspects of the Olympic Movement, have put our knowledge of the collections to the test with their precise questions and demanding requests. The originality of some findings have confirmed our feeling that the historical archives of the IOC are a gold mine for anyone who spends some time studying them.

Regarding the most consulted subjects, the archives of the Summer and Winter Olympic Games - i.e. the correspondence between the IOC and the Olympic Games Organising Committees - still heads the list. The IOC Executive Board and Session minutes follow, along with the archives of the Presidents and IOC members.

Serving the IOC and on a wider scale the scientific and sports community which is growing all the time, the historical archives department offers constantly renewed access to the unique treasures of the Olympic memory.

Figure 1. Annual Loan Statistics - Comparison 1997-2000

Year	Number of Consulta-tions	Progression %	Number of files loaned	Progression %	Average of consultations per month	Average of files per month
1997	309	100	1,392	100	25.8	116.0
1998	476	154	1,975	141	39.7	146.6
1999	503	163	2,245	161	41.9	187.1
2000	541	175	2,937	211	45.1	244.8

2. The Library

The library is the department responsible for the acquisition and management of books on Olympism. It aims to offer the public and the Olympic Family the fullest possible collection of books on the Olympic Movement and other fields of knowledge on sport (philosophy, psychology, sociology, economy, technology, medicine, the arts,

etc). The library of the Museum arid OSC is atypical in that it simultaneously fulfils the following functions

- Public library: open to the general public.
- Specialised library: in the field of Olympism and Olympic sports.
- Conservation library: integrated in a Museum which lays the emphasis on historical value.
- Company library: making the publications of the IOC and the Museum available to the public.

2.1. The collections

At the end of 2000, the library had 17,135 monographs, 370 periodical titles and 36 CD-ROMs, on the following subjects:candidate cities files and Olympic Games official reports;

- the *Olympic Review* and the Olympic Charter;
- publications of the International Sports Federations (ISF);
- publications of the National Olympic Committees (NOC);
- medical and scientific publications supervised by the IOC Medical Commission;
- graduate and postgraduate theses on the Olympic Games and the Olympic Movement;
- precious reserve collection of ancient books (the oldest dating from the 16th century) and art books containing original **engravings:**
- books for a young audience (documentaries and comic strips).

The library is also making a particular effort to recover and gather the Pierre de Coubertin Library from a catalogue listing all the books that belonged to the Baron which were auctioned in May 1944 in Lausanne.

2.2. Consultation

The computerised catalogue of the library may be accessed from the French-speaking Switzerland University Library Network (RERO) from the main universities and from all over the world via the Internet *http://www.rero.ch/vtls/english*. The quarterly lists of new acquisitions created by the library are also archived (since January 1999) and may be accessed at the Museum's website *(www.museum.olympic.org* in the Olympic Studies Centre and Library sections).

2.3. Services

The services offered by the library are the following

- **Loan service:** up to six books per month may be borrowed by anyone resident in Switzerland. Loans by correspondence (Switzer land and abroad) are possible, but only through a library which offers an inter-library or international loan service (no direct loans to individuals).

- **Ordering articles** from the SIRC (Sport Information Resource Centre): this paying service is mostly addressed to students and researchers wishing to obtain an article which is not available at the library.

- **Free-access:** the library is organised in such a way as to give its visitors free access to all its sections. There are tables and chairs for visitors and readers to consult books, and there are also a pho tocopier and computer terminals with internet access (to the IOC and Museum websites only) and CD-ROM drives.

- For students, researchers and readers, a closed **study room** offers an environment conducive to concentration and appropriate work equipment (including a micro-film player and computers).

In collaboration with the other OSC departments, the library welcomes visits by students from university or sport-specialised courses to introduce the premises and services of the library to them. Upon request, this information service may be followed by a training course enabling students to better manage the research tools (catalogues, databases, CD-ROMs, the Internet, etc.).

Finally, the library regularly gives presentations on the temporary exhibitions of the Museum. In the framework of the entertainment organised on the occasion of the Sydney Olympics, the library presented books on Australian literature, and the flora and fauna of the island continent. During Olympic Week, the library also welcomed a workshop on comics which was a great success.

From this year, the department is working in co-operation with the Education Service and offers visiting schoolchildren a discussion area as well as a bibliographic support service adapted to demand.

3. The documentation section

The documentation section mainly aims at answering various requests from people interested in the Olympic Movement. To meet this aim, the department offers a wide range of documentary material

(no books) such as leaflets and guidebooks published on the occasion of the Olympic Games or any other sports event, press reports, information file, etc, produced by the IOC or the Olympic Museum.

3.1. Collections

The collections of the documentation section consist of more than a thousand theme-based files the main subjects of which are related to the history of the Olympic Movement, the International Olympic Committee, the Olympic Games as well as sport in general.

These subject-based files are still mostly in "paper" form. They were originally developed for the documentation section's own staff for the purpose of rapidly conveying information on various historical subjects internally. Today, however, they serve both as internal working documents and files open for public consultation. To improve its management, the section has high expectations of the future installation of a document management system within the institution. The staff also work with minutes of IOC Executive Board meetings and IOC Sessions, official reports, editions of the *Olympic Review* and *Olympic Message*, the IOC press review, commercial publications, the Internet and a database (JORES-currently being developed) containing all the athlete's names, results by sport and events for the different Olympic Games.

3.2. *Users*

Users of the documentation section consist of distance users, using technology such as the Internet, and visitors who come in person to the Olympic Studies Centre.

Distance users mainly include external customers the general public, universities, schools and journalists. The internal users are people working for the IOC, the Olympic Museum or the Olympic Family (NOCs, International Federations, etc).

Every month, the section deals with around 300 different requests. In addition, the documentation section hosts researchers, coordinates their requests and supports them in their collaboration with the other departments of the OSC.

Finally, the documentation section aims to keep improving its services to its users for this makes it possible to heighten awareness of Olympism within a large audience.

4. Photographic service

The photographic service as well as the Images and Sound section aim at preserving the audio-visual heritage of the IOC and actively collaborate with external organisations world-wide (including newspapers and magazines, TV channels, production companies, etc.) and IOC and Olympic Museum productions.

4.1. Collections

The collections of the photographic service consist of more than 350,000 photographic documents of which main themes are

- the Olympic Games (OG): 215,000 documents including 171,000 from the Summer OG and 44,000 from the Winter OG;
- the activities of the IOC such as congresses, sessions, meetings and visits of various personalities: 83,000 documents;
- the activities of the Olympic Museum (visits, various events such as Olympic Week, the Collector's Fair, symposia and other meetings): 30,300 documents.

Several sections are missing from this list: the National Olympic Committees, the International Sports Federations, Olympic Solidarity's activities, President Samaranch's trips, portraits of the members of the various IOC commissions, the objects of the collections, the activities of the old museums of Mon Repos and Ruchonnet, the construction of the Olympic Museum in Ouchy, regional games and the different albums donated.

The photographic service has signed an agreement with the "Allsport" photographic agency regarding coverage of the Olympic Summer and Winter Games. Under the agreement, this agency provides the IOC with one or several photographers for the needs of sponsors and to cover different aspects of the Games including what goes on behind the scenes and the sports equipment used. The section also has a large selection of photographs taken by the Allsport agency at the Games since 1988.

New collections are also acquired through auctions and the repurchase of collections and donations. An example is the album of the Antwerp Olympic Games of 1920 including 286 photographs recently donated to the Olympic Museum by Mr. Waumans.

Last year, the section acquired more than 20,600 documents, around 14,000 of which were photographs of the Sydney 2000 Games.

4.2. *Cataloguing*

The cataloguing of photographic documents is carried out in the SIM computer database. To date, of the 65,000 photographs available from the different sections of the Museum and the OSC, 44,000 have been catalogued by the photographic library, including the collections of the Olympic Games and of the current activities of the IOC and the Museum.

4.3. Digitisation

The photographic section follows the development of digital images by using the latest technology of our sponsor Kodak (including scanning, digital cameras, etc.). This developing sector will enable us to respond more rapidly and easily to all requests made through the Internet.

4.4. Restoration and conservation

The programme for the restoration of photographic documents is financed by Kodak and carried out by a specialised company. Old photographic documents, once restored, are conserved in an area specially designed for this purpose in the Museum basement. The temperature and degree of humidity there are checked to ensure optimal conservation conditions for photographic documents. The photographs are classified in non-acid archive boxes especially designed for the conservation and the negatives are stored in "Mylar" sheets (a neutral conservation material). So far, all the photographs of the Olympic Summer Games from 1896 to 1936 have been restored as well as those of the first Winter Games of 1924.

4.5. Use of the collections

During 2000 the photographic section received more than 900 requests from the IOC and the Olympic Museum and from external sources (individuals, companies, Olympic Movement bodies, the media, press, etc.) for the preparation of publications, exhibitions, etc.

5. Images and Sound section

5.1. Collections

The audio-visual archives consist of more than 16,000 hours of films of the Olympic Games from Athens 1896 to Sydney 2000. These 16,000 hours of images include

- around 1,641 hours of satellite TV broadcasts of the Olympic Winter Games (1976-1998)
- around 11,275 hours of satellite TV broadcasts of the Olympic Summer Games (1980-2000)
- around 400 hours of official films of the Olympic Summer and Winter Games (1900-1998)
- around 15 hours of the series "Pathé" on the Olympic Summer and Winter Games (1900-1968)
- around 29 hours of the series "Chronos" of the Olympic Summer and Winter Games (1900-1972)
- around 1,700 hours of miscellaneous images (Olympic Summer and Winter Games, IOC Sessions, miscellaneous images on Olympism, miscellaneous sports, doping, sports medicine, candi datures, Olympic Museum film, portraits, Olympic Solidarity, biomechanics, etc).

69% of the marketable documents have been entered into the SIM database by our documentants.

The restoration of films is also an important activity. During 2000, the section thus restored films of the Olympic Games in St. Moritz in 1928 and 1948, Garmisch in 1936, and Berlin in 1936 and Melbourne in 1956, amateur 16mm films, etc.

In addition, the programme of new acquisitions of Olympic films is continuing thanks in particular to films made on the basis of our collections.

5.2. *The video library*

The automatic video library offers visitors personalised access to a selection of the IOC's films archives. The entrance ticket to the Museum offers free viewing of two films.

At the moment, around 427 vidéocassettes lasting around 7 to 12 minutes each on average can be consulted, in French, English, German and Spanish.

These programmes include the opening and closing ceremonies of the Olympic Games, a selection of finals from the Olympic Winter and Summer Games, as well as some other important non-Olympic sports events such as the 2000 "Tour de France" and the 2000 French Tennis Open.

5.3 The activities of the section

As mentioned above, the Images and Sound and photographic services are active both in internal production and in collaboration with external bodies. The Images and Sound section thus regularly participates in the production of exhibitions, and IOC and Museum events and external productions.

Some examples of projects carried out by the Images and Sound section in 2000 are: filming of various IOC activities such as the 111th Session in Sydney, collaboration in the creation of the website *www.olympic.org*, collaboration in the Museum 2000 programme to renew the Olympic Museum, provision of images for external companies such as L'Equipe TV, NBC Olympic Archives, etc.

This exploitation of moving images is carried out with the aid of two film production units and one virtual film production station (broadcast quality), recording rooms, and viewing rooms, using the latest technology.

6. Education service

Since it opened in 1993, young visitors to the Olympic Museum have taken advantage of a service especially for them. This structure has developed considerably over the years, both in terms of human resources and in terms of the services offered.

The education service, which was created two years ago, was initially attached to the Museology service. It was only in September 2000 that the service was integrated into the Olympic Studies Centre (OSC).

The education service works with youngsters aged 6 to 18. Its task is to organise different types of visits for them, and to provide them with documentary material according to their needs. The creation and development of a whole range of specific products is one of its priorities.

Among the responsibilities of the service is the management and the activities of the Pyrsos Club. This Club, which was created in 1998, is open to youngsters between 9 and 15 years old and currently has around 50 members in the Lausanne region. The club's programme includes sports and cultural activities, such as introductions to various sports, as well as the Museum's activities (including approximately one meeting a month).

The aim of the Club and of all the other activities of the educational service is to encourage young people to improve their knowledge of the Olympic Movement, and to participate actively in the life of the Olympic Movement. Every year, on average, 30,000 children and adolescents use the Museum's educational supports during their visit.

Figure 2
The year 2000 in figures Number of children and adolescents category

Category	Number		Nature of the services provided	Number
School children	22,283		Visits and presentations	826
Not school children	4,837		Guided and theme-based visits	349
Accompanying adults	3,359		Workshops	20
			Birthdays	33

7. External Relations section

The main objective of the external relations section is to encourage and support research and academic activities connected with Olympism and strengthen the links between the Olympic Movement and the International Academic Community.

In addition to regularly disseminating the OSC's activities and developing its contact network, the section focuses its attention on three different kinds of projects:

7.1. Grant programmes

Since 1999, the OSC with the support of the Research Council has organised an annual Postgraduate Research Grant Programme. This programme aims to offer young researchers interested in the Olympic Movement the opportunity to come to the OSC to consult the collections with the support of our librarians and documentalists. It is intended for postgraduate students currently studying for a masters degree or a PhD and for university teachers who have obtained their postgraduate or master's degree during the previous five years. In addition to the scholarships mentioned in the framework of collaboration with the International Olympic Academy (IOA), every year the OSC also welcomes three participants of the seminar on Olympic studies for postgraduates organised by the IOA in Olympia.

Finally, a new grant programme, the result of collaboration with Olympic Solidarity, completes the list of existing grants programmes.

It will enable National Olympic Committee and the university world in countries where resources for research and academic activities on Olympism are limited to benefit from the support of the OSC.

7.2. Collaboration programmes

These are intended for institutions which are already active in the field of Olympic education, research and documentation and generally aim at developing common projects such as the organisation of symposia or the carrying out of specific research.

The various Olympic Studies Centres in the world (for example the centres of the Autonomous University of Barcelona in Spain, of Western Ontario in Canada, and New South Wales in Australia), are among our leading partners in these collaboration programmes, along with other academic and Olympic institutions also interested in research on and the dissemination of Olympism.

7.3. The organisation of congresses and symposia

Every year, since 1995, the OSC organises a symposium in collaboration with the International Chair in Olympism of the Autonomous University of Barcelona. The symposia organised so far have been devoted to the following themes: Olympic ceremonies (1995), Olympic villages (1996), television and the Olympic Games (1998, in collaboration with the IOC Radio and TV Commission) and volunteers (1999). The 11th IASI World Congress, organised this time in collaboration with the Institute of Sport Sciences and Physical Education of the University of Lausanne, follows on from the symposium on volunteers.

8. Conclusion

Over the last few years the OSC has grown considerably and its organisation has changed substantially. This development reflects the importance that the IOC and the Olympic Movement attach not only to the conservation of the historical heritage of the Olympic Movement, but also to education and the dissemination of the values of Olympism.

At the beginning of the third millennium, the various sections of the OSC continue to work to enrich and preserve our collections and, in particular, to improve access to the Olympic memory. As

such, making good use of the possibilities offered by the Internet is one of the centre's current challenges.

In addition, the projects and activities of the OSC aim to disseminate the educational values of Olympism but also to strengthen the links between the academic community and the Olympic Movement. Projects such as guidelines on archiving for Organising Committees for the Olympic Games, National Olympic Committees and International Sports Federations or Olympic Solidarity scholarships are also among our priorities and should enable us to make information, educational projects and the study of Olympism accessible to as many people and institutions as possible world-wide.

THE OLYMPIC MOVEMENT IN CHINA

by Yong HAN *(CHN)*

The goal of the modern Olympic Movement is to promote mutual understanding among people, strengthen friendship and world peace. The Olympic Games have become the world's largest and most influential sports event.

China is a country with the largest population in the world and where the Olympic Movement has developed strong roots.

1. Integration

Games and sports have been part of human live since the beginning of history. The first sports activities probably took place between the members of the nomadic tribes spread across the different parts of the world. The first competitions, where rules were followed or which were held in accordance with established traditions, were organized in the more stable societies in China, India, the Middle East, Egypt, Greece and some other regions of the world.

In the 13th century, when Marco Polo arrived in Beijing, he might very likely have taken part in one of the most popular games at that time: cuju, which is regarded as the origin of ancient football. The game was played in the streets well as in the court.

But the conceptual differences of human life resulted in different health concepts and choices for health promoting means of the Western and Eastern. The Chinese made light of vigorous contests, while preferring elegant games. So, as the modern Olympic Movement was introduced into China at first it met resistance.

The intense conflict between the two sides has reflected the great social differences between industrial and agricultural civilizations as well as natural distinctions of cultural systems between the West and the East.

Gradually, the conflict has given way to the process of integration of the two and the Chinese traditional culture has accept the Olympic culture, due to the following factors: 1) High assimilating ability for foreign cultures;

2) Historical experience of being invaded and slaved in the colonial time and the consciousness for building up a strong nation;
3) Concordance between the essence of the Chinese traditional culture and the Olympic thought;
4) Inevitable flux of the cultural change and the demands of China's modernization.

The Chinese people during the process of national modernization have the courage to accept the Olympics. The Olympic Games are basic training for national modernization; represent a common value judgment of the world. The China's attitude towards the Olympics is a natural result of its opening door policy as well as a mark indicating China's entering into the international community.

2. Olympic movement in China

China has always been a strong supporter and an active participant in the Olympic Movement.

In 1908, a major domestic publication in Tianjin asked three questions. These three questions echoed in the Chinese mind for almost a century:

1) When could a Chinese athlete participate in the Olympic games?
2) When could China send an athletic team to the Olympic Games? and
3) When could China host the Olympic Games?

Within the last century, China has achieved the first two goals.

In 1932, China sent her first delegation to take part in the Olympic Games in Los Angeles.

Ever since the founding of the People's Republic of China in 1949, the country has focused on developing the sports program. As a result, great achievements have been made in all kinds of sporting events.

In November 1979, China's status in International Olympic Committee was reinstated with the help of IOC president Lord Killanin.

In 1984, China sent her delegation to Los Angeles again. They won 15 gold medals and were ranked fourth in the gold medal tally. IOC President Juan Antonio Samaranch presented the gold medal to China's first Olympic champion, Xu haifeng, saying that it was "a big day in China's 5,000 year history."

At the 1984, 1992 and 1996 Summer Olympics, China came fourth in the gold medal tallies, following the U.S., Russia and Germany.

In the Sydney Olympic Games in October 2000, China won 28 gold medals and ranked third on the medal tally.

Today it has more than 1,200 world champions and won 52 Olympic gold medals. China now has more than five million young athletes.

In addition to the Beijing University of Physical Education, there are 35 sports research institutes and 15 sports institutes, as well as over 120 universities and colleges that have physical education departments. The Chinese Sports Science Association also has 10,000 members.

Newspapers, magazines, journals and publishing houses that follow sports in China have greatly developed. There are 12,353 newspapers and magazines, including the English-language magazine China Sports that focus on sports. More than 400 million copies of books on sports have been published. Most Chinese television and radio stations broadcast news on sports events and sports celebrities.

China has joined 97 international sport federations and 87 Asian sport associations. More than 200 Chinese nationals hold leading positions in international sport organizations. Nineteen Chinese were awarded the "Olympic Medal of Honor" conferred by the International Olympic Committee.

But China's Olympic quest will met complete until we have earned the honor of hosting the Games and welcoming the world to China for the world's greatest sporting event.

3. Beijing's Bid for 2008 Olympics

3.1 *Why China bid for the 2OO8 Olympic Games?*

China is the world's most populous country, boasting one fifth of the world's total population including 400 million youngsters. However, China has never had chance to host an Olympic.

Over the past two decades, China has achieved social stability and economic prosperity through reform, opening up to the outside world and modernization. The national strength of China has increased greatly. Beijing, the capital city of China, is applying to host the Olympic Games on behalf of China as a whole. Through the

bidding efforts, Beijing show to the world the future and current state of economic, cultural, social and political development in China in a comprehensive way. In the same time, Beijing will show its new image of an open, modernized, civilized and well-developed metropolis to the rest of the world. Therefore, the bid is beneficial for the development of Beijing. Beijing's renewed efforts to bid for hosting the Olympic Games will not only have significance for sharing the Olympic spirit, celebrating humanity and expanding exchanges between the East and the West, but also provide a good opportunity of showing off our achievements, pushing forward reform and opening and accelerating development.

With China's further development, conditions are ripe for the country to make more contributions to the Olympic movement. These contributions would be highlighted by Beijing staging the Games. If the Olympic Flame can be lit for the first time in a country with one fifth of the Olympic Spirit in the biggest possible way, and thus carry forward the lifelong dream of Baron de Coubertin.

By hosting the Games, Beijing and China will be further opened to the world. Its economic development and social progress will be accelerated. The whole world will get to know Beijing and China better, and it will further integrate Beijing and China globally.

Of major importance will be invigoration of the Chinese people's interest in Olympic sport and further strengthening of China's contribution to international sport.

After its initial proud endeavor to be the host city for the 2000 Olympic Games, Beijing has continued its pursuit, and respectfully again submits its candidature for the 2008 Olympic Games.

3.2 Reasons why venue Beijing

Since China opened up more than two decades ago, it has made great social, cultural and economic achievements. Beijing's economy and constructions, are progressing rapidly. The city's environmental situation has improved a lot in recent years, and it is continuing its efforts to realize the goal of fresh air, a beautiful environment, and a healthy ecology. This constitutes a firm foundation for Beijing's bid for the Olympics.

There are seven basic factors for Beijing to be qualified as a host city of the Olympiad:

1) Beijing and China boast great economic strength. As a develop ing country, China has maintained an annual economic growth of 10.8 percent over the past decade. The country's gross domestic product (GDP) has surged to nearly 1,000 billion U.S. dollars in 1999. Beijing has also shown great potential of economic growth. In 1999, the GDP of the city grew to 2.4 billion U.S. dollars, registering a per capita GDP of more than 2,000 U.S. dollars.
2) China has maintained social stability as it achieved rapid economic growth and raised people's living standards through reform and opening up to the outside world over the past two decades. Beijing boasts one of the lowest crime and traffic death rates among major cities in the world. It also has one of the least occurrences of fires. An efficient public security system guarantees safety and security of any large-scale sports activities in the city.
3) With great achievements in sport, China has developed a prosperous cause of sport. At the previous two Olympic Games, China ranked fourth respectively on the gold medal tallies. Chinese athletes have won 1,298 world champions, setting 1,021 world records. Grass-root sport enjoys great popularity in China, with more than 300 million people participating in sports exercise regularly.
4) Beijing has the splendid culture. Beijing, a fast changing city with a history going back 3,000 years, is an amazing mix of modernization and historical legacy. The tradition and history are carefully preserved in Beijing. Taking pride in its world-re nowned cultural heritage, like the Great Wall, Forbidden City, Temple of Heaven and Summer Palace, Beijing maintains a great wealth of visual testimonies of its past in terms of sculptures, paintings, operas, buildings, furniture, jewelry, fossils and many other things. The long-standing culture of Beijing is strong because of its inclusiveness. People can feel the pulse of the world in this city, through the European fashion shops, the international art shows, the Internet, the offices of multinational corporations and most importantly, the people who are earnest about learning new things. Because it has been the epic center for cultural, educational, tourist, scientific, diplomatic and

political activities in China for centuries, Beijing embraces the world with its hospitality, tolerance and multiculturalism.

5) Beijing has the experience of hosting many large-scale sport competitions. Over the years, Beijing has been actively taking part in Olympic affairs and international competitions. The city hosted the 11th Asian Games and the 6th Far South Para-Olympics. It has also won the host of the 21st Universiade. These experiences will surely help Beijing to host the Olympic Games.

6) Beijing has the infrastructure and facilities for hosting the Olympiad. The city has modernized infrastructures of telecommunications, transport, accommodation and other services. It also has advanced sports venues. Among the existing 5,000 stadiums in Beijing, eight are able to accommodate 5,000 spectators each, and another 15 can hold 2,000 each. The city is now building a number of state-of-the-art sports venues.

7) Beijing has the all-out support from the state government and strong support from the people. Premier Zhu Rongji says the Chinese Government will do its best to support the bid for the Olympic Games, and will create a good bidding environment. According to a poll, 94.6% of Beijing citizens support the bid for the 2008 Olympics.

3.3 *The benefits for Beijing to host the Olympic Games*

Through the experiences of the host cities of previous Olympic Games proved that the city greatly accelerated its modernization drive and brought about benefits to other areas of the country. The benefits in Beijing will be in several areas. First of all, large-scale urban development projects will speed up Beijing's pace to become a modernized metropolis. In order to host 2008 Olympic Games, Beijing is renovating existing sports venues and building many new ones in order to meet the standards of Olympic Games. Meanwhile, it will also start construction and renovation projects of city's airport, railway station, roads, telecommunication systems, news center, Olympic village and supplementary facilities. These projects will push infrastructure construction in the city to a new level.

Secondly, the bid for hosting the Olympics will make Beijing a more beautiful city. As Beijing steps up efforts to protect the ecological environment, the Olympic bid will push the city to integrate sustainable utilization of natural resources into a plan of urban de-

velopment and infrastructure construction. Through the bidding efforts, the city will not only resolve the existing conflict between urban development and preservation of the ecological environment, but also lift environmental protection to a new level. In addition to having good climate and rich natural resources, the Olympic bid will help Beijing optimize the utilization of resources and provide a better environment for its citizens.

Thirdly, hosting the Olympic Games will create more job opportunities in Beijing. The large projects to be built for the Olympic Games will greatly push forward the restructuring of industry, stimulate economic growth, create more job opportunities and improve work efficiency. On the other hand, hosting a successful Olympic Games will greatly increase the demand for state-of-the-art technology and products, which in turn will accelerate the development of new technology and products and upgrade local industry.

Fourthly, if Beijing is selected as the host of 2008 Olympic Games, it will become the focal point of worldwide attention. The experience of other host cities prove that the number of visitors to the host city will soar. The surging demand for goods and services will boost the consumption market. At the same time, international business representatives visiting the city will bring about huge opportunities for investment and cooperation in Beijing.

Fifth, the bidding efforts will promote the cultural and ideological progress. The intensive publicity given to the promotion of patriotism and teamwork will enhance the affection of Beijing citizens to the city. The city will usher in a new era of social amity, industriousness and public ethic. More over, the Olympic bid will also spur the expansion of the cultural and entertainment industry in Beijing, creating a new image of Beijing in the world.

3.4 *The motto of Beijing's bid to host 2O08 Olympic Games*

Beijing's bid motto is "New Beijing, Great Olympics". It has the following meanings: Reform and opening up to the outside world has brought about great changes in Beijing, a city with a history of 3,000 years. The city has taken on a complete new look as it enters the new century. It will embrace the athletes and friends from the rest of the world with great enthusiasm.

With our motto "New Beijing, Great Olympics" and our goal to host a "Green Olympics, a "Hi-tech Olympics" and the "People's

Olympics", Beijing is ready to become a truly international city. Beijing is showing a new, vigorous image through its ongoing economic reforms.

The great modern Olympic Movement has gone through many changes in the past 100 years. If the Olympic Games were to be held in China, the most populous nation in the world, it will turn a new page on the Olympics because much more people will share the Olympic spirit and add great splendor to the Olympic Movement in the new millennium.

3.5 The Olympic Park

The Olympic Park to be built is called "Olympic Green". The Olympic Green will be located at the northern tip of the central axis of Beijing, to the north of downtown area and to the east of a district renowned for science, education and historical relics. Covering a total area of 1,215 hectares, the Olympic Green consists of 760 hectares of woods and grassland, a 50-hectare Chinese Nationalities Museum and a 405-hectare International Exhibition and Sports Center. The Olympic Green will become a state-of-the-art center of cultural, creational and sports activities in Beijing.

The Olympic Green also includes an area of sports venues. In the area, an 80,000-seat main stadium and 15 other sports venues are now under construction. Upon completion, they will be able to host 12 major sports competitions simultaneously, including track and field events. The International Exhibition and Sports Center will also be built in this area.

The design of the Olympic Green has taken into consideration requirements of environmental protection. It uses environment-friendly materials, energy economical equipment and reproducible resources so as to preserve the ecological environment. It has well-established cultural and exhibition facilities. After the Games, the Village will become a residential area.

3.6 Olympism and culture

Abiding by rules of the IOC, and coordinating with government departments and NGOs, the Organizing Committee for the Beijing Olympic plans a series of events to promote Olympism and culture.

The theme of the torch relay is peace. The torch relay is inspired by the famous ancient Silk Roads. Two thousand years ago, the Silk

Road was a significant international channel of goods and cultural exchange. Today, through the same channel, the Olympic flame will again lighten the world. It will make this relay the longest one in distance in the Olympic history. It also covers the most extensive areas and more people than ever will participate in the relay. It will, for the first time in the Olympic history, cover a number of the oldest civilizations, such as Greece, Egypt, India and China.

The torch, lit at the Hera Temple in Olympia, will journey from Greece, and travel through Egypt, India and finally reach China. It can overcome Mount Qomolangma, the highest mountain in the world, with mountaineers climbing from the south slope and passing the torch to a Chinese mountaineer coming from the North Slope. It symbolizes that the Olympic spirit will overcome all hurdles and reach all people. After then, the torch will pass Yangze River, Yellow River and the Great Wall.

Seven hundred years ago, people asked Marco Polo whether his stories about China were true. He answered: what I told you was not even half of what I saw. I believe that Beijing and China will prove to be a land of wonders to athletes and tourists alike. Actually it's the first opportunity for China to unfold its 5000-year-old culture to the world on such a large scale. And we are confident that if we are given the honor to host the 2008 Olympics, we will make it one of the most cherished memories in the history of the Olympics.

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WHY OLYMPIC MOVEMENT DOES NOT PLAY A VITAL ROLE IN THE DEVELOPMENT OF AFRICAN SPORTS WITH PARTICULAR REFERENCE TO NIGERIA

By Peter NELSON *(NGR)*

Introduction

For us to understand the role of the Olympic Movement in African sports, it is important to understand what either terms represent. The Olympic Movement is the result of the cooperation of the NOCs, the IFs the IOC and all other like minded organizations and individuals who wish to promote the Olympic games and Olympic ideas.

In summary, the Olympic Movement aims at building a peaceful and better world by educating youths through sports practiced without discrimination of any kind. It requires mutual understanding with spirit of friendship, solidarity and fair play.

The Olympic Movement helps in the development of enlightened men and women who are capable of generous initiatives towards society. Such men and women it is hoped will be characterized by strength, patience, tolerance and generosity towards others.

African sport or indigenous sports are established to create an avenue for the purpose of mass participation of indigenes in a particular socio-cultural, religious, political or educational event. These traditional sports were originally used for rituals, initiation ceremonies, religious festivals or other cultural rites and consequently only few people are involved in such activities while majority were spectators. Such sports are at times discriminatory being the exclusive right of men and sometimes, place religious constraints on women contrary to the aims of the Olympic Movement.

In the case of Nigeria, the ethnic diversity plays a major role in the traditional sports Nigerians engage in. For example, the Hausa Fulanis are key players in Dance, Horse riding, Dambe and Fishing. The Ibos and the Delta regions participate in such games as Wres-

tling, Water Regatta, Acrobatics, Swimming, Fishing and Hunting to mention a few.

If the Olympic Movement has to wade into these activities, they have to be redefined with most of its ethics and restrictions removed to tolerate a wider participation.

Structure of the nigérian sports policy

Nigeria is a state based on the principles of democracy and social justice. Its national sports policy provides for the continuous improvement of the quality of life of all citizens of the country as groups and as individuals. It flows from a deeply entrenched concern that the welfare and capacity of the Nation depends very much on the contributions of the people as individuals and groups. It pays emphasis to the various cultures of her people's respective family and kingship groups in a local community as a springboard to the wider National community.

The main components of Nigeria's sports development are

1. International Sports
2. Indigenous sports
3. Institutional Sports
4. Sports Associations
5. Stadium Management

The components are supposed to be fitly knit into a functional whole. Unfortunately, this ideal remains a mere dream, as each group is not cohesively developed to lead into the other. For instance, the indigenous sports that emanates from kingship groups or ethnic communities are so traditionally stifled (by the cultural rules) that they never grow to be accepted or practiced by a larger community. The larger society however embraces the International Sports due to a largely elite populace and in turn lack the youth foundation to build an effective continuance of the sports. This lack of cohesion leads to unequal and random funding of the different components of the sports policy. A dysfunctional and ill-managed sports administration is least likely to benefit from the Olympic Movement.

Traditionally, each community funds her local sports. In recent times, the enormity of funds required for the development and participation in such sports has attracted private individuals and corporate bodies and the three tiers of government. Many of these

sponsors are not necessarily interested in the development of the sports but are in for other personal reasons such as political inclination, fame or politics. Consequently, the bulk financing of such sports are derived from government sponsorships.

This "government sponsorship syndrome" reduces grass roots participation, which adds to the level of poverty, illiteracy, lack of awareness, and maladministration, which definitely does not give the Olympic Movement a role to play in the sports development.

Cultural background - Olympic Movement

Nigeria is a diverse ethnic and multi-faceted country with three autonomous areas, Northern, Eastern and Western Nigeria, which set the cultural and social patterns for the country and provide linguistic diversity.

According to the late Elder Statesman; Awolowo, "Nigeria is not a nation. It is a mere geographical expression of a collection of self contained and mutually independent native states, separated from one another... by vast distances, differences of history and traditions, and by ethnological, racial, tribal, political, social and religious barriers".

With this background, it is a clear indication that there were cultural, educational, political, religion and ethnic economic diversity in Nigeria. These factors greatly influence the traditional sports in which Nigerians engaged themselves.

In the true spirit of Olympic Movement, traditional sports are leisure activities in which Nigerians engage in, but they also serve or play a part in cultural rites, rituals and initiation ceremonies. It further contributes to sense of belonging, group identity, survival, and cooperation as well as the promotion of social norms and ideals.

Some of the traditional sports in Nigeria include Dambe, Langa, Sharo, Ayo Regatta, Acrobatics, Ogani, Hunting and Fishing among others. The degree of environmental awareness and conservation practiced by any country is generally regarded as an important index of the level of its culture and modernization. The conditions in which Nigeria finds herself can however not sustain or help in intensifying any sports that can be selected for mass participation in the true Olympic Movement: Nigeria has not been able to identify any single

traditional sports that can serve as a bedrock for mass participation because of her ethnic diversity, cultural and religious backgrounds. The above and other factors have militated against Nigeria benefiting from the Olympic Movement.

The effects of politics on the development of indigenous sports with reference to Olympic Movement

In all countries in the world, the political situation and the National government of the country have played a significant role in shaping the sports programmes of people in all societies e.g. the Greeks placed considerable emphasis on physical education, sports and athletics more than any society except the total societies of the modern world. The aims and philosophy of the society were clearly reflected in their physical education and political ideologies. These factors determine the type of sports programmes that should be practiced. Athens was a democratic state and her ideal was to develop an all-round individual in whom the intellectual, the social and the physical were all harmoniously combined. But in case of Sparta, all sporting activities were tailored towards the creation of a physically superior state and physical education served as an instrument for the training of soldiers for war.

These two examples have different tastes for indigenous sports. Sports was positively used by Athens while it was negatively used by Sparta. From the forgoing, it is abundantly clear that politics influenced the development of indigenous sports.

The heterogeneous nature of Nigeria polity tends to discourage the promotion of one indigenous sports over another e.g. there are three popular religions notably: Christianity, Islam and Idol worshipping. The first two are the most popular and they both embrace constitutional backing that is legally binding. One notable example is the "Sharo" common with the Fulanis where the women are not allowed to participate because of religious inhibitions. While culture or ethnicity also contributes politically to affect indigenous sports i.e " Ayo" is common with the Yorubas and "Dambe" or "Kokuwa" with the Hausas and Ibos are known with local wrestling called "Ngba". If these sports are to be introduced as Olympic sports, with its cultural and ritualistic tendencies, most individuals cannot participate in it. Any attempt by any government in Nigeria to adopt any of

such games will be viewed as political marginalisation by those who are not favoured.

If a politically stable and unified government is put in place, any sports will thrive. The emphasis any government places on its sports will determine the functionality of the National Olympic committee (NOC) and consequently, the ability of the Olympic Movement to assist or intervene.

Conclusion

From all indications, it is proved that Olympic Movement have not really showed much impact in African Sports (Traditional Sports). If we really want Olympic Movement to take its proper place in Africa and Nigeria, the following steps are hereby suggested:

1 NOC of each African country should ensure that the aims and objectives of Olympic Movement are achieved at the grass root (Communities).

2 ANOCA should ensure that Olympic Movement is included in School Curriculum of African Countries.

3 That ANOCA should set up Committees to study the Olympic Movement and identify areas that need to be embraced without discrimination against any gender.

4 There is need for public enlightenment by the NOC on the advantages of taking part in sports. Posters and Handbills in English should be translated into all major languages in Nigeria to help bring the message of Olympic Movement nearer to the people.

5 Community recreation programmes should be set up and NOC deployed to communities to preach the gospel of Olympic Movement.

6 Funding of sports should be without bias or prejudice to personal ethnic groups or political aspirations.

Summary

The theme of this presentation is to try and examine why Olympic Movement does not play a vital role in the development of African sports with particular reference to Nigerian Sports. Olympic Movement is a very important aspect in every Social Institution in the World. It

is with these, that I try to define Olympic Movement and traditional sports.

Traditional sports were originally used for rituals, initiation ceremonies, religious festivals or other cultural rites, only few people participate while the majority spectate. Such sports are discriminatory which is contrary to the aims of the Olympic Movement.

Also, the structure of the Nigerian sports policy was examined. The issue of government sponsorship reduces grassroots participation, which adds to the level of poverty, illiteracy, lack of awareness and maladministration, which affect the aims of Olympic Movement in sports development.

Traditional sports are leisure activities but they contribute to a sense of belonging within group identity, survival, co-operation as well as the promotion of social norms and ideals. It is a clear indication that there are cultural, educational, political, religious and ethnic economic diversities and it militates against Nigeria benefiting from the Olympic Movement.

Under our political dispensation, the heterogeneous nature of Nigerian policy tends to discourage the promotion of one indigenous sports over the other. If by chance these are introduced as Olympic sports, the cultural and ritualistic tendencies, most individuals will not want to participate based on culture and religion. But I want to assure you that if a stable and unified government is put in place, any sports will thrive. In conclusion, the Olympic Movement will have to review its policy towards achieving its aims in Africa in general and Nigeria in particular.

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THE SEXUALIZATION OF WOMEN ATHLETES: CONTACT SPORTS AND EMERGING NEW SPORTS VERSUS THE IMAGE OF AN IDEAL WOMAN

by Charlene WEAVING *(CAN)*

The purpose of this paper is to examine and philosophically analyze how women athletes are perceived in certain sports. A comparison between contact sports and "newer emerging" sports (e.g., weightlifting, beach volleyball and snowboarding) will be made since similarities and differences occur. Tension arises when women who engage in sport are either sexualized or desexualized. Women are accepted into "feminine" type sports and then promoted based on their sexual attractiveness or more or less discouraged from "masculine" sports by attacks on their sexual attractiveness. In either of these two sporting situations, women are judged based on their gender and sexuality rather than their athletic ability. The position that will be defended throughout this paper concerns the sexualization and de-sexualization of women in certain sports. Through examining the writings of Plato and other philosophers such as Elizabeth Spellman, arguments on how the female body was viewed in ancient times will be compared to how it is viewed today.

Arguments from Plato and Bluestone-Harris in favor of viewing women as equals

In order to understand the present status of women in sport, one must understand where the prejudices and exclusionary tensions are rooted. Plato, one of the most celebrated and important philosophers in Western tradition, displayed, what are considered by many, to be rather radical views of women in his writing the *Republic* (Bluestone-Harris, 1987, p. 3). Natalie Bluestone-Harris author of *Women and the Ideal Society* (1987) analyzed Plato's *Republic.* In Book V of Plato's *Republic,* it was proposed that in an ideal society the best men and women should rule together equally. Bluestone-Harris demonstrates in her writing that since the proposal, the most influential classicists, historians of philosophy and political theorists

have either ignored or rejected the idea of women serving as equal leaders in the guiding of a just society (Bluestone-Harris, 1987, p. 3). Plato's theories were radical because in his time in ancient Greece, men viewed women merely as slaves, whose place was in the home. Plato discussed how men and women's bodies are similar and there is no reason why women should not be able to assume the role of the guardians (Bluestone-Harris, 1987, p. 7).

Plato also found no reason why women should not exercise nude alongside men. He was a strong believer in virtues arising from a person's soul (Plato, 1987, Republic Book V). Since the body is constantly changing, its senses can be misleading, and therefore the body does not actually rise to heaven like the soul, but is rather buried below the earth's surface when death occurs (Plato, 1987, Republic Book V). Therefore the superior state of the soul occurs when the soul is finally released from the body and is free of embodiment. Some philosophers react to Plato's radical views by either completely omitting Plato's concept of women as philosopher queens, or strongly disagreeing with it.

Argument not in favor of Plato's Republic

Elizabeth Spellman, a well-respected feminist philosopher, discusses how individuals have a condition called somatophobia in her article titled "Woman as body: ancient and contemporary views". Somatophobia refers to having a fear about the body, hence fearing embodiment (Spellman, 1995, p. 73). Spellman argues that individuals have a type of "hang up" with the body especially the female body because of its ability to reproduce (Spellman, 1995, p. 78). It should be noted that Spellman finds some of Plato's attitudes towards women to be of conflicting beliefs. Plato believes that women have more concern over their bodies than over their souls and any man who demonstrates such an act, should be turned into a woman:

> *To have more concern for your body than your soul is to act just like a woman; hence the most proper penalty for a soldier who surrenders to save his body, when he should be willing to die out of the courage of his soul, is for the soldier to be turned into a woman (Spellman, 1995, p. 76).*

It is interesting to note that Spellman described this fear of the female body some twenty years ago, and twenty years later we are still overly obsessed and fearful of women's bodies.

Medical issues and cycling towards a new identity

In past centuries women were discouraged from participating in contact sports because it was said that their unique anatomy and physiology could not handle the strenuous physical activity (Hargreaves, 1985, p. 40). Women were told they had a moral duty to preserve their energy for childbearing years and to begin to play the wife-mother role (Lenskyj, 1986, p. 18). Sports appeared to waste force or were said to deter women from motherly duties, strain the female body and develop traits that did not identify with the "true womanhood" ideal.

When the bicycle was introduced in the late 18th century, it began to open doors for females as it played a major role in liberating women from the strict Victorian standards of dress and appropriate behavior that had followed them around for centuries (Lenskyj, 1986, p. 21). The bicycle according to Susan Cahn, a well-noted feminist writer on sports and sexuality, helped to create the demand of women's professional sport leagues (Cahn, 1994, p. 10). The revolution of women in sport not only meant great steps towards positive aspects physically but also psychologically for women. Primarily, the bicycle provided women with the opportunity to distance themselves from the early Victorian era of weak and passive females (Cahn, 1994, p. 12).

Some men were so against women becoming involved in sporting bicycling clubs that they invented gynecological reasons why women should stop cycling and claimed that if they continued to cycle, would be tempted to masturbate with the seat

> *Cyclists' saddles, for instance, were said to induce menstruation and cause contracted vaginas and collapsed uteri. While appearing to enjoy an innocent, healthful ride, female cyclists might use the upward tilt of the saddle to engage in the "solitary vice" of masturbation. And, skirts hiked provocatively above the ankle, female cyclists might contribute to immorality by inciting lewd comments from male pedestrians (Nelson, 1994, p. 16).*

Of course, women could not simply enjoy the act of cycling, their enjoyment had to be associated with sexual pleasure or trying to excite sexual arousal. As women's rights increased, and more equal opportunity unfolded, women were "allowed" to participate in sports. With the new freedom arose even more challenges as stipulations were imposed on what sports were acceptable based on the feminine appeal. And so began discussions on which sports are gender appropriate for which gender: "How much beast can be seen in the beauty?" (Hall, 1996, p. 62).

Argument against women participating in contact sports

Betsy Postow, a renowned feminist philosopher claims that as women it is our moral duty to partake in sports that are designed biologically for us (Postow, 1981, p. 61).

This implies that since males by genetic trait are biologically stronger and females are notably more flexible and move in a more aesthetically pleasing manner, then females should focus on sports like gymnastics, swimming, figure skating, and diving (Postow, 1981, p. 61). Postow does raise an interesting view - why attempt to compete in an activity that is not biologically acceptable for the female body, when one can compete or participate in a sport that is more geared towards the physicality of the female body?

An aspect that needs to be discussed is that not every female has the same ideal feminine body: the tiny petite, small boned and flexible attributes that the sports of gymnastics and figure skating require are not common features for every woman. Some women are built with larger frames, larger muscles and are simply taller. Perhaps for certain body types, it is much more suitable to participate in a sport where those characteristics are beneficial and valued.

Most would disagree with Postow's comments simply because as individuals, it is our moral right to participate in any activity that we find to be the most intrinsically pleasing for us, so long as it does not harm others, as in Mill's treatise "On Liberty". That is one of the great beauties of the value of sport; it offers such a vast area of interest that there is an activity available and suitable for every body type and personality.

Bodies in sport

Merleau-Ponty, a French philosopher, examined intellectual theories of perceptions and finds that the body and its sexual being refer to an individual possessing a libido giving them sexual value or meaning (Merleau-Ponty, 1998, p. 156). In normal subjects, the body is not perceived merely as an object, but rather the object contains sexual components that emphasize erogenous areas, and excite gestures of the masculine body (Merleau-Ponty, 1998, p. 156). It has been said that unlike the male body, the female body has no particular essence but is predominately the character that determines whether a woman is attractive or not (Merleau-Ponty, 1998, p. 156).

It is interesting for the purposes of this paper, that Merleau-Ponty argues that a man's sexual history provides the key to his life since his sexuality is a projected manner of his being towards the world, time and others (Merleau-Ponty, 1998, p. 158). During the act of desire, Merleau-Ponty believes that what we are actually trying to possess is not just the body, but rather a body that has been brought to life by consciousness. Sexuality is said to be of dramatic nature because there is no real explanation for it, and we appear to commit our whole personal life to it. Merleau-Ponty argues that sexuality is, in fact, a quest for existence (Merleau-Ponty, 1998, p. 171).

It is still disappointing, but no matter how great wome'ns accomplishments are in sport, they are constantly judged on how attractive they appear to men (Robinson, 1997, p. 53). In contact sports women can no longer be viewed as weak and passive, but rather they are seen as dominating. When men appear as equals with women in the sporting context, it scares some of the male species because they were the ones who traditionally displayed all the power and strength. It is as though a sense of identity is lost. Some males seem unable to accept the new power of women and resort to trying to discourage them or trivialize their athletic effort through sexualization.

Personal female athlete experiences

Boxing is noted as one of the more violent sports that individuals can participate in these days. Women who begin to box pose a problem because traditionally women have been discouraged from participating in contact sports, but contact sports involving extreme violence have definitely not been associated with the ideal female.

These days more women are taking up boxing and participating in clubs and attaining public status. There is also a dark side to the sport, known as the "club scene" where kickboxing, wrestling, "cat fighting" and erotic contests exist (Scrambler & Jennings, 1998, p. 417). What typically occurs during a fight fantasy performance is the ripping off of clothes, punching, slapping, hair pulling, mauling and grappling. These bouts are erotic and designed to appeal to male fantasies and fetishes (Scrambler & Jennings, 1998, p. 419). The bottom line seems to be that women fighters will not be taken seriously as they are seen as "unfeminine". Yet there are strong sexual connotations that when women wrestle or box, their actions increase male sexual arousal (Scrambler & Jennings, 1998, p. 419). When sports like boxing and wrestling are considered to be sexually arousing in the "club scene" then it poses a problem for women who take the sport seriously in a competitive sense. Even though they are participating in elite competitions, ties to the sexually erotic fights determine the level of seriousness and support they receive from on lookers.

The next sport rugby, discussed by Kevin Young in his paper: "Women, sport and physicality: Preliminary Findings from a Canadian Study", noted that the interesting aspect regarding rugby is that it is one of the few contact sports whose rules remain the same for female and male athletes. Unlike hockey or lacrosse, where non-checking rules exist for women, rugby rules are universal. Female rugby players are constantly dealing with the myth or "pet name" given to them: "dykes on spikes". Rugby although now changing, was known for its excessive drinking, dirty female degrading songs and roughness. With rugby becoming one of the most popular sports for women, it is interesting to note how they developed a subculture of their own. Most of all the traditional male rugby songs now contain a component where females' lyrics provide a rebuttal towards the male digression of females. What most importantly needs to be noticed, for the purpose of this paper, is that both types of songs involve the sexualization of females. It seems as though women participating in contact sporting situations are sexualized and are also being denied their own sexuality.

Emerging new sports

The interesting issue regarding women participating in emerging sports is that these sports, through their development, have yet to

become gendered. So even though a great deal of change has occurred with female participation in sport, sports are still considered to be feminine and masculine based on the sexualization concepts.

A study conducted by Kristin Anderson examined the uniqueness of snowboarding and its gender construction. Snowboarding is viewed to be better suited for female athletes because of the lower center of gravity in the hips, but males continue to dominate the sport and trivialize female's actions (Anderson, 1999, p. 57). Comments from other snowboarders displayed how women are accepted in the snowboarding scene as long as they do not try to compete with the men, and are involved in heterosexual relationships (Anderson, 1999, p. 65). One concludes that even though snowboarding is a new and emerging sport, women continue to be sexualized and described as trespassing on male territory or mountains as the case is in snowboarding.

Women's weightlifting debuted at the recent Sydney 2000 Olympic Games. Weightlifting without a doubt is a previously male dominated sport. It is the epitome of masculinity displaying power, strength and massive muscles. The press turned out to be not such a big fan of women's weightlifting in the Olympics. An article in the London Free Press titled "Women's lifting has *an* ugly face" (Tuesday, September 19, 2000); even though poorly written represented the common view. The article contains rude, crude, descriptions of how unattractive the female lifters were, and how they have acne so therefore they must be using steroids.

Women in weightlifting definitely do not experience an easy path to glory. They are negatively stereotyped and not considered to be women. Weightlifting appears to be as bad as, or even worse than, contact sports, in displaying a non-friendly environment towards women enjoying a traditional male dominated sport.

The next sport to be discussed is beach volleyball, or as it is sometimes referred to "tits and ass", depending on the perspective. Regulators and promoters of female beach volleyball decided that in order to increase the popularity of the sport, all female competitors must wear bikini bottoms and tops (Starkman, 1999, www. caaws.ca).

Officials were obviously not worried that the popularity would decrease with the men's beach volleyball because they are allowed to wear whatever they want. Governing bodies of beach volleyball are selling the sex of the sport and exploiting female athletes in the process.

The underlying message of this imposed dress code is that the only way in which female sports will achieve success with viewers and sponsors is by shedding clothing. The Canadian National Beach Volleyball Team finds the rule to be sexist and degrading since it is asking fans to look at players' physical appearance rather than their athletic ability and that is ruining the sport (Starkman, 1999, www.caaws.ca).

Beach volleyball is at the entire opposite realm from contact sports. Instead of having their sexuality questioned, beach volleyball's sexuality is exploited. If new and emerging sports like beach volleyball continue, then it can be said that female identity in sport does not look promising for the future. There is no question that sex sells in today's society but does it really have to sell our athletes as well?

Conclusions and Reflections

Women participating in sports who display male characteristics diminish the "weak, passive, feminine" ideal. Therefore, how can these boxers, or rugby players be feminine, if they are aggressive and dominating on the playing field? It is said that they are not female and therefore must be lesbians.

Contact sports are exciting and exhilarating to play. A player becomes lost in the heat of action, the satisfaction of being able to push the body to its limits and feel the strength and power of one's actions. Women have the freedom to play whatever sport they so desire too. Unfortunately they are not solely being judged on their athletic ability but rather just how feminine they appear. It is also discouraging to note how large a role sex plays in contact sports. Women are being treated as sexual objects when they participate in some sports and even when they are merely spectators.

Times have not changed that dramatically even since the writings of Plato. We are still obsessed with the female body. In the future, females participating in contact sports will simply be participating in contact sports without any stigmas attached to them. For one day women will simply be athletes. Education, and positive media representation represent some of the keys that are needed in order to achieve this. It will not happen anytime soon since as a society we are far from ready to embrace female athletes based solely on their

talent, merit and hard work, so we therefore continue to sexualize and trivialize their sporting experience.

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ENVIRONMENTAL LEGACY OF THE OLYMPIC GAMES

by Olena TIMASHEVA *(UKR)*

Introduction

Sport has evolved in a certain way, just as the relationship with the natural environment has followed its own course. One characteristic common to virtually all early forms of sport (i.e. from ancient civilizations until the Industrial Revolution) is their connection with the natural environment. But this interrelation is very different from age to age. The purpose of my work is to illustrate the environmental legacy of the Olympic Games since Ancient Greece and through to the Sydney Games.

A brief history of sport and its connection with the natural environment

Ancient Olympic Games

Olympic history begins in Ancient Greece. Here for the first time the celebration of large sports events devoted to the Greek gods - Olympic Games - is mentioned. The first historical date of the Olympic Games is accepted as 776 BC. Olympia was the host city of the ancient Olympic festivals. The guesthouse, palestra, gymnasium, stadium, race track and other facilities, which allowed the hosting of grandiose events without significant harm to an environment were built there. The Olympic stadium constructed by the architect Leonidas (middle of the IV century BC), had 213 x 29 m arena and about 50,000 places for spectators on the hills of the Kronos mountain, which were a natural tribune (Platonov, V. & Guskov, S., 1994). All sports facilities in Olympia were entered in a natural landscape, thus not artificially impacting the environment.

The Olympic Games of Ancient Greece were the largest sports festivals, where athletes competed in running, long jump, swimming, discus, javelin, fencing, wrestling, boxing and equestrian sports.

Games of the first 24 Olympiads (684-116 years BC) included 6 disciplines only and were competed on one day. Gradually the Olympic program extended up to 20 events, youth were allowed to take part in the Games and all celebrations and competitions were arranged over a five day period.

So those sports caused the least impact on the natural environment. The Ancient Olympic Games had little anthropogenic effect, i.e.

- Did not result in negative changes in the environmental landscape, flora and fauna;
- Did not cause the erosion and pollution of the ground;
- Did not result in water and air pollution.

The Ancient Games had only one environmentally negative effect. There was a high background noise influencing athletes and spectators' health. However, it is possible to consider the Olympic Games of Ancient Greece as "ecologically clean".

The Olympic Games terminated at the decree of Emperor Theodosius I, as a pagan gaudy, in 395 AD. 1500 years passed until the Olympic Games were revived by baron Pierre de Coubertin. In this paper I will consider influence of the modern Olympic Games on the natural environment.

Modern Olympic Games

The modern Olympic Games have over a hundred years history. However Olympiads differ from each other both from organization and realization positions, and on the ecological consequences. These distinctions are most precisely visible in a historical retrospective review. Five periods describing the environmental legacy of the Olympic Games are conditionally possible to identify in modern Olympic history.

1. 1896-1936 (I-XI Olympiads): environmentally sound Olympic Games

There is a close connection between the scale of the Games and their influence on the environment. As a result of the small number of participants and rather limited interest in the new Games, the Olympiads did not bring serious harm to any environment. Representatives from 13 countries competing in 9 disciplines took part in the first Olympic Games in 1896. By 1936, the number of partici-

pating countries had increased to 49, and the number of disciplines to 130. However, some Games, in particular II Olympiad in Paris (France) and III Olympiad in Saint Louis (USA) resulted in sharp criticism by the international sports public in connection with numerous defects in the organization and realization of the Games (Findling, J. & Pelle. K.D. 1996). The number of spectators who watched these Olympiads did not exceed 100,000. So the Olympic Games in the first period of the Olympic history rendered neither negative nor positive ecological influence.

However, the spirit of Olympism revived by de Coubertin gradually covered the whole planet. The modern Olympic Movement began gaining strength. International sports federations and national associations were created, international rules of competitions were developed, record checking was carried out, and the specifications for sports facilities were defined. With this came the realization that the Olympic Games stimulated the development of sports facilities - stadiums, gymnastic halls, pools, shooting galleries, etc. worldwide. Hence, the impact of the Games on the environment increased. From this point ecological history of the Olympics enters into a second period.

2. 1948-1972 (XIV-XX Olympiads): environmentally adverse Olympic Games

During this period, there was an expansion in the popularity of the Olympic Games. The number of participants and spectators of the Olympiads increased; the Olympic program was extended. Sports training systems were intensively developed. Technology, medical and biological innovations were actively used in pursuit of the Olympic gold. There was a growth in the sports industry: organizations, facilities, equipment, food etc. The impact of sports on the environment amplified sharply. It covered not only the host city, but also all world aspiring to laurels. There was not only a local influence on the landscape and ecosystems, but enormous ecological impacts on soil cover, water and air pollution which were caused by sports industry waste products. There was also disappearance of some kinds of animals and plants, and a change in the natural landscape. However, this impact was ignored, and Olympic history moved toward the third stage ecological involution.

3. 1976-1992 (XXI-XXV Olympiads): environmentally negative Olympic Games

The realization of such grandiose events as both the Summer and Winter Olympic Games forced the organizers to seriously recognize the ecological impacts. The construction and reconstruction of many sports facilities, the accommodation of several thousand participants, officials, visitors, representatives of mass media, and also the presence of hundreds of thousands of spectators, required the supply of electric power, water, transport, the recycling waste etc. This represented potential danger to the environment.

The history of sport can provide no more blatant example of waste and inefficiency than the 1976 Montreal Olympic Games. The original budget of $124 million grew to over $ 1 billion by the end of the Games (Findling, J. & Pelle. K.D. 1996). Montreal's mega-debt represented more than just fiscal irresponsibility. It is illustrative of a way of thinking which came to dominate the planning of the 1976 Games: grandiose, wasteful and without any thought for the post-Games legacy. The result:

- a state-of-the-art velodrome which never again hosted a world-cal ibre event, lost millions of dollars in the following decade, and whose acres of hardwood cycling track were scrapped in the late 1980s to build a Biodome' museum;
- the Big 0' Olympic stadium (also known as the Big Owe') whose millions of tonnes of concrete are already in a state of advanced deterioration. The roof of the stadium was not finished until 1989 and has been shredded by winds and replaced on several occasions; and
- the Olympic Village, built at a cost of over $95 million, whose apartments were designed for a Mediterranean climate, and have proven very difficult to fill.

The legacy of 1976 for Montreal is one of wasted money, materials, energy, land and opportunity. The environmental tragedy is that with better planning, management and foresight, these same resources could have been used not only to stage a respectable Olympics, but to provide long-term facilities on a human scale for the residents of Montreal and future events. Instead, much of that concrete and steel is destined for landfill decades ahead of schedule.

The 1992 Winter Games in Albertville, France, though far better managed than Montreal, were the source of several particularly shocking tales. The problems were again one of vision on the part of organizers . The bad planning has appeared expensive in several aspects.

- The poisoning of the population living near the bob and luge track by a highly toxic substance - ammonia used for refrigerating tracks;
- The construction of transport highways leading to the Olympic city and biathlon and ski races tracks has resulted in exhaust pollution, deforestation and erosion of the Alpine mountains.

The Albertville Games were the first ever to have their opening ceremonies preceded by a protest march to complain about the Games' "legacy of pollution and environmental injury" (Findling, J. & Pelle. K.D. 1996, p. 318). Some communities actually voted to refuse the Games, placing the preservation of their environment and their quality of life above any promised economic gains.

The general deterioration in the earth ecology has resulted in the sports community facing environmental problems as well. Organizers of the 1994 Winter Games in Lillehammer, Norway for the first time tried to prevent an ecologically negative legacy of the Games and give them a 'green profile' (NAOC, 1995). In spite of the fact that attempt has not managed, the effort was made and the wheel of evolution turned towards ecology instead of from it, as was before. The Olympic Movement went into the 4th period of ecological development.

4. 1996-2004 (XXVI-XXVIII Olympiads): environmentally friendly Olympic Games

The Olympic Games considered their influence on ecology at this stage. The 1996 Atlanta Olympic Games achieved a number of environmental successes and showcased several new approaches and technologies in the environmental problem decision-making, even though the Organising Committee (ACOG) did not embrace environmental leadership as a central objective (Moss, W.J. 1995). Significant positive results include

- Efforts to protect air quality included the use of electric trams within the Olympic Village and prohibition of the buses and cargo vehicle traffic through its territory.
- A photovoltaic energy system consisting of 2,856 solar panels, generating 340 kilowatts, covered the roof of the Atlanta Aquatic Center. The world's largest solar energy installation of its type, it generated up to 40 percent of electricity demand at this facility.
- At the Lake Lanier rowing and canoeing site, tree cutting and shoreline erosion were prevented by erecting 14,000 temporary seats on floating barges.

In spite of the fact that not all objectives were realized (for example, a very strong overload of the transport system in the city, and high level of heavy metal concentration in the air), the undertaken measures have not resulted in serious ecological problems at least. The organizers of the Atlanta Olympiad were guided by a principle: if not to improve then to not worsen nature. And whenever possible carried this principle through.

The Sydney Organizing Committee (OGOCS) offered the most comprehensive environmental plan. It consisted of 100 commitments in activities including design, construction and fit-out of venues, transport, merchandising, catering, ticketing and waste management. The nature protection activity covered 5 key areas

(1) energy conservation;
(2) water conservation;
(3) waste avoidance and minimisation;
(4) pollution management; and
(5) protection of significant natural and cultural environments.

OGOCS achieved a high standard of environmental performance. It developed management systems called "Environmental Focus" (Chernushenko, D. 1994) and implemented the Environmental Guidelines based on the concepts of the sustainable development. Many organisations were involved in planning and staging the Olympic Games, such as

- Government agencies
- Environment groups such as Greenpeace, Green Games Watch 2000 and World Wide Fund for Nature
- Sponsors and licensees
- Industry associations
- Community groups

Partnerships have been established to maximise understanding and opportunities for co-operation. Examples of this partnership are the main environmental techniques

- innovative non-mechanical ventilation/cooling systems for sports facilities
- solar-powered homes and services for the Olympic Village
- roof-top water-siphoning system for collecting and storing rain water
- a comprehensive waste reduction and management program, complemented by an official waste management sponsor

Due to their unique environmental project, Sydney was chosen as the host of the XXVII Olympic Games and showed new opportunities for the prevention of ecological problems connected to the Games. As a consequence, the 2000 Olympic Games have earned a "green games" image (Dacosta, L. 1997).

However Salt Lake City was the first host city to have had its bid evaluated according to IOC environmental criteria. The organising committee (SLOC) elaborated a 12-point Environmental Platform which has served as the basis for subsequent initiatives (http:/www.Slc2002.org).

Thus, there is the beginning of the new age of the Olympic Movement history. The organizers consider not only ecological problems, but also develop politics of prevention of negative consequences of the Games.

Evolving, the Olympic history should fluently pass into the 5th period. That will be characterized by an environmentally positive legacy of the Olympic Games. The main orientation of the Games will consist not in prevention of negative consequences, but in the improvement of the existing environment. It will be the basis of harmonious coexistence of man and nature...

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THE OLYMPISM REPRESENTATIONS AT ROMANIAN HIGH-LEVEL ATHLETES

by Simona IONESCU *(ROM)*

Abstract

In the nowadays society, the Olympism is generally perceived as a "philosophy of life" of the high-level athlete and the athlete appears as a leading model, mostly for the young people, in the middle of their educational and training process.

Why are the athletes invested with this idealized image of the todays citizen? Is it because the athletes are the ones who, through the sport itself, have found more easily a well-balanced life? Or is it because the sport provided them with an education and the values essential to "survive" in this world?

What about the other side of the picture? The doping, the violence - phenomena which confirm the sport crisis? Highly affected by these negative aspects, the real values are they still appreciated and respected today, in the sports world? The spiral **mass-media-marketing sport** is not so strong that, in order to reach their objectives, the athletes are constrained to give up the basic values and to leave themselves engulfed by this "tornado"?

The objective of the Olympism is to put everywhere the sport at the service of the human's harmonious development, to establish the right balance between work and spare time, effort and repose, competition and entertainment.

The transition from the theory to the functional representation of the theory incited our curiosity and interest in this research field. Our study aims at revealing and discussing several cases of Olympism representation at Romanian athletes.

The idea of such a research came up during our participation at the national sessions for the Olympic training, organized by the Romanian Olympic Committee and the Romanian Olympic Academy. Our interest in this subject has been completely motivated during our presence at the "36th Session for Young Participants" organized by the International Olympic Committee and the International Olym-

pic Academy in Greece, May 1996. Finally, one year of academic formation in the Faculty of Sport (STAPS), University of Nancy, France, provided us with complementary knowledge related to the subject and made it possible to successfully complete our study.

I. Introduction

I.1. Interest and relevance of the subject

At present, in countries like Canada or Austria, the Olympism has a stated place in the specialized academic formation. In this way, the students get directly in contact with the advanced vision of the Olympism and will be better prepared as trainers or sport monitors.

The International Olympic Committee promotes the Olympism in each country by means of the National Olympic Committees and Olympic Academies. In Romania, this movement became known through different manifestations and actions always designating the model of the high-level athlete as the Olympic athlete. However, until now there is no academic course related to the Olympism, taught in the specialized faculties in Romania.

The Olympism is an universal philosophy but each nation has its own representation highly influenced by its culture. This is the reason we do not agree with the analyses performed on the outstanding results obtained by the Romanian athletes at the Olympic Games, because these analyses are based on the general theory concerning the Eastern Countries. Romania has its own history, culture and lifestyle, and the Romanian athlete his own identity. Consequently, the representation of the Romanian Olympism is different from the Russian, Polish or Hungarian ones.

I.2. Introductory notions

The Olympic Charter defines the Olympism as a philosophy of life exalting and combining in a well-balanced fashion the qualities of body, will and spirit. Allying the sport at the culture and education, the Olympism promotes a lifestyle founded on the joy of effort, the educational value of the good example and the respect of the fundamental and universal ethical principles.

Our study is based on the analysis of the Olympism realized by Hans Lenk who synthesized the Olympism values in six categories [Lenk, 1972]:

- The religious link;
- The need of achievement;
- The social contact;
- The harmonization of the fundamental features of the antiquity and the modern era;
- The independence of the Olympic Movement;
- The Games, as an instrument of the nations moral education.

The Olympic values are bounded by the cultural and historical relativism [Schantz, 1995]. The Olympism must be understood in the context of its epoch, it is "a way to conceive the life, which needs an immediate application" [Nissiotis, 1987].

H. Lenk presents the Olympism as a set of values which make it possible multiple interpretations, and the Olympic Games as the symbolic application of the Olympism [Lenk, 1972]. Starting from this concept, we shall analyze the representation of the actual Romanian Olympism.

This study has created an additional value which takes into consideration the actual situation of sport in the current context:

- The political and economical implication into the sport

II. The problem statement

After the fall of the communist system in 1989, the social practices knew several changes. The main one is the transition to a market economy by means of a privatization process, which affected the integrality of the population, including the high-level athletes.

In the context of such profound changes, several questions arise:

- Are the Olympic values still valid?
- The today's Romanian athlete is the same as the one before 1989?
- Is the victory the final objective to reach, either by fair means or foul?

Answering these questions intends to make us discover the structure of the Olympism representation related to the new appeared practices. Knowing this representation will help us to understand the strategies of adaptation at the present situation and to establish eventual evolutions and perspectives.

II. 1. Definition of the representations

For Christian Georges (1986), there are two types of representations. The first ones constitute internalized models or systems of values, more or less explicit, which appeared and developed in the social environment specific to each individual. The second ones indicate that a person always uses a set of conceptual representations of the reality. In this case, we talk about a "temporary representation of a problem".

We can notice there are different types of representations that we shall classify in two categories, following the order cited by Christian Georges: 1) the social representations and 2) the functional representations (of a cognitive nature). In our study, we are interested in the latter ones.

Any conducting of an individual is an exchange with the environment. This exchange takes place because we have a knowledge we can exploit and develop in this way. The representations are a subset of our knowledge. For Denis (1983) - who will be our main reference - "the representations constitute internalized models of the environment of the subject and of its actions in this environment; these models are available for the individual as a source of information about the world and as an instrument of regulation and planning of his conducting". But when Denis talks about conducting planning and regulation, he means that the individual controls the influence of his representations over his conducting.

II.2. The religious links

The social impact of a religion is the promotion of a system of moral, social and sacred values, which give a sense and an order to the people's life and make them possible to accept a superior law instead of the "natural law of the strongest one".

A religion can be regarded as the way to transgress the human condition and to accede to the mystery and the sacred. People can reach these objectives in several ways, through the music, art, and also through the sport.

An analogy between sport and religion has been done for the first time by Pierre de Coubertin who saw in the Olympism a real school of nobility and moral purity as much as a school of endurance and physical energy. For Coakley, the similarity between sport and re-

ligion appears through several factors: asceticism, integration of the body, the brain and the spirit, powerful feelings based on an intense concentration, rituals and symbols, administration. Max Weber revealed the congruence between the protestant ethic founded on personal asceticism, taste for effort, rationality, efficiency, and the cultural requirements of the capitalism [Weber, 1930]. Starting from these considerations, P. Seppänen explained why the protestant nations win more Olympic medals than the catholic ones. What about the orthodox ones?

A census study revealed that 86.8% of the Romanian population is orthodox. Generally speaking, the orthodox religion can be synthesized by an unconscious relationship with the Divine, appeared from a mythical tradition. The conscience of this relationship with God is awaken in crucial moments when the belief becomes a source of courage.

The fall of the communist system in Romania in 1989 changed the position of the religion in the humans mentality. Before 1989 when practically forbidden, the belief represented for the Romanian high-level athlete a factor of spiritual cohesion and moral strength. After 1989, the religion practice becomes free but other material values appear in the system during the transition to a capitalist economy. The victory in a sport competition is now very attractive financially and the athletes put all effort to obtain it. It remains to establish whether the conception of the victory is still in accordance with the Olympism principles: for some athletes, the victory is the most important thing, for others it is the only thing that matters.

II.3. The need of achievement

In order to reach the status of a high-level athlete, an individual needs to possess a specific genetic potential, alimentary resources to develop it and time for training, sport equipment and good trainers. These elements are still not enough: the need of achievement of the human being plays a primordial role. In sport, the need of achievement can be defined as [McClelland, 1961]: "give the best of himself when the notion of record is taken into account".

Seppänen considers that the Olympic success in the communist countries comes from a need of achievement augmented by the equality established between the social classes. Conversely, for C.

Fleuridas and R. Thomas, the inequality is the engine of the need of achievement, presented as a mobile for the social ascension [Fleuridas, 1984].

In Romania, during the communist regime, we could distinguish two social classes: a privileged minority and the large mass of the population. Indeed, there was a certain equality between the members of the second class, but the need of achievement was mostly related to the need to assert oneself. And the sport was a real opportunity to accede to the privileged class. Today, there is no change from this point of view, except that the aimed ascension is no longer social but economical.

II.4. The social contact

The individual is defined as a member of a social category, he needs a social identity in order to be integrated into the global system. The sport constitutes a way of integration via the contacts which can be established with the team colleagues and with the adversaries.

In the vision of Turner, in the communist regime (including Romania), the sport institutions aimed at "incarnating the values of consensus and integration (...) as the Roman Catholic Church does in the countries which share its belief and practice its rituals". The only difference of the actual democratic regime in Romania is that the competitive sport reserved in the past only to an "elite" is no longer the unique form of sportive manifestation. The sport for the masses is also developing today.

II.5. The political and economical implication into the sport

A political and economical implication into the sport have always been present regardless to the social regime and exploited the need of achievement of the athlete (see II.3). In Romania before 1989, the communist regime used the sportive results to promote its efficiency with respect to the capitalist system. The athlete was motivated to win by offering him a better social status and a better material situation (but quite limited). Today, the political aspect was replaced by the economical one. Indeed, the material factor is now predominant, if not unique, and may even lead to the fortune. Is up to each

athlete to decide now the way to reach his objective: respecting the moral values of the sport, or victory by fair means or foul.

III. Hypothesis statement

The Olympism is induced by its values which are determined by the culture and education. In the same time, Jeu *et al.* stated that "the sportive values are those of a specific society or environment, at a specific epoch" [Jeu *et al*].

The Olympic values accept the today's "values": politics and marketing. But (Jeu *et al.)* "if the latter ones are those which govern, the Olympism is a heterogeneous moral and prove the absolute assimilation of the sportive society by the global one".

The important changes in the social circumstances due to the fall of the communist system in Romania induced the development of new social practices which might have also implied a change in the Olympism representation at the Romanian athletes.

However, we consider that the Olympic representation built by the Romanian athletes successfully faced this social changes, and we state the following hypothesis:

- The high-level athletes become models for the others and it is important that these models remain positive. They will be positive as long as they incorporate the Olympic values which can be assimilated by education and auto-education.
- If the positive values occupy a central place in their Olympism representation, then the high-level Romanian athletes may be considered as a model.

IV. Practical investigation

For our study, we chose the interview as the method of investigation. In terms of *habitus,* the interview is, in a certain manner, a "regulated improvisation". An improvisation, because each interview is a singular experience capable of producing specific knowledge effects; regulated, because to produce such knowledge effects, the interview needs specific adaptations. In terms of interlocutory process, the interview is a particular instrument of investigation which aims at bringing into evidence special facts. These facts concern the representation systems (the elaborate thinking) and the social practices (the experimental facts). Our study focused on the first category.

The interview investigation is pertinent either when we analyze the significance that the actors assign to their own practices or to the experienced events, or when we aim at revealing the system of values and standard references which govern their orientation and decision. The particularity of this investigation technique is to report the ideas to the subject's experience and to make possible the access to the personified ideas instead of revealing the prefabricated ones.

During the interview, the subjects oppose a certain resistance which is related to two factors: the objectivation process and the regionalization of representations. The objectivation concerns the fact that, when the subject talks, his speech is not already constructed. The subject builds his discourse during the speech process, by operating a transformation of his cognitive experience and passing from the procedural register (know-how) to the declarative one (know-tell). The notion of *regionalization of representations*, inspired from the *behavior regionalization denned* by Goffman (1956), suggests that the representations are structured in zones more or less closed, with a specific hierarchy.

The interview database used as support for our study is constituted of six interviews with high-level Romanian athletes (see Table 1) selected from a representative population.

V. Content analysis

In order to analyze the content of our database, we have chosen the method of thematic analysis which detach from the singularity of the speech and extracts by transversal cutting out from each interview, the parts related to the same theme.

The thematic analysis ignores the singular coherence of the interview and looks for a thematic coherence in the whole interview database. The procedure consists of introducing all significant elements in a kind of "retort", together with the themes which definitively destroy the cognitive and affective architecture of singular persons [Bardin, 1991].

Table 1
The interview database used in our study
(O = orthodox, C = catholic)

	Name and surname	Sex	Birth date	Religion	Sport	Debut age	Study level	Best results
1	Gogean Gina	F	09/09/ 1977	O	Artistic gymnastics	6	GCE+2	European World and Olympic champion (O.G. Barcelona 1992, O.G. Atlanta 1996)
2	Macoviciuc Maria	F	09/08/ 1959	O	Rowing	16	GCE+2	IV - O.G. Moscow 1980, II - World C. 1985, I - World C. 1986, 87, 89, III - World C. 1996
3	Bota Eugen	M	19/03/ 1972	O	Handball	16	GCE+4	I - Balkan C. 1989, I - National C. (N,C.) 1998, 99, Romanian Cup 1999
4	Goia Ancuta	F	22/06/ 1976	O	Rhythmical gymnastics	8	GCE+4	XIV - O.G. Barcelona 1992, XII - European Cup 1993, XI - World C. 1998, X - European C. (E.C.) 1999
5	Carcu-Benchea Evelina	F	25/06/ 1981	C	Rhythmical gymnastics	5	GCE	XVII - E.C. 1995, XII - World C. 1997, XVI - E.C. 1998
6	Carabas Iónica	M	28/07/ 1969	O	Athleticism 400 M	17	CGE+4	VII - European Cup (E. Cup) 1994, V - E. Cup 1995 (46"96") V - E. Cup 1996, 18 titles of national champion

The difference between the thematic analysis and the "interview by interview" analysis may simply be a question of degree.

The general opinion is that the "dimensions" used in the "interview by interview" analysis can be considered as themes, the analysis consisting in this case of reviewing the "themes" approached by each subject before synthesizing them at a superior level.

We shall talk in this case about a "vertical" thematic analysis, in opposition with the "horizontal" thematic analysis which develops the different shapes of the same theme as it appears at each subject of our database [Ghiglione, 1978].

The outline of the interview

FUNCTIONS	OPERATORS	INDICATORS
1. The religious link	• The religion • The "religio athletae"	[the role of God in sportive life] [the opinion]
2. The need of achievement	• The sport practice	[why they practice the sport]
3. The social contact	• the relations • the sociability • the coach • the tolerance and the respect	[with the partners and with the opponents] [the role of sport] [the role of coach] [the opinion for the persons with different race and religions]
4. The harmonization of the fundamental features of the antiquity and the modern era	• the Olympic motto • the Olympic torch	[signification] [symbolic]
5. The independence of the Olympic Movement	• the Olympic Games	[what they represent]
6. The Games as an instrument of the nations moral education	• the fair play • doping • patriotism	[opinions]
7. The political and economical implication into the sport	• the victory the glory and the money	[victory = the most important thing or the only thing which count]

VI. Conclusion

The six athletes of our database have been questioned about the six fundamental values of the modern Olympism (see I.2). We have also approached the theme of sport politicization and commercialization, phenomena accepted as a value of our epoch.

A certain link with the religion has been found at each of the six athletes: they are neither atheist nor religious practicing. But the orthodoxy gives them the opportunity to express themselves upon their will. Evelina Carcu-Benchea is a particular case of the sample studied. Born orthodox, she passed to Catholicism for material reasons (a better social integration in case of an eventual emigration to the western countries - as she stated) which determined us to keep her in our database.

The theme *sport as a religion* has been entirely accepted by the masculine subjects who have already adopted this concept in their practice. Conversely, after a hesitation or a first refusal, the feminine subjects admitted a certain similarity between sport and religion, but without being convinced of a possible intimate relationship between these entities.

The need of achievement is very developed at each of the interviewed athletes. They have oriented themselves towards a sportive career for other reasons than the necessity to get out of their social environment or to accede at the privileged class. Even though they debuted during the communist regime, they simply chose the sport as other children chose the music or the art.

For Maria Macoviciuc (the elder athlete from our sample, participant at the Olympic Games of Moscow), the sport continuation was determined by the influence of the communist policy on the sportive life in Romania (she was motivated by the training personnel and by the public persons of that time) - fact which confirms the theories on the existence of a relationship between the State and the Sport in the Eastern countries.

The other athletes of our database which participated at international competitions after the fall of the communist regime, feel the need of a fulfillment of their personality, possible - in their opinion - only abroad.

In our sample, the results obtained in the sport practice are mainly close to the spiritual register than to the material one. At the time of their competitive career, most of them could have satisfied their material achievement by emigrating, but they did not choose this solution. However, today they aim at having the access at the "occidental market": Eugen Bota plays in Italy, Ancuta Goia performs in Italy and in United States, within a Romanian athletic team (artistic, aerobic and rhythmical gymnastics), and Gina Gogean, now trainer of the national team, wishes to train a team from the Western Europe or United States.

The social contact implied by the sport (the relationship either with the team colleagues and trainers, or with the adversaries) generally determines a positive development of the sociability of the Romanian athletes.

On the other hand, the symbols of the Olympic Movement are unknown by the interviewed athletes and, in their declaration, these symbols mean nothing for them and consequently, do not influence them.

The Olympic Games are accepted as the supreme competition, unique between the other competitions and championships. They represent the dream, the ideal of each athlete.

The fair-play is seen as a moral value of the sport and, consequently, the doping is considered against fair-play and immoral.

In conclusion, all values of the Olympism, excepting the harmonization of the fundamental features of the antiquity and the modern era (through the Olympic symbols, unknown), are positively represented at the six Romanian athletes. They are not dominated by the commercialization or by politicization. The proof is that they refuse to employ foul means to obtain the victory and that the victory is not, in their spirit, the only thing that matters. Maria Macoviciuc seems to invalidate the rule, arguing that, at the time of her participation at the Olympic Games, only the athletes having real chances to reach the podium (in the opinion of the Romanian authorities) received the permission to participate.

Between Glory and Money, the general choice inclined towards Glory which is more important in the opinion of the interviewed athletes. However, some of them try to use the acquired Glory to build a material situation (in the sense of "earning a decent life", in their words). Let us recall here the starting hypothesis, that is, if the positive values occupy a central place in the Olympism representation, then the high-level athletes represent valuable models. Our study have confirmed this hypothesis: the Romanian athletes can be considered as a model.

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EVOLUTION OF THE OLYMPIC GAMES TV COVERAGE IN CHINA

by Hongtao LUO *(CHN)*

The first TV station in the world was set up in 1936. From then on, TV has been an important factor that spurs progress and development of sports.

It is hard to imagine how the Olympic Games would be and how sports would be if we didn't have TV. At present, undoubtedly, TV is the most important media for popularization and development of the Olympics.

And it is the main source of the Olympics revenue by selling the broadcasting rights to TV. More than 3.5 billion people enjoyed the Sydney Olympic Games by watching TV. Sports has been a part of people's life. The Olympic Games has been a special festival for the people all over the world.

China has a very large TV audience. More than 98% of families in China have TV sets. TV has made a very important contribution for spreading and developing the Olympic Movement in China over the past twenty years. In this paper I'd like to brief you on the evolution of the Olympic Games TV coverage in China.

Altogether there are more than two thousand TV stations in China. China Central TV (CCTV) founded in Beijing in 1957 is the national TV station with some 10,000 employees.

It has been the holder of the rights of Olympic Games TV coverage in mainland China since the 1980s. China returned to the national Olympic family in 1979, and Chinese athletes took part in the Winter Olympic Games in 1980.

From then on, China TV has reported at all of the Olympic Games except the Moscow Olympic Games which was boycotted by several countries including America and China. China TV has made a tremendous progress because of the fast development of economy and the progress of technology.

So China TV has gained increased capacity to help develop and spread the Olympic Movement in China.

Extension of the scale of the Olympic Games TV coverage

CCTV sent two journalists to Lake Placid in America to cover the Winter Olympic Games in 1980. Because of the restriction of technology there was no broadcasts on TV during the Olympics. The journalists had to make programs and showed them on TV after they came back to Beijing. That was the first step of Olympic Games TV coverage in China although the Chinese audience couldn't get the news of the Olympic Games in good time by watching TV. The TV programs of the Olympics have become the favorite for the Chinese people since then.

In 1984, four CCTV journalists went to Los Angeles to report the 23rd Olympic Games. They did their utmost to have the audience get the news in time by the help of international communication satellite and also had some live broadcast to the Chinese audience. It was the first time that the Chinese watched and enjoyed the opening ceremony of the Olympic Games with the people all over the world at the same time. CCTV broadcast ten programs live including the opening ceremony, the closing ceremony, volleyball matches, track and field competitions and so on. It resulted in the largest TV audience at that time.

At the Los Angeles Olympics in 1984, the first gold medal was won by a Chinese shooter named Xu Haifeng, and that was the Chinese first gold medal ever in the Olympic Games. Chinese audience enjoyed the victory ceremony and recorded the historical time with their eyes and hearts.

At the beginning of those Games, CCTV televised news for five minutes each evening. But the audience demanded an increase in the number of programs of the Olympic Games. As a result, CCTV began televising ten minutes of news. The length of live broadcasting was then increased from forty minutes to four hours per day. Chinese athletes won fifteen gold medals in Los Angeles. Li Ning, a gymnastic player, gained three gold medals, two silver medals, and one bronze medal in those Olympic Games.

CCTV sent 21 journalists and engineers to Seoul, Korea in 1988. There were 72 programs broadcast live and 35 recorded programs during the Olympics. Each day more than 10 hours programs on TV including 15 minutes news were broadcast. The length of the Olympic Games TV program was 181 hours altogether. Seoul is in

the same time zone as Beijing. So more Chinese people had the chance to watch and enjoy the Olympic Games on TV compared with four years before. Chinese athletes got five gold medals in Seoul, and the audience watched them doing their best in televised competitions.

Two years later, the 11th Asian Games were held in Beijing in 1990. CCTV cooperated with another 16 TV stations to provide international TV signals for 950 hours and sent signals to various parts of the world through 14 satellites. CCTV produced 335 hour programs besides. It allowed CCTV to have much more experience to improve their TV coverage.

CCTV sent a staff of 29 people for the Barcelona Olympic Games TV coverage. Each day, four times of news programs were broadcasted, and 10 minutes each time. Besides this, the important news was reported in captions in good time on TV.

At that time, the TV stations of developed countries set up the studios in the IBC in Barcelona. China TV couldn't have a studio in the IBC due to shortage of funds. So, a special TV center was set up in Beijing for Olympic Games coverage. All the TV signals from Barcelona were processed and broadcasted by that TV center. The staff in Beijing made another TV magazine program including the commentary and analysis of the competition. There were altogether program 250 hours of the Olympic Games broadcast, within the longest continual broadcast lasting 90 hours. This was the first time that China TV had produced the programs of the Olympic Games independently. Those programs reflected the Chinese interests much more and were helpful for enlarging the influence of the Olympic movement in China.

CCTV expanded the scale of Olympic Games coverage again in 1996. 59 reporters, editors and engineers went to Atlanta in the United States. They rented a working room, 300 square meters, which housed a studio within it. The programs of the Olympic Games were primarily produced and broadcasted there. CCTV televised the programs for more than 20 hours every day because there were 12 hours difference between Beijing and Atlanta. The total amount of broadcasting hours was 602. It set a new record for Olympic TV coverage in China. The statistics by NHK Research Department of Japan showed that in the length broadcasting of the Atlanta Olympic Games, programs on CCTV were among the top in the world.

A lot of news and TV features were televised besides live broadcasting of matches and competitions. The news were also reported by two-way interviews. The host in Beijing and the host in Atlanta talked each other and reported together in the news programs. Three TV magazines were televised each day during the Olympics.

CCTV took advantage of modem communication technology in its coverage. The two-way interviews were used in the TV magazine as well, in addition to the news report. The athletes and coaches in the studio in Atlanta talked to their relatives and friends in Beijing. They shared their impressions of the Olympic Games with each other on TV.

At the same time, some other Chinese TV stations joined the Olympic Games TV coverage. They reported news, showed the stories of athletes, commented on the matches and so on. China TV stations cooperated to make the Olympic Games TV coverage spreading all over China a success.

CCTV sent a group of 110 people to Sydney. It rented two international communication satellites, rented a working room 380 square meters in the IBC in Sydney, and set up two studios both in Beijing and Sydney. Two broadcasting systems were set up in Sydney. The Olympic Games TV programs were broadcasted on four channels within a special Olympics channel. Besides these, the unilateral injections were in seven venues including Sydney International Aquatic Center, Sydney Super Dome, Sydney International Shooting Center, Sydney Congress Center, etc. so that reporters could report the competition and interview the athletes and coaches on live. Using unilateral injection remedied a defect that Chinese audience couldn't get more information about Chinese athletes at the scene before or after competition. Chinese athletes won six gold medals, three silver medals and two bronze medals on September 22. Three commentaries, four unilateral injections and ten ENG groups worked for CCTV shooting, interviewing and reporting in different venues on that day.

CCTV not only produced the program in Sydney but also did it in Beijing by more than 100 journalists. Those programs linked Beijing and Sydney together and displayed the participation of Chinese in the Sydney Olympic Games.

CCTV broadcasted 584 hours programs from September 13 to October 1, 2000. Among those included 160 live broadcasts of competitions, 30 recorded broadcasts of competitions, 826 pieces of news and 55 TV magazines. 20% of the Chinese population viewed these

broadcasts. In other words, more than 200 million people enjoyed the Sydney Olympic Games on TV at the same time every day in China.

The Olympic Games TV coverage has developed very quickly in China. Expanding the scale of coverage, the development of TV technology, and an expanding number of programs have allowed the Chinese to understand the Olympic Games much better. People not only enjoyed the performance of Chinese athletes but also shared the pleasure of the athletes all over the world. Not only athletes strength, speed and skill but also their wisdom, courage and willpower. The vivid TV frame makes the Olympic spirit engraved in people's heart.

Extending of content in the TV coverage

In 1980s, China TV didn't have the ability to have their Olympic Games TV coverage on a grand scale because of less developed technology and being short of funds. As a result the TV coverage content was small.

In 1984 and 1988, CCTV broadcasted live almost all of the events in which Chinese athletes had the possibility to get good results such as women's volleyball, table tennis, gymnastics and diving. Many events in the Olympics were not shown on TV in China.

After the 1990s, with the development of the economy and the progress of technology, the strength of China TV has improved accordingly. It has ability to cover the Olympic Games extensively.

In the Sydney Olympic Games, CCTV broadcasted the competitions of Chinese favorite sports as much as possible. All of the events in which Chinese athletes were strong at such as gymnastics, diving, weightlifting, table tennis, badminton, shooting, judo, bicycle, fencing, women's football, Softball, etc, were broadcasted live. All the competitions of track and field and swimming were broadcasted too because of their great influence although Chinese athletes lacked highlights in those events. For the audience in order to understand sports much better, the unfamiliar sports to the Chinese were also showed on TV. In total, 28 sports were contested at the Sydney Olympic Games. The audience could watch all of them on TV in China. CCTV had a program named "The Whole Olympic Games in View" to report various news in the Sydney Olympic Games.

In the 1980s, China TV focused almost completely Chinese athletes. But it paid more attention to the athletes from foreign countries at the Olympics in 1996 and 2000. Especially in 2000, from January to September. CCTV and some other China TV stations introduced many foreign athletes to the Chinese audience. Many top world players are very famous in China. They become the models of the youth like the Chinese sports stars. TV plays an important role in profiling them.

China TV makes the Chinese people have the knowledge of the Olympic Games more and more by its effort. On the other hand, China TV attracts much people's attention and benefits from the Olympic Games TV coverage.

Evolution of connotation in the Olympic Games coverage

In 1980s, the beginning of the Olympic Games TV coverage in China, the economy was backward in China. Sports competition was an important area where the Chinese could display their image and gain respect. Successful performances in sports competition encouraged the Chinese dream of a "powerful nation" and encouraged the Chinese with full of enthusiasm for building and developing the country. So the political function was to attach importance in the Olympic Games TV coverage. China TV reported how the Chinese athletes had obtained good results in the Olympics in the main. It was helpful to publicize the achievements of sports, encourage patriotism, and unite the people. So in the Olympic Games TV coverage in 1984 and 1988, TV reported the Chinese athletes wonderful performance. The main reporting subject was to praise the athlete overcoming difficulties, beating opponents and winning honor for the country.

Since the 1990s, the economy has developed very quickly in China. The political connotation in sport has been decreased. At the same time, people's needs for TV have been expanded. So a great evolution occurred in the Olympic Games TV coverage in China.

First of all, TV improved the speed of news reporting and popularizing sport. Journalists interview, comment and report at the scene of the venues at the Olympic Games so that the audience could get the information quickly. Not only is the focus on Chinese athletes but also in the foreign athletes. At the Atlanta Olympic Games and the Sydney Olympic Games, news occurred and was

reported on the same day. CCTV reported more than 40 pieces of news each day during the Sydney Olympic Games. It met the needs of audience of getting all of the news in time.

CCTV live broadcasted all of the 28 sports at the Sydney Olympic Games although Chinese athletes didn't participate in all of them. It allowed the Chinese to watch and enjoy all of the Olympic sports extensively on TV.

It has become important that focus is now on humanity when the political function of the Games has been weakened. Winning is not the only highlight. The athlete's spirit is exhibited much more. For example, the Chinese women's football team didnt make it into the semifinals at the Sydney Olympic Games. The TV program showed that a victory was expected by everyone but more important was the process of hard work for achieving one's dream. The CCTV program showed a special plot that the Chinese girls bowed their thanks to the spectators after they lost the match and then went out of the stadium. At that time the American girls, who had competed against the Chinese girls in the finals for the World Cup in 1999, clapped their hands and had tears in their eyes. It moved everybody. Many people say that they understand what the spirit of Olympic Games is, what the spirit of sports is, and how beautiful the humanity is.

In fact, China TV makes efforts to publicize the Olympics extensively, reflecting the Olympic dream and displaying the development of the Olympic Movement in the world. In June 1999, CCTV sent reporters to Sydney to report on the official opening of Sydney Olympic Stadium. They interviewed the officers of SOBO, the person in charge of the construction of the Olympic Games venue, the director of the Sydney Olympic Games opening ceremony and some Australian athletes. They produced a series of programs about the preparation of the Sydney Olympic Games. On September 15, 1999, one year prior to the Sydney Olympic Games opening ceremony, CCTV made a special TV magazine that showed the history of the Olympics, the history of Chinese participation in the Olympic Games and the history of the Olympic Games TV coverage in China.

From January 2000 to September 2000, CCTV had a special TV magazine called "The Road to Sydney" for the Olympic Games among its sports channels. It broadcasted the program for 45 minutes each week, which described a past or present occurring story related to

the Olympic Games, including interviews with 52 Chinese gold medallists from 1984 to 1996 of their memories regarding the Olympics. The programs included the stories of foreign super athletes, stories of Chinese athletes of their dreams and preparation for the Olympic Games.

Besides the above mentioned, CCTV sent reporters to visit the cites who had once hosted the Olympic Games. They wrote different memories that the Olympics has left, glories, dreams, promotion, and how the Olympic culture grew, became abundant, and developed through touching different cities and cultures. The journalists of CCTV have recorded the Australian people's whole-hearted preparation and enthusiasm through covering the torch relay.

Conclusion

TV is a bridge, which brings Olympics and the Chinese together. The Olympic Games TV coverage in China has dramatically developed over these past 20 years. One is because economic innovation in China has brought huge improvements, which has allowed Chinese TV have its own ability to produce TV programs. Additionally, the Chinese people are eager for learning about the world and have the mental needs of sharing for Olympic spirit and bliss.

At present, sports has become one of the most important items of TV programs. Most China TV stations produce and broadcast sports news and sports programs. A special sports TV channel in China was set up in CCTV in 1995, broadcasting over 17-hours of sports programs every day. The Chinese TV audience can watch important world sports competitions and games held in various cities, getting to know worldwide sports events. Other than this, Chinese sports TV programs also produce sports education, spread sports knowledge, introduce sports culture, teach sports skills, etc. Enjoying TV sports has become a part of Chinese entertainment and relaxation. TV has functioned incredibly in publicizing Olympic history and culture. Because there are more and more Chinese people who are eager to know and love the Olympic Game, therefore, they are hoping that some day the Olympic Games will be held in this largest populated country. So they will be able to enjoy the glory and pride of the Olympics in their own country. For the time being, Beijing, the capital of China, is bidding for holding the Summer

Olympic Games in 2008 and the support rate is over 94.9% among the citizens of Beijing.

As the most populous nation in the world, China is an important member of the Olympic family. If we have the chance to hold Olympic Games in 2008, we are sure that Chinese TV will have confidence and ability to contribute much more to the Olympic Games.

INTERNET AND THE TOP IV PARTNERS
The use of the new technologies for the Olympic Partners of Sydney 2000

by Josep M. Puig LOBATÓ *(ESP)*

Introduction

The arrival of the year 2000 not only supposed a change of the Millennium but the confirmation of a series of changes at the core of the information society. The concept of the information society has its origin in the 80's when the importance of information in the organisation and the economy of our society began to be recognised. Such transformations did not go unnoticed for the Sydney 2000 Olympics and TOP Partners (The Olympic Partnership program) used this new way to communicate, Internet, to strengthen their brands.

The Olympic Games have always been a prominent field of experimentation, and information technology has not been a different study area. In a short period of time, the Modern Olympic Games have been forced to test the main synergies of the new rules of organisation and communication of the information society. The Official Partners have profited from the context of the Olympic audience thus have focused their efforts on promoting their products.

These are some of the reasons why the Olympic Games are a privileged stage inside the advertisement world and a showcase window for multinationals; a sector that is subjected to the greatest proof of effectiveness under the eager look of the world's critical press. This paper is an analysis of how such multinationals take advantage of the Internet to become innovative leaders in this area and, at the same time, how they use the Olympic Movement for exhibiting their products to on a world stage.

This essay is divided in four clearly different parts. The first one is a résumé of the history of Olympic Sponsorship and the relationship between the Games and Internet. The second is a report about the TOP programmes and the most recent of version TOP IV. The third part is an analysis of the TOP partners web sites with an analytic chart that has been created to compare the links between

these web sites and the Olympic Movement. The last part is the conclusions reached on the Internet project implication of the different companies involved in the Sydney 2000 Olympic Games.

History

The Olympic Games in the Internet Era

The Tokyo Olympics in 1964 took the lead in the application of information technology. Two important technological innovations were introduced in these Olympic Games for the first time in the history: the use of communication satellites and computers. A large and heavy computer with a similar capacity to the current personal agendas (64 K) was used for the very first time to manage the results.

The main difference between the Tokyo (1964), Mexico (1968), Munich (1972), Montreal (1976), Moscow (1980), Los Angeles (1984), Seoul (1988), projects and the current ones which include Barcelona (1992), Atlanta (1996), and Sydney (2000) was telematics and the integration of a single computerised process for results (analysis and filing) (Moragas, 1998a:3).

The Barcelona Olympics in 1992 consolidated the 1964 Japan model with the creation of a special program, which ensured a proper policy in telecommunications and information technology (BIT '92). This Catalan model, which deals with the electronic, computer and telecommunication resources, has been the cornerstone of the telematics era and the rest of the strategic planning in the next Olympic Games (Moragas, 1992:15).

In spite of that, the fact is that the Internet era did not begin until the organisation and preparation of the Atlanta Olympics in 1996. For example, the International Olympic Committee's web side did not appear until 1995. During Atlanta '96 the advantages and disadvantages of this new technology were demonstrated.

As far as the positive points of view are concerned, the use of Internet throughout the Centennial Games reached an incredible amount of computer data, thanks to an impressive computer resources provided by IBM. Atlanta's official web site (www.atlanta.olympic.org) had 11 million hits per day and offered the possibility of buying 130.000 tickets to the Games, according to IBM.

This initial quantitative optimism aside, the Atlanta Olympics also exposed all the contradictions of new information technology imple-

mentations: insufficient network transmission capacity (waiting for replays), shortcomings in the system's operations (transfers interrupted), and the users and information managers lack of experience in taking advantage of new communication opportunities (Moragas, 1998a:3).

The Sydney Olympics in 2000 were the first Olympic Games with a great Internet spreading, above all in developed and developing countries. According to IBM sources, Sydney's Official web site had over 11.300 million hits during the 16-day event in relation to the 190 million hits of Atlanta's Official web site (International Olympic Committee, 1994:16).

The Olympic Games and sponsorship

Every day, more and more multinational companies see sponsorship as an integrated technique in their marketing policy to give more advertising to their products. And nowadays sponsorship supposes one of the most important economical sources of sport. Moreover, each event that takes place in this world increases the revenue of the Olympic Family and it produces a never-ending economical race.

But the way that sponsorship has been carried out has not been recent. At present, the sponsorship programs in the Olympic Games have been associated in a programme called TOP (The Olympic Partnership program). The IOC (International Olympic Committee) created the TOP programme in 1985 to develop a more diversified revenue base. The TOP partners are the worldwide sponsors of the Olympic Movement. In addition to providing direct revenue, Partners supply products, services, technology, expertise, and personnel that are vital to the successful staging of the Olympic Games (International Olympic Committee, 2000:6.10).

The TOP IV programme, which provided support for the Nagano 1998 Winter Games and the Sydney 2000 Olympic Games, is the strongest generation of the TOP programme to date. The TOP IV represents the forth generation of the TOP programme and assembles Coca-Cola, IBM, John Hancock, Kodak, Sports Illustrated, McDonalds, Panasonic, Xerox, Visa, UPS and Samsung. In spite of this, the TOP V programme is on course and it is going to be presented in the Salt Lake City 2002 Winter Games. TOP V is going to be

better than the greatly successful project, which has been the TOP IV programme.

Worldwide Olympic Partners, 1988-1996

TOP-1 Seoul 1988	TOP-2 Barcelona 1992	TOP-3 Atlanta 1996
Coca-Cola	Coca-Cola	Coca-Cola
Kodak	Kodak	Kodak
Time/Sports Illustrated	Time/Sports Illustrated	Time/Sports Illustrated
VISA	VISA	VISA
Brother Industries	Brother Industries	Xerox
Phillips	Phillips	United Parcel Service
3M	3M	IBM
Federal Express	US Postal Service	John Hancock
Panasonic	Panasonic	Panasonic
	Bausch & Lomb	Bausch & Lomb
	Ricoh	
	Mars	

Figure 1. Worldwide Olympic Partners divided in the first three TOP programmes. (Marketing Fact. File, Lausanne, 1994)

The Sydney 2000 Olympic Games

The TOP IV programme

The TOP IV programme included eleven companies for a total of 200 countries, which took part in the Sydney Olympic Games. The TOP IV programme generated US$ 550 million in revenue for the 1997-2000 quadrennium, which represents 21% of total revenue generated by the Olympic Movement in relation to the Sydney 2000 Olympic Games (International Olympic Committee, 2000:6.5).

The eleven companies embrace the great majority of the products, infrastructures, or necessary services for a successful Olympic Games. The TOP partners and their web sites are listed below.

Analysis of the analytic chart in relation to TOP partners

The eleven TOP partners believe that Internet is one of the keys in their companies. This is corroborated by the fact that all of them have their own web site. They also have the same opinion about the fact that it is not profitable to promote their companies on the official Olympic web site of the Sydney 2000 Olympic Games (www.olympics.com). The NBC Olympic Games web site (www.nbcolympics.com) had, for example, more contents (66 million sites) than the official

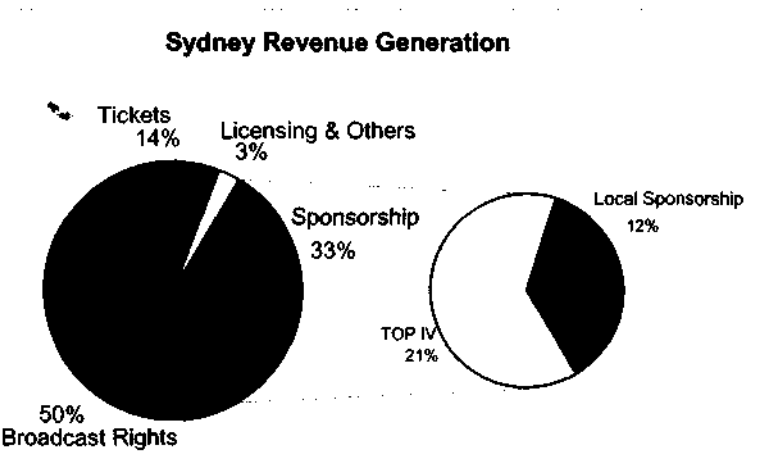

Figure 2: The chart illustrates the percentage of revenue generated by IOC-led marketing programmes and by SOCOG-led marketing programmes. (The Olympic Marketing Matters, Lausanne, September, 2000)

web site (56 million sites), according to the Nielsen/NetRatings Global Web Olympics Index. Only IBM had some banners in the official web site because it had also designed and powered the official web site for Sydney 2000. IBM provided the necessary technology to offer real-time results from each event. At the same time another handicap to not promote themselves in the official web site was that the IOC Executive Board confirmed that no moving images or audio coverage of the Sydney 2000 Olympic Games on the Internet was authorised following the collective request from Olympic broadcast rights holders.

Due to the economical expenses that the TOP partners had to face, it is logical that during the Sydney 2000 Olympic Games, they created their own web site or, at least, they linked their personal point of view about the Games to their own site. Moreover, they presented themselves as TOP partners and they explained what they did before, during and after the Olympic Games. In spite of this, some companies like John Hancock or Fuji Xerox restricted themselves to inserting only personal news about their function at the Games.

The use of the Olympic symbols was unanimous enough, and the majority of them took advantage of its privilege as an official partner

to make use of the Olympic imaging. They received exclusive marketing rights and opportunities within their designated product category. Partners may exercise these rights on a worldwide basis, and they may develop marketing programmes with other members of the Olympic Family.

The rest of the analysis is focused on taking into account the degree of implication of the company's web site in the Olympic Games. For example, an analysis exists about the number of interesting starting advertising campaigns for the browsers. Another one is how many information elements did they provide to follow an event.

With this analysis, it has been noticed that Coca- Cola, Visa, IBM and Sports Illustrated are the companies that had more implication with the Olympic Games, thanks above all, to recreational activities. The work done by Kodak cannot be forgotten, offering the best images of each event through its own web site.

There is another complete agreement in the way they tried to sell their products on the net, how did they make themselves known as a TOP partner and, most importantly, how did they transmit to everybody what they did for the Games. The eleven TOP partners believed that these factors could not be forgotten and they used a lot of space on their web sites offering this information. Thus, the browser could appreciate the importance of the advertising agency in relation to the Olympic Games.

Interaction is a key element in the Internet world to which TOP partners did not pay attention to at all. Sports Illustrated is a company that provides real time information on its web site (www.cnnsi.com), this broadcasting company was the only one that gathered information from the fields of play to share it with the browsers all over the world. At the same time, Sports Illustrated delivered all kinds of information about the Games: athlete's biographies, profiles, weather information, competition schedules and historical results. Other companies, such as McDonald's (www.mcdonalds.com) offered a chat with the athletes.

Sponsors had not developed too many Internet programmes to enhance the educational agenda of the Olympic Movement. Almost all Sydney 2000 Olympic Partners only provided their point of view about the Games and they took advantage of this situation to promote themselves. These companies did not see Internet as a children's possibility, but they only considered Internet as a business.

Coca-Cola: www.cocacola.com

Product category: Non-alcoholic beverages

UPS: www.ups.com

Product category: Express mail/package delivery service

Xerox: www.xerox.com

Product category: Document publishing and supplies

IBM: www.ibm.com

Product category: Information technology (IT)

John Hancock: www.jhancock.com

Product category: Life insurance/annuities

Samsung: www.samsung.com

Product category: Wireless communications equipment

Sports Illustrated / Time: www.cnnsi.com

Product category: Periodicals/newspapers/magazines

Panasonic: www.panasonic.co.jp

Product category: Audio/TV/video equipment

McDonald's: www.mcdonalds.com

Product category: Retail food services

Visa: www.visa.com

Product category: Consumer payments systems

Kodak: www.kodak.com

Product category: Film/photographics and imaging

In spite of this, Visa (www.visa.com) had a link in which it offered the possibility to win a trip to Sydney Olympic Games. In this campaign "Visa Olympics of the imagination", children only had to draw a picture about the Olympic Games. The campaign hosted 33 art contest winners aged 9 through to 13 from 23 countries at the Olympic Games. McDonald's (www.mcdonalds.com) also provided a link that was engaged in a cultural exchange at the Olympic Games. McDonald's worked with National Olympic Committees (NOCs) around the world to select 400 young women and men from 191 countries (Sydney 2000 Olympic Youth Camp). Coca Cola (www.cocacola.com) provided to 300 children from 12 countries the opportunity to experience the Olympic Games in the Coca-Cola Olympic Club Sydney and the Powerade Aquarius Training Camp.

Conclusions

At the moment, there is not doubt that Internet is more and more present in our daily lives. In the consumption and telecommunication society of today, advertising adopts a thousand ways to appear and to recruit followers. At the beginning of this Millennium, the last step is Internet and the big sport events.

It is really daring to put a theory forward about the influence between Internet and the different marketing compounds, which are forced to use it and receive it. Although there still are a lot of people who do not think that this is the best option, Internet is the perfect way to transmit advertising. Internet is the only mass media that allows the joining of mass media advantages and the quality of providing real time information. No other mass media can boast this.

Internet has all the possibilities of mass media (TV, radio, press and so on) and has the capability to communicate with moving images and audio and text. Thanks to these possibilities, the advertising agencies have the option of launching advertising campaigns and interacting with the future consumers. This alternative is impossible in the other mass media. So, Internet is the perfect new media to broadcast brand marketing, to create new sensations, and to generate a new spirit for the products.

Internet permits direct communication as well. That is why it uses the best technologies to work, which permits communication to be more interactive, more believable, and more global. The adver-

Analytic chart in relation to TOP partners

Name of the TOP Partner	The company has a web site	The company has its own advertising in the official web site www. olympics. com	The company's web site has a web site dedicated to the Games	Does it present a special Olympic Games section in its web site?	Has it a direct link to the official web site? www. olympics. com	Does any Olympic symbol appear on its web site? Olympic rings Sydney logotype Sydney's mascot Any Committee logotype	Does it present itself as a TOP in its own web site?	Does it have an Olympic quiz in its own web site (to gain tickets, T-shirts...)?	Does it present any multimedia competition about Olympic Games?
Coca-Cola	Yes	No	Yes	No	No	Yes Yes Yes Yes	Yes	Yes	Yes
IBM	Yes	Yes	Yes	No	Yes	Yes No No No	Yes	No	Yes
Visa	Yes	No	No	Yes	Yes	Yes Yes Yes Yes	Yes	Yes	Yes
John Hancock	Yes	No	No	No	No	Yes No No Yes	Yes	No	No
Fuji Xerox	Yes	No	No	No	No	No No No No	Yes	No	No

McDonalds	**Yes**	**No**	**No**	**Yes**	**No**	**Yes** **Yes** **No** **Yes**	**Yes**	**Yes**	**No**
UPS	**Yes**	**No**	**No**	**Yes**	**No**	**Yes** **Yes** **No** **No**	**Yes**	**No**	**No**
Kodak	**Yes**	**No**	**No**	**Yes**	**No**	**Yes** **Yes** **No** **No**	**Yes**	**No**	**No**
Samsung	**Yes**	**No**	**No**	**Yes**	**No**	**Yes** **Yes** **Yes** **Yes**	**Yes**	**No**	**No**
Panasonic	**Yes**	**No**	**No**	**Yes**	**No**	**Yes** **Yes** **No** **No**	**Yes**	**No**	**No**
Sports Illustrated	**Yes**	**No**	**No**	**Yes**	**No**	**Yes**	**Yes**	**Yes**	**Yes**

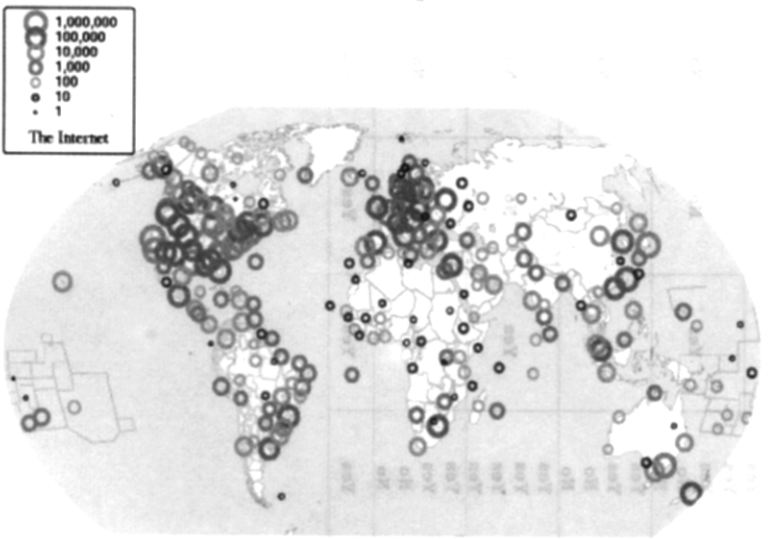

Figure 3: This figure shows geographically the number of domains in Internet (State of Internet, January 2000). (Matrix Maps Quarterly (MMQ), Issue 701).

tising agencies have the possibility of including all the information they want and all the interactive elements such as forms (e.g. forms to know personal points of view about a product, etc.).

So, as far as the advertising agencies are concerned, Internet is the best form of mass media.

The Sydney 2000 Olympic Games have been the first Olympic Games in which the Internet media did not have the label of "minority class media" and became one of the most important media. This can be proven by the fact that more than eight million people connected to the Olympic Games official web site (www.olympics, com). That is why TOP partners did not only consider the typical mass media to launch their advertising campaigns but they tried using the Internet to convince the potential consumers.

In spite of this, as it is proved in the analytic chart, the sponsors did not exploit the Internet resources as fully as possible and they limited to promoting themselves.

The educational, recreational and interactive elements were minimal because the TOP partners preferred managing their efforts by being present (people working there) on a mass scale in Sydney rather than working in the Internet.

This option, considering the analysis, the data and the number of visits to the web sites and, overall, taking into account that the Internet boom finished as quickly as it appeared, seems to be very clever and wise, but it represents a step backwards because people who could not attend Sydney would not know of the Sponsors efforts at the Games. The Internet could have included these people in the Olympic Games plus been used a part of the advertising commercial of the Olympic Movement.

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PUERTO RICO IS NOT THE ONLY ONE

by Elga Castro-Ramos *(PUR)*

How many countries are in the world? Anyone would think this might be an easy question to answer, because it should be a concrete issue. In theory, it would be enough to count them all.

Anyhow, the answer varies drastically depending whether we consider the numbers of members provided by the United Nations (UN), those given by the International Olympic Committee (IOC) or if we consider as that all those community of individuals who proclaim themselves nation-states.

When the 27th Olympic Games opened in Sydney, Australia, I was in New York City and, precisely, that specific day I took a tour at the United Nations, where I was informed that their membership consisted of 189 countries. That night, during the Olympic Games Opening Ceremony, 200 countries participated. Then, thanks to a basic arithmetic operation, I asked myself, not only which were the eleven countries which were unaccounted for, but also what and who defines a country.

That is how I became interested in the dynamics pertaining to the process of community of individuals becoming internationally recognized as nation-states. I made two lists based on the information gathered from two of the main international organizations: the IOC and the UN. Both organizations have their own requirements as to who becomes a member, but they are extremely vague and ambiguous, which makes for a very arbitrary process.

There are three member countries that do not have a National Olympic Committee (NOC) recognized by the IOC

- The Marshall Islands in the Pacific Ocean, with 52,000 people. They belonged to the United States and were admitted at the UN on September 17, 1991.
- Kiribati is an archipelago consisting of 33 islands in the Pacific Ocean, which was an Australian territory and was admitted on September 14, 1999.

- Tuvalu, was an English possession with 9,000 inhabitants, also in the Pacific Ocean. It was the most recent acquisition by the UN, last September 5th.

I could not find out why those countries do not have yet their Olympic representation, but I assume that the reason is because of their recent political recognition, especially Kiribati and Tuvalu.

On the other hand, there are fourteen countries that have their National Olympic Committees, NOC, recognized by the International Olympic Committee, IOC, but are not UN members. I was deeply surprised by this number because, influenced by an insular attitude, I thought Puerto Rico was an exception, having sport sovereignty, without having its political counterpart.

After studying each of these countries' political situations, I found different patterns regarding their status at the international level. Some of them are remnants of the colonial system, specifically those situated at the Caribbean and in the Pacific beam. Other, such as Taiwan and Palestine are still undefined politically, at least using the definitions given by UN.

The Netherlands Antilles (AHO) is a group of islands in the Caribbean, including Curacao and Bonaire. Their NOC was founded in 1931 and that same year the IOC gave them recognition, even though their Olympic debut had to wait until 1952 in Helsinki, Finland. Their first Olympic medal was in 1988 in Seoul, South Korea and was a silver medal in board surfing.

Aruba (ARU) used to participate under the Netherlands Antilles flag until 1986, when they started to do it under their own, because their NOC was recognized the year before. Their Olympic debut was in 1988 in Seoul and still has not got any medal. This island of 69,000 people is a Dutch autonomous territory.

The so-called American Samoa (ASA) is a United States unincorporated territory in the Pacific Ocean. In 1987 the IOC recognized it and they debuted a year later in the Seoul Olympics. Until now they have not won any medals.

Bermuda (BER) is an English Caribbean island of 60,000 inhabitants. Their Olympic debut was in 1936 in Berlin, Germany, with a swimming team. Its only Olympic medal was bronze in boxing in 1976 Olympics in Montreal, Canada.

The Cayman Islands (CAY) is a Western Caribbean English colony, which have its Olympic Committee since 1973. Their Olympic debut was in Montreal in 1976.

Cook Islands (COK) is an archipelago of fifteen islands in the Pacific Ocean, which were a New Zealand colony, although they are now "almost independents". The IOC recognized them in 1986 and they debuted in the 1988 Olympic Games.

Guam (GUM) is a USA territory with 145,000 inhabitants. In 1976 founded its National Olympic Committee and ten years later was recognized by the IOC, debuting in 1988 in the Winter Olympics.

Hong Kong (HKG) was an English colony with six million people, that now belongs to the China's People Republic. In 1950 Hong Kong formed its NOC and since then has participated in the Olympic program. In 1996 it won its first Olympic medal and it was won by a woman in windsurfing.

United States Virgin Islands (ISV) comprehends three islands: Saint Croix, Saint Thomas and Saint John and have 100,000 inhabitants. ISV created its NOC in 1980, being recognized by the IOC two years later. Its Olympic debut was in 1984 in Los Angeles.

Palestine (PLE) has a brief Olympic history. When in 1993 the Palestinian people signed a peace pact with Israel, they created the Youth and Sport Ministry, but because of the limited space and the chaotic situation in which they live, they have not been able to develop sports and other recreational activities. Their most common sports are basketball and soccer, which they even practiced in the refugee's camps. In the same 1993 they created the Palestinian Olympic Committee, recognized by the IOC. Their Olympic debut was in 1996 in Atlanta. They have not yet win medals.

Switzerland is a very unusual case. It has been the home of the International Olympic Committee and the Olympic Museum since the 1915. Besides, Switzerland hosted the Winter Games in 1928 and 1948. Switzerland is not a member of the United Nations, and like the Vatican, is a permanent observer. In the last Olympic Games in Sydney, Switzerland won nine medals (1-6-2).

Taiwan, better known within the Olympic Movement as Chinese Taipei (TPE), is a territory that belongs to the People's Republic of China since 1949. Due to its complex political situation and the international community recognition, its Olympic participation, as China, has been uneven. In 1956 Taipei participated as the Republic

of China in Melbourne, Australia. In these Olympic Games China did not participate, because of Taipei's Olympic recognition. In 1960 Taipei created its own National Olympic Committee and the IOC recognized it. That same year they participated in Rome, Italy as Taiwan/Formosa. In the next three Olympic Games (1964, 1968, and 1972) Taipei participated as the Republic of China. In the 1976 Olympics in Montreal they did not compete because the international community had already recognized China (and its name). That year they had reconstructed their National Olympic Committee. The IOC recognized the Chinese NOC in 1979 and their Olympic debut took place in the 1980 Winter Games in Lake Placid, New York. A year later Taipei accepted to participate as Chinese-Taipei, as they had done until present, participating simultaneously with China. Its first Olympic medal was in 1968 in Mexico and was a woman in Track and Field. In Sydney Taipei won five medals (0-1-4).

Puerto Rico (PUR) is another country whose Olympic participation has been a complex one, competing under flags of the United States, Puerto Rico, both and the IOC. Its Olympic debut was in 1948 in London, England. Because the present political status, a Commonwealth with the United States, was not yet constituted, Puerto Rican athletes competed with two flags: the USA and another with a Puerto Rican shield. In 1952, during the Olympic Games in Helsinki, Finland, when the Commonwealth was approved, the Puerto Rican flag was hoisted, and this flag and the national anthem have been used since then. Puerto Rico won its first Olympic medal on its debut in 1948 in boxing and, until now has won six medals, all in this sport.

While doing this research, I found out that this has been a constantly changing situation, both at the UN and the IOC, but always keeping mostly the same amount of members, because these organizations work together in some of the cases. For example, after the breakout of the Soviet Union and the rest of the socialists' European countries, the UN recognized between 1991 and 1993 16 of these countries and so did the IOC, around one year later. But in other cases, such as the fourteen listed above, the IOC has recognized these countries and provided them a space at the international community, regardless of the UN considerations or rules.

The relation between the international political system and the games dated back to the Ancient Games, when the political system in Greece was city-states, and only those could host the Games.

When the Olympic Games were revived in 1896 by the influence of Pierre de Coubertin, it was the time of the decline of the empires and the beginning of the nation-states as we know them today, which means, in theory, one nation represented in one state. The first Games were under this political system, some empires, some nations and the beginning of the nationalism in Europe. Actually, the host country, Greece, used the Games politically, as a means of national unity in their ongoing fight against the Ottoman Empire. Through all these years of Modern Olympic Games we can trace the political history of our century, passing through the nation-state system and what some called its decline on the globalization era, because of the migrations and heterogenous states. Maybe we can see this crisis reflected in the ambiguity of the NOC's and in some of the exceptional cases of the last decades, such as the Soviet Union and East Timor, one representing the breaking of a nation-state and the other, the creation of a new one, both tendencies, maybe contradictories, of our contemporary times. In the era in which we are living, there are both breaking and creations of new nation-sates, both an increase of nationalism and, because of globalization, internationalism or mixing of cultures. Because of the breaking of the Soviet Union and the fall of their socialist block, there was a huge increase of the amounts of nations-states in the past decade (reflected both in the IOC and the UN), resulting from the division of other nation-states. But there is also an increase of what is called ethnic-nationalism, which usually occurs within nation-states and promotes the creation of other states according to their nation. This paradox between nationalism and the internationalism of the globalized world is reflected clearly in the Olympic Movement, especially in their political body, the IOC, maybe better that in the UN.

In the past Olympic Games, 200 countries participated. Among them, the only one that did not competed although having a NOC, was Afghanistan, because it was sanctioned by the IOC, for implementing Islamic laws to sport.

On the other hand, there was a representation of East Timor, whose people voted in favor of independence from Indonesia in August, 1999. East Timor consists of a group of islands that were a Portuguese colony until 1975, when they were invaded by Indonesia. Thanks to a UN incentive, especially promoted by the Secretary General Kofi Annan, the IOC acceded to let them participate in Sydney,

with their Olympic flag and under the name of the Independent Olympic Athletes (IOA). In this way, four Timorese athletes debuted in what constitutes the first recognition by the international community to their national sovereignty. This did not happened since 1992, when a group of Yugoslav athletes participated in the Barcelona Olympic Games, as "Independent Olympic Participants". Yugoslavia, but not its athletes, was sanctioned by the UN because its aggressions against Croatia and Bosnia-Herzegovina. In these same Games, the recently dismantled Soviet Union participated as the "Common Independent States". The other time in which we had athletes not representing nation-states was in 1980 in Moscow, Soviet Union, when because of the United States inspired boycott, there were around 20 nations participating under the Olympic flag.

The examples of Yugoslavia and East Timor show how the UN, as a representative of the "official international political community" influences the IOC recognizing decisions, which introduces a political dimension to the Olympic Movement. Not surprisingly, because when we talk about competition between nations, states or countries, we are using political categories, that define, exclude and delimit. Also the UN intervention in both cases broke with the tradition that athletes represent nations and this may be a dangerous precedent because in other situations, mostly during boycotts, independent athletes have asked to compete as so and the IOC has decline it. The relation between the UN and the IOC is another huge topic which needs to be deeply addressed and researched in another paper. The relation between these two bodies has been growing in the past years, under the mandate of Kofi Annan, and Juan Antonio Samaranch, President of the IOC. There are many projects together, such as the Olympic Truce, which was an ideal of the Ancient Games and it was revived in 1995, embraced by both the UN and the IOC. The IOC relations with the UN are made through the IOC Department of International Cooperation, directed by Fekrou Kedane. For example, since the Olympic Games in Atlanta in 1996, the UN flag is present in the Games, and in Sydney Kofi Annan sent a message which was presented in the venues. This may not be a strange relation, considering that the values and goals of both organizations are similar. But also there is an unexplicit issue on which is the main international organization and who rules and decides at the time of recognizing a nation as a state. The IOC, although part and

reflect of the established international order, is not just a product and passive receptor of it, but an active agent. Actually, it was the first transnational body, created at the end of the nineteenth century, antedating the, League of Nations, what later became the UN, by over two decades.

This issue of the nation-state and the nations as states in sports goes back to the origins of the games and Pierre de Coubertin himself. In the Ancient Games, only Greek citizens could participate as athletes. Then, when the Games were revived, Coubertin's internationalism influenced, therefore in the first Olympic Games (1896, 1900, 1904, 1908) only individuals participated, there was no competition between nations. This was introduced in 1912 in Stockholm, Sweden, when also nationalism was increasing in Europe, preparing the arena for the First World War and the creation of the nation-state system. It was the debut of nations, flags and national anthemns, also the moment when the nation became the participating unit in the Olympic Games, displacing the individual competitors as just part of it. This created some problems with nations such as Finland and Bohemia, both part of empires, the Russian and Hapsburg, respectively. When both nations asked for their participation and their empires protested, Coubertin proclaimed that they had the right to participate because they were nations and "a nation is not necessarily an independent State" (Coubertin 2000, pp. 590). In order to justified his own political theory, he proclaimed that "there is an athletic geography that may differ at times from political geogrpahy" (Coubertin 2000, pp.590). He also said that the spirit was "all games, all nations". In 1912, Bohemia participated with both flags and under the name Bohemia-Austria and Finland, although entered its own team, in case of victory, it was the Russian flag raised.

All the examples presented from the past Olympic Games in Sydney, showed that there is still an "athletic geography". We had 199 "nations" participating in Sydney, but we know that they were there because their NOC's were recognized by the IOC and that there are many more nations in the world which are not states, such as Quebec and Catalunya. Both nations have tried to created their own state and previous to the Games in Barcelona in 1992, Catalans tried to create their own NOC. What will happen if all the nations in the world create their own states? What if the IOC continues to recognize nations regardless of their political situation? This creates

a problem which have been called gigantism, the amount of nations in the Games, within other problems.

What started as a curiosity, ended as a project of some days, that still leaves me with many doubts. It is evident that the IOC is much more flexible at the moment of "recognizing" a country as sovereign, allowing it to have representation in the Olympic international community face to face with the other countries of the world. In the Olympic Charter, Chapter 4, Article 34 says that " 'country' means an independent State recognized by the international community", this is a vague definition. On the other side, the UN has other considerations, not always less arbitrary, at the moment of determine who has the right to be recognized as a nation-state. In the Charter of the United Nations, Chapter II, Article 4-1 says that "membership is open to all other peace-loving states which accept the obligations contained in the present Chart...". And if we take into consideration all those who self proclaim themselves as countries, the number would probably be larger.

In conclusion, it is still an embracing topic and source of multiple researches, because it includes issues such as nationalism, sovereignty, national and cultural identities and international legitimacy, within others. Meanwhile, for me these past Olympic Games were almost a course in Geo Politics, besides a sportive banquet.

IOC not UN
Netherlands
Antilles
Aruba
American Samoa
Bermuda
Cayman Islands
Cook Islands
Guam
Hong Kong
USA
Virgin Islands
British Virgin Islands
Palestine
Puerto Rico
Taiwan
Switzerland
UN not IOC
Kiribati

Tuvalu
Marshall Islands
UN not Sydney
Afghanistan

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OUTCOMES OF THE OLYMPIC GAMES IN SYDNEY 2000 AND THEIR IMPLICATION ON HOLDING OLYMPICS IN COUNTRIES OF MIDDLE EAST

by Mohammad Reza ESMAEILI *(IRI)*

Introduction

In this article, the benefit of holding Olympic Games in one of the countries of the Middle East (ME) is discussed. First the latest Olympic Games which were held in Sydney, Australia are reviewed. While overviewing different aspects of the Olympic Games in previous Olympiads, issues and recommendations that should be kept in mind for holding Olympic Games in the future are summarized.

Outcomes of the Olympic Games in Sydney 2000

This section provides a summary of outcomes and major results of the Olympic Games in Sydney 2000. It does not explore details, and rather a whole idea will be presented.

The importance of this part is that firstly, they are the most recent Olympic games. Secondly it is the main topic of the seminar. This review is good in order to keep in mind the key points of the Sydney Games. We can also think about how we can generalize these achievements.

Five major aspects in each Olympic Games will be discussed

1. *Sport Activities*

At the Sydney games there were 32 sports and 300 events. Key points for the sporting venues in Sydney were

- All competition venues were in one place, which was Metropolitan Sydney.
- All training sites were within 45 minutes driving by car from the athlete's village.
- High quality and quantity of the competitions

2. Cultural *Program*

In Sydney there was a four-year cultural program before the games, as well as programs during the games.

Cultural programs have always been a part of Olympic Games dating back to antiquity. The Games of ancient Greece as well as the modern Olympic Games of this century have both embraced the role of the arts as an integral and crucial component of the celebration of body and mind. Olympic Games have provided a forum for the demonstration of excellence in both of these spheres, mind and body.

The organizing committee of the games and cultural organization chose to present a four year cultural program known as the Sydney 2000 Olympic Arts Festivals, each with a different theme and emphasis. The festivals reflected Australia's diverse cultural character and looked beyond Australia to involve many nations and peoples. Queensland played a significant role in the festivals. The Olympic Arts Festivals represented the culture of Australia at the end of the 20th Century.

A few of these programs are outlined next.

1. The Festival of the Dreaming (1997), The "Festival of the Dreaming" celebrated the worlds indigenous cultures promoting an awareness and appreciation of Australian indigenous dance, painting and craft.
2. A Sea Change (1998), "A Sea Change" explored the transforma tions that have occurred in Australian culture. Queensland's representation in the 1998 Olympic Arts Festival was second only to the host Olympic State of New South Wales.
3. Reaching the World (1999), The "Reaching the World" Festival provided Queensland the opportunity to showcase the best of its creativity through exhibitions, performances, film, broadcast, literature and the Internet.
4. Harbour of Life (Aug- Nov 2000), The Olympic Arts Festivals' four-year program culminated in Sydney with "Harbour of Life" - a festival on a scale to match the grandeur of the Olympic Games. The Festival ran throughout the duration of the Olympic and Paralympic Games.

The aims of the four-year cultural programs were

- To demonstrate the best of the arts in Australia and reflect Australia's diverse cultural character.
- To involve many nations and people, for sharing ideas and culture.

3. *Environmental Consideration*

Sporting activities have always been about people being involved in their natural environment, swimming in lakes and rivers, playing games on grass, and climbing up the mountains. Even in today's highly technological and mechanized society, many people prefer exercising in a natural environment.

Sydney's 1993 Bid to the IOC to host the 2000 Olympic Games included the most comprehensive environmental plan ever proposed. The plan included a list of environmental commitments, which exceeded the standards established by the IOC in response to its incorporation of environment as the third dimension of Olympism. The environmental guidelines addressed five key areas (Official site of the Sydney 2000 Olympic Games)

- energy conservation;
- water conservation;
- waste avoidance and minimization;
- pollution management;
- protection of the natural and cultural environment,

Some of the global environmental problems are air, water, and soil pollution; ozone depletion; the green house effect; over consumption of resources. Official of the Sydney games had to try to solve these problems. SOCOG in association with the Greenpeace Movement planned to cover these problems. Some of the environmental innovations at the Olympic Games in Sydney were (Dacosta, 1997)

- Highly efficient land use,
- Improved energy efficiency,
- Preservation of topographical, landscape and heritage features of the site,
- Solar street lighting,
- Integration with overall metropolitan and regional planning strate gies,
- Using of recyclable building material,
- Production of hot water and electricity in the village by using solar energy,
- Ozone friendly refrigerators,

- Recycling of waste water for garden irrigation,
- No use of rainforest timbers in construction

Bell (1996) noted that before Sydney 2000 environmental aspects such as these were considered but nobody attempted to put all of them in a single project.

Jeffery (1996) believed that attempting to attract broad support from the city and the nation is partly a result of Olympic Game official's consideration of the environment. Experiencing the Olympic Games in Sydney with environmental protection gave the public a very positive view of the Olympic Games. As a result, more interest, more demand, and more sponsorship occurred for the Olympics.

Three outcomes of Sydney 2000 related to environment were (Jeffery, 1996 & Dacosta, 1997)

- Brought a good reputation for Olympic Games, more interest and demand for the games.
- Brought a better and cleaner environment for Sydney citizens.
- Protection of the environment for example: saving of 12 species of shorebirds and rare species of Green and Golden Frog by moving them to a safe place; purifying the beach.
- Promote environmental awareness among people of the world.
- Promote innovative techniques of environment protection.

4. *Political Relation*

While there were no major political situations manifested during the games, compared to previous Olympics, there were political issues within the country, problems such as: Aboriginal, and lobby groups in Sydney (http://www.cbc/olympics/04_indepth/bondi.html).

Economical Impact

The economic benefits of the 2000 Olympics can be classified as direct and indirect. Direct benefits include the impact of the Olympics on exports, investment and employment (Australian Trade Commission, 2001).

The IOC generated 2,600 million US $ from marketing rights related to the Sydney 2000 Olympic Games. The table below shows the amount of revenue generated for the Olympic Games from each marketing source.

Table 1. Sources of Income and Percentage in Sydney Games (IOC, Marketing Fact files, Chapter 1.4)

Source	US $ M.	Percent
Broadcast Rights	1,331	51
The Olympic Partners (Top 4)	550	21
Tickets	356	14
Local Sponsorship	315	12
Licensing & Other (Coin & Philatelic)	66	3
Total	**2,600**	**100**

The indirect benefits were tourism, trade, and attraction of knowledge or technology.

- The first indirect benefit was tourism with an associated boost to the transport and hospitality industries.
- In terms of investment infrastructure projects have greatly boosted domestic economic activity, particularly in New South Wales. The total value of Sydney's construction project was $ 3.3 billion of which $1.1 billion was funded by the private sector (Olympic Co-ordination Authority, OCA, 1999, p5.)
- The Olympics has provided an important boost to employment (OCA, 1999, p5).
- Indirect benefits also came from increased exposure to Australia as host of the millennium Olympic Games.
- Australia benefited from the transfer of technology and knowledge as host of the Olympics. As a world class and internationally visible event, the Olympic Games have attracted innovation as countries try to better each other in terms of technology and technique.

In summary, the preparations for the Sydney Olympics in 2000 have already provided significant economic benefit for Australia in terms of export promotion, investment, economic growth and jobs. There was a big boost to Australia's trade performance, tourism and the economy overall in 2000 because of the event itself. Importantly, the benefits will continue well into the new millennium as Australia gets more international exposure for its exports and gains from the transfer of technology and knowledge from the world's best. Opportunity beckons for the athletes, for exporters, for artists, for scientists and for the whole Australian community (Australian Trade Commission, 2001).

Conclusions of the Olympic Games in Sydney 2000

The officials of Olympic Games (SOCOG) had promised to achieve targets in many areas (i.e. venues, sport, and culture), and they were successful. Compared to previous Olympic Games, Sydney 2000 was safe from detrimental that side effects such as financial or political problems. It can be considered an ideal Olympic Games. There are 5 major aspects of Olympic Games: Sport Activities, Cultural Programs, Environmental Considerations, Political Relations, Economical Impacts. These 5 aspects are necessary for candidate cities to consider if they want to bid for the Olympic Games. "The Sydney Games were very well organized", participants of these Games say. "The best Olympic Games ever", Mr. Samaranch at the closing ceremony of Sydney Games stated.

Importance to Hold Olympic Games in one of the Countries of Middle East

There are 6 countries to have hosted the summer games twice: Australia, England, France, Germany, Greece, and United States, while the Olympic Games were held only twice in Asia, and never Africa, South America, or the Middle East (ME). Holding Olympic Games in regions that have never before had the privilege has some advantages. Some of those benefits in ME countries are as follows:

Improving sport activities

Olympic Games can increase the quality and variety of sport activity among the people living in a ME countries by introducing sport and games to them. Champions of the Host City as well as neighboring countries are a good advertisement for any sport.

Cultural exchange

I believe that almost all human behavior reflects culture that is learned from society, and this behavior can be changed. Many ideas come from previous experience, but we prefer to connect them to religion or other things. Cultural programs may be organized in order to improve cultural exchange. There are some restrictions especially for women. In some of countries such as Afghanistan and Saudi Arabia women's rights

are under question. In these countries and even in Iran we expect improvement.

Environmental considerations

The Sydney Olympic Game captured the attention of people around the world with respect to the environment toward 1) the importance of caring for our environment and 2) the fact that Olympic Movement cares for the environment.

These considerations can be carried over into countries of ME.

Improving peace in the region

There are two political crises in the region: Afghanistan civil war and the Palestine- Israel war. Can we say holding Olympic Games in the region will reduce these crises? Because one of the goals of Olympic Games is providing peace among the nations, we can expect reducing those crises.

Economical benefits

Economically, countries of ME are mostly dependent on oil. The Olympic Games would bring them another opportunity to improve their economies, although most of them do not care about the profit of sport. Some economical benefits are as follows

1. ME countries are inexpensive to travel to which might attract foreign visitors.
2. Low transportation prices from abroad (considering all coun tries). Olympic Games provide improved infrastructures to ME countries, like roads, sport facilities, public transportation, etc.

Difficulties & Problems of Holding Olympic Games in Countries of Middle East

There are two major problems for this: first manpower resources which are consist of organizers and sport manager at different levels of management, and technology specialists.

The second problem are economical resources such as finance and money, sport facilities and equipment, and transportation.

Lack of manpower and human resources is a more important problem than economical problem. Constructing new sport facilities

is not possible without specialists in engineering, sport managers, or if we don't have people who use these facilities.

Table 2.
Difficulties of Holding Olympic Games
in one of the Countries of Middle East

Manpower resources	Economical resources
• Organizer (sport manager in different level of management)	• Finance and money • Sport facilities and equipment
• Technology specialist	• Transportation

Advantages of Holding Olympic Games in IRAN

Because of some unique features, Iran may be considered as one of the best countries in the ME to hold Olympic games, although there might be some negative points.

Multi sport and advanced in sport

Compared to other countries in the ME, Iran is more advanced in different sports.

It does not mean that it is advanced in all sport.

Iran ranked 26th among medal winning countries in the 2000 Sydney Olympic Games, with three gold and one bronze medal. Iran was first among ME countries.

We had expected 1 more gold medal in wrestling, 1 more gold medal in weightlifting. After Iran, Saudi Arabia stood 63th in the world.

Table 3.
The rank of IRAN among top Asian countries
(http://sports.yahoo.com/oly/)

	COUNTRY	Rank (medals)
1th	China	3(28,16,15=59)
2th	South Korea	12(8,9,11=28)
3th	Japan	15(5,8,5=18)
4th	Kazakhstan	22(3,4,0=7)
5th	**Iran**	**26 (3,0,1=4)**
6th	Saudi Arabia	63(0,1,1=2)

Multi cultural society

Iran is a multi cultural country, and perhaps changing ideas would be easier. Most Iranian are not conservative. At the moment the government is a non-conservative party (1997-2001).

Has better climate (Environmental Consideration)

Diversity of climate is one important feature of Iran. Mountains, deserts, jungles, all are available in Iran. So better games can be expected in Iran.

Political Relations

There are different political ideas in Iran, but movement toward a worldwide communication is growing. Evidence for that is the good relation between Iran and other countries, especially the dialogue among the Iranian president with high rankly official of other countries during past four years.

Located in the center of M.E.

If the Olympic Games would be held in Iran, we expect better and cheaper transportation in travelling from other countries in the world to Iran, because it is located near to important countries European and Asian countries. This problem was an issue Los Angeles, Tokyo, and Sydney, since they are located far from Europe and other important countries.

It would also be better for the neighbor countries for transportation and communication.

One problem is internal transportation, which must be improved, although many project, roads, and airports are planed in Iran.

Conclusion

In conclusion it can be stated that:

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding, friendship, solidarity and fair play.

Olympism is a worldwide Movement. If we think of Olympic Movement as an international and global event, we have to think of holding the games somewhere other than Europe or America, especially USA.

I am not biased in favor of my country. No matter where I am from, this is my idea. I would have had that idea even if I were a European or an American. I have the same feeling for other region such as Africa.

There are some advantages in holding Olympic Games in one of the countries of Middle East.

There are some difficulties in holding Olympic Games in one of the countries of Middle East. Iran would be the best Middle East country to host the Olympic Games.

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INCLUSION OF CHILDREN WITH MOVEMENT DIFFICULTIES IN REGULAR PHYSICAL EDUCATION

by Sarah ASTILL *(GBR)*

The term 'Children with Movement Difficulties' includes children, who have difficulty performing culturally normative motor skills and may or may not show signs of overt neurological damage, general sensory impairment or intellectual impairment, thus many labels are used to describe children with movement difficulties and designated movement conditions.

In the Code of Practise of the Identification and Assessment of Children with Special Educational Needs, Children with Specific Movement Difficulties and Children with General Movement Difficulties are terms used to distinguish between two groups of children with movement difficulties.

Children with Specific Movement Difficulties are noted for a need in the movement domain and usually have known medical conditions that are readily diagnosable, for example cerebral palsy.

Children with General Movement Difficulties are portrayed by a deficit of motor control and difficulties in moving are most apparent but it is not the cause of a specific identifiable medical condition. Many terms have also been used to describe children with general movement difficulties, the most universally accepted term is Developmental Coordination Disorder (American Psychiatric Association's Diagnostic and Statistical Manual IV, 1994).

The overall picture of a child with DCD shows that to a degree, the basic fundamental skills of reaching, grasping, sitting, and walking have emerged. However, the necessary development into competent functional skills, which enable children to manipulate and control their environments, has not occurred (Henderson, 1992). As a result DCD children can fall behind their peers in some or all of these functional skills, resulting in a detrimental effect on their progress at school.

Thus we have identified two groups of children who are recognised, as having special needs education in physical education. Children with Specific Movement Difficulties can and should and do take part in physical education lessons (Sugden et al, 1998). With planning, their needs can be met, and they bring to a lesson a diversity of skills and resources that are responsive to good teaching and are beneficial to the class.

Children with DCD if left to their own devices will not improve and this failure syndrome may affect other areas of their functioning. In a school situation with structured, planned programmes their motor skills can dramatically improve (Sugden et al, 1998).

Today sport is increasingly recognised as a basic human right as it meets similar needs in people and can be used in an infinite number of ways to express individuality. In 1994, UNESCO (United Nations Educational, Scientific and Cultural Organisation) a key United Nations' agency that has stimulated global awareness and actively promoted national development in inclusive education, stated that participation and inclusion are essential to human dignity and to the enjoyment and exercise of human rights.

The National Curriculum of England and Wales requires that all children inclusive of all levels and types of ability be entitled to a broad and balanced programme of physical education. This entitlement is for each individual child and the act required so that each child's programme of activity is appropriate to his or her needs. Teachers of physical education in mainstream schools have a duty to include into their provision children with a wide range of abilities or impairments.

Within education there was a gradual change from the concept of utilising integration in schools to utilising inclusion and even though the two terms are used interchangeably there are real differences in values and practises between them.

Integration involves preparing pupils for placement in ordinary schools. It implies a concept of educational or social "readiness" from special to ordinary schools (Blamires, 1999). The pupil must adapt to the school and the school will not necessarily change to adapt the diversity of its pupils.

Inclusion in the field of education involves restructuring the school in order to ensure access and participation to the whole range of opportunities provided by the school, the school normally being

the school that the pupil would have attended in the absence of significant special need and that school celebrating diversity. Inclusion of children with movement difficulties is merely an extension of mixed ability provision, requiring differentiation, thus treating all young people in accordance with their individual needs; focusing on what they can do and achieve. Thus in physical education, this means that all children should have access to and be given confidence in all activities at all levels of progression, as appropriate to their abilities. It should be noted however that access is not the same as opportunity; merely removing barriers does not achieve the goal of inclusion. Indeed an inclusion philosophy goes beyond physically placing a child in a regular physical education classroom, as noted by Stainback and Stainback (1990,p3):

'An inclusive school is a place where everyone belongs, is accepted, supports, is supported by his/her peers and other members of the school community in the case of having his/her needs met'. Thus the following statement perhaps best sums up the philosophy of inclusion.

> *"Although some children, especially those with severe and multiple disabilities, may have unique ways of learning, separating them from others is unnecessary and could prevent them from achieving their full potential."* (Downing, 1996)

Matamoras (1999) stresses the importance of sport and physical education, stating that they play an important role in modern society in developing physical aspects of an individual but also cognitive, moral and social development and indeed a plethora of empirical evidence substantiates the positive effects of full inclusion of all individuals.

Keogh and Sugden (1985) described development as "an adaptive change towards competence" changes in biological, physical and social environments enable individuals and their environment to become congruous involving the progressive acquisition of skills and abilities, thus enabling the individual to reach his/her potential.

With development, motor behaviour becomes more differentiated, increasing the diversity and complexity of an individual's repertoire. The dynamical systems explanation of development emphasises that the children explore and find solutions to new environmental de-

mands. The task motivates the individual and that interacts with the child's resources to produce a driving force with change. Thus in a dynamic systems approach great emphasis is placed on the role of exploration this exploration leads to selection that in turn leads to optimal solutions to environmental problems constrained by internal qualities. Thus the inclusion of children with motor difficulties in regular physical education classes enables them to explore their environment and discover what it affords them. In turn they find new solutions to movement problems and enhance movement patterns.

Matamoras identified the importance of sport and physical education with the development of cognitive abilities and found that sport and physical education facilitates an increase in visual discrimination, capacity to focus attention towards a specific objective, enhancement of our perceptual field and enhances a positive attitude. Sport and physical education also increases our mental abilities such as anticipation, creativity, the ability to evaluate our success and to evaluate failures in order to find our mistakes and correct them.

The psychological benefits of sports and physical education programs include a wide range of dimensions of human behaviour and mental processes, that include motivation, self-esteem, social acceptance, body image, moral development and general attitudes towards life, oneself and society.

Lombardi (1995) states that research indicates that when children with movement difficulties are placed in general education classrooms, they show better social development, more social interaction, enhanced skill acquisition and greater independence. Their presence gives their classmates and others in the community more positive attitudes about children with movement difficulties.

Lipsky and Gartner (1998) reviewed several individual studies as well as reports from the U.S. Department of Education, they found graduation rates, employment and residential independence rates were significantly lower in children in segregated programs when compared to children with movement difficulties in inclusive setting and children without movement difficulties. Thus lending support to the concept that inclusive education is more advantageous to those children with movement difficulties.

Inclusion in general physical education classrooms is more appropriate for students with some types of movement difficulties and learning difficulties and it is important to note that great care must be taken when deciding which children should be placed in inclusive education. Placement must be based on individual characteristics of the student and service (Carlberg and Kavale, 1980) and research indicating the detrimental effects of including students with movement difficulties could be due to mistakes concerning such placement.

Block (1999) states that research indicating the detrimental effects of including students with movement difficulties are due to large assumptions that were made about general education that in many cases proved to be wrong.

General physical education programs were thought to be of high quality and that individual instruction took place. In contrast what was sometimes found was that some teachers still taught to the middle and children with movement difficulties were told to do what the other children were doing regardless of the their Individual Education Programs (IEP). It was also assumed that general physical educationalists were willing to take on the challenges that accompanied inclusion (Stanton and Colvin, 1996). Block and Rizzo (1995) found that in reality this was not true, thus physical educationalists did not attempt to aid the inclusion of such children.

Finally Lamaster et al (1998) report that even if physical educationalists are willing to work with children with movement difficulties they are often under trained and do not know how to adapt lessons. In addition it was also state that the greatest problem with inclusive education was the lack of personnel support and that many children with movement difficulties are just dumped into large physical education programs without support and adapted physical education programs.

Effective teaching implies adapting the curriculum to individual needs so as to minimise failure and preserve ego strength. The success of inclusion depends in large upon the quality of the physical education program, curricular adaptations and instructional modifications.

Curricular adaptations refer to any modifications to the regular physical education program used to promote student success in learning appropriate skills by matching a students skill level to the

lesson content (Block and Vogler, 1994). We utilise differentiation to achieve successful inclusion. Differentiation in physical education involves the identification of goals and objectives for individual student within the same curricular domain and teaching these goals within the same lesson or activity.

Instructional modifications are vital for the success of curricular adaptations in inclusive physical education. Instructional modifications refer to alterations made to the presentation of information and material. Successful approaches include cooperative learning; direct instruction and strategies to present information in a variety of ways so all students understand the goals and objectives of the lesson and acquire skills at different ways.

Thus initial findings are generally favourable toward inclusion, but more research is needed. The present research base on including students with movement difficulties in regular physical education settings is beginning to help teachers understand if inclusion works, under what circumstances and with which children. Yet only when inclusion becomes part of the physical educationalists personal professional philosophy will it change how they perform their jobs as physical educationalists.

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THE POSSIBLE SCENES FOR POPULARISING THE OLYMPIC IDEA IN HUNGARY

By Melinda BIRO *(HUN)*

Its glorious past, archaeological finds, literature, philosophy, art, the history of the ancient games and its religious ceremonies made Greece known all over the world, including Hungary. Part of the proof for this is that the history, culture and language of the ancient Greeks were taught in our school in the last century. The ideas of the excellent men of Greek education and philosophy came ingrained in the Hungarian youth, too.

The origin of the Olympic idea, spirit and education can be traced back to ancient Greek philosophy. This age-old philosophical base was refined, re-interpreted and renewed after Pierre de Coubertin revived the "spirit of ancient Olympics that had been sleeping for more than a thousand years". Even today, the Olympic idea, the popularisation and the spreading of its values are very important.

In this presentation I would like to report on what possibilities there are in Hungary for spreading the Olympic idea. How its education may be done and who can do it. Besides, I would like to emphasise the role of PE teachers in teaching the Olympic idea.

The possible scenes for spreading the Olympic idea

Teaching the Olympic idea in Hungary has been concentrated mainly to Budapest and some big cities in the country. The founding of the Hungarian Olympic Academy (HOA), the spiritual institute of the Hungarian Olympic Committee (HOC), whose main responsibility is popularising, spreading and teaching the Olympic idea, initiated a great change in 1985. Having its own means and directed by the HOC, it plays a part in the developing of the Olympic idea in international and Hungarian sites.

The HOA initiated organising Olympic meetings to make it possible that even provincial towns in Hungary may remember the Olympic past of the organising town and county, and to evaluate the present situation of sports. In addition to this, the town meeting

reviews the tasks of Olympic education in Hungary. The first meeting organised by HOA was held in Eger, the town I come from. These meetings and their ever stronger system served well the Olympic idea.

In order to make the Olympic education an important part of school education and to make the youth know the Olympic events and idea in 1992., the HOA initiated a competition where the representatives of the organisations of different school types compared their knowledge.

The HOA organises a one or two week long camp for students of primary and secondary schools and universities/colleges, which is another good way for maintaining the Olympic spirit.

The role of Heves County and Eger in the Olympic education

I would like to report briefly on what role one of the regions of Hungary, Heves County and its capital Eger, being a school town, play in maintaining the Olympic idea.

Heves County is situated in the north-east of Hungary. Eger is famous for its historical past and the role it played in sports, for its fine Baroque buildings, wine and schools. The name Eger can be found in the history of the Olympic Movement too. At the time of the International Olympic Committee, one of its founding members, Ferenc Kemény, the friend of Coubertin, lived in this town and his work made it even more famous. We, the succeeding generations are very respectful of him. The school where he had worked and which was named after him, and the house where he lived have memorials saying that these are the places where the first Hungarian sports diplomat, one of the founding members of the International Olympic Committee and the first general secretary of the Hungarian Olympic Committee worked and lived.

The town's sports hall was named after him too, and an Olympic room was created in his memory. At the anniversaries of his death the clerks, Olympians, sportsmen and sportswomen of Eger and the representatives of the HOC and HOA gather here to remember his Olympic and pedagogical work.

One of the schools in Eger, a school specialising in sports has also been named after him. The Dr. Kemény Ferenc Primary School organises a sports day each year in the memory of its name donator.

They invite excellent sportsmen and sportswomen who tell the pupils about Olympic events. On this day there is a swimming competition between the Hungarian schools named after Olympians and famous sportsmen.

In the schools of Heves county we encounter more and more events that are the results of Olympic education. Children learn about Olympic symbols, their ideological contents, the Olympic events and champions in the above mentioned events. They compare their knowledge in competitions. These competitions are held in various levels (class, school, county and country) and for various age groups. The excellent team of Heves County qualified in the regional final and got to the Hungarian Final.

There are similar and regular sports events in other towns of the county. Olympic camps, competitions, races and the above mentioned events make it possible to recruit more and more enthusiasts to the Olympic movement.

The sports museum in Eger

During the decades and centuries a vast historical treasure accumulated in Eger, our home. Any tourist, Hungarian or foreigner, is amazed by so much wonder in history, culture, architecture and nature. Being more than a thousand years old, Eger is justly proud of its sports past. The careers of several Olympic champions, Olympians, coaches and sports diplomats are rooted in Heves County or Eger. A sports museum has been founded to display the tokens and relics of the Hungarian and international competitions.

This museum guards the relics of sports history and shows a comprehensive picture about the successful careers of sportsmen and sportswomen. The founding of the museum in 1993 made it possible for the youth and the succeeding generations to enjoy the historical heritage.

It was a long way to make the original idea of the museum a reality. The idea of "citius, altius, fortius" proved to be very useful, as it helped to win against all the difficulties.

The museum is an excellent opportunity to make future generations know the great people of Hungarian sports history, the Olympic medals, the Olympic flag, the Olympic garments of our sportsmen and sportswomen, and, last but not least, the IOC's Peace Dove, the symbol of the Olympic idea.

The internationally acknowledged museum has a memorial at the entrance where the names of the Olympians of the county are carved, as well as their sport, their ranking and the Olympic venues. There is a life-size bust of Ferenc Kemény in the park in front of the museum. He was the friend and colleague of Pierre de Coubertin, considered to be the key figure in the Olympic Movement. His thoughts and ideas are still valid: "sports forms part of culture, and the Olympic idea should spread all over the world".

The role of P.E. teacher students in spreading the Olympic idea

Training professionals of physical education (PE teachers and coaches) in Hungary is of high quality and well known in the world, which is proved by several direct and indirect factors. PE teachers are trained in seven institutes in the Hungarian higher education system.

Physical education and sport in the educational institutes play an important part in making the goals of the Olympic Movement a reality. The personality, the model and the educational, professional work of PE teachers and coaches are decisive factors in forming the next generations' views, making a need for regular physical education and recognising the values of sport.

This is why it is important that these professionals should be well trained in colleges and universities.

It was a fatal mistake a few years ago to cancel the obligation to take part in organised physical education in Hungarian colleges and universities. This was the last opportunity to influence the non-PE majors' attitude and views to healthy life-style, sports, and, indirectly, to the Olympic spirit. Even PE teachers are trained in Eszterházy Károly Teachers' Training College in Eger. Their intellectual subjects include the sports history of the world and the history of sports and physical education in Hungary. The students study the history of the ancient Olympic Games, as well as the formation and development of the international Olympic Movement.

The subjects "Theory of Physical Education" and "Methodology of Teaching Physical Education" focus on educational tasks that are closely related to the goals of the Olympic Movement and maintaining the idea of *fair play*. We try to involve the students in activities

where they can do individual work on the Olympic Movement. There are a lot of them who choose to write their theses on the topic of the Olympics.

They process the events of the Olympic Games, they show the careers of the Olympians, evaluate their professional activities in sports and make chronological tables. Most of them are enthusiastically interested in studying the literature on the Olympic Games. During their teaching practice they hold presentations on the Olympic Games, they organise competitions and races in primary and secondary schools. Each year four to five of those who excel may take part in the summer camp organised by the Hungarian Olympic Academy.

My colleagues and I work in the hope that more and more of our graduated students take the love of this profession to various settlements and schools in Hungary and make the branches of physical education and sports serve the purposes of education in general.

Research in Hungarian and foreign universities shows that the role of PE teachers and coaches in spreading the Olympic idea has not yet been recognised as it should be.

This research showed that we teachers should pay more attention to the Olympic education and the spreading of the Olympic idea.

There is a large number of people who do not associate the concepts of honour, stamina, fair play and teamwork with the Olympic idea, but they often think of negative, pessimistic factors like drugs, money and chasing records. A lot of people are not familiar with the Olympic idea, which is frequently thought to be equal with the Games organised every four years.

If we are to reinforce the presence and position of the Olympic idea in education, then the professionals and above all the leaders of sports professionals' training should encounter its goals and possibilities.

There may be a lot of places where the Olympic idea can be made a reality, and schools and PE teachers must play their part in it. The successful outcome cannot be imagined without the active contribution of PE teachers.

Their responsibility is not an easy one. It depends on them what of the value content of the Olympic idea will become part of their student's personality.

Summary

In this presentation I tried to report on the role of Hungary, and within it one of the regions of this country, namely Heves County and its capital, Eger, in maintaining the Olympic idea. As there is a teacher's training college operating in Eger, I would like to emphasise that the teachers of the future must be models of the Olympic education.

The town sets an example with its Hungary-wide known traditions (sports museum, Olympic competitions, memorials, races, etc.), which should be followed by other towns with sports traditions, too.

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JUDO'S FOUNDATIONS APPLIED TO OLYMPIC EDUCATION AND TO THE DEVELOPMENT OF FAIR PLAY

By Emerson FRANCHINI *(BRA)*

1. Introduction

Combat sport is considered to be one of the oldest forms of sport. There is abundant archaeological evidence displaying these sports in antiquity. Evidence for this is present in several places around the world, such as the Tomb of the Vizier Ptah-hotep (2300 b.C.), which displays six pairs of boys wrestling together, and the representation of tournaments performed in 1300 b.C., both in Egypt (Sayenga, 1995). The reports of Oriental martial arts are very ancient and related to legends, making it difficult to verify its veracity (Carr, 1993). In the Ancient Olympic Games, combat sports were also represented (boxing, pankration, wrestling and part of the pentathlon) and achieved great success (Sayenga, 1995). The great admiration and practice of combat sport in different nations certainly had a warlike utilitary character, especially in Ancient times, when Athenians and Spartans, as well as several working classes in Japan and China, had to learn to fight as part of their education (Carr, 1993). These aspects suggest the universal character of combat sport. As the years went by, however, combat sport lost its warlike characteristics, mainly in the 19th and 20th centuries when sophisticated guns decided war results. Nevertheless, when fight techniques are part of the cultural patrimony of different nations it also becomes part of the sport and education process (Brown & Johnson, 2000). In the Sydney Olympic Games, the following combat sport sports were performed: boxing, judo, wrestling (greco-roman and freestyle) and taekwondo. The importance and popularity of combat sports are proven by the number of sports that were part of these Games. In Tokyo, 1964, judo debuted as a demonstration sport and was the first Oriental combat sport to be included in the Olympic program. It became a full sport in München, 1972. Judo was also the first combat sport to be performed by women in the history of the Olympic

Games when it appeared as a demonstration sport in Seoul, 1988, and as a full Olympic sport in Barcelona, 1992 (Callan, 2000). Furthermore, judo is the only Japanese sport to be practiced worldwide (Carr, 1993). But it is in relation to its educational aspect that judo ("the gentle way") as proposed by its founder Jigoro Kano contains its sustentation basis (Callan, 2000). This search for universal meaning has orientated judo to an inclusion in the intersections of cultures. To date, several cultures adapted themselves to judo but at the same time judo has also been changed by them. Similar to judo, Olympism also claims to be universal as a result of its presupposed adoption or respect by different cultures when taking part of the Olympic Movement worldwide.

Thus, the purpose of this paper is to analyze the potential contribution of judo to Olympic Education and consequently to the development of fair play, reviewing the educational method proposed by Jigoro Kano. Here, fair play stands hypothetically as a link to an ethical aspect proposed by judo practice. Core meanings of Coubertin's conceptions on education and ethics will be focused on because of their similarities with basic behavior principles assumed by the judo founder.

2. Development

2.1. The concept of fair play

One of the essential goals of the International Olympic Committee (IOC) is to "dedicate its efforts to ensuring that in sports the spirit of fair play prevails and violence is banned" (Caillé, 1998, p. 27). Fair play can be defined as "the combination of ethical principles that orientate the sports conduct of athletes" (Pórtela, 1999, p. 223). Baron Pierre de Coubertin' worries with fair play are clear in his speech of July 24 1908, in which he alerted to the unpleasant occurrences in the London Olympic Games (Young, 1998). For the founder of Modern Olympic Games, sport should contribute to ethical thoughts and behavior of the athletes (Pórtela, 1999). Thus, the concept of fair play is associated with the voluntary adhesion to competition rules and to principles of justice involved, resulting in victory by effort and perseverance, together with honesty and justice. For this characteristic, fair play is considered an essential element for the educative potential of the Olympic Games (Tavares, 1999).

Moreover, Butcher & Schneider (1998) suggested that fair play has been an applied concept to sport itself and not to a set of external, culturally determined, and variable values. For these authors the concept of fair play must be understood not only as the respect to the rules, but also as the respect to the game and directly connected to the intrinsic motivation for the practice of the sport.

For Caillé (1998), "the ideal of fair play is nevertheless the only ideal capable of injecting life into the international sports movement" (p.27). Some authors (DaCosta, in press; Miller, 2001) have emphasized that the Olympic Games are constantly threatened by lack of funds, administrative incompetence, chauvinism, nationalism, racism, political boycotts, professionalism, drugs, gigantism and corruption, etc. Although participation in Olympic sport may be educational and beneficial, it may also be pathological (Kidd, 1996). What seems to be very clear when considering the existence of athletes who use resources whose are against the fair play concept. Caillé (1998) and Miller (2001) believe the honest competitor who searches for fair play as a force of support to the Olympic spirit. The turning point must be in the goal: if the goal is exclusively to win, everything must be done to reach it. However, if respect for the game is in the first plane, victory is only possible if the rules and spirit of the game are respected (Butcher & Schneider, 1998).

2.2. *Judo and Olympic Education - selected* similarities

"The goal of Olympism is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play" (Olympic Charter, Fundamental Principles). Considering this mission and the importance given to Education and Sport, it is possible to note great similarity with judo purposes, which in the words of Jigoro Kano must follow the principles of "mutual welfare and benefit" *(jita-kyoei)* and "maximum efficiency" *(seiryoku-zenyo).* The principles learned during judo practice should be extended to the judokas' daily life, with applications not only to the person involved, but also for his nation, to the society, and the world as a whole (Brousse & Matsumoto, 1999).

To reach this goal, judokas should be oriented to: (1) develop the whole body healthy and harmoniously; (2) respect the national unity;

(3) help society through mutual welfare and compromise with individuals and groups; (4) remove himself from prejudice (Oimatsu, 1984). These concepts and strategies elaborated by Jigoro Kano could meet the requisites considered important by Kidd (1996) for the development of Olympic Education as follows: (1) a sense of fair play and respect for other participants; (2) an understanding of the health implications of sports; (3) a knowledge about the geography and history of their sports (something very present in judo); (4) a commitment to community service; (5) an appropriate formal education. In this respect, the integral education of individuals proposed by Jigoro Kano could be compatible with the concepts of the Greek culture of *kalos kagatos* (harmony among body, culture and moral) and *arete* (excellence), both of them synthesized by Baron Pierre de Coubertin to create the basis for Olympism (DaCosta, 1999; Tavares, 1999). Although these Japanese and Greek concepts are unlike and specific to their own time and characteristic of each culture, Coubertin transfered to his time the Greek notion of *eurhythmy* which united the harmony between ethics and aesthetics to a desirable prudence in sport (DaCosta, 1999). From this idea of balanced proportion and the correct measure promoted by Coubertin in his texts, meaningful similarities appear when compared to judo central conceptions, according to Professor Jigoro Kano. Coincidentally, both Olympic and judo movements were founded in the late nineteenth-century. Both Baron Pierre de Coubertin and Professor Jigoro Kano searched, respectively, inspirations for their ideals in classic movements of Ancient Greece and in the medieval Japanese culture, while elaborating their doctrines of constant, rational improvement *(citius, altius, fortius* and *seiryoku-zenyo)* (Carr, 1993).

2.3. Contributions of Professor Jigoro Kano to the Olympic Movement

In 1909, Japan received an invitation from Baron Pierre de Coubertin to take part in the IOC and Professor Jigoro Kano was chosen as the delegate. This participation became historical, because since the first Modern Olympic Games no Asian country had participated. Thus, Professor Jigoro Kano was the first Asian member to take part in the IOC. As yet, there was no all-sports organization in Japan that could send athletes to compete in such a high level. Once more, Jigoro Kano contributed to the development of sport and of the

Olympic Movement by being the first President of the Japanese Amateur Athletic Association since its foundation in 1911. On this occasion, it was decided that Japan would participate in its first Olympic Games in Stockholm, Sweden, 1912. With this accomplishment, the Japanese sport began to have a great development (Brousse & Matsumoto, 1999). In the aforementioned Stockholm Games, Japan sent two athletes under the supervision of Jigoro Kano. Since he always linked his ideals to those of the Olympic Movement, the promotion of the recently born Olympism was simply an outgrowth of Kano's own goals of education, peace and morality (Carr, 1993). Even after this initial participation, Jigoro Kano continued to serve the IOC for several years. Jigoro Kano pretended to propose the city of Tokyo to the 1940 Olympic Games, at that time in its 12th edition. Two difficulties put aside his intention: (1) in July 1937, Japan and China went to war, forcing domestic wartime mobilization and the withdrawal of Tokyo as the host city for the 1940 Olympic Games; (2) on May 4th, 1938, Jigoro Kano passed away aboard the S.S. Hikawa Maru, victim of pneumonia, when he was returning from an IOC meeting held at Cairo (Egypt). Japan would not be the site of the Olympic Games until 1964, when finally judo was introduced as a demonstration sport (Brousse & Matsumoto, 1999,; Findling & Pelle, 1996).

2.4. *Evolution and "sportification" of judo*

In the first decade of the 20th century, several disciples of Jigoro Kano traveled around the world with the mission of diffusing judo to the different continents. In the beginning, judo had great acceptance in the police and in the military forces, but it was in the academic context that its diffusion was most pronounced, with its practice by the Nobel Prize winners Frédéric Joliot-Curie and Rabindranath Tagore, for example, in consequence of its educational principles. After World War II, judo spread around the world, resulting in the first World Championship in 1956 (Brousse & Matsumoto, 1999; Goodger & Goodger, 1980). The creation and consequent world diffusion of judo competition is seen by some authors (Back & Kim, 1984; Carr, 1993) as the main cause of the loss of judo traditions and of its philosophical and educational principles. Carr (1993) points out the decline of such elements as self-defense, *kata* practice (standard forms of attack and defense), bowing and the foundations

of "mutual welfare and benefits" *(jita-kyoei)* and "maximum efficiency" *(seiryoku-zenyo),* as elements that deserve attention. Nevertheless, some authors disagree with this affirmative saying that most judo practitioners are not involved with top sport (Brousse & Matsumoto, 1999). Even high level judo athletes recognize the importance of judo's foundations to its diffusion and contribution to education (Callan, 2000). However, a research conducted in Brazil indicated that most competitors (71.9% of the Junior athletes and 78.4% of the senior athletes) did not know the principles of judo as elaborated by Jigoro Kano. Most of these athletes (52.6%) answered positively to a question about if they would cause an injury to an opponent if it would be the only possibility to obtain a victory in competition (Santos et al., 1991). These data indicate that competitive judo and educational judo are quite distinct and seem to stress the necessity of diffusion of the principles elaborated by the judo creator so that the practice of fair play might be adopted.

This suggested process of cross-fertilization between judo and fair play principles may also be focused by approaching the "sportification" drive that is now influencing judo. As such, this strong influence is supposedly behind the multicultural process which affected judo. Although this sport's specific rituals have its origins in Japan, like bowing before and after practice, for example, in most countries where judo was adopted, bowing became a common practice. Contrary, other rituals from local cultures have been incorporated to judo in those adherent countries.

On the theme of judo "sportification", Carr (1993) has depicted a few trends which denote the presence of this process in judo: (1) secularism the loss of the philosophical judo principles made judo basically culturally indistinct from any other sport; (2) specialization there are evidences that judo athletes tend to apply only six throwing techniques and two groundwork techniques, despite the fact that the sport presents more than one hundred techniques (considering throwing and groundwork techniques); (3) rationalization - athletes need to train intensively and in an efficient way, which requires a professional structure to support them, including coaches, physiologists, psychologists and nutrition specialists, etc. (Quellmalz & Draper, 1999); (4) bureaucratic organization - the administrative structure needs to be more and more specialized, allowing tournaments to have success, which constitutes another source of conflict

between tradition and innovation (Saeki, 1994). Overall, these trends represent changes in the judo tradition. Another meaningful example lies in the growing influence of media in sport competitions. Rules have been meeting media coverage demands, for example, the inclusion of the blue *judogi* (judo uniform) even against the traditional aspect which the white *judogi* has in Japan related to the purity spirit of the practitioner. In this context, Goodger & Goodger (1980) also point out the focus change from the judo principles to the search for victory in competitions. Nevertheless, to Matsumoto et al. (1997), tradition and "sportification" must not be seen as antagonic entities, but rather mutual reinforcements. These complementary adaptation should be associated to a better distinction between high level judo and the practice made by million of people around the world.

2.5. *The contribution of judo to Education with special reference to Physical Education*

The contribution of judo towards Education also began with Jigoro Kano. Actually, all his entire life was devoted to Education. He was the director of Tokyo Higher Normal School (precursor of the present Tokyo University of Education) for 23 years. During this period, he motivated the students to the practice of Physical Education and Sport in extra-curricular activities. Observing that the encouragement to the practice was not enough, he intensified the improvement of Physical Education teachers capabilities through the re-opening of special courses in gymnastics and extended the Physical Education course from one year and ten months to three or four years. In consequence of the improvement in the preparation of Physical Education teachers and the growing concern of this discipline as an integral education of human beings, Physical Education became obligatory in the Primary and Middle Schools (Maekawa & Hasegawa, 1963).

During his participation in the IOC meetings, Jigoro Kano often found time to promote judo. In 1932, during the Los Angeles Olympic Games, he gave a lecture about judo, which dealt with the purpose of its creation, as is ascertained in the following declaration: "What I teach is not a technique *(jiu-jitsu),* but a "way" *(judo).* The principle of a "way" is that it is applicable to other aspects of a person's life. The true meaning of judo is the study and practice of mind and

body. It is, at the same time, the model for daily life and work" (Carr, 1993). Jigoro Kano saw Education as the main way for the integral formation of the individual while introducing concepts still currently used such as the quality of life: "the objective of life is to become spiritually and physically well developed, and attain the highest possible satisfaction which todays culture is able to offer". Thus, the principle of "maximum efficiency" *(seiryoko-zenyo)* would be the best use of energy, spiritual as well as physical, with the goal of improving the human beings daily life (Kano, 1932; Maekawa & Hasegawa, 1963). It could be possible by applying the aspects learned during judo sessions to everyday tasks. To reach this goal, four teaching strategies should be adopted: (1) *kata* (standard forms of attack and defense); (2) *randori* (combat simulation; free practice); (3) *kogi* (lectures) and (4) *mondo* (questions and answers) (Oimatsu, 1984).

3. Final remarks

Judo, although derived from a "war art" *(jiu-jitsu)* and nowadays recognized as a top level sport carries in its essence and in its principles aspects related to education, which can contribute to the diffusion of Coubertin's Olympic ideals. Judo as proposed by Professor Jigoro Kano can be defined as an overcoming of oneself rather than the overcoming of an opponent since it is based in the principles of the "best use of one's energy/maximum efficiency" *(seiryoku-zenyo)* and "mutual welfare and benefits" *(jita-kyoei).* A symmetry between those Kano's conceptions and Coubertin's *eurhythmy* is then a focus to be better explored in view of mutual adaptation. If Olympism advocacy accepts *seiryoku-zenyo* and *jita-kyoei* because of similarities with *eurhythmy*, the gap between the two can be overcome. Thus, the search for the overcoming of our own limits is likely associated with the balanced whole of the body, will and mind in addition to the intrinsic motivation of participation in sport (DaCosta, 1999). The educational sense of judo is finally outlined in its essences which is similar to the educational standpoints found in Olympism according to Coubertin's *eurhythmy*. In conclusion, education for both judo and Olympism is a matter of an integral vision of its components, including fair play and other ethical proposals. Not surprisingly, a currently conception of fair play is related to the intrinsic nature of

sport practice and "as respect for the game is applicable at all levels of sport and readily lends itself to adaptation and implementation in education programs" (Butcher & Schneider, 1998, p. 19). Thus, the practice of judo directed to education can reach a large number of people and contribute to the diffusion of Olympic and Judo principles.

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HERITAGE-SYSTEM OF VALUES AND DEVICE OF EDUCATION

by Arben KAÇURRI *(ALB)*

Introduction

In their evolution, traditional performances of games, as life phenomenon of societies all over the world, have influenced the progress and development of the entire society, likewise reflecting the level of the movement, physical activity, sports, and artistic education. The typical origin for the entire range of the folk performances has been the emergence of the **game,** its character and content as movement, physical activity, as well as an educational medium.

"Any civilization would come to an end in the event of losing the game spirit"

Gusdorf. R. (Swiss expert for the History of Physical Culture) remarks (3, pg. 69).

Undoubtedly, all physical culture historians have admitted that games, the Olympic Games in particular, resulted from the demands and aspirations for competition among the peoples, and have been associated with the following desires: (a) To celebrate together; (b) To enjoy together; (c) To compete together; (d) To win together; (e) To promote peace and harmony, despite ethnic and racial differences[2] Folk performances and games, preserved even nowadays, have originated from classical ancient times. The Albanian tradition has followed its own way. In the following pages of folk games will be introduced the most conspicuous and striking features. Analysis deals with several historical phenomena in the area of traditional culture, principally focusing on the genres of folk performances, folk games, and folk dances.

Scope

The folk performance represents a spectacular demonstration wherein the fundamental expressive medium is physical movement, otherwise termed as choreographic language. Two genres have been differentiated in this respect

1. Folk games
2. Folk dances

The study includes other constituent elements for performance. In addition to physical movements, choreographic language, and music, there are other accompanying elements of secondary importance, but still indispensable as regards arranging performances, which involve traditional games and dances.

Purpose

First, this study will highlight the typically Albanian features of movement culture in the course of historical development.

Second, it will introduce the diversity of movement in the games and traditional dances.

Third, it will represent folk performances as an educational medium.

Method

This information was obtained through an in-depth review of relevant documentation related to historical aspects of folk dances and games.

Discussion

Analysis of these genres have utilized historical phenomena recognized in the world, likewise investigating and providing commentaries on the researches made by the Albanian Studies scholars in the area of tradition (archaeology, ethnography, ethnology), by giving priority to the analysis targeting the elements of movement culture as reflected in the traditional folk performances.

Heretofore, research has been carried out focusing on the theme-range, subject matter, and music accompanying performance. These three criteria have served to classify and arrange folk assets for Albania. The movement and physical skills of Albanian youth are most conspicuous and evident in the folk performances, not only based on and expressed in terms of the physical and movement actions, but also based on the character of the game. The traditional folk performances in our country serve as the source wherein the most characteristic folk movement skills could be traced, so as to

be later employed within the framework of contemporary development.

In addition, attempts have been made regarding this classification them according to age and gender target groups. Generally speaking researchers have highlighted the seasonal character of folk performances designated as "Calendera", "Rusicat", carnivals, deriving from the ancient Pagan cults. Among them there could be singled out **"the goat",** representing the ancient cult of **"Parit"** (Goddess of the Illyrian shepherds). Another category is represented by performances originated from the content of remarkable historical events of the Albanian people, the folk tale are reflected in terms of movement skills, "Dibra Castle", "Sword Game" being cases in point. They remind us of the assaults to capture and defend castles.[5]

There are other performances having originated from dancing songs associated with agricultural activities. The players' sing by imitating with gestures the movements associated with such agricultural activities as digging, sowing, harvesting, etc. In some cases the performance would end by imitating the process of thrashing the harvest, hence the participants lined one after the other would give light blows to one-another. In general they constitute made-up celebrations believing that they would bring about luck with agricultural produce.[3]

The players themselves, the most significant component part for the folk performance, are rich in movements and expressions characters. They possess abilities, skills, posture, at the same time they are dancers, acrobats, jugglers, etc.

Although the same repertoire is performed, the players have their own individual features. One of them or a group of players attach greater significance to voice tonality, while other players give priority to interpreting respective movements. There are even players who perform by resorting to caricaturing jocular or comical movements, hence attracting the spectators' attention and involving them in the game. Frequently the players sketch prototypes of cunning, talkative, ignorant, and boastful individuals by employing various symbols. The reason for maintaining this attitude is determined by the purpose of this performance. A case in point is a game called **"jocular game".** It is intended to entertain spectators through bringing to the fore the principal tendencies, optimism, and the ironical mocking joke. Other performances are based on identifying the ethical values,

social wounds, attacking the various vices, and hence are rich in lofty moral and social values.[2]

Therefore it could be admitted that folk performances target two principal opposing aspects. One of them is entertaining in character, whereas the other is serious-minded as regards social development. It attacks vices, likewise encouraging the patriotic motive incarnated in positive heroes, especially the character of Skanderbeg, our national hero, as reflected even in the performances staged by the Southern Italian Arberesh population.

Another important phenomenon noticed in folk performances is associated with acrobatic exercises, especially in movement games (for instance killing the bear).[1]

Games performed by adults constitute a broad involvement. The priority is placed on hunting games, such as **"Hunting the rabbit"** performed by shepherds in the Luma region, performed with slight changes in the Buna region, and performed by men and women in the Skrapar district.

Apart from games originating from hunting and animal husbandry, such as **Killing the bear** (North Albania), **"The Ram in the market",** etc. there is a considerable number of games originating from agriculture as performed in several regions of Albania, such as **"Water-melon",** the Ndroq area (Central Albania), etc.

The most ancient stratification's recognized so far are associated with the "Canonical Rules Book" wherein habits and customs of the patriarchal period of the tribal rule are reflected. There are various versions of the men's games in the urban areas; the following being cases in point, **The Boat, The Miller, The Pastry-cook, and The Butcher.**[6]

In Northwestern Albania, we encounter games originating from love topics, such as **"The Old man of the Wedding",** topics associated with immigration, or the refugee returning to his home place, as encountered in north Albania. It is likewise widespread in the version of the combatant returning from battles waged in remote countries, as encountered in north-east Albania, south-east Albania, etc., The mocking motive and keen humor conveyed through very expressive, comical, and ironical movements, as well as employing puns, and other highly connotative language are dominant in these games.[7]

Among the Arberesh population in Italy, performances assume greater proportions both in terms of the dramatic development of the subject matter, and the players' participation. In view of the lack of equipment so as to establish a close link with the spectator, the players are individualized not only in terms of movements, but also through employing highly dramatic effects. The folk jester was dressed in old clothes, using makeshift objects such as bells, sheep-bells, daggers, and hatchets, especially wrought for the folk performance.[4]

The **"Zejbegce Game"** is worth mentioning for its complexity, since its subject matter is reminiscent of legends. The players mark their faces with various colors, they are dressed in ragged and shabby clothes, they are armed with spears, arrows, and shields, and likewise wearing feathered helmets in their heads. In those games the folk performances and the movement folk performances are characterized by a wide-ranging variety of topics.

Music and poetry, along with dancing play their role in folk performances. The dramatic action is combined with songs and dances.[8]

This category of performance unites mimicry with music, discourse and dancing in an organic unity, hence providing the stage unity of plasticity, poetry, and music.

Hence, scholars have been urged to regard folk performance as the basis for theatrical performance.[8]

Our country is characterized by the traditional unity of theme-range and characters of folk performance, recognized in a diversity of versions all over Albania (both in the mountainous and lowland areas). Some of them are associated with farming and stockbreeding; some others are associated with hunting and craftsmanship. The accurate occurrence of respective performances and the corpus of the topics and their versions have not been determined so far. The children's games as role-playing with a clearly defined subject matter are of interest to us. Such games are for instance **"The Long Rope"** and **"The Cat and Mouse"** played all over Albania. The game **"We are the Eagles"** is one of the games in which there are elements in common for boys and girls. The game, spread all over Europe, is reminiscent of the ancient motive of marrying through abduction. Comparative research in this area would be of interest, especially that involving scholars from various European countries.

Movement culture of the traditional dances

Dance constitutes another more complex area for folk performance wherein movement skills, as an expressive medium, are combined with music.

Albanian dance has always been carried out in family celebrations, such as the wedding, as well as in occasions of traditional folk celebrations, etc. But wedding parties have been the most important events. People have been dancing even in religious celebrations, especially during organized fairs.[10]

In this context it is worth emphasizing **"New Year Day Celebration"** of pagan origin. Other characteristic and traditional dances, called the combat dances, are spread all over Albania. One of them, recognized in the Mediterranean region in Albania is known as the **"dance of brandishing swords".**

These dances contain powerful movements. Their choreography is not well known and it is impossible to follow their evolution. It is worth emphasizing that their similarities to the 15-century are very significant.

The Turkish reporter Ibn Kemal in 1467 confirms that "Albanians can dance without music ... and further more Barleti (Albanian Historian from XV-XVI century) writes that the Arber soldiers finished the day with all sorts of spears games". (9, pg. 78)

The mutual influences of the neighboring countries can be noticed in folk dances.

Eugene Zhoude mentioned in 1700 that Greeks danced "The Arnaut Dance", in 2/4 rhythm, which was performed by a couple (man & woman). The first couples, where the girl holds whipcord and the boy holds a stick start waving their instruments accompanied by the hard stamping of feet. The other couples follow them performing the same movements (9, pg. 80).

In the same year Elisabeth Shenie confirms that "The Arnaut Dance", performed by the men of the craftsmen (Esnaf) was randomly danced by the Macedonian in the main plaza, (square) of Istanbul. In this dance the important element was the participation of 200 300 armed men (9, pg. 81).

Traditional games, folk dances, their quantity and quality, and their variety constitute a rich fund, not only with respect to their content, form, and structure, but also with respect to movement culture.

Researching the traditional movement dances and games close historical and structural links have been noticed. Frequently, the same terminology is employed both for the games and dances. The following examples serve as illustrations Zejbek game-Zejbek dance Combat game -Combat dance Swords game-Swords dance Wedding game-Wedding dance Humorous game-Humorous dance.

Both dances and games are products of each other, differentiated in time. They have evolved along separate parallel lines, and have developed and perfected the entire range of the constituent elements. Later they have been differentiated by their respective specific characteristics.

Diversity and movement culture of traditional performances has been and remains the inexhaustible source for authors' creativity, not only in the area of choreographic art, but also in that of movement games, above all in the school curriculum as an irreplaceable education means.

As a conclusion

- **First,** it should be emphasized that, throughout the history of folk performances, movement games, and folk dances, their organiza tion has been guided by the desire to celebrate, enjoy and live together in mutual peace and harmony, hence conveying life experience and becoming powerful educational means. The folk performances involving games and dances from Albanian tradition have never incited aggressiveness or hostility among the regions and provinces.
- **Second,** folk performances have never been property of an individual or group of individuals, but they have belonged to the entire population of a region, zone, or the entire country.
- **Third,** the broad movement culture for traditional games, folk dances constitute the riche source of the diversity of movement. It is through them that we are able to transmit our message to people in Albanian language of movement.
- **Fourth,** traditional games should be more widely incorporated in the teaching process for physical education and the school

curriculum in general, as powerful means for **education trough movement.**

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THE OLYMPIC SOLIDARITY AND ITS PEDAGOGICAL VALUE

by Mikolaj MIELOCH *(POL)*

It is a great honour for me to present to you a general overview of the organisation, objectives, activities, and pedagogical values of the Olympic Solidarity. To participate in this programme in honour of the cradle of sport and physical education in Olympia, is in itself, the event of a lifetime. The presence here of people from many countries who feel united in the spirit of the true Olympic tradition is for me an inspiring and momentous experience. It is an obvious privilege to be here, in the place of Ancient Olympia - the place of great historical Greek tradition.

Summary

Olympic Solidarity works exclusively to popularise the idea of the Olympic Movement, to promote the education of athletes, coaches and administrators, to spread the practice of sports all over the world and, above all, to assist National Olympic Committees. Olympic Solidarity, reflects the Olympic ethic composed of the basic notions of generosity, understanding, international co-operation, and cultural exchanges. The development of sports and its educational aspects and the promotion of a society concerned with human dignity and peace are often important constituents of Olympic Solidarity. This body was created in 1961.

Every activity, which is organised, requires financing. The Olympic Solidarity's income is based on its share of the television rights for the broadcasting of the Summer and Winter Olympic Games. The finances are then distributed to the National Olympic Committees. The National Olympic Committees allocate to the various development programmes.

In these days Olympism, through its universal language of values enshrined in organised physical activity, provides a platform for physical education teachers to achieve a number of important goals. Olympic Solidarity has numerous objectives and many different ways

of achieving them. In our modern society, dominated by instant success, affluence, and power there is little room for the truth, peace and beauty. It is important to pass on values such as respect for opponents and rules (fair play), education people about the solidarity of nations, and the need to work for success through sport. These ideals which are transmitted through the Olympic Movement are the best way for showing children and young people that they can become very satisfied with their hard work and eminent attitudes. In my opinion it is a good decision to continue to develop Olympic Solidarity. It could be considered as a huge chance to improve our way of thinking and, above all, our way of living.

Olympic Solidarity as the idea

Olympism and its principles, which aim to the harmonious development of a human being, self-improvement, fair play, mutual respect, understanding, and peace, are studied as educational models to be applied in other areas of life. The global character of Olympism and the ways in which it is perceived and enhanced by different cultures is explored, as is the need for Olympic education programmes, which take into account the above conditions.

Olympic Solidarity is generally referred to as the sports development department of the International Olympic Committee. This department works exclusively to spread the idea of the Olympic Movement, to promote the education of athletes, coaches and administrators, to popularise the practice of sports all over the world and, above all, to assist National Olympic Committees. Olympic Solidarity, whose origins date back to 1961, reflects the Olympic ethic composed of the basic notions of generosity, understanding, international cooperation, and cultural exchanges. The development of sports and its educational aspects and the promotion of a society concerned with human dignity and peace are often important constituents of Olympic Solidarity.

Olympic Solidarity has specific objectives

"The aim of Olympic Solidarity is to organise aid to National Olympic Committees recognised by the International Olympic Committee, in particular those which have the greatest need of it. This aid takes the form of programmes elaborated jointly by the International Olympic Committee and the National Olympic Committees with the tech-

nical assistance of the International Federations, if necessary." (Olympic Solidarity - report, 1999)

All such programmes are administered by the Olympic Solidarity Commission, which is chaired by the President of the International Olympic Committee, H. E. Mr. Juan Antonio Samaranch.

As early as 1961 there were mentions of an International Olympic Committee called "Aid Committee". In 1968, the International Olympic Committee Commission for International Olympic Aid was established. The Permanent General Assembly of National Olympic Committee had a commission entitled Olympic Solidarity. In 1971 these two commissions were merged into the present Olympic Solidarity.

The goals of the Olympic Solidarity are defined as

1. Promoting the fundamental principles of the Olympic Movement,
2. Developing the technical sports knowledge of athletes and coaches,
3. Improving through scholarships, the technical level of athletes and coaches,
4. Training sports administrators,
5. Collaborating with the various International Olympic Committee Commissions as well as with the organisations and entities pursuing such objectives, particularly through Olympic educa tion and the propagation of sport,
6. Creating, where needed, simple, functional and economical sports facilities in co-operation with national and international bodies,
7. Supporting the organisation of competitions at national, regional and continental level under the authority or patronage of the National Olympic Committees,
8. Encouraging joint bilateral or multilateral co-operation pro grammes among National Olympic Committees,
9. Urging governments and international organisations to include sport in Official Development Assistance (Olympic Solidarity-re port, 1999)

The history of the Olympic Solidarity

Dr. William Penny Brookes had welcomed Pierre de Coubertin and made him a Honorary Member of the Much Wenlock Olympian

Society in 1890. The two men became friends. Although 80 years of age Brookes was in good physical and mental condition. He was a lawyer, industrialist, and educator. He understood the three languages: Greek, Latin, and Hebrew. His letters expressed the hope that the Olympic festivals will boost the idea of sports and physical education in all public elementary schools. He foresaw a financial success for these festivals. Any surplus funds, he said, should be invested in Trustees for certain definite purposes connected with athletic sports as may seem best to the Congress. This was an astonishing premonition vis-à-vis modern day Olympic Solidarity.

Pierre de Coubertin maintained, throughout his career, an understanding of the global significance of his Olympic Movement. He encouraged the development of regional games in Asia and he was the first to call for the Games of Africa in 1923. He described how he thought such games could contribute to personal and social development in those regions. He felt that he precepts of the sports pedagogy of the time had universal relevance. The beauty of them, he said, lies in the fact that they are sufficiently humane to suit all conditions of men from the semi-savage state to that of the ultra-civilised state.

We call Olympic Solidarity the evolution of the remarkable world bank of sports expertise, which is in modern times designed to ensure that there should not be rich and poor in terms of sport. This notion might have been enthusiastically supported by Coubertin.

The organisation and the finances of the Olympic Solidarity

The scope of activities carried out by Olympic Solidarity is extensive. The Commission, which meets once a year, defines the main orientation of, and approves the budgets for, the different programmes, which the department of the Olympic Solidarity then develops and implements.

Every activity, which is organised, requires financing. The Olympic Solidarity's income is derived from its share of the television rights for the broadcasting of the summer and Winter Olympic Games. The finances are then distributed to the National Olympic Committees. The National Olympic Committees allocate to the various development programmes.

Olympic Solidarity collaborates with the five Continental Associations, in an objective analysis of each continent's development, supervision, and evaluation of the Olympic Solidarity Programmes. Olympic Solidarity is responsible for the administration and management of this budget, which is distributed among the number of sport development programmes for the National Olympic Committees in view of their needs and priorities. The Olympic Solidarity program performs its duties in align with the specific technical and financial assistance programmes approved by the Olympic Solidarity Commission. The Olympic Solidaritys assistance to the Continental Associations consists of

- An annual grant allowing them to cover a portion of their operating costs,
- Financing the organisation of annual seminars for the National Olympic Committees Secretaries General and of periodic meetings such as executive committees, general assemblies, etc.,
- Assistance with the development of their own continental pro grammes.

Each year, each International Federation has a certain budget at its disposal to organise a programme of development activities. These International Federations present proposals which are carefully studied by the Olympic Solidarity and if the activities correspond to the general guidelines established, the Olympic Solidarity approves the proposal for the financing of the respective programmes. This form of assistance makes it possible to improve the administrative conditions of the National Olympic Committees and consequently to reinforce their operational system. Each National Olympic Committee receives *an* annual grant to cover its running costs, such as office rent, salaries, communication expenses and the purchase of office and information technology equipment.

Activities

Based on an annual budget National Olympic Committees develop sport by organising specific activities according to the National Olympic Committees own particular needs and priorities. The flexibility of this programme allows the National Olympic Committees to choose activities, such as, the organisation of technical sports training courses, National Olympic Academies sessions, the purchase of

sporting equipment and the preparation of national teams and their participation in various competitions.

Preparation for and participation in the Olympic Games

This programme helps all those National Olympic Committees who have athletes who are qualified for the Olympic Games. This assistance pursues two different but complementary goals: on the one hand, it fosters the universality of the Games, and on the other hand, it rewards the National Olympic Committees in proportion to the number of athletes who are participating in the Games, thus, allowing them to recover part of their preparation expenses. This assistance takes the form of meeting the costs of certain number of airline tickets for athletes and officials, helps with logistics, and helps with the travel and accommodation expenses of the Presidents and General Secretaries of the National Olympic Committees. As well, the grant to each National Olympic Committee contribution to the general success of the Games and to the costs of the National Olympic Committee's participation.

The Olympic Solidarity also contributes to the International Youth Camp organised by the Olympic Games Organising Committee by meeting the travelling expenses of one young person designated by the National Olympic Committee.

The front line programme of Olympic Solidarity comprises

- Making sure that all National Olympic Committees are repre sented, without financial loss, at the Olympic Games and the Olympic Winter Games,
- Facilitating attendance at seminars and meetings concerning National Olympic Committees regionally and internationally,
- Facilitating attendance at the International Olympic Academy,
- Providing scholarships for young athletes,
- Providing scholarships for coaches,
- Giving special aid to develop women's sport, especially team sports,
- Assistance to the International Olympic Committee Medical Com mission to develop sports medicine globally,
- Development of technical courses in collaboration with Interna tional Federations,

- Advice and consultancies on marketing to National Olympic Committees,
- The development of an Itinerant School in Sports Leadership to help National Olympic Committees improve their management, structure and action.

Pedagogic aspects of the Olympic Solidarity

The educational work of sport is closely linked to the problem of unity between body, will, and mind. Plato attempted to understand this concept when he described these various roles by using the image of a charioteer with two horses fighting each other. One horse was spirited and good, but the other was evil and bad. The charioteer attempted to find an arrangement between the two different temperaments so that the positive strengths would be victorious. We can say that the charioteer was a man of integrity and wisdom.

From this picture we can see the composition of the human brain and the location of the various areas which govern different impulses and driving forces. Sport plays an important role in this concept: it trains and educates the body. At the same time, it influences the spirit, thus the body can be seen as a unification of the physical body and spirit. Sport is therefore an important means of educating and training mankind (Steinhaus A, 1961).

Personality is constantly expressing itself. Sport can be expression and an avenue for personal discoveries. Sport and games are also a universal educational therapy in recognising ones own capabilities and limitations. It unites spontaneity, self-discipline, freedom, creative fantasy and dream-like striving for identification with the realistic revision of life (Cagigal J, 1964).

Sport is an important part of physical education in schools. This is characteristic of the system based on a widely held belief in the educational value of sport. Sport offers the possibility of liberating emotions and aggression. Concepts such as, team spirit and fair play are evident and can exercise a positive influence on the development of a child. Sport is also significant as a useful and healthy leisure pursuit and as a means of compensation for the stress and tension of everyday life. Particularly in schools, there is the possibility to carry on Olympic ideals. If international competitions between schools and universities could be held more often, the Olympic character would be

evident. Sport without thoughts of commercialism, professionalism, politics and racism would allow us to focus on the importance and value of Olympic ideals (Sayer C, 1966).

In the view of the present state of unrest in the world, it would appear necessary for mankind to be drawn to an idea, which could lead to peaceful cohabitation. Young people in particular should be brought closer to the Olympic ideals through education. Educational establishments must therefore include these on their curricula, since this is the only way in which the regular and lasting expansion of Olympic ideals can be guaranteed. If this path were to be followed all over the world, Olympism would become effective on a world-wide scale and be valued as the idea, which promotes peace. Bearing this in mind, the participants at the International Olympic Academy should also continue similar work in their countries (Doxas T, 1976).

Olympism is a philosophy whose aim is the harmonious education and perfection of a human being. Two thousand five hundred years ago, in Greece, the goal was to educate mankind in the spirit of Kalokagathia, i.e. physically pleasing, well-proportioned individuals with highly developed spirituality. Over the centuries, however, the ideas were distorted first in Greece and later in Rome by cheating, passion and fanaticism. It was only in the 19th century that sport once again became part of education, by Pierre de Coubertin, who saw Olympism as the unity of physical and mental education.

Today, the educational value of sport in schools is recognised, but not sufficiently developed. Olympic Solidarity should play a more effective role and expand the significance of sport in the general development of students. Sport should not become purely a spectacle, a political or a commercial tool of mankind, nor should it continue to focus on medal winners. It is the responsibility of teachers, politicians and others to promote the spirit of sport and its philosophy and not simply to provide training facilities (Mzali M, 1978).

The programme of the Itinerant School in Sports Leadership touches on many of the humanistic and pedagogic factors in Olympism. Issues like women in sports, the arts and sport, government and sport, and international understanding are discussed in these workshops. The principles of the Olympic Movement are fundamental components of these intensive seminars. Participants are viewed as valuable human resources and are asked to reflect on their participation. In most of the African, Asian and Latin American countries the seminars exposed to "What is Olympism and the Olympic Move-

ment?" These courses make people aware of their own heritage in sport and the innovative people who promote and motivate others to become involved in the Olympic Movement. On the other hand, in developing countries one gets the feeling that the Olympic idea is alive and well. In many of these countries medal winning is not only a neurotic obsession.

The word "education" requires some explanation in this context. Often it is used to mean "giving information about" or "instruction in" specific practices. In this context education can be defined as the development of personal attributes and qualities of mind.

Thus, it may well be thought 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 are encountered. Some people still believe that Olympism makes a major impact on the school curriculum. Olympism contributes to student's intelligence and can develop their bodies, spirits and souls.

All National Olympic Committees are able to bid for funding through the Olympic Solidarity to host courses for the education of and training of athletes and coaches. Whether this is on a regional, national or continental basis this is clearly an excellent opportunity not only for the exchange of technical information, but also for co-operation under Olympic principles and sponsorship. The courses might be held for athletes, coaches, administrators or officials addressing the subjects of sports medicine, sports administration, and aspects of coaching. Olympic Education is an aspect that must always be included within each course. Perhaps the Olympic Solidarity courses might be a model to be included in all Olympic sport federations.

I would like to conclude by suggesting that Olympism, through this universal language of values enshrined in organised physical activity, provides a platform for physical education teachers to achieve a number of important goals. As you can see Olympic Solidarity has numerous objectives and many different ways of achieving them. In our modern society, dominated by instant success, affluence, and power, there is little room for the truth, peace and beauty. It is important to pass on values such as respect for opponents and rules (fair play), educating people about the solidarity of nations, and the need to work for success through sport. These ideals which are transmitted through the Olympic Movement are the best way for

showing children and young people that they can become very satisfied with their hard work and eminent attitudes. In my opinion it is a good decision to continue to develop Olympic Solidarity. As a young educator, I would like to emphasise that through Olympic Solidarity we have a tremendous opportunity to improve our neighbourhoods, cities, and countries, thus the world.

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ARE ATHLETES MEDIATING THE OLYMPIC IDEAL?

By LeAnne PETHERICK *(CAN)*

The potential for human fulfillment, cultural awareness, and international goodwill were the goals of Coubertin's Modern Olympic Movement (CIO, 1983). Recognizing the value of physical exercise, the Olympic Games were a mission in disseminating knowledge about a state of mind, which embodied the unification of the body, mind and will. One of the specific principles of the Olympic Charter state:

> *The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity, and fair play (IOC, 1996).*

The Modern Olympic Games not only provide an opportunity for competition but also for the declaration of the Olympic Ideal. Olympic athletes can be used as resources to disseminate Olympic ideologies on an international scale and within their respective countries to encourage sport participation. This paper argues that athletes competing in Modern Olympic Games are products of a disciplinary technology derived from a high performance sport model characteristic of the current climate of the Olympic Games. Thus the communication of Olympic Ideals is mediated by the commodification of a corporatized games existing within a postmodern condition.

Background

The Olympic Ideal

Situating athletics as a quadrennial event Coubertin intended to unite nations, to promote physical and moral qualities held within sport, and to collectively display the most athletic bodies from around the world in a sport festival (Lucas, 1992). Scholars have problematized the ideology supporting the Olympic Games as being sexist, racist, and elitist; however, the underlying notion of a unified body, mind and will inspired an element of beauty and a Utopian vision

to the human condition (Dyreson, 1998; Kidd, 1996; Tomlinson & Whannel, 1988). This paper suggests that the Olympic Ideal is a concept derived from the Olympic Fundamental Principles which provides a platform for sport to enhance humanity, foster intercultural awareness, and encourage international peace (IOC, 1996).

Media, Postmodernism & The Olympic Ideal

Coubertin's revitalization of the Olympic Games occurred under modern pretense: athletes trained under scientific, rational programs and competition was measured to ensure human progress and mark athletic development. The possibility of stretching individual limits, of pursing and challenging athletic goals dominated Coubertin's Olympic ethos.

Postmodernism charges that there is no longer any consensus around modernist ideals. According to Real (1996) the Olympic Ideal dominating the rhetoric of the Olympic Movement are composed of grand narratives which are no longer applicable to the human condition. The current project of Modern Olympic Games is one situated within postmodern times. The Olympic Games exist in what Hall would define as a "culture of representation" (Hall, 1997, pp. 10). The rhetoric of the Olympic Ideal is paradoxical to the orientation of the current commercialized competition. For example, the interplay of media and media personnel limit the unification of a singular image of the Olympic Games. Individual countries can broadcast their interpretations of the Olympic Games, to their respective countries, which often tend to focus on their countries athletes and their performance.

The postmodern condition exists in all aspects of social development and interaction. The multiplicity of identities and fragmented interests articulate and impact the cultural development of children. In particular, the media impacts children's interpretations of popular events and issues. Mediated images are affecting children's perception and understanding of contemporary issues and shaping children's development (Buckingham, 2000). The importance of mediated images influence child development as children's interpretations of cultural representations are consumed and then embodied.

The media has helped the Olympic Games reach the widest possible audience thereby ensuring the success of the Olympic Charter

(CIO, 1983; Kidd, 1989). The cultural significance and the mass media distribution of the Olympic Games impacts children's sport socialization (Fouts, 1989; Coakley, 1994). As children become exposed to various sports, and athletes, through the broadcasting of the Games themselves, and through educational initiatives offered in schools, children become active participants negotiating ideologies and producing and reproducing sport images. Consequently, children's interpretations of the signs and symbols of sport contribute to their understanding of this institution. In particular, the global fascination with Olympic athletes fosters the development of educational programs to promote the values of sport participation using Olympic athletes as role models. Through a media content analysis of Canadian athletes' interactions with Canadian students during the Sydney 2000 Olympic Games, this research explores how Olympic athletes embody a high performance sport model that contests traditional Olympic ideologies. The educational link of the Olympics with the youth of the world is overshadowed by the commodification of the Olympic Games.

Methodology

The program analyzed was an interactive media promotion entitled *hellosydney*. In conjunction with Bell Canada and Nortel Canada the Canadian Broadcasting Corporation (CBC), supported by the Canadian Olympic Association, created this initiative to provide children throughout the Canadian educational system an opportunity for interpersonal communication with Canadian Olympic athletes. In an interactive, advanced vidéoconférence format, *hellosydney,* allowed select Canadian Olympic athletes, in Sydney, to converse with children in educational institutes throughout Canada. For this paper, a critical qualitative analysis of 14 programs of *hellosydney* was conducted. Transcripts of the athlete-student interviews were deconstructed and dominant themes were explored. The discourse of each program segment was analyzed with respect to athletes' ability to mediate the Olympic Ideal through this educational initiative.

Findings

The children's questions ranged from athletic training inquires, to specific sport competition questions, to direct questions searching

for advice about becoming an Olympic athlete. For example, children asked questions such as "How long do you train each day?; What does your team do to get motivated to play?; How do you focus during your event?; How do you physically and mentally prepare yourself for competition?; or, What is the most important quality I should have to become an Olympian?" (CBC, 2000).

Other questions were directed toward the logistical understanding of Olympic participation. Strategies for dealing with pressure, concern for pre-game preparation, issues of equipment transportation, and curiosity about nutrition prior to a competitive event were of interest to many children. The range of questions posed to each individual athlete, initiated by the children, suggested that children are intrigued with the Olympic identity and athletic competitions. Children were interested in learning more about individual athletes and were sincere and sympathetic towards the possible disappointment affecting many of the Canadian athletes, who failed to achieve their respective Olympic goals, but participated in the *hellosydney* promotion.

Issues of national identity were a predominant theme within the content of the athlete-student communication. Children inquired about the athletes' understanding of representing their country, dealing with the pressure of representing Canadians, and the nature of the Olympic dream. National identity questions were focused on understanding athletes' feelings about representing Canada at the Olympic Games.

In return, the athletes articulated their interpretations of the Olympic experience with elements of Coubertin's Olympic Ideal, yet, as an educational initiative constructed under the tenets of Olympic education the athletes failed to mediate an Olympic understanding that was congruent with the Olympic Ideal. The message that predominated the athlete-student relationship was representative of the context of postmodernism which surrounds the Olympic Games. Athletes' rhetoric about sport encouraged values of participation, enjoyment, and national unity; however, this encouragement also developed issues of sponsorship and corporate involvement linked with athletes' participation in the Modern Olympic Games. The following discussion will highlight the athletes' attempts to mediate the ideologies of the Olympic Movement.

Discussion

Ascribing to notions of Olympism and embodying the tenets of Coubertin's Olympic Ideals are difficult, if not impossible, within the context of the current Olympic Games. This analysis of the *hello-sydney* promotion suggests the fluidity of meaning in sport as athletes struggle to be productive (competitive) in an environment that has transcended traditional philosophies of the Olympics. Further problematized by the articulation of ideological values in a commercialized, corporatized, sport-media complex athletes negotiate being ambassadors of the Olympic Ideal in a discourse consumed with profitable exchange. Following the path of Hall (1980), a deconstruction of meaning helps to determine the presence or absence of ideology and discourse.

That being stated, the following is an analytic account of athletes' mediation of the Olympic Ideal. First, most athletes responded to the children's questions about their sport experiences on a literal level. Athletes failed to identify the imposition of sport in their lives and the complexity of training to achieve excellence. Conrad Leneman, a beach volleyball player, stated when asked about his training regime,

> *...it depends. Sometimes, we're weight training so it will be a couple of hours and then we'll go into the sand, so that will be a couple of hours. The maximum we'll train will be 4 hours in a day"* (CBC, 2000).

Athletes participating in *hellosydney* encouraged children to participate in sport, yet when referring to their own athletic histories discounted the sacrifices and decisions they made to become competitive elite athletes. The value associated with sport may not be the glorified ideal Coubertin had envisioned.

Coexisting with the Olympic Ideal becomes a difficult task for athletes within postmodern sport. As the commercial entities supporting the Modern Olympic Games proliferate, athletes are absorbed into an institution fluctuating between productive expectations and traditional notions of the Olympic Ideal. According to Shogan (1999), athletes, like all humans, are conditioned by their environment,

> *Embodiment of what count as values and skills in a particular context or culture, like the embodiment of athletes values and*

> *skills is a consequence of attention to and immersion in these values and skills (*pp.75).

Although athletes are often positioned as advocates for Olympic education, they can be products of an environment which encourages practices which are contradictory to Olympic education.

Throughout the *hellosydney* promotion athletes were endorsing their sponsors while attempting to promote the values of the Olympic Ideal. For example, Tanya Dubincoff, a world champion oval track cyclist, responded to questions about her diet by acknowledging her corporate sponsor,

> *I'm sponsored by Shackley Nutritional Products, therefore I'm fortunate to have nutritional knowledge. The motto of the company promotes nutrition and a diet of 30, 30, 40. That's 30 % carbohydrate, 30% protein, and 40% fat"* (CBC, 2000).

Corporate involvement contributes to the presence and absence of the traditional Olympic Ideal in the Modern Olympic Games. Some athletes receive corporate sponsorship and support under the stipulation that they will endorse and market their financial counterpart. Thus, athletes promote the corporatization of the Olympics rather than emphasizing the peaceful, joy found in effort, or other universal principles associated with the Olympic Charter. Athletes' attempts to mediate the Olympic Ideal are limited because of the contradictory nature of the Olympic Games.

Second, an important element of Olympic ideals was the pursuit of excellence for a balanced mind and body. The ideology of excellence is expressed and conveyed within the *hellosydney* promotion as a system revolving around physical excellence. Being ranked among the world's best athletes and participating at the Games was the dominant form of excellence reiterated by the athletes. Athletes who failed to meet either personal or public expectation then focused on educating children about playing sport for fun. For example, a harmonious state of mind was a suggestion offered by David Ford. Ford, a world champion kayaker who failed to qualify for finals, proclaimed that,

> *You have to remember that the reason you get involved in sport is for fun, you have to deal with the pressure and try to do the best you can* (CBC, 2000).

Upon defeat, athletes shift towards a position more congruent with the traditional ideologies of an Olympic Ideal, such as the joy of participation developed from the unification of body, mind and will.

The values established within the current Olympic Games are questionably related to the traditional ideologies of the Games. However, within athlete-student interactions there were moments when athletes mediated the traditional tenants of the Olympics. The value of the *hellosydney* promotion occurred in pedagogical moments such as the following: Allison Korn, a member of the women's rowing team, encouraged children to believe in their abilities,

> *...set goals and work towards them; in small steps, everyday, and ultimately you get there. Believe in yourself and follow your dreams. People can do amazing things, just don't give up* (CBC, 2000).

Fragmented representations of Olympism are present within the *hellosydney* promotion, thus highlighting the fragmented narrative guiding the context of the Olympic Movement.

Third, ideologies of national unity and international participation were represented in the *hellosydney* promotion through the athletes' representation of signs and symbols of a Canadian identity. National identity was conveyed through the pride athletes discussed in representing Canada at the Olympics and the honour they felt in being able to have Canada displayed on their commercialized team uniforms. Athletes appreciated the support of Canadian citizens yet they failed to recognize the financial contribution public taxpayers donate to provide athletes the opportunity to participate in the Olympic Games. These types of comments illustrate the contradiction occurring for athletes as their solidarity towards their country parallels their corporate endorsement. This patriotism Canadian athletes mediated supports the postmodern condition of the Olympic Games and the impossibility of having a grand narrative shape participation.

Conclusion

The encoding and decoding of athletes statements in *hellosydney* is a rhetoric which supports the discourse of the Modern Games (Hall, 1980). The unification of the human spirit reproduces itself in a series of representations consistent with the postmodern context

of the Olympic Games. Athletes negate particular ideologies to coincide with the dominant productive (competitive) condition of sport. Mediating traditional Utopian sport values for Olympic athletes is contested terrain. Shogan suggests,

> *A high performance athlete not only embodies the skills of a particular sport, he or she embodies the values that underpin the discipline and make these skills possible* (pp.75).

Given the nature of the Modern Games, Olympic athletes are required to embody a sport ethic which circumvents traditional Olympic Ideals to focus on performance expectations and competitive goals of the Modern Games.

Furthermore, Real (1996) suggests the commodification of the Olympic Movement reduces its value to a monetary exchange, thus ignoring its' historical, artistic, and relation characteristics. Canadian athletes who participated in the *hellosydney* promotion are members of a culture of representation; the citizens of the current culture of Olympic sport. Collectively, athletes mediate the values of postmodernism and embody the pursuit of excellence in an environment where values are shaped by corporate interests and corporate power. The presence and absence of the Olympic Ideal is shared among Canadian athletes participating in this educational promotion. Through critical discussion and analysis of the Modern Olympic Games, athlete education, and appropriate sport-media relationships I believe there is a possibility to educate and to mediate to the youth of the world, an Olympic Ideal which incorporates fundamental principles of the Olympic Charter within the postmodern condition.

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THE APPLICATION OF AN INTERVENTIONARY PROGRAMME OF OLYMPIC EDUCATION IN MINORITY SCHOOLS OF KOMOTINI. A FIRST APPROACH

By Stamatia GIORGA *(GRE)*

In order to introduce the interventionary programme recently initiated in minority schools of Komotini, it is necessary to begin with a brief historical survey of the Moslem minority of Thrace.

Thrace is a district of North-Eastern Greece **[map 1]**. There is reliable historical and archaeological evidence of the habitation of the district since pre-history (palaeolithic period, before 10000 BC).

Athletic games were organised in Thrace at a local level since the Hellenistic period. It is known that the game of equestrian torch-race originated from Thrace, whence it was adopted in Athens together with the cult of Artemis (Diana) Vendis in the period of the Athenian alliances with Sitalkis (429 B.C.) and Kotys (380 B.C.), rulers of Thracian races. To the best of my knowledge, the first mention of an athlete from Thrace in the Olympic Games was in the CCXV (215^{th}) Olympic Games, which took place in 81 A.D., namely in the Roman period, when Hermogenes from Xanthi won in three race-games (στάδιο, δίαυλο και οπλίτη δρόμο).

Later Thrace became part of the Eastern Roman Empire, otherwise called Byzantine Empire. In 1348 the Ottoman Turks, benefiting from the ceaseless civil wars of the Byzantine Empire and their disastrous effects against the local population invaded Thrace for the first time. By 1371 most parts of Thrace had fallen to the hands of the Ottoman Turks, who repopulated the region by means of mass deportations of concrete Turkish populations from Anatolia. Thus, Thrace became the initial stronghold of the Ottomans in their Balkan campaigns and was kept in firm Ottoman / Turkish control until World War I.

The district of Thrace became part of the Greek State only in 1920 **[map 2]**, by way of a specific article "on Thrace" of the Treaty of Sèvres (1920). According to the stipulations of the Treaty of Lausanne (1923), which exempted the Turkish-speaking minority

populations of Thrace from the compulsory "exchange of populations", the Greek State undertook the obligation of educating the Muslim minority of Thrace in Turkish (by inviting teachers from Turkey), as well as in Greek.

Komotini is a city in Thrace, capital of the homonym province and of the prefecture of Rodopi. It was occupied by the Turks in 1361 and by the 17th century Islamic life was dominant in the city. Today Komotini could be characterised as a city of contrasts, with a society living between East and West, as the presence of Muslim inhabitants in the city is very strong.

Having presented an historical outline of the Muslim minority in Thrace and specifically in Komotini, in this paper I shall present the outcomes of a project organised by the Department of Physical Education and Sports Science of the University, supervised by Prof. E. Albanidis, Prof. Ch. Kambitsis and Prof. Yv. Harahousou and run by myself. The project consisted of the application of an interventionary programme of Olympic Education in two minority schools of Komotini. Since the last phase of the research was recently completed, this paper is a preliminary version of my Master's dissertation, whose initial results I am trying to systematise and evaluate comparatively in this seminar. This paper is structured in the following manner: a survey of the needs for research in such subjects shall be discussed, next a citation of the methodological problems of my research will be provided and finally the actual presentation of my project shall follow. Before proceeding to the main part of my contribution, I would like to express my deep gratitude from the one hand to Mr. N. Philaretos and especially to Dr K. Georgiadis for granting me the chance to be here with you in this exceptional seminar, and from the other hand to my academic teachers for their indispensable help in various issues related to this project.

As is known, a programme of Olympic Education has been introduced in many schools in Greece. In spite of the remarkable progress in the introduction of Olympic Education Programmes in Greek schools, the minority schools were exempted from the application of the programme.

The Democritus University of Thrace, situated in a politically, socially, culturally, lingually and religiously "sensitive" region was the first to realise that the goals of Olympic Educational Programmes set in the first Preliminary Conference for the Introduction of Olympic

and Sport Education in Schools (Ancient Olympia 12-16 September 1996), which stated that schools should *'encourage all children to participate in sport, to take part in all activities and adopt an active lifestyle'; 'to stop discriminations', 'to promote respect for other countries, traditions and cultures for global peace'*, could no longer be achieved in Greece unless the application of the Olympic Educational Programme extended in minority schools of Thrace **[ill. 1]**; for the additional reason that Greece was confided the organisation of a special Olympiad in 2004.

In order to apply such a programme we confronted a number of methodological difficulties. The absence of such educational programmes in minority schools in Greece, and the scarcity of such works in other countries was a major difficulty. The insufficiency of relevant literature, the lack of monographic works in this field and the want of a proficient methodological model in the application of an Olympic Educational Programme in minority schools, made me create a new methodological approach. Indeed, the Resource Package of Olympic Education, which was introduced in non-minority schools of Greece was solely based on research carried out in non-minority schools.

The duration of the programme was one more methodological problem. After the initial plans, the programme was scheduled for an entire academic year. However, bureaucracy in the process of obtaining a permit did not allow the project to begin before January 2001. Therefore, I had to minimize the length of the programme to half of the original schedule.

The phase of preparation included the setting of aims, objectives **[ill. 2-3] [tab. 1]** and targets **[tab. 2]**, which for brevity's sake I am presenting with the overhead projector.

The following step to implement the interventionary programme of Olympic Education in minority schools of Komotini was the selection of the sample. To approach this issue two questions had to be answered: 1) Which schools and why? 2) Which ages and why?

To answer the first question, we selected two minority schools of Komotini (Second Minority School of Komotini and Mastanli Minority School). The selection of these schools was dictated by criteria related to the schools themselves and to their location, that is the city of Komotini. These schools were deliberately chosen for the quality and the representational character of the research sample and the rep-

resentation of an average family background of the students of minority schools in general. The schools of my research were all selected from minority schools of the city of Komotini for different reasons. First, we wanted to check the effects of an interventionary programme of Olympic Education in minority schools in an urban environment. The second reason was the constitution of the Muslim population of Komotini and the openness of the religious leaders of the Muslim population of the city. Finally, another important reason was the vicinity to my faculty, which enabled a close collaboration with and guidance from my supervisors.

The programme of Olympic Education was applied to approximately 100 students between 11-12 years of age (5^{th} and 6^{th} Year of the Primary School) from the two schools **[ill. 4]**. The age-range was dictated by the pattern of the application of Olympic Education programme in non-minority schools and by my intention to produce comparable results. The choice of this age was further justified by a practical need: given that I was unable to communicate adequately in Turkish with the children of the minority in cases that this would have been necessary, I had to select the highest classes of the Primary School (5^{th} and 6^{th}), in which the expectancy of knowledge of the Greek language by the students is higher.

The research methods used were questionnaires and observation, which were considered to be the most appropriate tools in my project.

In order to stimulate the creativity and enthusiasm of the children involved in this interventionary programme, I used a variety of teaching methods. Teaching in co-operating groups, which is considered to be appropriate for the teaching of knowledge, social and cognitive skills, values and attitudes and emphasizes the motivation of the children and on the investigative approach of learning was our primary choice. I was careful to alternate the internal composition of the groups, in order to avoid standard classifications, which link children on specific roles within their group and lead them towards a unilateral development of skills. Furthermore, I individualized the teaching wherever this was necessary. Finally, in some activities, which required the collective participation of an entire class as an entity and the interaction of the teacher class, the old so-called "vertical method" of teaching was followed. The students involved in this project gave me the impression that the alternate application of a

good range of teaching methods increased their interest on the subjects to be taught.

In the initial phase of the programme a questionnaire was completed by the students. The parameters if this questionnaire can be found in **Tab. 3.**

In order to describe the phase of application of the programme, it was more convenient to collate a breakdown of the activities performed sequentially over the weeks of the programme.

During the first week the children were distant and rather reluctant to follow any programme **[ill. 5]**. What they expected from the lesson of Physical Education was for the boys to play football and for the girls to play *"Milakia"*, a game played with a ball. As had been scheduled, in the first week we took our time and played lots of varied games as ice-breaking activities.

In the second week we added information about sports, whether popular or not, and their rules **[ill. 6]**. The children seemed very enthusiastic of discovering and exploring new sports. Towards the end of the lesson, the children were given a test, which required them to link sports with their description. Although they did not appear to enjoy it, this test was necessary in order to check their response on theoretical activities.

The aforementioned questionnaire was completed during the third week. Surprisingly, most of the children had problems in understanding the terms used in the questionnaire. The lack of time, prevented me from speculating on the degree of difficulty of these incomprehensible terms, therefore these children who could understand them were allowed to translate them into Turkish for the rest. To clarify the extent of differentiation of the cognitive skills of the children, it is useful to mention that 2-3 children were not able to read and write in Greek.

During the fifth week, different games were organised, promoting fair-play, ethics and sportsmanship. In parallel, I introduced a few elements on the History of the Olympic Games, both ancient and modern **[ill. 7]**, Ethics, social messages and their importance for the Athens Olympiad in 2004 as well as to health issues.

For several weeks afterwards we focused on a combination of theoretical elements and either practical games in the school-court or handicrafts **[ill. 8]** and in-class games. I made extensive use of activities, especially handicrafts included not only in the Greek *Man-*

ual of Olympic Education, but also in other guides, translating them and adapting them to the cultural content of minority schools, in order to fit in the needs of teaching in groups. A number of posters containing pictures and statements related to Olympism were the basis of these teachings **[ill. 9]**; in order to create a small "Olympic corner" within each classroom, I obtained original posters of different sports events (i.e., the 2004 Olympics). In addition, children were given sports newspapers and magazines to produce their own thematic posters (i.e., athletes and snapshots from games, etc.). This work was appropriate motivation to stimulate discussions on the games with the children, criticising negative attitudes and commending positive ones. A poster representing fair and unfair competition and of accepted and unacceptable behaviour of athletes, coaches, other sportsmen and spectators was the product of these working groups.

Towards the end of the project, the programme allowed for a change of the roles of the teacher and the students. Thus, the activities of three lessons were consigned to some of the children at time. Three weeks before the end of the programme we created olive crowns, which were awarded to the winners of a sports competition organised in the week before the last. Awards were granted not only to the winners, but also to all those, both athletes and spectators, who showed an athletic attitude in concert to fair-play. All the children were excited.

Some remarks are worth mentioning. The students of minority-schools particularly disliked the theoretical part of the programme, while most of them were reluctant to add activities of Olympic Education to their homework **[ill 10].** The lack of a special classroom arranged exclusively for the needs of Olympic Education **[ill. 11]** was satisfactorily substituted by the creation of an "Olympic corner" in each classroom with posters, assignments and handicrafts **[ill. 12]**. In order to evaluate the project, the questionnaire which had been completed at the beginning of the programme was once more given to the students at the end of the programme, and the teachers were instructed to observe any differences in the attitude of the children after the completion of the programme. The project is still under evaluation.

The application of the programme faced a number of difficulties. First, the confrontation of the social, religious, cultural and lingual

particularities of the minority children of the minority. The review related to the Muslim minority and its educational particularities did not prove as helpful as I had thought. Being a Christian and a woman, at first I had difficulties to be accepted by both, children and colleagues. It took several weeks before I felt fully accepted and managed to adjust myself to the culture of the classroom. Many of these factors were not mentioned in any of the manuals which I had previously read. For instance, I was not fully aware of the degree of difficulty for boys and girls to create in mixed groups during sport activities. This mentality, which is a result of cultural understandings and family customs, is clearly depicted in the souvenir photograph, which we took at the end of the programme, in which boys and girls were careful not to get mixed **[ill. 13]**. Of greater relevance, however, were the difficulties, against which we came up in the practice of teaching. First with regard to the perceptions of students and colleagues on Physical Education: students were not used to theoretical lessons in gymnastics, while some colleagues undervalued the importance of Physical Education to the extent of taking away some children from the lesson to occupy them with school-duties. Another major difficulty was the loss of teaching hours due to excursions, Christian and Muslim holidays (i.e. Easter, Bayram), as well as national feasts in which the children had to prepare for a parade, as in the 25th of March (national feast of Greece celebrating the Greek War of Independence) and parade through the streets of the city. Other hardships related to the pupils limited prerequisites to understand a programme of Olympic Education in Greek **[ill. 14]**; the established terminology in Greek, as described in the Greek version of the *Manual of Olympic Education* occasionally proved to be incomprehensible for the lingual capacity of the children. The meaning of rather simple and widely known terms, such as fair-play (φίλαθλο πνεύμα - ευ αγωνίζεσθαι) was difficult to understand for the majority of the children. I am not certain if some of the children were familiar with these terms in Turkish, however, most of the terminology used in the Greek *Manual of Olympic Education* had to be simplified and repeatedly explained with a great range of examples in order to be understood. Needless to say that terms such as "truce" (ανακωχή) and "benevolence" (καλοκαγαθία), in p. 43 of the *Manual* were among these incomprehensible terms. This particular difficulty was due to the level of lingual skills of the children in Greek; especially in the minority-

school of Mastanli. This school is situated in an isolated quarter of Komotini and is entirely inhabited by a Muslim, chiefly Turkish-speaking population, who prefer watching Turkish television and listening to Turkish radio programmes. Accordingly, the students of this school, even at the age of 11-12, had a limited Greek vocabulary and although able to understand, they had particular difficulties to express themselves, orally and written. Furthermore, most of the children of minority-schools of Komotini came from rather low social and educational family background and the cognitive stimuli at home were not always positive. On the other hand, they were rarely negative. Thanks to this attitude, which I believe has to be attributed to the civil environment of the city of Komotini, parents did not set any resistance in the application of the programme. Finally, the quite usual - for most Greek schools - absence of material infra-structure for the teaching of the programme of Olympic Education, a result of both limited funds and indifference of the instructors of Physical Education, contributed to difficulties in this study.

As my research was limited in a small number of schools chosen only from minority schools of Komotini and in a sample aged between 11 and 12 years old, while the questionnaire of the evaluation of the programme was given in the last week of May, neither generalised conclusions could be produced, nor final results be announced at the current stage of my research. However, I shall attempt to formulate a few primary conclusions, which emerged as a result of introducing the interventionary programme of Olympic Education in minority schools in Komotini **[tab. 4]**.

The teachers of the Programme of Olympic Education should have an intimate knowledge of the history, the society, the religion, the culture, some knowledge of the language, the institutions and the mentality of the minority.

The research carried out in non-minority schools before the introduction of the programme of Olympic Education is very useful as comparative material, but by no means could be considered as adequate for the minority schools of Thrace. Accordingly, the experimental application of the Programme of Olympic Education at an initial research level in a selection of minority schools in general and in specific in Thrace is requisite before its actual, official introduction. The length of the programme should not extend in less than six months.

The Greek version of the *Manual of Olympic Education* is a good starting point for the teachers of Olympic Educational Programmes in minority schools. In the schools in consideration I had to make improvised amendments and use activities proposed in other *Manuals,* in order to incorporate and exploit the particularities of the minority.

In my sample, the boys appeared to have enjoyed the practical part of the programme more than anything else. In contrast, the girls seemed to have been enthusiastic with the handicraft activities **[ill. 15]**.

The Olympic Education programme should focus on informative activities on daily health issues (smoking, drugs, etc.) especially in minority schools. Furthermore, more activities pointing to the equality of the genders and human races should be included in the programme of minority schools than in that of the non-minority schools.

The aforementioned primary conclusions gave me the ground to formulate a few suggestions divided in two sections. The first one deals with suggestions of a general nature, related to the research in minority schools and the latter with suggestions of a more specific nature, referring to interventions, which could increase the quality of the programme. For brevity's sake, I am citing all these suggestions in **tab. 5 [ill. 16].**

To end up, I strongly believe that an appropriately educated Muslim minority of Thrace can play an important role in the welcoming of the 2004 Olympic Games and the parallel cultural Olympiad to be organised.

Table 1
The aims and basic objectives of the Interventionary Programme of Olympic Education in Minority Schools of Komotini

A. *General Educational Aims and Objectives...:*

1) *...relevant to the service of social education of the pupils:*

2) *... relevant to the attainment of basic Olympic objectives:*

2.1. The understanding of the spirit of the ancient and modern Olympic Games.

2.2. The awareness of Olympic Ideals among the students of the minority schools involved in the programme.

2.3. The promotion of positive and educational aspects of the Olympic Games (fair-play, fraternity between people) and critical approach to negative effects (violence, foul language, doping).

2.4. The parallel development of the body and the mind, as a basic condition of human life.

2.5. The promotion of the contribution of fair-play for personal values and goals related to the organisation of the Olympic Games by Greece.

2.6. The education of children for the preparation of the 2004 Olympics; the training of students - volunteers for the Olympic Games.

2.7. The creation of fans of sports which are not widely known in Greece.

2.8. The co-operation between Greek schools abroad and the local school community.

2.9. The promotion of Greek culture in the world society

3) *... relevant to the attainment of basic educational objectives:*

3.1. The promotion of investigative learning.

3.2. The systématisation of knowledge.

3.3. The promotion of co-operation.

3.4. The strengthening of collective work.

3.5. The promotion of inter-disciplinary and inter-departmental approach and the development of skills and abilities.

B. *The aim of the application of an interventionary programme of Olympic Education in minority Primary Schools of Komotini:*

- to investigate the possibility of using an Olympic Education programme aimed for non-minority schools in minority-schools.

Source: Arvaniti N. (2000), Pedagogical, Methodological Approach and Evaluation of the "Olympic Education Programme", paper presented at the *5th International Session for Presidents and Directors of National Olympic Academies and Officials of National Olympic Committees (Ancient Olympia, 2-8 June 2000),* Ancient Olympia, pp. 2-3.

Table 2
The targets of the Interventionary Programme of Olympic Education in Minority Schools of Komotini

A. *The Olympic and educational targets:*

1. to stimulate the interest of students on different athletic issues;
2. to promote the collective participation of students in exercise and the love for sports;
3. to enforce the ties between pupils through group activities;
4. to strengthen the self-confidence and self-respect of students through the development of competence;
5. to activate youth by providing motives for active and unsolicited action;
6. to habituate children with an athletic lifestyle by presenting it as a way of life;
7. to help children develop a critical speculation upon contempo rary problems relevant to sports;
8. to provide creative stimuli and occupation to non-athletes to get interested in sports issues, to speculate and study them using the appropriate resources;
9. to support voluntary work by motivating children through the Olympic Movement;
10. to contribute to the understanding of basic widely recognised ethical principles;
11. to inspire students with the moralizing principles of Olympism, in order to dissuade them from degenerative phenomena of sports, such as violence and hooliganism, invective.
12. To acquire a rounded image of the Olympic Movement in Ancient Greece;

13. to study the history of the revival of Olympic Games and the aim and philosophy of contemporary Olympic Games;
14. to develop their critical thought by comparing and contrasting the ancient with the contemporary Olympic Games;
15. to inform them about the contribution of the Olympic institution to the communication and respect of the peoples and about the preparation of Greece to welcome the Olympic Games of 2004;
16. to understand the beneficial effects of exercise on health and the psychism of human beings.

B. *Targets related to the expediency of the experimental application of an Olympic education Programme in minority schools of Komotini:*

1. Investigating the possibility of using the general Olympic Education programme organised for non-minority schools into minority schools.
2. Explorating of its weak points.
3. Suggesting of amendments.
4. Implementing the Resource Package of Olympic Education prepared for non-minority schools into minority schools.
5. Testing activities selected to determine appropriateness for minority schools, which were not included in the original Resource Package.
6. The proposal and control of a method of research of similar subjects.

Source: Mouratidis I.-Kambitsis Ch.-Moundakis K.-Mastora I. (1998), *Οδηγός Ολυμπιακής και Αθλητικής Παιδείας για εκπαιδευτικούς*, drawings and paintings by A. Dagari, Athens: Foundation of Olympic and Sports Education Ed., pp. 29, 33.

Table 3

The parameters of the questionnaire

1. *Family status*
1.1. Name and surname of the parents.
1.2. Age of parents.
1.3. Religion and religious denomination, if any (i.e. Bektashi, etc.).
1.4. Occupation of parents.
1.5. Number of siblings.
1.6. Educational level of parents.
1.7. Relation of the parents with practice of sport.
1.8. Views of the parents on their childre'ns participation in sport

2. *Individual status of the students*
2.1. Name and surname.
2.2. Age.
2.3. Level of knowledge on the Olympic Games (questions, whose answers were formed in the shape **right or wrong** dealing with the history of the Olympic Games, the rules of the game and the awards granted to the winners, the content of ethics and the meaning of fair-play).
2.4. Sources of acquisition of this knowledge.
2.5. Perception of the importance of learning about the Olympic Games.
2.6. The hours of free time which they spend on sport participation, if any at all and the reasons they do so.
2.7. The sport of his/her preference and the hours spent practising it.
2.8. The person who allowed them to practise in it.

Table 4

The primary conclusions of my research

- The teachers should have an intimate knowledge of the history, the society, the religion, the culture, some knowledge of the language, the institutions and the mentality of the minority students.
- The previous research carried out in non-minority schools is useful, but could not be considered as adequate for minority schools.
- The extension of the experimental application of the Olympic Education programme at an initial research level is necessary before its actual, official introduction.
- The relevant research should continue and get systematised.
- The length of the programme should not be less than four months.
- The Greek version of the *Manual of Olympic Education* is a good starting point for the teachers of Olympic Education Programmes in minority schools.
- Some amendments, though, are necessary in order to incorporate and exploit the particularities of the minority.
- Boys appeared to have enjoyed the practical part of the programme more than anything else.
- Girls seemed to have been enthusiastic with the handicraft activities.

- The Olympic Education programme should focus on informative activities on daily health issues (smoking, drugs, etc.) especially in minority schools.
- Furthermore, more activities pointing to the equality of the genders and human races should be included than in non-minority schools.
- An appropriately educated Muslim minority in Thrace can play an important role in the welcoming of the 2004 Olympic Games and the parallel cultural Olympiad to be organised.

Table 5

General and specific suggestions based on my research

1. *General suggestions*

1.1. The up-to-date research should be extended not only to a bigger sample of children from different years in minority schools, but also to a bigger sample of minority schools throughout Thrace and elsewhere.

1.2. Parallel experimental Olympic Education programme applied in foreign schools in Greece and Greek (minority or not) schools abroad would be very useful as comparative material. The Depart ments of Physical Education and Sports Science should play a more active role in this field of research.

1.3. The co-ordination, collaboration and exchange of the findings of all relevant research at a global level would be very useful.

1.4. The International Foundation of Olympic Education could establish a committee responsible for co-ordinating the relevant re search carried out in different countries, organising national and international colloquia, conferences and congresses, publishing books in this field and perhaps preparing an indicative *Manual of Olympic Education for Minority Schools*, which shall be modified ac cording to each minority school and its own particularities.

1.5. Alternatively, the National Foundations of Olympic Education could compile a separate booklet with directions on how to use or complete the *Manual of Olympic Education* in minority schools based on the findings of the research to be carried out.

2. *Specific suggestions for the improvement of the application of the programme.*

2.1. A special classroom for Olympic Education should be pre pared for exclusive use of the teacher of Olympic Education.

2.2. This classroom should be equipped with posters, handicrafts of the students, with a video-player and a tape-recorder, a projector and an overhead projector. These tools shall stimulate the interest of the students for the theoretical part of the programme.

2.3. Alternatively, apart from this equipment, it is necessary for the teacher of Olympic Education to dispose a corner of each class rooms wall aimed exclusively for the needs of the programme.

2.4. Some activities could be performed in the mother tongue of the children, that is Turkish in this case.

2.5. Since *the promotion of respect for other countries, traditions and cultures for global peace* is among the aims of the interventionary Olympic Education programme in minority schools, connecting the minority schools with non-minority schools in common sports ac tivities could contribute to this aim.

2.6. Another teacher or a volunteer with skills in paedagogical work could be introduced in the Olympic Education programme, in order to serve the need of individualized teaching and the confron tation of (lingual and other) inequalities. One teacher must bear the responsibility for the general schedule, its application and the as signment of the specific educational role that the second teacher or the volunteer could play in each lesson.

DETERMINANTS OF INTERORGANIZATIONAL RELATIONSHIPS IN CANADIAN SPORT: THE CASE OF NATIONAL SPORT CENTRES
The Partnership Phenomenon

By Kathy BABIAK *(CAN)*

The partnership approach is new for sport organizations in Canada. These relationships may provide organizations with strategic advantages such as access to financial and human capital, access to knowledge, or enhanced image resulting from association with certain partners. However, some sport organizations may be hesitant to enter into partnerships due to potential pitfalls such as increased chance of conflict, loss of autonomy, or increased time and effort expended in creating and maintaining the partnership. This phenomenon requires further investigation.

Conventional management theory has viewed organizations as individual entities operating in hostile and uncertain environments. Theoretical concepts according to this approach posited that in order to survive and prosper, organizations needed to minimize threats, maximize opportunities and exploit and manipulate stakeholders for maximum advantage (Axelrod, 1984; Morgan, 1997). According to this view, organizations engage in competition and rivalry to promote their own self-interest. Kanter (1989a) illustrated how the prevailing philosophy was one of self-reliance, with a deep resentment for resource dependencies which might force organizations into relationships with others.

This view has changed recently, and a new approach to the way organizations operate and are structured has emerged, precipitated by environmental factors such as globalization, changing technologies, economic challenges, and changing social expectations. The practices of collaborating and cooperating have now become a pervasive feature of the business landscape (cf. Clegg & Hardy, 1999; Gray, 1989; Kanter, 1989b, Oliver, 1990).

The practice of seeking and establishing partnerships has been embraced by organizations for both offensive and defensive reasons.

These range from anticipating and preparing for changes in social, political, cultural and technological environments, to sharing financial risk, to taking advantage of knowledge, skills and expertise that are not available internally. Capitalizing on opportunity and reducing uncertainty have been included among key factors in the decision to establish partnerships (Child & Faulkner, 1998; Kanter, 1994).

Some researchers have explored the underlying factors that might lead to the formation of partnerships (Austin, 2000; Halpert, 1982; Oliver, 1990). For instance, environmental and organizational conditions need to be suitable in order for organizations to determine that a partnership approach is appropriate. Halpert (1982) identified interpretive and contextual variables such as attitudes, values, and perceptions of organizational actors, or complexity, standardization, and technology, that affect both the decision to coordinate and the nature of the coordinating activity. Macro level forces, which create an environment that is conducive to, and strongly encourages collaboration were also considered by Austin (2000). She explored political, economic and social forces that influence an organization's decision to create partnerships. A final example of research on partnership determinants in the literature is from Geringer (1991) who examined selection criteria for establishing partnerships. He regarded two variables as essential: task related (contributing to the viability of operations i.e., access to finance, managerial and employee competencies, technology or marketing systems) and partner related (characterized by compatibility and trust between management, size and structure of the organizations and favourable past association). Although many authors have explored variables as motives to form interorganizational partnerships, none have brought them together in a coherent, encompassing model. We are left with several questions including what are the internal and external conditions that lead an organization to collaboration? How can these factors be investigated and coordinated into an encompassing framework?

The proliferation of partnerships has occurred between all types of organizations and in all types of industries including government, business, non-profit, charity and sport (cf. Geringer, 1991; Gray & Wood, 1991; Thibault & Harvey, 1997). For the purposes of this research, partnerships have been defined as: a close, long-term, mutually beneficial agreement between two or more organizations in

which resources, knowledge and capabilities are shared with the objective of enhancing the competitive position of each partner.

Purpose of the paper

The rationale for this study is grounded in the need to better understand the dynamic and complex interactions inherent in the strategic partnerships of National Sport Centres in Canada. The purpose was to utilize an encompassing framework to explore the key determinants of partnership formation in the amateur sport delivery system in Canada. More specifically, the aim was to identify the underlying factors leading Canadian National Sport Centres and their partners to enter into these interorganizational relationships. The implications of partnerships established by National Sport Centres on Canadian Olympic athletes and the Canadian Olympic Association will also be considered.

National Sport Centres in Canada: Overview and Background

Within the last decade, Canadian amateur sport organizations have encountered precipitating factors in their environments that have required shifts in their responsibilities, organizational operations and structures (Canadian Heritage, 1998; Mills, 1998; Thibault & Harvey, 1997). Decreasing budgets, loss of government funding, increasing social expectations, calls for more accountability, and increased professionalization have all led sport organizations to the formation of partnerships with other organizations in the nonprofit, public, and private sectors. These relationships have become very important for amateur sport organizations in Canada.

Thibault and Harvey (1997) described how shifts in government funding necessitated a need for sport organizations to develop and formalize relationships with partners in order to continue providing programs and services to athletes. The relevance of collaboration to the delivery of amateur sport in Canada is illustrated by the need to seek alternative sources of funding in the face of declining government support, to enhance the visibility and profile of the organization, to gain skills, knowledge and expertise, as well as for political positioning and developing a reputation of legitimacy (Task Force Report, 1992; Thibault & Harvey, 1997). What makes the creation

and management of these relationships challenging is that non-profit amateur sport organizations are characterized by: *complex goals* (where performance measures are numerous and unclear, and measurement of goals and objectives is challenging), there are *multiple constituencies* involved in the process of sport delivery (government, non-profit, sport, and corporate organizations all have interests and expectations regarding the way sport is delivered, and as a result, boundaries are becoming blurred between these organizations), and the outer context reflects a *fragmented environment* (with different organizations working in the sport sector, there is not a coordinated approach or common voice). The relevance of partnerships in the system is reflected by some of the contextual conditions, and some of these factors may constrain an organization's ability to create partnerships but may also be a key reason to create them. The recent development of a system of National Sport Centres (NSCs), which provide programs and services to Olympic level athletes in a more decentralized fashion, represents a major shift in the way sport is delivered in Canada (Canadian Heritage, 1998). The management of these Centres is based on a series of partnerships with organizations from the public, non-profit, and private sectors. As such, partners for these NSCs vary from "...the participation of the respective provincial government, education institutions which support the high performance athlete development process, other relevant local sport organizations, and in the longer term, the corporate private sector" (Canadian Heritage, 1998, p. 2). The shift to a partnership approach provides a rich site to explore why NSCs and their partners determined that creating partnerships was the best strategy to achieve organizational objectives.

In the creation of NSCs, three original national funding partners (the Canadian Olympic Association (COA), Sport Canada (a federal government unit), and the Coaching Association of Canada (CAC)) all committed to enhance the training environment for Olympic level athletes. These NSCs have a mandate to work together to coordinate the access and delivery of essential support services to athletes and coaches across Canada.

Several principles underpinned the creation of these centres. These included: the holistic development of athletes (performance, personal, social, career); a cost effective approach to programming and services on a multi-sport basis (i.e., economies of scale); increased efficiencies through programming partnerships among sport

organizations and sport funding agencies; and the leverage of additional resources for amateur sport. These principles highlight the pressures faced by Canadian sport organizations to become less dependent on government funding, and more business-like, effective, and accountable (Government of Canada, 1985; Harvey, Thibault, & Rail, 1995).

NSCs were established in 9 key locations across Canada representing high concentrations of Olympic level athletes as well as world-class training facilities. Some Centres are linked to or affiliated with legacy facilities from either Olympic, Commonwealth or Pan Am Games, while others operate as "Virtual Centres" that is, they do not have dedicated facilities, but rather offer services and programs via extensive relationships with key partners.

Theoretical framework - Determinants of partnership

Using a framework developed by Oliver (1990) this study explored the motives for NSCs to create partnerships with other organizations and the motives of partners to establish relationships with NSCs. This study builds on Oliver's framework which explored reasons (i.e., underlying causes that induce the formation of partnerships) and conditions (i.e., environmental and interorganizational factors that increase the likelihood that different contingencies will cause partnerships to occur) under which organizations engage in partnerships.

Oliver (1990) developed a framework of six generalizable determinants underpinning partnership formation: *asymmetry, reciprocity,*

necessity, legitimacy, efficiency, and *stability.* She posited that the decision to create relationships with other organizations is typically based on multiple contingencies. Oliver viewed these determinants as the impetus that motivate organizations to establish partnerships with other organizations in their environment.

According to Oliver (1990), one of the six determinants for partnership formation is ***asymmetry.*** One reason partnerships are promoted or entered into is to exploit the potential to exercise power or control over another organization or its resources. Yan and Gray (1994) suggested that the value of the resources possessed by each firm determines the degree of bargaining power it has in both negotiating the partnership as well as the outcomes of the interaction. Oliver (1990) identified both the "desire for control and the reluctance to relinquish control as reflecting asymmetrical motives in an organization's decision to interact" (p. 244). Interorganizational power can be viewed as a function of the size of the organization, the extent to which an organization has control over the rules governing the exchange of resources, the effectiveness of coercive strategies and the concentration of organizational inputs.

A second determinant outlined by Oliver (1990) is ***reciprocity.*** According to this view, partnerships occur for the purpose of pursuing common or mutually beneficial goals or interests. This determinant is rooted in resource dependence and exchange approaches in the partnership literature, where assumptions are made that when resources are scarce, resource dependency may stimulate cooperation rather than competition. Oliver (1990) indicated that motives of reciprocity for linkage formation would be characterized by balance, cooperation, equity, and mutual support, rather than by power, conflict, and domination. It is assumed that potential partners would anticipate that benefits of forming a linkage would exceed the disadvantages, in particular the loss of decision-making ability, and the cost of managing the linkage.

Necessity was the third determinant outlined by Oliver (1990), who suggested that organizations would view the formation of partnerships as a requisite in order to meet the legal or regulatory requirements or mandates from higher authorities such as government agencies or legislation. In this case, organizations might anticipate the repercussions of non-compliance, and consider that establishing a partnership is the best alternative. Oliver viewed that while mandating a relationship may increase the frequency and nature of in-

teractions between organization's, it also may reduce an organizations perception of power over its environment. Gray and Wood (1991) concurred that organizations might have to sacrifice in order to gain and stated, "the focus is on minimizing interorganizational dependencies and preserving the organization's autonomy while recognizing that interorganizational relationships are necessary to acquire resources" (p. 7).

According to institutional theory, firms tend to follow fashions in their industries to gain ***legitimacy*** (DiMaggio & Powell, 1983; Oliver, 1990). This determinant suggests that institutional environments impose pressures on organizations to justify their activities or outputs, and one approach is by engaging in interorganizational partnerships. Institutional pressures motivate organizations to increase their legitimacy in order to appear in agreement with the prevailing norms, rules, beliefs, or expectations of external constituents. These motives would therefore allow an organization to demonstrate or improve its reputation, image, or prestige. This way, an organization can impress other members within its network such as resource-granting agencies, external stakeholders, or the general public.

The fifth determinant, ***efficiency,*** is driven by an organization's attempt to improve its internal input / output ratio. Based on this determinant, incentives of partnership formation may include an increase in return on assets or reductions in unit costs, waste, downtime, or cost per client. Thus, the ultimate outcome of this determinant is the economization of transaction costs between organizations.

Stability, the final determinant outlined by Oliver (1990), suggests that partnerships, created as an adaptive response to environmental uncertainty, would serve to deliver predictability and dependability to an organization. Environmental uncertainty is generated by resource scarcity and a lack of information about environmental fluctuations, availability of exchange partners and rates of exchange in an interorganizational field. Partnerships would therefore be viewed as coping strategies to forestall, forecast or absorb uncertainty in order to achieve an orderly, reliable pattern of resource flows and exchanges.

Method

Four National Sport Centres were selected for the study, and the president of each Centre was contacted to participate. These organi-

zations were selected based on the diversity of their location, environment, high performance focus, and extent of partnership development. The data collection for this research utilized a qualitative approach. V

The data collection process included document analyses, observations and in-depth interviews with key individuals. Organizational documentation included Internet communication, missions, visions, and goals of the organization, strategic plans, marketing plans, research reports, annual reports, and memoranda of understanding between the NSCs and their partners. Additionally several organizational meetings were attended where presidents from all NSCs and key partners interacted. Semi-structured interviews with the president at four NSCs were conducted. In addition, eight partners from the network of Centres were also interviewed. These individuals represented partner organizations from the non-profit, corporate and public sectors. Respondents answered questions pertaining to the rationale behind partnership creation, exploring the determinants in the particular context of their organization.

Results and Discussion

The results of this study showed that even though all partners were committed to enhancing the training environment for Olympic level athletes, their reasons for being involved in National Sport Centre activities were diverse. The results suggested that for NSCs and their partners, four of the determinants identified in the framework appeared to be relevant. Oliver's determinants of *stability, reciprocity, efficiency, and legitimacy* prevailed as the most important motives for partners to be involved with NSCs.

STABILITY NSCs operating in an environment of fiscal restraint viewed partnerships as one way to alleviate these financial pressures and gain stability. The following quote from a NSC President illustrates this sentiment *"Partnerships are a way for both government and sport organizations to change the way they do business. They have been necessitated because of the cuts in government funding."* Representatives from NSCs indicated concern about fiscal stability and had different ideas on where this stability was going to come from. According to another NSC President, *"The next area of partnerships for us is corporate or marketing, because I think that we*

need to get closer to a budget of $2 million to really service this province. And that is not going to come from government partnerships, that is going to have to come from corporate partnerships".

Some NSC partners, particularly those from the non-profit sport sector were also subjected to financial pressures, and partnering was seen as a way for them to achieve financial stability. The following quote from a NSC partner illustrates this: *"Our organization wants to develop partnerships because money is harder to come by from governments, so we have begun to aggressively look outward for those resources".*

RECIPROCITY In this study, both NSCs and their partners perceived reciprocity to be a key reason to enter into a partnership. Motives of reciprocity emphasize cooperation, and coordination among organizations rather than domination, power and control.

For the NSC, establishing a relationship was viewed as an opportunity to access expertise or resources from other organizations, who were philosophically compatible in terms of pursuing common or mutually beneficial goals. In key NSC documentation (i.e., PacificSport, 2001), shared partnership objectives and benefits are outlined indicating an awareness that motives for partnership formation are mutual.

Similarly, NSC partners considered that by establishing a relationship with the NSC they would gain reciprocal advantages as suggested in the following quotes: "/ *do it because I like it. It is a privilege to work with them. I don't view working with a National Sport Centre athlete as a money-making opportunity. In fact, I think that there is something slightly unethical about that given the poor level of funding of national teams in general. I do it out of a sense of loyalty"* and *"We dont have the resources ourselves. So it is a win-win situation as partnerships should be I suppose. We get their skills and they get ours. Plus they get access to some of our resources which they wouldn't usually have without partnering with us. So we both got something... and thats good". Partners perceived that they* had comparable values and beliefs with respect to partnerships (i.e., openness, communication, collaboration) and sport delivery (excellence, dedication, and commitment) which was a key reason why they entered into the partnership.

EFFICIENCY Overall, NSCs viewed partnerships as contributing to their internal organizational efficiency, although several identified

that partnerships are time consuming and require a lot of maintenance. However, the benefits of partnerships were viewed as contributing more to efficiency than negatively affecting it. *"We are administratively very small, and we are trying to maintain our level of service as much as possible. That is not possible without a coordinated network of partnerships... "*

Similarly, partners also felt that creating relationships with NSCs had a positive impact on their organizational functioning in that it not only affected systems, but organizational motivation as well. *"The opportunity to work with athletes from the NSC is something that keeps my staff happy. Happy employees are productive employees, and they're employees who don't leave, so you don't have a high staff turnover. So it is good for the staff who are the lifeblood of the organization. "*

LEGITIMACY: Legitimacy was a determinant that appeared to be a key motivator for partnership formation. NSCs felt that establishing relationships with other organizations would enhance their own reputation and credibility, in particular with government and corporate partners. According to one NSC President, *"In the last two years partnerships have become more prevalent. People are starting to see the effects and benefits of having a partnership approach. But it is definitely new to sport and I know that the business world is well ahead of us. So we're a little slow catching up"*. NSCs play on the legitimacy motives of private businesses in their communication and proposals to attract corporate organizations to become partners. For example, one NSC used the social relevance argument to entice corporate participation suggesting that they would benefit "by affiliating with sport as a powerful complementary force alongside health care, education and youth leadership. The partnership will provide a province-wide, community-based platform to showcase products and services and to build a leadership position in community investment programs for young people" (PacificSport, 2001).

Also, partners felt that there was prestige with being associated with Olympic calibre athletes. The development of relationships that publicize "sport" are perceived to enhance an organization's reputation and image. *"The opportunity to be associated with the NSC improves our prestige, reputation, and our image, not only to our clients, but to the university and the local community. Wow, you're working*

with Olympic athletes from the National Sport Centre? That's impressive!"

The last two determinants of partnership formation in Oliver's framework were necessity and asymmetry. It did not appear that there was evidence or support from the data that these were key determinants of partnership formation.

NECESSITY: The impetus for partnerships that otherwise might not have occurred voluntarily could be initiated due to necessity. It is important to determine whether the situation in amateur sport is mandated or voluntary because the explanations and consequences of relationship formation associated with each are fundamentally different. There is evidence that the partnership approach is encouraged by Sport Canada, but not legally mandated. This research suggests that the partnerships that NSCs create appear voluntary. The following quote is representative of NSCs' view regarding the relevance of partnerships. *"It is critical for us that we have partnerships now. We wouldn't be able to survive without partnerships and helping each other."* However, none of the respondents explicitly identified necessity as being one of the key determinants for partnership formation. For partners, entering into these relationships was viewed as a voluntary or strategic decision.

ASYMMETRY There did not appear to be evidence from the data to support asymmetry as a key determinant of partnership formation in this context. For NSCs however, there may be residual perceptions of government control. Traditionally, the government had extensive control in amateur sport because they were the primary source of funding, and even though the government perceives their role as changing and becoming more cooperative, NSCs may still view them as the group that has the most control over decision making. In terms of corporate sector partners, it appeared that their motives were not power or control related, rather, for the most part they were more interested in philanthropy.

Conclusions

The main findings from this research provide empirical support to help understand partnerships in amateur sport in Canada. Because of the changes in the Canadian sport environment, sport-related structures are being forced to work together and are recognizing the value of working collectively. Thus far, the network of NSCs and

partnership strategies appears to have resulted in better services to Olympic athletes so they can focus on performance rather than other living issues. Calgary's NSC for instance has been successful in enhancing world class performances in speed skating, bobsleigh and hockey, as well as providing several programs and services to Olympic athletes which allows them to focus on their training. They have experienced less duplication of effort and increased efficiencies as a result of working in partnership. However, it is too early in the development of the other NSCs to conclude that their partnership structures have been effective in improving performances of other Canadian Olympic athletes.

For the COA, this network of partnerships created through the NSCs, allows them to reach Olympic level athletes on a regular basis and allows them to have a direct presence in communities across Canada. It also allows them to interact with organizations that are not traditional partners in the sport system and relay the values and ideals of Olympism to more individuals and organizations in Canada. It is therefore critical for the COA to continue to work to ensure the ongoing effectiveness of NSCs and their partnerships. For NSCs, this research contributes to the understanding of what key determinants are used to develop a strategy to secure the most compatible partners. This deeper understanding generated by an encompassing theoretical framework and supported with empirical data is important because the evolution toward a partnership approach appears to be inevitable in Canadian amateur sport. For sport organizations serving Olympic athletes in other countries, having knowledge of how and why partnerships are created between organizations may also contribute to enhanced program and service delivery.

The results of this research support Oliver's contention that the decision to initiate relations with another organization is commonly based on multiple determinants, although each determinant may be a separate and sufficient cause of relationship formation. The strength of Oliver's framework lies in the incorporation of not just a single theoretical perspective to investigating interorganizational relationships (i.e., strategic management), but rather the synthesis of various approaches including resource dependence, political, institutional, negotiated order, corporate social performance and microeconomic views. Together these factors explain more fully the complex interactions evident in partnerships, and foster a contribu-

tion to the determinants of partnerships between organizations in different sectors which has not traditionally been a focus in much of the literature on partnerships (cf. Babiak, 2000; Wood & Gray, 1991).

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MORAL OBLIGATIONS OF GOVERNMENTAL AND NON-GOVERNMENTAL SPORTS ORGANIZATIONS TO ASSERT THE VALUES OF SPORT

by Milan HOSTA *(SLO)*

Foreword

Technological progress and modern life paradigm shapes our life-style, forcing us to ever-deeper cultural and environmental pollution. This is opposite to the original aim of human evolution (evolutionary growth of life quality).

Sport can be seen as a cultural category, and as such reaching the private and public dimensions. In other words sport affects individuals and society. To be aware of this gives us an obligation, if we are competent and capable enough in this field, we can make the overall situation better.

Modern man is strongly aware that overall ethical renaissance is unavoidable to survive. We need to have basic ethical principles to live by. We trust society conventions more than to metaphysical ethical systems, which constitute urgent ethical norms and sanctions. Our society gives us value for the international and multicultural conventions and agreements of general ethical standards for individuals and groups or unions. On a personal level, emphasis is placed on human ethical consciousness and personal responsibility. The need for a deeper substantiation of ethics (in sport too) is still present (Kovačič Peršin, 1997).

Sport in the age of modernism

It is especially true for the western world that sport as a culture category arose from the ancient Greek's view of the world. It plays great deal for the life of individuals as well as the entire society. Olympic games are the biggest multicultural spectacle of modern man, and the Olympic winners are incorporated gods that are given place in the youth sanctuaries (posters on the walls of their rooms).

Beside politics, most media attention covers sport. Due to its functional flexibility, sport has become an activity that everyone can shape to his/her own needs. It stretches from the bodily-ness of individuals to their spiritual dimensions; it impregnates the society outside and vice-versa. It seems that we cannot avoid this phenomenon nor do we not want to. We would like to understand its real image, and perhaps also the essential one.

Under the spotlights of today's life circumstances, sport is becoming more important in the social homeostasis, as a remedy for the psychophysical synchronization as well as personality training. It may also function as a soothing drug for atrophy of bodily-ness, leisure time and competitive form to every social addiction.

A simple schematic relationship between private levels and public levels, and bodily-ness levels and the spiritual levels (as opposed to bodily-ness, non-bodily-ness) gives us following relationships: (Macura, 1998)

- Only quality of the private level enables (but not ensures) a quality public level; in the field of bodily-ness
- Only quality of the public level enables (but not ensures) a quality private level; in the spiritual field

We must understand that the concrete private is always bodily and the concrete public is always non-bodily (abstract, spiritual).

I will focus on the public level, the substance of which is non-bodily. This translates the general non-bodily-ness to concrete (private) bodily-ness through different mechanisms. For this reason we cannot avoid the private level, where the roots of the sport lie. The translators from the public to the private are always concrete individuals.

Values

The emergence of values involves examining humans as spiritual beings. In order to discuss ancient values we must use the word virtues. They are good, true, beautiful and are different value categories based on basic ancient virtues.

A man through his development develops a value system building process in his growth, giving the privilege to dionizic values (pleasure to win, fun etc.), and later on the more apolonic values (friendship, solidarity etc.) take over. This, of course, is only a general view of the process. Our behavior is not only dependent on our value system. There

are many other influencing motivational factors. Professional sport, with its magical media attraction and publicity, illustrates perfectly the conflict in question.

The second problem originates in value conflicts. Hierarchic distribution of values among individuals, groups and cultures varies greatly. In such conflicts "meta-values" come forth (empathy, love, tolerance), they allow for different hierarchies conflicts among individuals and at the same time keep mutual respect and understanding as the top priority (Musek, 2000).

What individuals cherish as worthy can quickly (or surely) lead to anarchy of moral and non-moral values relevant to the society. Fortunately, social consciousness also exists and has its own (general, higher) values, which oblige individuals to place their value systems inside this larger socio-cultural frame. The same analogy (individual society) can be applied to different societies or cultures that form the entire human race. Within this context, every society and culture has to classify its values inside the frame of the entire humanity. Further on, the human race is framed by nature, nature by universe etc.

Following this concept we come to the conclusion that universal and in a sense absolute values do exist "meta-values". They should be followed by every part of universe and every living creature. The understanding of wholeness and oneness of everything, placing the individual as a particle into a bigger whole, and by responsibility gained by being conscious about all this will reach the highest values.

"Four ethical relations are fundamental for man: relation to oneself, to others, to nature and to god. From the ecological point of view, ethics is not setting commands and restrictions in dealings with other people only, but also with all other creatures and nature in general. Postmodern shift to eco-society and eco-culture has given us endless dimensions of moral actions considering man equal to all other species in nature. In this shift, the transformation of anthropocentric ethics to ecocentric ethics will be of essential importance" (Kirn, 1997).

Sport as a value and values as the meaning of sport

The basic social objective of sport is directly related to mere sports activity, which in the system of needs and values of a society only partially represents the value itself. Sport activity is often only a

means of meeting general and specific society objectives. Sport can carry the meaning of a personal or a group value, but in larger society it is only an instrument of reaching higher values .

Competition is the element of sport, and the goal of sport achievement or result accomplished by competing in strength and ability with oneself or with others. This calls for an original form of creativity and aspiration to develop oneself to the maximum potentials. This creates circumstances, in which this particular human action can be marked as a sport. The key factors deciding the issue are, of course, the moral values themselves. We can say that moral point of view is essential and crucial for sport activity. That is why sport action is always and constantly estimated from the moral point of view. So we find that the moral values cannot be separated from sports (Pediček, 1970).

Man, due to his being conscious of himself and others, has to accept some norms and find in himself those highest moral values, which give meaning to every action he takes. Using sports activity, man interferes with his own nature, his body and mind. Therefore he interferes with other individuals (playing against or with, coaching etc.), society, and nature, and in doing so, he transforms the things and relations around him. Taking the responsibility for transforming, we also have to take the responsibility for consequences. When practicing sport, we are usually in relation to something in nature or to someone else. It is rarely (we might say impossible) that the subject practicing sport is the only one involved in the transformation. We have to keep in mind that the consequences of our actions are not directly realized. This is the key to why we have to follow the highest moral values (love, empathy, truth etc.) that are found in sport, and commonly understood as fair play.

State, politics, morality and sport

Plato, the ancient Greek philosopher pointed out that only philosophers are able to lead a country, and only they could be wise enough because they know the order of things and have the intellect that they do not suffer injustice. In his book "Laws" he says: "How can we count on sole judgments, where there is no spiritual harmony?" L. Boff said: "Politics is directed to general welfare, etc. Politics has to form fundamental values of every community internal

oneness and external safety etc., and it has to determine remedies and ethics of relations in society." We could say that moral principles, which should guide the politics, are the same as those generally accepted for any other human activity, even though these principles are different between cultures and depend on history moments (Grrnič, 1997).

Not just sports ethics, politic ethics as well

Political ethics has to consider two requirements: it has to correspond with the main ends of politics - to serve the people, and it has to be possible and successful. Because of the second requirement, which most politicians consider first and the only one, some of them believe that politics is a field in which moral has no place.

It is understood that politicians must know the problems of the current situation and the needs that originate from the circumstances. Without such knowledge, it is impossible to complete their mission, even if a great deal of goodwill is present. He (a politician) has to be open-minded for new discoveries and knowledge, and has to have the courage to change his point of view if a situation should demand. The principle of responsibility must represent to politicians the absolute and untouchable, and their qualities have to be oriented to democracy, tolerance, and always being ready for dialogue, regardless of any distinctions (Grrnič, 1997).

Accordingly, those who create sport politics have to cooperate with the most educated and open-minded sports theory experts if they themselves are not capable. Together they have to create sports policy or national sports program suitable for all ethical standards made for (not because of) man, and it must also be in accordance with man's highest values. At the same time, politicians have to be wise enough to transmit these ideals of society to every day life of individuals, and to be able to see how to get closer to them step by step. Only then, when all this is done successfully, the demands setting a good politics will have been met.

We must keep in mind that sports politics has nothing to do with the concrete bodily sport of individuals. Politics uses sport to reach other objectives and values. That is why one must be careful, and make sure it touches the one to whom it is directed an athlete - in the right way. Politics should create and perform a doctrine or ideology of sport that serves man in the first place, stimulates his overall de-

velopment, defends the essential humanistic values, and embraces as many people as possible.

National Program of Sport in Republic of Slovenia

In order to have better insight into morality of sports politics, we must examine paragraphs relating to sport in general and directly to sports ethics in a National Program. The paragraphs from the National Program speak for themselves. The state and the authors of this program are highly aware of the ethical worth of sport. The question is, are they capable and willing to carry out these very sensitive tasks? We can ask ourselves; how much of this is true in reality. We have to bear in mind that ideals in real life are never unobtainable mental constructs of momentary things and situations. But nevertheless, we always tend to reach them. They represent values to us. To what extent the state intends to reach those ideals, is clearly evident from the present situation in the field of education and promoting sports ethics in Slovenia.

Civil society

In the chapter on values, of attributed an obvious ethical attitude to sport and to individuals taking part in sports activity. Taking this fact into account, we will treat civil society only from the perspective of the Olympic idea organized by the Olympic Committee of Slovenia Association of Sport Federations (OCS-ASF).

Olympic Movement and Olympic Charter

Olympism, a philosophy developed in the beginning of the modern Olympic Movement, by Coubertin and others, has as its focus of interest not just the elite athlete but everyone. He emphasized the values of equality, fairness, justice, respect for persons, rationality and understanding, autonomy, and excellence. Considering all of this Coubertin's thoughts seem to have a recipe for the core values of Olympism: fair play, education and multiculturalism (Parry, 1999).

It does not make sense to analyze the principles of IOC and NOC. We can see that Olympism is based on the highest ethical norms. It is more interesting to think about to what extent these principles and the programs are executed in reality, and why so much (or so little). The difference between Coubertin's Olympism and modern

Olympic games is so grave that, especially in the last years, open public discussions about this problem have occurred. Let us put this issue aside, and focus on a theme of greater importance for the present. %

National Olympic Committees have taken over the role of IOC, i.e. the organization of the Olympic games and their program. The nature of the mechanism behind this is progressively becoming similar to that of business and economic principles. To prevent the loss of the true Olympic idea, they created National Olympic Academies that have the task of spreading the humanistic ideals through sport. A brief overview of the Olympic history clearly shows that this should be in fact vice-versa. Olympic games should be the remedy for spreading the values of Olympism, and not the ends in itself or because of clear economic and/or political interests. Most likely today's Olympic ideals (political, economic, personal benefits etc.) could be replaced by the primal Coubertin's pedagogical-humanistic ideals. Nature itself always takes care of things that remain in equilibrium, and obviously the development of Olympic Games has gone too far. Many among us do agree that the Games have reached its zenith, and in order to keep their glory and to avoid repeating the history (the fall of the ancient Games), their purpose should be directed to and harmonized with coming trends in human evolution. Olympic ideals are coming more important again. The Games are returning to their roots because somewhere on the rapid way through modern history, they lost their true identity.

Conclusion

It appears that the sufficient argument aimed at sports organizations, after examining research about the most important documents that give form to the sport, would be; do all of those things that are written in the documents, and not only the part of the program that brings shortcoming benefits to individuals or institutions, and does not satisfy the needs of the humanity in its broader sense.

Agon, which impregnates the entire western society with its mechanisms of egoism and disrespect of the wide aspect of human (co)existence, has conquered sport, too. And probably due to agonality of sport (recognizing sport only as a competition) many people avoid such sport activities and choose non-rival sport or worse - no sport at all. Therefore, all sports organizations, on any level, are

morally obliged to support the reevaluation of sport as much as possible, or in other words to create such circumstances, which enable sportsmen to follow the highest humanistic values.

Also the experts of sports theory are obliged to ethically consider sports segments and attribute values to all with the use of codification harmonize them with the highest humanistic values, which every individual and society should follow within the frame of existence. This could be the way to make sport more nature and more human friendly. I think that this global task could set the foundations for a new step in human existence and push sports culture to a higher level (eco-level) in walking towards the essence of living.

When any human being is strongly bonded to other human beings, his "humanitas" is determined within the ethical pose towards others. Every aspect of this pose is embraced in responsibility. Primarily, responsibility is the approval of mutual existence. This pose is not something general, and should not be considered mere theoretical axiom or some society project, but it can only be a personal attitude of any human being (Kovačič Peršin, 1997). To end the seminar, I will use the words that could be written in the beginning.

Universal Declaration of Human Rights: United Nations

Article 29

Everyone has duties to the community in which alone the free and full development of his personality is possible.

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CHANGES IN MUSCLE ARCHITECTURE DURING RAPID REPETITIVE CONTRACTILE EXERCISE

by Yuri KIMURA *(JPN)*

Abstract

The purpose of this study was to clarify the changes in muscle contractile velocity during rapid repetitive elbow flexion or extension exercise. Contraction velocities of biceps brachii muscles (BIC) and triceps brachii muscles (TRI) were estimated from muscle architecture alterations measured using ultrasonography (SSD-1000, Aloka).

Seven female students conducted rapid repetitive elbow flexion and extension exercise for 90s with the motion range from 120 to 70 degrees of elbow joint angle. The resistance to the elbow flexion or extension corresponded to 20% of maximal voluntary contraction.

Angular velocities of elbow joint declined gradually and reached 13±2.9% and 23±2.7% of initial value at the end of flexion and extension exercises, respectively.

The cross-point between fascicle and apponeurosis moved longer as exercise continued to 90s, and became 2.3±0.5 times compared to the start. This indicated that the tendon was stretched longer and, in contrast, muscle fiber was shortened. These results suggest that the decreased contractility of muscle tendon complex could be a most provable factor to speed decline of elbow exercise.

Introduction

Many sports contain elements, which require strength, power and speed from our muscles. The repetitive contraction speed depends on three factors. First, muscle nerve system, Second, muscle contractile speed and finally muscle oxygen consumption capacity (Ikai and Shibayama, 1965).

Even if you did so the speed of your movement would become slower as you continued will the rapid movement. This will definitely occur no matter how much training you acquire. The reason why you cannot perform good technique is because you cannot perform rapid muscle movement. This is because while exercising you use

up your glucose and your energy supply becomes exhausted. In this way, of course the drying up of energy is a big cause of muscle exhaustion. However, I looked more closely at the muscle itself.

Muscle fibers are packed in bundles (fascicles) that extend from the proximal to distal tendons, comprising a whole muscle. Changes in fiber length by contraction are thus expressed as fascicle length in pennate muscles, fascicles are arranged obliquely with respect to the tendon and these angulation (pennation angle) changes by contraction (Friedrich, J. A., and R. A. Brand 1990, Huijing, P. A. 1981, Huijing, P. A. 1985). Pennate muscles also have long tendons and apponeuroses with substantial compliance, which modulate the force-generating capabilities of a muscle by causing changes in fascicle length as force is exerted at a given joint angle. Recent progress in technology has made it possible to study the dynamics of muscle-tendon complex (MTC) in vivo with the use of ultrasonography (Fukunaga et al. 1997). The elastic properties of tendon structures have so far been determined on the basis of human cadaver and animal experiments. However, it is likely that tendon structures in living humans differ substantially from those of cadavers and animals both in dimensions and mechanical properties due to differences in species and age. Also, there may be large individual variations in elastic properties of tendon structures in vivo, which are unknown at present. The purpose of this study was to clarify the changes in muscle contractile velocity during rapid repetitive elbow flexion or extension exercise.

Methods

Subjects

Seven female students (age: 21.4 ± 0.2(SD) yrs, Height: 157.3 ± 2.2cm, Weight: 51.3 ± 2.8kg) participated as subjects. All subjects were volunteers; they were informed of potential risks and benefits of testing protocols and gave their written consent to participate.

Measurement of angular velocity of elbow joint

Each subject was seated on the chair with the shoulder joint angles of 90°abducted. The axis of the lever arm of the dynamometer was aligned with the center of rotation of the elbow joint. The right

arm was firmly attached to the lever arm of the dynamometer with a strap and fixed.

The subjects conducted rapid repetitive elbow flexion and extension exercise for 90s with the motion range from 120 to 70 degrees of elbow joint angle. The resistance to the elbow flexion or extension corresponded to 20% of maximal voluntary contraction. Using eletronic brake apparatus the subjects lifted the weights in only one direction, i.e. only in the upward movement.

Measurement of muscle and tendon complex

A real-time ultrasonic apparatus was also used to obtain a longitudinal ultrasonic image of BIC at the level of 80% of arm length.

The ultarsonic images were recorded on a computer at 30Hz, synchronized with recordings of a clock timer for subsequent analyses.

The tester visually confirmed the echos from the aponeurosis and BIC and TRI fascicles. The point at which one fascicle was attached to the aponeurosis (P) was visualised on the ultrasonic image. P moved proximally during contraction (Fig. 1).

A maker was placed between the skin and the ultrasonic probe as the landmark to confirm that the probe did not move during measurements. The cross-point between superficial aponeurosis and fascicles did not move. Therefore, the displacement of P is considered an indication of the lengthening of the deep aponeurosis and the distal tendon.

Result

As a result, of having to continue the exercise, the elbow joint movement fell gradually. At the end of the exercise, I compared the speed with that at the onset of the exercise and saw that it had fallen by 13% (Fig. 2).

The distance the muscle moved toward the end with the distance of movement at the beginning of exercise. The result was the muscle moved a much greater distance at the end of the exercise.

The movement distance of this point came to be greater extend at the end of the exercise. The extension had doubled (Fig. 2).

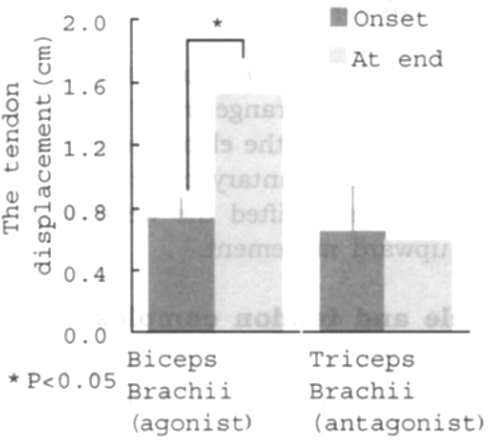

Figure 1.

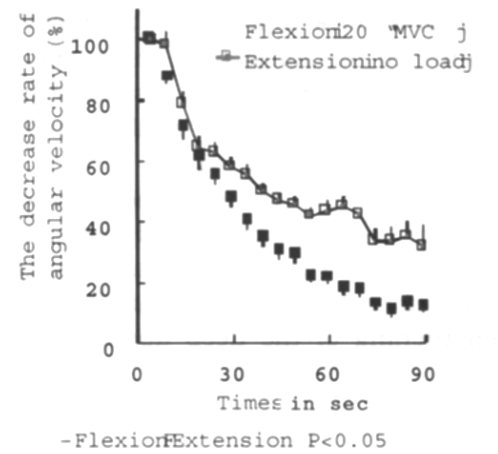

Figure 2.

Discussion

The muscle tendon complex must always undergo the same length change in order to move the same joint by the same range. Therefore, it would be impossible for the muscle to perform the same exercise at the same speed if it did not contract more and more.

The cross-point between the fascicle and apponeurosis moved longer as the exercise continued to 90s, and became 2times as long compared to the start. The movement distance of this point is called the quantity of extension of the distal tendon (Fukashiro, S., et al. 1995). This indicated that the tendon was stretched longer and, in contrast, muscle fibre was shortened. These results suggest that

the decreased contractility of the muscle tendon complex could be a provable factor speed decline during elbow exercise.

I think such studies will prove beneficial, in the training of future athletes.

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THINK POSITIVE - TEST NEGATIVE.
HEALTH CONSEQUENCES OF DOPING SUBSTANCES

by Marija STOJANOSKA *(FYROM)*

Why do the athletes use doping?

Because, professional sports players want a good result. Winning a Gold Medal at the Olympics is a dream of every athlete. When they are standing on winner stand, listening their hymn, watching the flag of their country rising slowly, athletes know that they made their dream come true. Some people might believe that winning or scoring points are the only things that matter in sport-that means they'll miss a lot of the enjoyment and opportunities that sport can offer. Although sport was established originally to make healthy body, some athletes break their bodies to win.

Is knowing the health consequences of using doping substances the key of prevention?

Introduction

Athletes are subject to injuries and require medical treatments probably more than their non-athletic counterparts. Some of these treatments include specific drugs, which are considered to be ergogenic, or performance-enhancing. Sport's governing bodies ban these drugs because they have the potential to give the athlete an unfair artificial advantage over his or her competitors. If a drug test or outside competition shows evidence of use, an athlete is subject to disqualification or other punishment by their sport's governing body. Consequently, an injured athlete must become knowledgeable about his medications and choose a physician fully au fait with their sport's banned and restricted medications.

Athletes who choose to use doping methods and banned drugs contravene the ethics of sport, and physician complying with their requests are contravening the ethics of medical science. Various performance-enhancing techniques have always been employed by athletes seeking to gain an advantage over their rivals. Since the widespread abuse of doping in sport became patently clear, athletes be-

came liable to sanctions, disqualifications and procedures by Olympic Charter against Doping in Sport proposed by Medical Commission of IOC.

The International Olympic Committee and all 28 Summer Olympic international sport federations in an encouraging display of cooperation and solidarity have agreed to conduct out-of-competition doping tests prior to the Summer Olympic Games in Sydney. The WADA has moved with remarkable speed in encouraging and implementing a comprehensive drug-testing program. The IOC now uses the hypersensitive High Resolution Mass Spectrometer (HRMS), which can detect traces of urine steroid allegedly taken more than three months previously. Blood testing which started this year, knowledge of a drug's detection window, detection cut-off dosage and ability to recognize drug-taking behavior in an athlete are very useful attributes in a sports medicine practitioner.

Conversely, athletes seek to remain a step ahead of the detection systems and turn to newer drugs with shorter elimination times so they can continue taking performance-enhancing drugs closer to their competition dates. Testing difficulties obviously exist for the increasingly popular substances (naturally occurring) such as erythropoetin, blood, Insulin-like growth factor-1 (IGF-1) and Human Growth Hormone (HGH), which can all give a competitive edge.

A major consideration for the athlete and treating physician is the immense impact of a positive test and disqualification. Emotional distress, loss of livelihood, bad press and loss of respect can follow from even the simple inadvertent use of a banned drug in a cough mixture. It is necessary, therefore, on the treating physician to be aware of their athlete's sport's drug policy and the specific drugs banned.

Definition of Doping

According to an encyclopedia, doping is using medicine and science or psychological special disposal for the temporary effect to win an event.

The IOC has traditionally been the worldwide authority on doping in sport. The IOC's medical commission defines doping, with respect to intent, as:

"The administration to, or the use by a competing athlete, of any substance taken into the body or any psychological substance taken

in abnormal quantity or by an abnormal route of entry into the body, with the sole intention of increasing in an artificial and unfair manner his performance in competition"

The IOC's current ban on doping reads: DOPING CONTRAVENES THE ETHICS OF BOTH SPORT AND MEDICAL SCIENCE.

The IOC's Medical Commission bans

1. THE ADMINISTRATION OF SUBSTANCES BELONGING TO SE LECTED CLASSES OF PHARMACOLOGICAL AGENTS: stimulants, narcotics, anabolic agents, diuretics, peptide hormones and ana logues, and

2. THE USE OF VARIOUS DOPING METHODS: blood doping, pha rmacological, chemical and physical manipulation.

Banned substances

Banned classes of drugs may not be used in any sport, for any reason. Even if a substance belonging to a class of banned drugs is not specifically listed in the examples, the term and related substances encompasse all similarly acting drugs, and that substance is also banned.

Restricted substances

Various restrictions apply to some classes of substances: b-blockers, marijuana and alcohol, are not banned by IOC, but are banned for some sports. Caffeine is so ubiquitously used in society that it is only banned in higher doses. More complex restrictions apply to cortocosteroids, local anesthetics and b_2 agonists.

Allowed substances

Most prescription drugs have no demonstrable effects and are permitted as medical treatments. The governing bodies of various sports vary in the specific drugs they ban, restrict and allow, but the principle of banning drugs with potential for performance enhancement in particular sport always applies. The cut-off level of a certain drug is the urine concentration above which an athlete will be sanctioned. This concept generally applies to classes of restricted drugs since detection of a banned drug at any level is prohibited. The testing laboratories can usually detect substances at much lower

concentration than the cut-off level. They have no say in any sanctions applied; leaving judgment of their detection result to the relevant sports authority.

Detection window

The detection window period refers to the length of time following administration of the drug that can be detected above the cut-off level.

Classes of banned substances

Stimulants

Common examples: cocaine, amphetamines, caffeine, b-agonists, phenylpropanolamine, ephedrine, and pseudoephedrine.

Stimulants arouse the central nervous system to speed up the parts of the brain and the body.

These are used at competition time (sprinters and weightlifters) to hasten reflexes, improve confidence and diminish an athlete's sense of fatigue.

Away from major events, their appetite suppressant effect can be used to help lose weight (gymnasts, figure skaters, weight class sports).

Performance enhancement is questionable with adverse effects including anxiety and psychosis, and in the case of cocaine, dependence.

This group of IOC-banned substances includes those commonly ingested inadvertently such as caffeine, the ephedrine and pseudoephedrine (in decongestants) and b2 agonists (asthmatic medications).

The IOC has approved some b-agonists for asthmatic as allowed medications, but notice must be given in writing to the relevant medical authority.

The b-agonist clenbuterol has been specially banned due to its ergogenic effects (Tab. 1, Tab. 2).

Table 1
Actions of stimulants

Potential Benefits	Potential Side-effects
quickened reflexes	CNS: anxiety, agitation, irritability, headaches, dizziness, insomnia, tolerance, addiction.
masking of fatigue	
increased alertness	
appetite supresion	CVS: arrhythmias, tachycardia, hypertension, angina pectoris, vasculitis.
improved concentration	
increased short-term strength	GIT: anorexia, nausea, vomiting, diarrhoea.
increased short-term endurance	Other: increased risk of hyperthermia
enhanced feeling of confidence	

Table 2
Detection of stimulants

Drug	detection window	***detection limits***
Amphetamines	2-5 days	100 ng/ml
Cocaine	5-6 days	50 ng/ml
Ephedrines	2-3 days	50 ng/ml

Anabolic-androgenic steroids

Common examples: stanozolol, nandrolone, clostebol, oxandrolone, testosterone. Anabolic steroids are synthetic analogues of the natural male hormone testosterone. The chemical modifications are aimed firstly at increasing the efficacy of the drug by reducing liver metabolism and secondly at maximizing the desired anabolic (muscle-building) effects and minimizing the unwanted androgenic (masculinizing) effects of the drug.

Potential benefits of anabolic steroids include increasing muscle bulk and an enhanced ability to perform high-intensity training. Stacking of 1-2 oral and 1-2 transdermally injected anabolic steroids at one time is perceived by some body builders and athletes to give increased benefits. Human Chorionic Gonadotrophin (HCG) is sometimes taken concurrently by males to minimize the unwanted side effects of testicular atrophy and gynecomastia (breast development).

The side effects are numerous, including the very serious hypertrophy cardiomyopathy and sudden death. More common are increased aggressiveness, acne, facial hair, accelerated baldness, menstrual irregularities, gynecomastia, and testicular atrophy and mandibule enlargement. Sperm production remains faulty for up to two years. (Tab. 3, Tab. 4)

Advances in testing for steroids mean that some athletes are now using tablets and absorbable gel steroids instead of injectable forms. These preparations are very quickly metabolized and excreted allowing the athlete to continue taking them up to two weeks prior to a competition. Random out-of competition drug testing in most IOC-sports is now the biggest deterrent to elite athletes taking anabolic steroids and other banned drugs.

Table 3
Action of anabolic-androgenic steroids

Potential Benefits	Potential Side-effects
	hypertrophic cardiomyopathy
	sudden death
	aggressiveness
increased muscle bulk	mood swings
increased weight	depression
increased strength	psychosis
increased high-intensity training	accelerated boldness
capability	uneven bone growth
increased acceleration	acromegaly
decreased body fat	acne
enhanced injury repair capability	testicular atrophy
reduced recovery time	abnormal sperm production
improved performance	changes in libido
	gynaecomastia
	facial hair growth
	menstrual irregularities

Table 4
Detection of anabolic-androgenic steroids

Drug	Detection window
fat-soluble parenteral steroids	up to 12 months
water-soluble oral steroids	1 - 6 weeks

b2 agonists

Common examples: clenbuterol, salbutamol, terbutaline, fenoterol. Although b2 agonists are considered to be stimulants, they may have powerful anabolic effects. Clenbuterol has been specifically banned due to its ergogenic effects. It has a significant lipolytic effect and stimulates fast muscle hypertrophy secondary to increased muscle protein aggregation.

Narcotic analgetics

Common examples: morphine, pethidine, methadone, and pentazocine. These substances may give an increased pain threshold, feelings of invincibility and euphoria, and a diminished recognition of injury (Tab. 5).

Table 5
Action of narcotic analgetics

Potential Benefits	Potential Side-effects
	CNS: mental clouding, dysphoria,
increased pain threshold	delirium, Parkinson, tolerance
feelings of invincibility	addiction, withdrawal syndrome.
euforia	RESP: respiratory depression.
diminished injury recognition	GIT: vomiting, nausea, constipation.
	Other: pruritus

Peptide and glycopeptide hormones

Common examples: Human Chorionic Gonadotrophin (HCG), Adrenocorticotrophine (ACTH), Human Growth Hormone (HGH), Erythropoietin (EPO), and Insulin-like Growth Factor (IGF-1)

EPO - erythropoietin

It was developed to treat anemia and it is almost undistinguishable from a natural kidney hormone. Infusions or subcutaneous injections give to an athlete elevated red blood cell concentrations. Very serious side effects follow from excessive use of EPO because of elevated blood viscosity that can lead to sudden death in young athletes, especially while resting or sleeping.

Human Chorionic Gonadotrophin (HCG)

Administration of HCG to males induces an increased rate of production of natural androgenic steroids.

Adrenocorticotropin (ACTH)

It stimulates production of corticosteroids and results in the euphoric effects of them.

Growth Hormone (hCG)

Growth hormone is produced naturally in the human body and controls our growth from infancy. The synthetic version is identical

to the natural version and hence undelectable. HGH stimulates muscle protein and nucleic acid synthesis, increases lipolysis (decreases body fat) and improves musculoskeletal repair. The adverse effects include diabetes, gigantism in prepubescent and acromegaly in adults.

Insulin-like Growth Factor-1 (IGF-1)

IGF-1 is another natural hormone, which promotes growth of all cells. It can increase natural strength by 5-15% and such is far more potent than growth hormone. Side effects are similarly more potent than for growth hormone and include swelling of the brain, hypertrophie cardiomyopathy, sudden death and diabetic coma.

Diuretics

Common examples: furosemide, acetazolamide, mannitol, spironolactone, and ethacrynic acid

Diuretics are IOC-banned of the possibility of weight-category athletes abusing their acute weight-losing effects to satisfy a weight limit. For this reason, competitors may be asked to provide urine samples at the time of weight-in.

Diuretics also tend to dilute urine, making detection of other substances more difficult.

Classes of restricted substances

Alcohol, Marijuana, Caffeine

Positive results of ethanol may lead to sanctions. The cannabinoids have an affinity for fatty tissue in the body. They may or may not remain dormant only slowly leach out remaining detectable in the urine for long periods.

Caffeine is an ingredient in coffee, tea, chocolate, cola drinks and many common medications. At the lower doses very common in society, the stimulant properties of caffeine are not generally considered to be significantly performance - enhancing, although conflicting research data exists. In recognition of potential abuse by athletes, the IOC has band caffeine urine levels measured above 12 micrograms per liter.

Table 6
Effects of Peptide and Glycopeptide Hormones

Potential Benefits	Potential Side-effects
	EPO
EPO	Sudden death
increases blood	Increased blood viscosity
oxygen-carrying capacity	Hypertension
improves endurance	Congestion heart failure
	Stroke
	hCG
hCG	headache
testoreno-like effects	mood swings
testicular atrophy prevention	depression
	oedema
	ACTH
ACTH	mood changes
equvalent to systemic corticosteroid therapy	hypertension
anti-inflammatory effects	osteoporosis
	glucose intolerance
	many systemic long-term side effects of regualr corticosteroid use
	HGH
HGH	hypertension
muscle growth	cardiomyopathy
lipolysis	acromegaly (adults)
improved musculo-sceletal repair	gigantism (prepubescents)
	diabetes
	Creutsfelt-Jacobs disease (from contaminated sources)
IGF - 1	IGF - 1
musle growth	swelling of the brain
increased strength	hypertrophic cardiomyopathy
lipolysis	sudden death
improved repair	diabetic comma

b - Blockers

Common examples: sotalol, propanolol, labetolol.

These are IOC - band substances because they decrease tremor and improve steadiness, giving possible benefit to archers, shooters and biathletes. They are likely to impede performance in endurance sports which require prolonged periods of high cardiac output, so these sports are very unlikely to request testing. Abuse of b- blockers can cause: heart failure, bronchospasm, CNS effects (depression,

sleep disorders including insomnia and nightmares), sexual disfunction in males (decreased libido, impotence).

Corticosteroids

Common examples: prednisolone, hydrocortisone, and dexamethasone. These substances have natural anti - inflammatory properties and are used to treat asthma, pain and inflammation. They can influence producing some desirable non-specific systemic energizing effects. These include a feeling of well being or euphoria which may translate into sporting improvement in a way similar to the stimulatory effect of amphetamines, but with more of psychological component. The IOC thus invoked restrictions requiring doctor's declarations views but unfortunately, many athletes begun abusing the use of inhaled corticosteroids during competition.

Table 7
Effects of corticosteroids

Potential Benefits	Potential Side-effects
mood elevation	withdrawal effects (depression,
generalised feeling of well being	melancholy, exhaustion)
enhenced energy levels	long-term effects (skeletal muscle
delayed tiredness	wasting, weakness)

Various methods of doping

Blood doping

Blood doping is based on the principle that the amount of oxygen available to body tissues is limited by the number of red blood cells in the blood. In theory, increasing the red blood cells increases the amount of oxygen to the tissues which in turn allows the athlete to exercise more vigorously or longer.

There are two ways of using blood doping: an athlete could have blood removed, the red blood cells (erythrocytes) separated from the plasma and freeze-preserved. Meanwhile the athlete's own red blood cell count would gradually return to normal in about two months. Shortly before the competition the red blood cells could be thawed, reconstituted with normal fluid and then reintroduced into the athlete's bloodstream. Consequently the athlete would have the benefit of an abnormal number of red blood cells, a condition known as

erythrocythemia. Easier method is transfusion of someone else's blood.

Blood doping would be benefit to athletes on events taking place over a long time such as long-distance running, cross-country skiing and cycling.

Potential Benefits	Potential Side-effects
maximal capacity to use oxygen	transfusion of infective diseases (HIV)
	allergic reaction (rash, fever, acute kidney damage)
	overload of circulation and metabolic shock

After the doping scandal in L. A Olympics at 1984 when seven cyclist used blood from donors and three of them became seriously ill, the IOC banned blood doping. Medal winners were not punished because at that time blood doping was not cheating.

Urine substitution

Urine substitution or transplanting involves the replacement of the urine in an athlete's bladder with urine from someone not using drugs.

I just want to mention the use of masking and blocking agents (substances with placebo effects), inhibition of renal excretion and multiple use of drug where lists never stop unless the use of original drug stops. For example: steroids for performance, diuretics to control fluid retention caused by steroids, electrolytes to control the effects of diuretics, anti estrogens to combat gynecomastia, hCG to raise natural steroid production...

Conclusion

Doping is more widespread than it would be expected from anti-doping control data. So, prevention is the single most important investment for long-term success in achieving drug-free sport. Doping prevention is mainly directed to providing information on the dangers of doping to young athletes and to every profession concerned with athletic performance. A number of sophisticated analytical techniques are increasingly being used to provide the maximum detection time window.

The World Anti-Doping Association (WADA) with the support of the International Olympic Committee (IOC) created for the first time the

Office of the Independent Observer that was a crucial step in demonstrating doping control transparency at the Olympic Games. WADA has conducted 2043 out-of-competition urine tests involving 27 summer sports in 82 nations, prior to the Olympic Games in Sydney 2000. Complementary actions and prevention are the only way to go. One of the main concerns of an International Sport Federations is the health of its athletes. Without them there would be no Games. So, this is a try to convince coaches, parents and athletes that absolute winning in sport can have long-term health consequences. Physicians, coaches, scientists should take every opportunity to educate athletes against drug abuse on every level and in every sport. Detection is an integral part of an educational program. The main cure lies in athletes themselves. They should realize that chemical shortcuts are not substitute for dedicated training, good coaching and balanced nutrition. We all must try to close all doors to doping, although somebody can always open a window. We must fight this. We have to protect athlete's health, the true meaning of sport and preserve the Olympic Idea which includes "respect of integrity, ethics and fair-play in sport". Don't contravene sport ethics and medicine. Don't break your bodies to win. **THINK POSITIVE, TEST NEGATIVE!!!**

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SPORT AS A FACTOR OF SOCIALIZATION

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1. Introduction

The present essay synthesizes a personal point of view on sports as a factor of socialization, based on philosophical and sociological concepts considered for the analysis.

The first part of the present document refers to the philosophical concepts of sports and Olympism, highlighting its conservation through history, despite the changes in the forms and expressions of each society.

Next, in the following sub theme, sports is regarded as a means of formation of the human being and as a factor of socialization, that contributes to the constitution of the identity or the socio - economical reality of a society.

The following part of the document presents briefly the different ways of socialization throughout the years of sports history and acknowledges the existence of the external factors that influence upon them.

To sustain the previous, in the next point of this document there are given, with a stronger sociological emphasis, certain considerations on character and alienization, two factors that explain the different ways of socialization that may exist in a society.

Finally, the relationship between Ecuador's socio economical reality and its influence on sports is established, to later make a sociological reflection on the basic concepts of sports and Olympism as factors that influence upon the configuration of the sports social behavior in a developing country such as Ecuador.

2. Philosophical principles of sports and Olympism

When a fan has observed live or indirectly any of the 292 contests of the last Olympic Games, he may have wished or been able to appreciate either the triumph of a favorite, or the technical features of the contest, or the relationship between records, or the conditions of the tracks, or the majesty of the scenarios, whatever it may have been, any feature that would correspond his own values.

But it is possible that that fan, just as millions of them, and maybe hundreds and even thousands of competitors, is not aware that any of those 292 contests derive from an ontological basis and from philosophical principles that in a modern version can be synthesized in the words of Pierre de Coubertin: "We restore the Olympic Games to ennoble and strengthen sports, to guarantee their independence and duration, placing them in better conditions to develop the educational function that corresponds them in the modern world, and to exalt the individual athlete, whose existence is as necessary to the muscular activity of society as the achievements are to the maintenance of a general spirit of emulation."

So, Coubertin thought that loyal competence could set patterns in the orientation of the character, promote righteous behavior and promote a healthy judgment, elements that could at the same time teach individuals and peoples to live in peace.

It is also possible that those millions observers and even those millions of participants ignored that Coubertin's ideas, before the first modern Olympic Games in 1896, were based on the same principles that originated the first Games in Antique in 776 BC, and despite "the bad of the sources, even though truthful by their intention, is the impreciseness of the facts, the hallucinated spreading of the news...", to say it in the words of a Literature Nobel Prize Winner, there are traces and versions that Games took place even five centuries before that date.

Definitely, what the spectator and even the competitor ignores is that the contest he is watching or has watched, in which he takes or has taken part, has no less than two thousand and eight hundred (2.800) years of sustained tradition, sustained in fact, by ideals similar to the present ones, and that from the feat to the world record, from the laurel to the Olympic gold, from Zeus lightning to the torch that is lighted in Olympia by the sun rays, men and peoples have competed equally from the search for the "truce"[1] to the search for "peace". "Cease during the games accusations, discords, oppositions and hatred!" Hatred and violence - said Coubertin - are characteristic of weak hearts.

3. Sports as a socio-cultural expression of a society

Evidently the principles, the philosophy of Olympism correspond to sports as a means of integral formation of the human being; i.e.,

"sports is an education" is an ideal type, that René Maheu, former General Director of the UNESCO, defined as follows:

"Indeed, sports is a cavalry order because it is honor, ethics and esthetics but conceived for all classes and for all peoples, that it fraternally mixes all over the world. And it is also a truce: In our techno- logical societies, submitted to the strong law of work and in which the individual is worth what he owns and only owns what he wins, it is the divine game which fills the spare time with free richness; and in our times of antagonisms and conflicts, dominated by the will of power and by pride, it is the divine rest in which the loyalty of the competition is solved with respect and friendship.

Indeed, sport is an education, the more concrete education, the truthful one: The one of character. Sport is as well a science, because the sportsman can only perfect if he learns, patiently, to get to know himself.

Sports is, at last, culture, because the ephemeral gests it traces in time and in space, for nothing, just for pleasure - as Plato says - manifest, with dramatic relief, the most elemental values, but also precisely because of that, the most profound and widest values that each people own and even the human race own; and it is culture, as well, for creating beauty, specially for those who have the least possibilities of getting nurtured from it" (Maheu 1964, p. 7).

Yes, in fact and assuming the thought of René Maheu, sports is education and culture and creator of beauty for the peoples and for the human race and overall for those who have least possibilities of getting nurtured from it. So, sports could be and in fact is a fundamental factor of socialization, being socialization defined as:

"modeling of the human conduct in the mental and physical planes through the experiences in social situations... that comprehend all processes of endoculturation, communication and learning, through which the individual human organism develops a social nature and is capable of taking part in social life" (Witkin 1983, p. 197).

A modeling of conduct that allows to assimilate, in all its extension, Coubertin's law:

"For every hundred who engaged in physical culture, fifty must engage in sports. For every fifty who engage in sports, twenty must specialize. For every twenty who specialize, five must be capable of astonishing feats."

The same law that badly interpreted could presuppose discriminated practice or the existence of a selected minority; well understood, inverting conclusion and premises, it expresses a real practice of a socializative semiosis, i.e. the knowledge and the practice starting from a first (the five which are capable of achieving amazing feats) towards a second (the one hundred which practice the physical culture) for the benefit of a third (the masses in general) capable of emulating, reproducing and improving the processes. That is the way it has been and that is the way it shall be.

4. The different ways of socialization in sports

The employed concepts: Competence as an educational function, ethics, esthetics, beauty, truce, peace, inherent to Olympism, have they varied since the Games in the Antique Hellenic World to the latest version of the modern Games? Have the ontological aspects of the competitors then varied to the ones of the present competitors? Evidently, not. The variation lies in the ways of socialization that have succeeded historically, from the City - States in Ancient Greece to the present consumer society; from the economy that subsidized the leisure of the citizens with the slaves - work to the modern globalize economy; from the athlete who achieved his feats in order to be "free" (Veblen 1963) to that one we would nowadays call "State athlete". Sports itself has evolved from then from the "sports practice" to the "sports techniques" and the "sports show"; and over sports there have acted external factors (socio-economical, political and commercial factors) which could be, external to the Olympic Movement, as it may be handled, factors of emulation or distortion.

Of course, the correlation between sports and politics and business is not all negative for sports, but the order, the management, good or not, that each of these relationships is given could influence on the conduct of the sportsmen as well as of the fans in the sense of productivity to alienization. I will briefly refer to this last aspect.

5. Personality and alienization as fundaments of sport and Olympism

If in general terms "personality" is understood as the totality of "inherited and acquired psychical qualities that are characteristic of an individual and make that individual unique" (Fromm 1977, p.64),

we assume that the inherited is the "temperament" and the formed and later orientated, the "character". The differences in temperament do have no ethical significance (nevertheless many sports narrators say: "the temperamental player" to refer to the undisciplined or the "choleric " that repeatedly reacts with violence): the differences in character are a problem of ethics, are expressions of the success degree of an individual in the art of living (E. Fromm).

Character

Character can be defined as the pattern of conduct of an individual, given that man is formed acquiring and assimilating objects and relating to other people, i.e., assimilating and socializing. We then consider character as the "relatively permanent way in which the human energy is canalized in the processes of assimilation and socialization"[1]. The application of norms of a humanistic ethics leads to a character, which is productively orientated; on the opposite, the authoritarian ethics lead to a character of unproductive orientations: Receptive, exploiting, accumulative, mercantile.

For instance, very recently the international cable news informed that a world elite sportsman demanded that the "events in which he participated should be better paid, that he had earned little" (in fact, in the year 2000 he had earned US$ 18.000.000, eighteen million dollars, apart from sponsors); one of his colleagues, for many years the best in the world and for many people the best of all times, replied that he played because he liked it, for "competing and trying to win", and that what he was paid for "doing" what he liked, in such a short period of time, was too much money.

The first one is the case of a character of unproductive orientation: accumulative, mercantile; the second one, a character orientated after the humanistic ethics: productive.

Alienization

Certain mental states such as "lack of power", "lack of meanings" or "anomia" are called "alienization"; those states are psychological consequences of any or various social factors.

Every conduct to which an individual assigns a meaning is called "action", but conduct can only be meaningful if it is ruled by common arrangements, i.e. "rules", and these presuppose a "social context".

So, if we attend to a basketball game, from it we can deduct the components of the meaningful conduct: a) the competitors search for a final objective for which they all compete: Victory; this we shall call a "value"; b) there are the means for the achievement of this value, for instance, organization, training, knowing the rules, etc, which we shall call "rules"; c) there is an agent or an organization of agents (in this case, basically ten players) that carry forward the action, it refers to the "role" or "organization of roles" (as in this case); d) finally, the means that the single or the various agents need to fulfill their role are needed, i.e. the "situational means" (in this case, the field, the bounds, the boards, the baskets, the spectators seats, etc.). Finally, the socially meaningful conduct is made up of values, rules, roles and situational means.

A person "sticks to" a value, but not to a norm, he adjusts to or conforms with it. As to the role, the conduct is not one of sticking to it nor of conformity but the person is responsible or not with it. And as to the situational means, the conduct is of "control" or "no control" of them. Sociologically then, the sources of alienization are a lack of adherence to the values, the lack of conformity or adjustment to the norms, the lack of responsibility with the roles and the lack of control of the means. Alienization, then, is not a rigid concept; it will always appear in relation to norms, values, roles and means (Scott Marvin B., in I.L. Horowitz 1969, pp.7-38).

In all aspects of life these circumstances appear and there are uncountable examples for it, and referred to the activity, they will be treated in this essay later on, but for the moment it shall be marked: Isn't there a lack of values if a spectator with a portable radio at his ear believes the opinion of a sports narrator rather than what he has seen? Or isn't there a lack of adjustment to the norms and a lack of responsibility to oneself, if a sportsman takes illegal substances in his search for results? And isn't there a lack of responsibility with the role and the control of the means when a person pays for a seat (and often encouraged by the media) to watch an event at the cost of his family's food or an improvement of their home? This example is very common in South America, specially referring to professional soccer.

Restatement

Sports is education, that had been assumed at the beginning of the present essay, and even more, with the principles of Olympism,

it could and even should be one of the best ways of socialization, i.e. integrated to the personality, because it would teach the control of the temperament at the same time that it would promote the orientation to the productive character. The external factors (politics, economy, etc.) to sports, if well used, could and should be effective ways of socialization; if its usage is mean, interested, negative, they will undoubtedly be means of alienization.

6. Ecuador: sports and socio-economical reality

The subject that is developed in this chapter, as it is entitled, refers to the social and economic conditions of Ecuador and its incidence in sports.

Nevertheless, its contents are not necessarily an allusion to the historical process and of the material conditions in which the sports activities are developed in this country. It refers more accurately to a sociological reflection about the concepts underlying sports and Olympism as factors that shape society or its possible incidence in the configuration of a sports social conduct, that would allow poor countries such as Ecuador, promoting sports as an educational and socialization factor, to dream of ideas, of energy and of a spirit of victory, searching for a more promising scenario for sports and Olympism.

I will start with a short digression to refer to my country, Ecuador. In it, on 260.000 square kilometers there coexist 12 million inhabitants that at present share a poor economical situation (the relationship of cause and effect of this situation is not subject of this essay). As to the subject sports, in terms of a vertical organization, the Ministry of Education and Culture is, through the National Council of Sports, the superior control entity. The economic resources are limited: the finances of the country do not allow even to apply a constitutional "norm" that orders the usage of 30% of the national budget for education. The Law of Sports, facing regulations of minor entities, is practically ineffective. Only at the end of the year 2000 the Minister of Education and Sports has called all sectors that are involved with the sports practice, to search for topics that may allow a new order.

On the other hand, we don't have a sports prehistory, and our history is so recent that it is almost "conjuncture" and our successes, almost "chronicles". Indeed, the National Sports Federation of Ecua-

dor was founded on the 25th of May 1925 as a consequence of the Constitutive Congress from the 19th of the same month and year, with six of its twenty Provinces, at that time, as founders; on the other hand, the Ecuadorian Olympic Committee was founded on the same date, but it was only acknowledged by the IOC at the end of the decade of the 50's.

Let's compare this situation and only in what concerns sports, and only with a couple of numbers, with the situation in a developed country.

In Germany, 1.5% of the internal net income comes from sports activities, and 800.000 people have any occupation related to sports as a primary income source, and in both cases without considering the areas of research and sports medicine production.

On the other hand, the German Foundation for Sports (one among many in Germany) finances and maintains permanently the formation of 3.800 elite sportsmen[3].

Now, let's consider the sportsman. For a long time he has kept a quasi axiom "what counts is to compete", which nowadays turns out to be insufficient. The athletes have one virile saying: "Citius, altius, fortius" (faster, higher and stronger), saying of the ones who dare draw back the boundaries of the impossible. What counts is to compete to succeed; and, in an Olympic contest, the winner is only one and that one is the best of the world, the best of the best, which in every country were the consequence of the previously mentioned law of Coubertin.

These champions, on the other hand, cease to be amateurs, in fact, "if the amateurism is the truth of the sports mass in general, to impose it to the selected minority is, not counting exceptions that confirm the norm, to condemn that minority to a lie... Nowadays the champion can practically only rise out of the mass of sportsmen by submitting himself to a special regime that makes him a State athlete, or a university athlete or a commercial society athlete. In the strict meaning of the word, he is not an amateur any more.

Why doubt so much to acknowledge that he is a professional? Is the artist - painter, musician, writer - disqualified for charging honoraria? Why should money be (or the equivalent material advantages) a dishonor exclusively to the sports champions when it is not even for the poets? What in fact dishonors is the lie." (Maheu 1964, p.7). Assuming that what Maheu expressed is true, and adding that

the sportsman, the athlete, the same as the painter, the musician or the writer is an artist who creates beauty, there is a cardinal problem: the socio-economical structure in which those creators of beauty are formed, perform or work.

Indeed, the difference between developed, emerging countries and those manifestly poor countries, is huge: it is given by the possibilities to economically invest in their sports politics. The State investment, the investment of the universities or from the commercial society in the rich countries is superlative in relation to the investment in the under developed countries; the first can make hundreds of Jesse Owens, Carl Lewis, Mark Spitz, Fanny Blankers - Cohen, Sergei Bubbka, Alexander Popov, Sugar Ray Leonard, Florence Griffith Joyner, Nadia Comanecci, Michael Jordan, Marion Jones, etc., the second can't; the first will always dispute the first places among the Olympic medals, the second won't; the peoples of the first will watch for hundreds and thousands of occasions their flag be hauled up and listen to their national hymn on the "podium of Olympic glory", the peoples of the poor countries will only do that in very rare occasions. This constant necessarily influences on the terms of the proposal of this exposition.

In the first place, if sport is education and a factor of socialization, the societies themselves are the beneficiaries, even in the case of those who can invest very little in sports. In the case of my country, when Jefferson Pérez won the first and until now only gold medal obtained by an Ecuadorian, the whole Ecuadorian society won without class nor ethnic differences and dreamed; and from the dreams came up ideas and initiatives, that have turned, as it has been possible, into "ideas in action", that we hope will be carried forward. And there is another case, at the moment of me writing these lines, a team of Ecuadorian players (World Cup Eliminatory for Japan Korea 2002) beat the greatest football power in the world, Brazil, with its star team worth 500 million dollars; and the scream "It is possible", spread all over the stadium, it went beyond football and sports to become a national slogan that allows us to dream of ideas, of energy and of a victory spirit. It is possible to work for a better society.

Second, and related to sports, the investment differences will regretfully always be a factor of alteration of conduct. Indeed, the expected role of an elite athlete will be the one that corresponds to a

champion status; the role expected from the others, the one that corresponds the status of a person who fulfills. In the first case, what is important is to compete to win, in the second, the basic goal is to compete.

All the same, the economical factor affects the situational means: infrastructure, tracks, equipment, etc., and it consequently causes among those who lack of them a competence conduct altered regarding them: Such is the case of the swimmer of Equatorial Guinea in Sydney, who could hardly swim and only reached the "finish line" a long time afterwards.

On the other hand, if victory is the "supreme value" of the athlete, this goal is only valid if to reach it there are used legal means, the fair play. The goal for the goal, justifying the means to reach it, implies an alienated conduct in relation to the values, and indeed the violation of the "norms" (violation of the fair play, use of illegal substances, etc.); and these cases are regretfully more common among those who compete for victory, than among those for whom it is important to compete.

Finally, there are two relevant aspects that affect the situation and the conduct, which for their nature and importance would require a specialized essay on its own, that goes beyond the boundaries of the present exposition: the manipulation of sports for political goals and its manipulation for economical lucrative goals: none of both is specifically bad in itself, but its appliance with authoritarian, accumulative, selfish ethic principles, necessarily has negative consequences, especially when its effect requires from the media, for the plain "affirmation", "authority", "conformity of feelings" or "verbal proof, to influence directly on the masses and individuals.

Conclusion

It is not the Olympic Movement which can correct the undesired situations in this world, but it can, with its principles, with its action and its projection help in the processes of socialization and as in sports, transcending it, allow the peoples to say: "It is possible". But why make up new phrases, if René Maheu 35 years ago expressed it this way: "...As there is no sports competition without the will of victory it doesn't exist either without rules or ethics. It is those rules and ethics that inform it, that differ sports from the savage fight for

life, that we call war. By sticking to those norms it transforms the feat into virtue, also in the Greek sense of the word, and since these norms are universal by definition, from them you infer that even if the feat has a fatherland, virtue is purely human". (Maheu 1964, p.7).

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Notes

1. The idea of the truce is a concept based on Olympism. It refers to the "sacred truce" concerted in Antique by Ifitos, King of Elide, with Licurgo, King of Sparta and Cleostenes from Pisa and that was respected in Olympia for years.
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CONSOLIDATED REPORT

CONCLUSIONS OF THE 9TH POSTGRADUATE SEMINAR ON OLYMPIC ISSUES

Thirty days ago, a group of twenty-nine postgraduate students marked the beginning of the 9th postgraduate seminar on Olympic studies. On our imaginary journey back to ancient sports we dived into some of the most famous archaeological sites. We began with a visit to the Acropolis in Athens with an overview of the most important political and economical events of ancient Greek history. There we say the Parthenon and the Erectheion. During our visit to the Panathinaikon stadion, Prof. Decker explained its ancient history and its rebuilding for the 1896 Olympic Games. We also visited the temple of Poseidon in cape Sounion, located on the coastline of the Aegean Sea. During our journey in Olympia we visited the places of Panhellenic and local sports events, such as Isthmia, Nemea and Epidavros where we say the Stadium and the famous theatre of antiquity. A visit to the archeological site to Mycenae and the temple of Epikourios Apollo in Vasses could not have been excluded from the schedule, since there are the two of the most important archeological sites in the Peloponnesian territory. Our visit to the archeological site of Olympia was next. There we had the opportunity to see the gymnasium which was used for the training of the athletes, the palaistra were athletes practiced pancration, boxing and wrestling and at the same time we felt the close relation of sports and religion, by visiting the temple of Hera. The entrance of the stadium was our next stop. Inside the stadium Prof. Decker explained the starting position of the athletes. In the same day we also visited the archeological musem of Olympia.

Hermes of Praxitelis and Apollo of the gable of the temple of Zeus were only two of the masterpieces that are exposed in the museum.

Wishing to give us an insight into the origin of the ancient athleticism, Prof. Decker gave lectures on the earliest traces of athleticism, according to recent research. Architectural monuments in Egypt such as the pyramids of Saqqara and Giza, the temples of

Karnak and the tombs at Beni Hasanare decorated with relief and wall paintings which depict athletic performances. Among these, the most common is wrestling but boxing, single stick fencing and archery have also been identified. Archeologists cannot confirm the impetus of such activities in the Egyptian world, but the fact that their representations are found in buildings of religious significance reveals a connection of athleticism to ceremonial manifestations.Worth mentioning is the fact that in the Egyptian society the Pharaoh was considered as an exemplar athlete, according to inscriptions which refer to his achievements in archery and running. Apart from the Egyptian civilization, reference was made on the Aegean Bronze Age civilization. The Minoan palaces of Crete have provided us with works of art, which depict the Minoan athletic activity of bull leaping. Furthermore the Aegean example of boxing as depicted in the famous Boxing-children wall painting of Thera confirms that athletic events did exist in these civilization. Although unfamiliar with such archeological information, the participants of the seminar had the opportunity to view material, which broadened their knowledge of athletism in ancient times, and to understand the depth of the roots of ancient Greek athletic games, amongst which the Olympic Games had a special place.

Sports in ancient Greek times

One of the most important sources when we deal with ancient sports is the narrative sources like Homer and Pindar. Furthermore we gain information from inscriptions and artistic representation of sport activities, such as vase paintings and sculptures. Sport activities were an integral part of ancient Greek education and were aimed to fulfill the ideal of *Kalos kagathos* which means a man with a healthy body and a strong mind. Since the Greek society was based in the principle of being the best, the competitions were a part of daily life. In the 8^{th}, 7^{th} and 6^{th} centuries BC many local competitions with links to sanctuaries were founded, developing into popular athletic festivals.

The most important were called Panhellenic Games and were held in Olympia, Nemea, Isthmia and Delphi. Apart from these Panhellenic games there were also many local games all over the Greek world. Competitive events in ancient Greece were distinguished into the *gymnikos agon* the naked athletic competition, the *hippikos agon*

the equestrian events and the *mousikos agon* the musical competitions. The archaeological knowledge we have gained the first week was essential for the better understanding of the Modern Olympic Games. But in our opinion the references to the Roman period did not provide us with enough information so that we could conclude successfully our journey to the sports of ancient times. Also the Ancient Olympic Games were not compared directly to the modern Olympic Games. But due to the fact that the majority of the participants do not have an archaeological or historical background, this section is considered not only necessary but at least in our opinion, also enjoyable.

Attempts to revive the Games

Despite the decline of the ancient Olympic Games, athletic traditions continued to exist in Greece. These festivities were held yearly and usually in close proximity to the village church. They were not solely sport events but a part of a larger cultural and religious celebration. Just as in ancient times, the participants represented their hometown and the events were largely influenced by the ancient games, even though the changing times also brought along with it events such as swordplay and shooting into the games.

The quest for the revival the games was set in motion with the creation of an independent Greece in 1830. The independence brought with it a search for a common national identity. The Greeks found this in the ancient history, especially the ancient Olympic Games. The first attempt was made in 1834 but it was with the Zappas Olympiads that things really started to move forward. The first of these games was held in 1859. The games gave opportunity for different parts of Greece to come together show the economic, industrial and cultural development in Greece. In 1870 another game was held. This game was combined with a trade exhibition, which was held before the games. The games were a great public success and attracted crows of 20-25.000 spectators. It should be noted though that the sports events weren't the most important event. It was primarily a way for the independent nation to come together and create unity between the different parts of the nation. The last attempt to arrange a Zappas Olympic Games in Greece was in 1888-1889.

The legacy of the ancient Olympic Games influenced many people all around Europe. In England there are several examples of "Olympic Games" arranged. In the 17th century, Olympic Games were held in Cotswold. This tradition actually continued to 1852 with a shorter break during the rule of the Puritans. More influential was the games arranged by William Penny Brookes in the 19th century. Brookes arranged several local games in England and also founded The Olympic Association, an organization with whom worked to spread the Olympic ideal in England.

Then came Baron Pierre de Coubertin. He was a French aristocrat and it was largely through his efforts that the games were "resurrected". After many meeting and visits to excavations in Delphi and Olympia, he called for a congress to resurrect the games. The congress assembled in June 18 1894 and ended with the decision that Olympic games was to be held every fourth year and that a different city should host the games each time

The revived Games

Originally, de Coubertin suggested that the first games be staged in his hometown of Paris in 1900. However Greek support for the idea of the revival was so enthusiastic that the date was moved up to 1896 and the site shifted to Greece. Because Olympia itself was remote and undeveloped the Games were awarded to Athens. The first elements of sponsorship were seen at these games with the sale of Souvenir stamps and coins. The Games, which took place during 1896 and 1912, dubbed the foundation years, were not particularly high profile and there were various problems. In Paris (1900), St Louis (1904) and London (1908) the Games were consumed by the bigger events within which they were staged, the world exhibitions. It was the 1912 games in Stockholm where the first organizational success of the games were witnessed, and interest in the Modern Olympic Games heightened.

Between 1920-1952 a number of major developments to the games took place in the Olympic Program and the Olympic Ceremonies, and are aspects, which have remained to date. The Olympic Flag (the five rings symbolizing the union of the five continents) and the Athletes Oath were introduced in the 1920 Antwerp Games. In

Paris 1924 organizers introduced the "Village Olympique" (Olympic Village).

Between 1900 and 1928 no summer Olympics was shorter than 79 days. The 1932 Games in Los Angeles were the first to last 16 days and the duration of the Olympics has remained between 15 and 18 days ever since. These were also the first Games to return a profit of about $1 million. In 1936 the Olympic Flame is lit in Olympia and transported by relay to the Olympic stadium and the Games are broadcasted on twenty-five huge screens set up throughout Berlin.

Due to World Wars I and II, no Games were held in 1916, 1940 and in 1944 and the era 1912-1948 has been called the Inter-war years, after which came the peaceful expansion years of 1948-1964 as more and more nations took part in a now worldwide Games. 1948 saw the television transmission of the Games and the beginning of a global Olympic audience. The British Olympic Association had the task of organizing the first summer Olympics in twelve years, since they had not taken place because of World War II. Germany and Japan were banned from the 1948 games because they were the aggressors in the World War.

The 1956 Games in Melbourne were affected by the first Boycott of the Games. Egypt, Iraq and Lebanon withdrew to protest the Israeli-led invasion of the Suez Canal, and the Netherlands, Spain and Switzerland boycotted to protest the Soviet invasion of Hungary but West and East Germany presented one team to the Games. In 1964 in Tokyo, South Africa was banned from the Olympics because of the racist policies of the South African government. Indonesia and Japan also withdraw. These Games thus heralded the beginning of the political legacy of the Games.

The World Stage

This period has been dubbed the world stage era and justifiably so. This is because politics really started interfering in the Olympic Games from this time. Although there had been a series of boycott and suspensions in earlier games, this time period is considered the era when world politics invaded the Games.

Between 1968 and 1984, the games were used by athletes, organizations and nation states to make known to the world their

protestations and grievances. In 1968 at the Mexico City Games, Tommy Smith and John Carlos register their protest at the way the black American is being treated in the United States of America by raising clenched fists, later to be known as the black power salute, while on the medal rostrum.

In 1972 at the Munich Games, eight Palestinians kidnapped eleven Israeli athletes in the Olympic village to protest against Israeli occupation of their land. In the end all eleven Israeli athletes, one German policeman and all but one of the kidnappers died as one of the kidnappers exploded a grenade when German sharpshooters tried to ambush them.

In 1976 in Montreal, twenty-two African states led by Julius Nyerere boycott the Games in protest of Apartheid in South Africa and also ask for the exclusion of New Zealand, whose rugby team had earlier played a match with their South African counterparts.

Then in 1980 in Moscow, the United States of America leads sixty-five nations to boycott of the Games in protest of the Soviet Union invasion to Afghanistan.

This phenomenon continues into 1984 when Los Angeles hosts the games. In a retaliatory gesture, the Soviet Union also boycotts the Games held in the United States.

Tackling Modern Issues

Starting from 1988, the IOC and the OM had to grapple with issues concerning

- professionalism
- gigantism
- drugs
- new sports
- political issues
- sponsorship rights
- the environment
- the bidding process

In 1988, the IOC voted to declare all professionals eligible for the Olympics, subject to the approval of the IFs after massive calls for a change from amateurism.

To curb gigantism, NOCs are asked to present only three competitors per event.

Big drug scandals break and the IOC puts in place mechanisms to "catch" athletes who take in banned and prohibited drugs. Lately the WADA has been set up for the same purpose.

Alongside gigantism is the issue of new sports at the games. These days events like synchronized swimming and diving have found their way into the games.

Then political issues like the disintegration of the USSR and how to represent these emerging countries at the games, how to include athletes from countries that are in a war, etc.

Sponsorship rights and who should sponsor what and TOP sponsors and how they influence the games all adds up to the issues tackled by the IOC in this period.

The IOC also had to deal with issues related to the environment as it increasingly became apparent that the staging of the games had a negative environmental impact on the Host City.

The IOC has done its best to deal with these trends while at the same time staying apolitical. Scandals however broke out in 1988 and some members of the IOC are accused of accepting bribes from candidate bidding to host the games.

The Future

Irrespective of the scandal, there lies ahead of us a bright future if we all put our hands on deck. Problems need to be overcome and they will be overcome with time. Who will have thought in 1988 that North and South Korea will march together at the opening ceremony in Syndey 2000? The human being is dynamic and is capable of anything. Let us hope, for "Man is Body, Mind and Spirit".

Olympic Education

For most people the word "Olympic" will conjure up images of the Olympic Games, either ancient or modern, thus the focus of interest will be on a two week festival of sport. By contrast, Olympism as a philosophy has its focus of interest not just on the elite athlete but on everybody and not just for a short period of time but for a whole life. Indeed not just competition and winning is emphasised but also the values of participation and cooperation are stressed, not just sport as an activity but also as a developmental influence contributing to desirable characteristics of the individual.

Thus, it may well be thought that the task of Olympic Education is to make more people aware of the Olympic Games and the Olympic Movement, but in addition and perhaps more importantly Olympic Education should address ideals espoused and problems encountered. Thus, Olympism makes a major valuable addition to school education.

Coubertin understood towards the end of the 19th century that sport was about to become a major growth point in popular culture, and that as physical activity, it was apparently universal, a philosophy that applies to everyone despite race, religion, gender or ideology. Indeed it is from Coubertin that we have the following paraphrase of the word "Olympism". Olympism combines as a whole, all those principles that contribute to mankind (Coubertin, 1917). The concept of Olympism readily identifies a set of values such as equality, justice, respect, fairness, autonomy and excellence, all of which should be objectives in the teaching of Olympic Education. Thus, physical education should be seen as "practices" which act as a context for the development of such "values" and "virtues" and the cultivation of those qualities of character which dispose one to act virtuously.

The Olympic Charter (2000) states simply the relationship between Olympic Philosophy and Olympic Education: Fundamental Principle 2 (p. 8) says

> *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 found in effort, the educational value of good example and respect for universal fundamental ethical principles.*

Fundamental Principle (p. 8) says:

> *The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with the spirit of friendship, solidarity and fair play.*

Thus the education of the young not only focuses on the mind and intellect but also on the body. Thus Olympic Education should comprise of both physical and mental education. It endeavors to make children and young people aware that the lifelong pursuit of

sport is necessary to complement other endeavors in order to develop and sustain a fulfilling sense of identity. This is the idea of the concept of "Sport for All" and indeed Olympic Education is intended for all including "poor students", the disabled and those forming part of an ethnic minority group. Article 2 of the IOC claims Olympism aims to further a lifestyle in which the pleasure of physical achievement plays an important part. So the experience of achievement, in the Olympic sense, contributes to the development of the personality of any athlete not just those at the top level.

It is necessary to investigate the practical possibilities of the ideas of Olympism in educational practice considering moral and cultural dimensions of such education. Perhaps one of the most important aspects of the moral dimension of Olympic Education is Fair Play. Fair Play is fundamental to the idea of Olympism and central to the understanding of sport practices. However such *a* concept can contribute to overall personal development and the principles of Fair Play can be transferred and applied to other areas of life. It teaches people the value of rule adherence, but also respect for others and to be modest in victory and accept defeat graciously.

Apart from Fair Play, the Olympic value, which most attention is paid to, is the idea of peace. Olympic internationalism can be taught in many ways as part of the "Olympic Curriculum". As Muller (2001) suggests Olympic Internationalism encompasses the following

- It seeks to promote the understanding of the sporting cultural features of other nations and continents
- It seeks to help familiarise people with forms of sport played by others.
- It seeks to improve familiarity with the cultures of those countries, which organise the Olympic Games.
- It endeavors to assist and promote internationally sporting contact and personal contact between individuals.

Another issue that should be addressed in Olympic Education is the concept of equality. Inequality has been present during the Ancient Games and in the beginning of the modern games and even in some societies today inequality is still present. Thus Olympic Education can provide an opportunity to address this issue and to show that such education is for all despite race, religion, gender encompassing the idea of "Sports for All". However problems still exist with such equalities and not all children are provided with Olympic Edu-

cation due to financial constraints. Thus, it is up to National Olympic Committee (NOC) to provide equal access for all children. However, if inclusion is not part of the teachers professional philosophy some groups may still be excluded i.e. the disabled, impaired and ethnic minorities.

Chapter IV of the Olympic Charter states simply and prominently the preeminent duties of NOC's with regard to Olympic Education (p. 31):

> *Propagate the fundamental principles of Olympism at national level within the framework of sports activity and otherwise contribute, among other things, to the diffusion of Olympism in the teaching programs of physical education and sport in schools and university establishments.*

The responsibilities of the NOCs should expand beyond encouraging sport participation and sport performance. Coubertin believed in the importance of developing the physical and the mental faculties of humans. NOCs should emphasize the exchange of cultural values between the nations, apoint Olympic artists, encourage and support the production of film, poetry and art, all in relation to disseminating knowledge about the Olympic Ideals. Cultural messages about the Olympic Games, and in particular Olympic Education, need to emphasize the significance of cultural festivals, beyond the Opening and Closing ceremonies to bring to the attention of the world the cultural dimension of the Olympic Movement.

Cultural aspects of Olympism should also be addressed within Olympic Education. Coubertin held the view that sport was an important part of culture and would become even more important. Coubertin was keen to establish a relationship between sports and arts and thus supported the cultural contests of the Olympic Games that were held between 1912 and 1952 (Liponski, 2001). Since then however, they have been discontinued and cultural exhibitions have been held instead. Thus Coubertin's idea of the relation between sport and culture should not be forgotten and cultural aspects should be implicated in the classroom.

Physical education in schools is where many children gain their first experience of organised sport and thus Olympic Education, however it is important to recognise the work in other subjects which supports Olympic Education in schools. For example, in history the Ancient Games can be investigated, geography provides an opportu-

nity to learn about the host country and others that are involved within the Olympic Movement. In art, drama and music cultural aspects of the Games can be examined and other subjects should be used to complement Olympic Education in physical education. Olympic Education applies to all curricular areas thus should be taught in subjects beyond physical education, such as mathematics, geography, health, art, music and English.

What should also be recognised is that the continuance of Olympic Education in Higher Education and beyond, indeed the IOA recognises this through its course for postgraduates, educators and heads of physical education. In addition many NOCs can and should provide short courses, workshops, lectures and discussions for all levels of education and in particular for teachers of all subjects at both primary and secondary levels.

Thus Olympic Education can and should be available to all, however whilst there is substantial Olympic Education for schoolchildren, there is no such education for athletes, coaches, journalists and other important figureheads involved within the Olympic Movement in various nations. The rise of mass communication in terms of the media, television, and the Internet are fundamental avenues spreading knowledge of the Olympic Education. The importance of cultural aspects need to be included in the general sports coverage, and art festivals need to be recognized. Olympic Education should diligently encompass media personnel, as they are key figureheads in proclaiming the philosophy of Olympism. It is stressed frequently that this important issue should be broached and education should be available for everyone.

Through Olympism, as a universal language of values enshrined in physical activity, educators should take the opportunity to achieve a number of aims through Olympic Education. Indeed the motto of the Olympic Movement "citius, altius, fortius" or "faster, higher, stronger" can be applied throughout all Olympic Education, it suggests a concept of excellence for all, but not just physical excellence, but mental, moral and social excellence also.

Olympism-Ethical Issues

Recently, greater attention has been accorded to sports ethics. Ethical issues in the Olympic Movement are becoming more trans-

parent since the IOC is considered to be an organization involving: bidding process, television rights, etc., as well as athletes and coaches trying to reach the stars while at the same time walking on the edge of human dignity. This conclusion summary consists of: I) ethical analysis; II) examination of games, rituals and opening ceremonies and; III) summary of student presentations and conclusions.

At least 15 ethical issues regarding the Olympic Movement and the Syndey Games were examined. In many cases it seems like a vicious circle where no one seems ready to embrace responsibilities and make the first step. We focused on 3 main issues: Fair play, doping and cheating. When any human being is strongly bonded to other human beings such as in sport, their "humanitas" is determined within the ethical pose towards others. Every aspect of this pose is embraced in responsibility. Primarily, responsibility is the approval of mutual existence. This pose is not something general, and should not be considered mere theoretical axiom of some society project, but rather it is a personal attitude of any human being. In sport we call it Fair Play. We can argue Fair Play from various perspectives, but there must be some basic principles when people are involved in a common activity such as sport that entail more than just mere rules framing the game.

It is impossible to avoid the meaning of values in ethics. Intrinsic values are an essential condition than enables the presence of Fair Play. Love and respect for the game are worthy attributes that need to be focused on in education in order to keep elite sport alive and help elite athletes to be proper role models for our children.

Since issues of the ethical framework analysis and the concept of fair play have been mentioned, we can now turn our attention to the ethical analysis of the controversial topic of doping in Olympic Competition. It is vital to comprehend the term cheating, in order to analyze doping. Cheating involves the breaking of rules in order to gain an unfair advantage. Intent must be present and it also must occur in a deceptive manner. Doping is a problematic issue because: 1) even though more scientifically strict resting methods are in place, it is still not discouraging athletes from doping; 2) the list of the banned substances is currently unmanageable as some 700 substances are present and it is much too broad causing confusion and many to wonder: "Do they all really enhance performance?" and; 3) scientific research can not take place, because Ethics Commissions

will not allow testing to occur on human subjects. This implies there is very little evidence present regarding what substances actually enhance performance and what the long-term medical issues are.

Justification for doping has had some philosophical argumentative difficulties. One of the arguments examined was the claim that doping is harmful to an athlete's health. The counter argument is that some sports like boxing, downhill skiing and race car diving are equally harmful and life threatening. The elite Olympian him/herself is also not considered to be the epitome of "healthiness" due to the extreme strenuous stress placed on the body with 12 hours of training a day. There is no easy manner to deal with doping.

The IOC has implemented an independent body - WADA consisting of athletes, academics, and professionals, to examine doping issues and attempt to make some valuable changes that need to be addressed before doping (in the words of Scheinder) will lose the same fight that amateurism lost some years ago.

Also discussed this week, were the Olympic Games as a performance. The Games include different kind of performance types. Spectacle and game appeared earliest, festival and ritual consolidated later in Olympic history. The genres are intimately and complexly interconnected. Performance is very important because it can materialize ideas. "Humanity is not just a concept, a set of symbols. In performance it can be turned into an experience". In the seminar the ritual of the games have been highlighted. There are three levels of identity within the games to be distinguished, the individual, the nation and the world. The ritual makes it possible to add meaning to the interaction between these three identities. Remember for example the Victory ceremony. The world gives a medal to the athlete in the first place but then the athlete turns to the flag of its nation expressing that the individual is dependent upon the nation (competes under its flag). Likewise, the nation is nothing without the individual. The athlete while receiving its medal, bows for the world, including the third identity. The Games (any ritual) can be separated in three phases. The first (separation) is meant to get people out of their daily life. The second (liminality) is the phase in which people are on the edge of belonging to the communitas and having a new personal identity. In the last phase (reagregation) people are brought back to the normal world. A ritual however, can only be understood in a social context. That provides a structure in which meaning can

be added. Since no social context is the same no Olympic Games is perceived the same, so one could theoretically say that the Olympics do not exist. The deeper implication of this statement is that the IOC should address an international and non-imperialist version of meaning. It should avoid an authorian (universal) interpretation of the Games or what Olympic Education should be like.

During the week, several students presented their papers. There was a variety of topics ranging from sport management, exercise physiology, sociology, philosophy, women's issues and doping. Each presentation generated a great deal of discussion about these various topics.

We presented on why partnership between organizations are created in sport and during the discussion the issue was raised to what extent should private corporations be involved in the delivery of Olympic level sport in each country.

We discussed the moral obligations of sport organizations to assert the values of sport. Our point was that we are part of a social context in the universe and that we all have a moral obligation. We have to accept norms and find the highest moral values and that is what gives us motivation to maintain a high standard of ethical principles in sport, otherwise known as Fair Play.

Another presentation focused on whether the implementation of quotas for women in IOC policy was a good idea. This topic generated a great deal of discussion and the conclusions of the presentation were that there should be targets for women's involvement in positions of authority, however that it would be challenging to impose every country to have women's participation because of their culture. The general consensus was that you have to start somewhere.

A student presented on the sexualization of women athletes, and how the images of women were portrayed between contact sports and new emerging sports. We discussed the cultural specificity of this notion and concluded that not all cultures would classify an ideal woman, the same way nor present it in the media in the same way.

A physiological component was introduced into the seminar when we discussed the changes in muscle architecture during rapid repetitive contractile exercises. The discussion engaged us on the application of this research to various sports and to high performance

athletes training, and in particular to the consequences of over training or under training.

We also presented a scientific/medical paper on the implications of doping in sport, claiming that understanding the consequences of doping are the key to prevention. It seems the cure lies in detection, cooperation between the IOC, and other ISFs along with WADA.

Finally, we introduced the concept of sport as socializing factor. We then discussed the notion of alienization or athletes who are separated from the reality and as a result do not adhere to their own values or morals and are forced to live life in another social context. Sport as an educational medium was considered during the discussion and the impact this might have on the socialization of individuals.

Conclusions

1. During this week we touched on some interesting points in investigating the sport phenomenon. The reasoning for playing sport in ancient times, as now, as a belief that sport helps to make better people - that it promotes excellence in individuals, excellence that can be applied to almost any endeavour in life. By using philosophy we can understand the platonic ideal seen in ancient athletes and their virtues, and compare it to the modern goal of athletic competition: winning. Is winning everything or the only thing? Or, is winning a victory and what is it exactly? But, also we view winning as the manifestation of ritual ceremonies rich with symbols and messages.
2. When analysing ethical issues from the Sydney Olympic Games, we need to examine sport from both a philosophical and sociological point of view. On a broader level, our curiosity and passion for the Olympic Movement must inspire us to critically examine and attempt to make positive change. As MacAloon and Schneider claimed: "If you believe in something, you can make a difference".

5th JOINT INTERNATIONAL SESSION FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

20 - 27 July 2001

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THE INSTITUTION OF THE OLYMPIC FLAME. REFLECTIONS ON THE OLYMPIC GAMES OF ATHENS 2004

by Dr. B. LALAOUI *(ALG)*

In this paper, we will be examining two aspects in succession. First, the institution of the Olympic Flame, followed by some general considerations about the Olympic Games of Athens 2004. This is both a difficult and demanding subject. Indeed, as regards the first aspect, it is very difficult, after the studies of C. Diem, to attempt to develop this subject which is full of symbolism and legend. As for the second question, the Games of Athens in 2004, it will be considered here from the viewpoint of a sports educator, since it is always a good thing to recall the educational role of the person who handles a topic, to allow participants to better understand the subject that is being explored. For, as you all know, educationists love "... *willy, nitty, to play the record over and over again".*

The modem Olympic games and the institution of the Olympic flame

As we have just indicated, it is difficult today to want to find out and therefore understand who was the initiator of the idea of the Olympic torch relay, C. Diem or the Greek archaeologist **Philadelpheus** and even more so of its lighting technique **(John Ketseas).** What we simply need to keep in mind is that even today, the legend of the Olympic flame always refers us to an eternal and constantly renewed human achievement. The Olympic flame has a kind of moral and ethical attraction that has survived through the centuries, culture and civilizations in order to remind men of Olympism's eternal values: *hope, solidarity, sharing, being together.*

It constantly pounds on our memory, keeping it permanently "awake", as though to remind it of the origins. This is a legend which has become part of us, which is ever present since it keeps reminding us of our human existence, of the anxiety and the eternal renewal. In this sense, the Olympic flame could be compared to the myth of Sisyphos, never allowing man to forget that there is no perfect and completed human work and that, for precisely this reason, he has

to remain humble and persistently attached to his "chivalrous task", that records are never absolute but "dated" and that the Olympic flame reflects man's perseverance in his daily efforts to improve his human condition.

It is, in a way, a unique torch which can rally people together around physical activity. It invites men and women to "be together", thus reminding them that coexistence is the sovereign form of life, i.e. a kind of endless internal conversion of the individual. "I'd rather, I think miss a philosophy lesson than my morning fire" **(G. Bachelard).**

Indeed, for G. Bachelard, the fire is the heart of the earth. It is both private and universal. It lives in our heart and in the sky. The Olympic flame also means "breath" in the biological sense of he word, something constantly born and reborn. It allows man to dream of a better world since *"one of the most constant laws of dreaming in front of the flame is that the dreamer lives in a past which is no longer just his, but the past of the first fires of the world".* **(G. Bachelard).**

The legend of the Olympic flame is both wonder and admiration, history and contemplation, spectacle and performance. It allows us to go on dreaming of the world: "I dream of the world, therefore the world exists as I dream it". **(G. Bachelard).** It is also a form of persistent questioning that refers us to the gap which exists in human beings between speech and reality, the affirmed legend and the observable sports practice.

The universality of the modern Olympic Games: How can we unite, in a creative way, the Olympic Ideal and man's concrete life"

Since it is the Olympic flame that allows us to continue dreaming about an "Olympic World" and therefore to hope for man, how can we conceive the Games of Athens 2004 in such a way that mankind as a whole can continue to hope for the Olympic ideal? Or, to put it differently, how can we understand and define Olympism in the 3d millennium?

Even at the risk of hurting some of the pundits of modern Olympism, we have no other option than to bluntly ask this question: can we revive the magic and the history, of the Olympic Games in

the country that has given birth to them? Some people will undoubtedly, interpret this as a provocation or as a simple challenge for future organizers.

Not at all; for us, the Olympic Games of Athens 2004, will represent for Greece a unique historic opportunity to find out that "the Olympic river" is not polluted and that it does not carry with it loose ethics which only consist in producing and pampering nationalisms and ideologies. Do they really still represent this wonderful incarnation of democracy, solidarity and pacification? For, *"the source in nothing but a geographic point, it does not have the live force of the river"* ***(G.* Bachelard).**

Being faithful to the Olympic ideal should not prevent us today from looking at the Olympic Games with a critical eye. Unless conformism is about to become an Olympic virtue. It is true, that we tend to forget that the idea of reviving the Games had as its ultimate aim to bring about the renewal of mankind through sport. For Coubertin, this "task (...) is both a task of democratic education and international pacification". In the past, the Olympic Games did not, in any way, reflect an attempt by man to achieve total domination or absolute power over man, but simply an affirmation of the human being's autonomy and freedom.

In fact the Greeks refused access to the games, to all those who did not meet a certain number of conditions. For them the athlete had to be a free man, with impeccable morals. For the Greeks, the Olympic Games represented above all a cosmic reality. Individuals trained and competed for the gods. It was this specificity which gave to the Greek contests their religiosity, nobility and dignity.

The games expressed the dialectic contrast between the internal and external, enhancing the abstract, the ideal and beauty. We should add that, during that period, the Greeks had conceived education as the harmonious development of the human being as a whole. Today what is being promoted in the modern Games are "training techniques", "commercial brands" and "financial contracts".

As a result, the Olympic Games are more and more like newsreels where certain scenes are carefully edited and presented to a public of chauvinist fans, who think only of the next "record". As a result, young people's perception of the Olympic games today is that of an activity where "nation-states try to reap as many medals as possible and where the result of the competitions are not free from doubts

and counterfeiting. Very soon, we will witness the presence of "bailiffs" in the stadia to verify the legality of the victory achieved by questionable athletes. So what can we do in order to help the teachers of Olympism to educate young people who are watching "sport fraud" live and for whom victory appears more and more as a form of cheating? We have moved very far from the true values, where the participation of every athlete in the Olympic Games meant that each individual would be able to contribute, depending on his potential, to the life of his city in order to make it more aware, more caring, more tolerant. Competition was not just a process of selection, performance and ranking, but a free and fulfilling activity. Olympism today is "a showroom for idealized muscle" where nations exhibit their "machine athletes" hoping that, in this way, they will achieve supremacy in the field of sport as they do in space technology.

So, if we want to make a prediction today about the Olympic Games of Athens 2004, we should simply say that they should not be like the others... since nowadays and for many educationists the contribution of Olympism to the education of youth remains, from many aspects, of dubious and heretical quality.

The Olympic Games of Athens 2004: how can we best olympicize the world?

The country that will be organizing the Games of Athens is the country that gave birth to them.. These will be the Games of the Euro and globalization, but also the Games of AIDS, violence, hunger and human suffering that still persist on several continents. Finally, they will be the Games that will be celebrated in the very heart of Europe where ethnic cleansing is still practised and where perpetrators of crimes against humanity still live with impunity. We have to admit that in the face of this wave of cries and human misery, it appears that Olympism is abdicating in a way.

Thus, the first measure that needs to be taken is to remind the world that the Olympic Games are nothing else than a cultural event aimed at mobilizing world public opinion in favour of a modern education for children and young people so that they can become persons open to progress..., independent, responsible and respectful.

Otherwise, there will always be between youth and Olympism the same distance as between myth and action.

This requires the creation of appropriate structures so as to ensure the active involvement of young people in all the activities of the Olympic Games and other sports. What form this participation will take is still to be decided. The important thing is to initiate and encourage new behaviour patterns to allow youth to move closer to Olympism. You can only convey what you have received. This presupposes, as well, that we should look into the education system of all participating nations in order to evaluate the way in which certain countries really use sports activity in the education and training institutions. Even if it is just for the purpose of studying, at a concrete level, the way in which Olympism is experienced, conceived and promoted within each sociocultural system. Finally, it would also mean the exclusion of any nation where human rights are still trampled upon and children badly treated.

What is indeed strange is that this worlds complexity does not seem to affect the Olympic Movement or cause any concern to those who have set camp on the banks of Lake Leman. The Olympism of the 3d millennium cannot be the simple task of an earl, a duke, a lord, a prince, an industrialist, a banker, a general and two or three officials from some exotic cultures.

The Games of Athens should teach the world, once more, that the main aim of Olympism remains, above anything else, the happiness and fulfilment of the youth of the world. This should be a "guiding image" **(ein Leitbild)** of these Games.

The Olympic Games of Athens 2004: is Olympism an abstract or concrete culture?

For P. Valéry it is not possible to separate "... the idea of a temple from that of its construction ... which means that what causes to be done and what is done cannot be dissociated". For this reason it is important to go beyond the general ideas of Olympism which are often a cause of immobility leading, in most cases, to a kind of mundane consolationism. "The time has come to liberate the creator from his creations" **(G. Bachelard).** Maybe the time has also come for Greece to take up its plumb-line once again in order to measure the inclination of Olympism because in a world that shows less and

less pity for the weak and the poor, the Olympic Games should show more concern, in order to remain alive, for the many countries which are still lagging behind in the field of sport ... and whose citizens cannot always understand how Olympism could teach them another way to improve their existence or to better perceive the world.

Olympism for them remains a gigantic machine for producing athletic feats with the help of huge "cash registers" as part of sports activities that have been conceived by rich nations and watch are aimed at individuals more and more fat and sated. Under these conditions, Olympism cannot be for them a vehicle of sports culture which they could possibly use. To them it appears obsolete, something which is completely foreign to their life. To the visions of modern sport described by **Luc Ferry** (aristocratic, ethics, meritocratic ethic: and the ethics of authenticity), we should perhaps add *a* fourth, *"the ethics of sacred selfishness"* which presently characterizes the contemporary sport model. Behind this philosophy of sport which develops under our eyes, is hiding as certain moral vision of sports practice: that of the rich and the poor.

In his philosophy, Stirn did not hesitate, already in his time, to divide men into weak and strong, with a tendency to neglect the weak who, in his eyes, were too easily inclined to bow to various ideals, while exalting the strong who live as their own will dictates, establishing through it the criteria for good and bad. For his part **Nietzsche,** a fierce enemy of Prussian imperialism and state bureaucracy, rejected the "moral way" as being the creation of weakness and resentment. **Nietzsche** was for an education that would breed the will of power, i.e. the art of living above good and bad and even above true and false. Good and true for him are a dam erected by the weak against the audacity of the strong **Nietzsche** remained deeply attached to the ideal of the Greek soul and dreamt of *"sanctuary schools"* for *"noble souls"* with the help of a "joyful science". At the educational level, the theory of individuality developed in Germany by **Gaudig** is of Nietzschean origin.

It is in this sense that the Olympic Games of Athens 2004 will raise an important question that is both pedagogical and philosophical: what is nearest to man in the 3d millennium, the shared great Olympic, universal and timeless ideal or the Olympic ideal that is presently promoted by the world sports organization? This is indeed a true "pointing" in the direction of these Games.

The Olympic Games of Athens 2004: a simple sports spectacle or the expression of a way of life

If the vision of the Olympic Ideal is to bring together all men for the celebration of sport, this certainly means that we should put the emphasis, first and foremost, on the type of physical activity which is most accessible to the largest number of people. In fact we see that in the case of certain sports like synchronized swimming or diving from a 10-metre springboard (to mention only these two examples), modern Olympism is really something beyond the reach of certain countries that still face a problem of water shortage on a daily basis.

In a civilization of sports which involve sliding or gliding, the list of sports which are added to each Olympiad has any interest only for the most powerful countries of the planet. For the others, the Olympic ideal is something which belongs to the future, not the present. Olympism would thus represent a primary, original culture, a kind of cultural supremacy destined to maintain a de facto biological hierarchy among individuals. Olympism would no longer be an Olympism open to all men, but a heroic frenzy defended by a civilization against the barbarians.

Seen from this angle, the Olympic Games would continue to reflect a garish and more and more selective perception of sport, which would not be the expression of true Olympism, but simply the choice of an Olympic "niche", jealously guarded by a "clique" of pundits who still see sports education with a banker's mentality: soon, only those in possession of a bank account and able to lecture in the language of Shakespeare would have access to Olympism. In a way, only the solvent part of humanity.

Indeed, the significant cuts decided by certain developing countries in the budgets originally intended for their youth's education and health, take the form of real misappropriations of funds, with the promise for those responsible of a lot of money at the end of the road. For these countries, during every decade and behind each participation in the Olympics, we often find a corrupt national federation, encouraged by a crooked NOC, whose representatives still conveniently confuse "the Olympic language" with "the boy scouts vocabulary". This is precisely why we have to witness the universal educational validation of Olympism.

In this sense, the Olympic Games of Athens 2004 should also remind the world with simplicity, for through simplicity you can reach immortality, that Olympism is a way of feeling and being, *a* life and health style aimed at making the youth of the world: happy, free, responsible, sensitive to social progress, open to cooperation and aware of the new challenges which the 3d millennium will bring. An Olympism turned to the future in order to make youth more responsible for the promotion of the democratic culture advocated by the Games.

HE OLUMPIAZE THEORIA: THEORIA AND THE PANHELLENIC IN ANCIENT GREECE

by Prof. Ian Charles RUTHERFORD *(GBR)*

Introduction

When we think of the Ancient Olympic Games, we think first of the athletes who came to compete there. But athletes were not the only visitors at the ancient Olympics. The Olympic Games were part of a religious festival, and this was attended by sacred delegates from cities all over Greece. These sacred delegates were called theoroi, or thearoi, and the delegations were theoriai.

The theoroi had various functions. Among their functions are the following:

- to perform religious functions on behalf of their cities as proxies;
- to watch the athletic competition, thus acting as guarantors on behalf of their cities that the games were administered fairly;
- to protect the interests of athletes from their cities;
- to act as mediators between the sanctuary and their home-cities;
- to participate in what was probably the greatest Panhellenic gathering.

Theoroi are thus an important but rather neglected part of the history of the Olympic Games, and in this talk I want to draw attention of their more important activity.

1. Theoria

I want to begin by saying something about the social institution of theoria.

Every Greek polis sent theoriai to the major Panhellenic festivals at Olympia, Delphi, Nemea, the Isthmos and probably other places as well. They sent theoriai to Delphi and Olympia on a four-year cycle, and theoriai to Nemea and the Isthmos on a two-year cycle.

Every polis organized its own theoriai, appointing citizens as theoroi and providing supplies for the journey. In some cases, leading

a theoria (being the "arkhitheoros") to a major sanctuary was an obligation farmed out to a rich person, a liturgy. It was a task that a city tended to entrust to a man who was generally respected in the community Aristotle (EN 1233) suggests that it was inappropriate that the Athenian politician Themistocles led the theoria to Olympia because he was a "low" man.

A typical theoria would have included official delegates, the theoroi, and probably an escort of private citizens from Athens who just wanted to be present at the Olympic Games. In some cases, theoriai may have included several hundred people.

In many cases it seems that cities sent athletes as part of the theoria. And one of the functions of the theoroi at Olympia may have been to look after the interests of athletes from their own city. Thus, in one of the most important documents from 5th century Olympia, a bronze tablet, which seems to describe the fining of an athlete who had misbehaved, the possibility seems to be envisaged that the theoros from a city might pay a fine on behalf of an athlete.

Some theoriai travelled by land, but more commonly they travelled by ship, in special sacred ships called theorides. The Athenians, for example, must have sent their delegations by ship. We have an inscription from a little town called Pransos in Hellenistic Crete describing arrangements for sending sacred ships to Olympia and Delphi. So one can imagine that at the time of the festival, a huge number of sacred ships arrived, and then all the theoroi proceeded to Elis, from where they processed to the sanctuary.

Theoroi were the official guests of the authorities who presided over the Games, which, for most of the periods we are interested in, was Elis. Theoroi tended to stay in tents, some of which were brightly coloured. They were protected by special officials who looked after foreigners, proxenoi. A good piece of evidence is an Olympian inscription (Inschr.von Olymp. 13), a bronze tablet from Olympia, probably to be dated to the earlier 5th century, condemning a Timokrates son of Malex for imprisonment of the theoroi who came to the sanctuary. It implies that the theoroi were defended by proxenoi and the priest.

Theoroi took part in various ritual activities at the sanctuary. They took part in joint sacrifices, e.g. the one described in Philostratus' Peri Gumnastices. They took part in joint processions, e.g. that from Elis to Olympia. If you look round the site of Olympia,

you will see the foundations of Thesauroi built by various states, especially in the West of Greece, and it seems likely that theoroi from these states made use of these thesauroi in some way, perhaps using them to store sacred items used in ritual activities.

The activities of theoroi at the sanctuary were both communal and distinctive. On the one hand, they all took part in the same ritual activities, such as sacrificing together. On the other hand, they were concerned to express their individual identity, the traditions of the different places they come from. In both cases, it is important to understand that theoroi do not act on their own behalf, but on behalf of their polis, as proxies.

The literal meaning of "theoros" is "watcher", and the original meaning of "theoros" may have been someone sent to a sanctuary to witness a sacrifice taking place there, witnessing it on behalf of their city as a proxy. There is an easy transition from this idea to watching the competition at the festival, again watching on behalf of their home city and making sure that they did well at home.

Later on there is an easy transition from sacred delegations to sacred tourism. We may imagine that from an early period, one of the reasons that people came to Olympia was just to see the sanctuary.

Callimachus (Iambus) described the statue of Zeus by Pheidias at Olympia, written as a propemptikon to commemorate the departure of a friend of his who has gone off to visit it. The point of the poem seems to be to act as a sort of tour guide, perhaps it is based on one (the literary point might be that the description is so exact and complete that it is a sort of substitute for going to Olympia, and so renders the trip of the friend unnecessary). Again, the Roman general Aemilius Paullus, on seeing Pheidias' statue of Zeus at Olympia on his tour round Greece in 167 BC, is said to have been moved as if he were looking upon Zeus himself (see Handout). . According to Arrian's Epictetus (1.6.23) that people in general counted it a misfortune to die without seeing sights like the statue of Zeus at Olympia.

2. Festival announcement and the truce

What I have said so far is only part of the story.

The city-states (poleis) in charge of sanctuaries also sent out their own theoroi to announce the festival.

Thus, the state of Elis, which controlled the Olympics, sent out festival-announcers to announce the festival, and proclaim a panhellenic truce and these are called theoroi as well.. The announcers went to cities in Greece; they may even have gone beyond Greece to Egypt (Herodotus 2.160). They were received in the cities they visited all over Greece by officials called theorodokoi. For Olympia, we have a fragment of a list of theorodokoi, and an unpublished decree for Elis from the mid 5th century provides that the two honorands "will receive the sacred embassy".

The purpose of the Olympic theoroi was not only to announce the festival and proclaim a Panhellenic truce, but to encourage the cities to send their own theoroi to the sanctuary. The process of theoria is thus reciprocal. The sanctuary sends out theoroi through Greece, and the cities of Greece sends theoroi to the sanctuary. We should probably think of a "théorie cycle" involving two main stages: a centrifugal process of festival announcement and a centripetal process of festival visitation.

One of the main functions of theoroi is thus to mediate between different cities, between the city that organised the festival, the host-city, and the cities that sent out theoroi, the home-cities. And the process of mediation goes in both directions.

The Panhellenic truce that the festival-announcers proclaimed was designed to ensure the free-passage of theoroi between cities and sanctuaries. It lasted many months. In one of his works, the Icaromenippus, Lucian represent Zeus as refraining from annihilating the philosophers on the grounds that the hieromenia has been going on for the last four months. The free passage of theoroi was seen as one of the principal benefits of peace, as we see in the text of a treaty from the 420's preserved by Thucydides. In Aristophanes' comedy "Peace", which dates from the same period, Theoria (personified) is actually a character.

In practice, what I have called the "théorie cycle" is subject to frequent disruptions, particularly if individual states violate the panhellenic truce by going to war with each other. A good example comes from the historian Thucydides (5. 49-50), who tells how the Spartans were excluded from the festival and fined (2000 minae) by the Eleans who claimed that they had violated the Olympic truce

when they attacked the two cities of Phyrcus and Lepreum. The Spartans claimed that the truce began only from the point when it was announced in Sparta, and not before. Although the Spartans were excluded, one individual Spartan, Lichas, son of Arcesilaus, attended the festival anyway, where he received blows from the rhabdoukhoi when he crowned the charioteer of a chariot he owned, which was officially part of the Boeotian team.

3. Theoria and the Panhellenic

Perhaps the most significant feature of these festivals is that they are the only major occasion when all the different cities of Greece come together as a Panhellenic group. The festivals allow for expression of Panhellenic sentiment in the real world just as the Homeric poems allow for its expression on the level of myth. Political business could be transacted at Panhellenic festivals. Olympia was particularly important in the later part of the 5th century, whereas Delphi had been important earlier.

Speaking generally, theoroi to Olympia have contact with the panhellenic in several ways: they see artefacts from all over Greece in sanctuaries; this tendency comes out in art, which sometimes reflects the whole Greek world. As one scholar has observed of the frieze on the temple of Zeus at Olympia: "Whether the visitor came from Asia Minor or Thrace, Thessaly or Boiotia (the birthplace of Heracles), Attica or the Péloponnèse, there was something that he could call his own".

Theoroi also made contact with pilgrims from other states, and exchange information; theoria thus has a political dimension; diplomacy takes place at the paneguris; to take part is to be a member of the Panhellenic community, to be excluded is a political snub; though only rarely does the Panhellenic paneguris become the occasion for cohesive and unilateral political action.

Because this was a venue that all Greeks theoretically witnesses, it was important to try to impress other people, as the tyrant of Syracuse Dionysius II tried to hijack the festival to his own end in 388 BC, when he sent a theoria to Olympia (he did not go himself). The theoria of Dionysius turned out to be a disaster: the other Greeks were not receptive, and made fun of it. They laughed at his poetry, attacked his opulent tents, and they were gratified that his chariots

crashed. The orator Lysias in his Olympiakos (probably from the same year) presented Dionysius as a tyrant in the West balancing the tyranny of Persia in the East. He urged the Greeks not to "receive" the Syracusan theoria.

A slightly different type of crisis arose in the late 5th century (416 BC), when the flamboyant Athenian aristocrat Alcibiades was indited for misconduct in his conduct of the theoria. We have an account of this in a speech by the orator Andocides. Alkibiades was supposed to be acting for the sake of the city. But he made several errors. For one thing, there were sacred vessels used by the city for the procession; Alcibiades appropriated these state vessels for his own use. The result is that Athens looked ridiculous. Then Alcibiades was victorious in the horse-race, and after his victory, he was given special honours by the Ephesians, who gave him a Persian tent twice the size of the Athenian one... he was also given honours by the Chians (who gave him victims and food for his horses), and he ordered wine and other expenses from the Lesbians.

This narrative of how the Athenian theoria breaks down illustrates obliquely how it is supposed to work. What is supposed to happen is that the theoria from each city represents that city, without giving undue prominence to any one citizen, and all the different theoriai respect and do not interfere with each other. In this case, Alcibiades is too prominent, and his prominence is exploited by theoroi from other states to the embarrassment of the Athenians.

Conclusion: Theoria and the Pilgrimage

To conclude, theoria is an important process in ancient Greek society and religion. It was closely linked to athletic competition at Olympia, but it was also an activity in its own right. In a sense, the delegations that cities sent to Panhellenic sanctuaries should be thought of as a form of pilgrimage, pilgrimage organised by the state. It's very different from the sorts of pilgrimage that we are used to seeing in modern Christian societies, of course. But if we understand the term 'pilgrimage' in the sense in which it is generally used by anthropologists and historians of religion, that is, pilgrimage means 'a journey of a certain length to a sacred place for a religious reason', then theoria is indeed a form of pilgrimage. The destination of theoroi is on one level the religious festival at Olympia, and the games, but

on another level the destination is the symbol of Panhellenic, a social and cultural value that the Olympic festival represents.

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BETWEEN THE LOCAL AND THE GLOBAL. THE ACROPOLIS AS NATIONAL AND INTERNATIONAL HERITAGE

by Dr. Elena YALOURIS *(GRE)*

Shelley, the English Romantic poet, claimed in 1821 that "We are all Greeks. Our laws, our literature, our religion, our arts have their root in Greece" (Shelley 1934:447). Even today, people all over the world, from the author Salman Rushdie to the former president of the US, Bill Clinton, keep starting that they have a share in Greek heritage, or even that they are Greek (figures).

Since the Renaissance, if not earlier, Greek classical studies have spread out, also *beyond* Europe, and classical Greek heritage has become "the beloved heritage of many people around the world" (Lowenthal 1988). The diffusion of classical culture has made the monuments of classical antiquity the patrimony of a world expanding out of its homeland's borders. Greek antiquities have been systematically and widely used in the name of international values. They do not only feature in museums internationally, but they are even copied and have become emblems of cities far away from Greece. Edinburgh became the "Athens of the North" through its classicising buildings and the Parthenon that was built on Calton hill (figure). Nashville Tennessee, became the Athens of the South, when it erected a full-scale replica of the Parthenon to mark the city's centennial celebrations (figure). The Walhalla in Regensburg, Germany (figure) was designed by Leo Von Klenze in 1819 and it was completed in 1842. Ludwig of Bavaria conceived the idea to build a big national monument symbolising the Pan-Germanic unity in a period when Napoleon was dominating; The Parthenon in Sodo Shima (figure), a small island in Japan, was built as a peace symbol after the tragedies in Hiroshima and Nagasaki (1973) (Hatziyiannaki 1993-1994).

Once the Greek state was born, modern Greeks inherited -together with Greek lands- also the title to the ancient Greek heritage. The Athenian Acropolis, "the corner stone of the Classical Greek era", in

becoming a "world monument", also became the national monument of Greece par excellence. The question is how these two local/national and global meanings of the same monument can co-exist and interrelate and how Greeks cope with this double-faceted aspect of their heritage, especially in an era which on the one hand promotes the idea of a global community and on the other encourages national difference.

In the present paper I will first refer to the ways in which the idea of Greece is objectified in the material form of a specific archaeological site, the Acropolis in Athens. In doing so, I will use a (limited) set of tropes, metaphors and metonymies, which can provide a powerful key to understand how through this material form the nation-state evokes memories and communicates ideas, which can, in turn, be transformed or reproduced by the way the Acropolis is interpreted or used by particular actors. Secondly, I will try to discuss how, under this material form, Greek identity is contested and negotiated within the global community.

The Acropolis often occurs as a metonymy for the Greek homeland. Take the example of Mr. Sofoklis. He used to be an officer who fought in the northern Egypt during the Second World War. A few years ago he visited the grave of his friend in a cemetery near the battlefield. Mr. Sofoklis brought with him some soil from the Acropolis and spread it over the grave of his friend. As his friend never managed to come back home, Mr. Sofoklis brought the homeland to his friend. More than that, through this act he *transformed* the foreign land where his dead friend lay into Greek soil, which would receive the dead body of its child and would let it lie in peace.

A similar act of symbolic repatriation of fallen soldiers, by connecting them in some way with the Acropolis, manifests itself in the design of the monument of the unknown soldier erected in 1928-30 in front of the Parliament building. The retaining wall in which the monument is set contains replicas of columns from the Old Temple of Athena on the Acropolis, which was destroyed by the Persians in 480 BC. Again it is the Acropolis presence which is considered important in the reunion of the dead soldier with his home country.

The Acropolis dominant position on a hill in the middle of Athens gives it a communicative power inscribed in its material form. In fact the Acropolis performs a function similar to a national flag. The prominent position that it occupies reinforces its conceptualisation

as such. The visualisation of the Parthenon is often made with the Greek flag waving before it the Greek flag does actually wave on the Acropolis.

On May 31st 1941 two young men, Manolis Glezos and Lakis Santas, removed the German flag with the swastika from the Acropolis hill. As one of them remembers today (Εθνος 24/3/97):

> *We wanted to throw it down, to tear it apart and, thus, to wash out the dirt from the Sacred Rock.*

This event enjoyed wide publicity. The two young men have repeatedly been honoured for their act, which is still commemorated today as the beginning of the resistance against the German occupation in Greece (Figure) and has inspired artists both within and outside Greece (Πετράκος 1994:111). A Greek archaeologist, discussing that event, said to me:

> *Why [do you think that] Glezos did not remove the flag from the Old Royal Palace, from the Parliament? In Paris he would have removed it from the Etoile.*
> *Here, it was the flag on the Acropolis that hurt the Greek. This is what disturbed him. I remembered my father refering to the German flag as the stain. But it was the stain on the Acropolis [that disturbed him]. A stain existed also opposite [of where he lived], in the National Museum. He had it in front of him, but he was not disturbed, it was the other one that disturbed him.*

According to these words the Acropolis is the focal point of the nation. It becomes a field of resistance against the foreign power. It actually becomes the Greek nation's flag, which cannot possibly coexist with the Nazi one. The idea of Greece is embodied in the site of the Acropolis.

This is why it is the flag on this particular place that is considered polluting, an intrusion to Greek territory, and a disgrace for Greece.

In the last few years there has been a plea in the anthropological literature to examine national ideology as an ideological or cultural system similar to kinship. Terms such as motherland, fatherland, patria, Vaterland, πατρίδα for example, allude to metaphorical associations of the nation-state with parenthood (cf. Malkki 1992). Research has taken place in Greece which illuminates the logic that treats the nation as a family (Herzfeld 1992, Sutton 1997, 1998). The Acropolis, apart from being a "national flag" representing Greek

nationhood, also stands as part of the Greek national body representing the blood ties of the wider Greek family, the Greek, as it is called, "γένος".

In this respect, a part of the discussion I had at the 6th PR school with a ten-year-old student is also revealing. Speaking about the Acropolis, she said that "old things provoke awe in us". Starting from that statement, the following dialogue emerged:

> *Yalouri: Why do you say that old things provoke awe in us? We have an old thing at home and we throw it away because it has become old.*
>
> *Maria: It is not the same, because things do not have the same value. For example, you have an old shoe and you throw it away, but you never throw away the photo of your great grandfather or a person that you love very much.*

With these words, the student compares her feelings towards antiquities with her emotional attachment to her family. The suggestion is that the feeling one has towards one's personal past are comparable with and equivalent to those towards the national past. In fact, the national is perceived in personal terms. The Acropolis is not simply an old thing, which has deteriorated physically and in meaning. On the contrary, its physical deterioration is a product of its historicity, which further increases its -what Ricoeur has termed- "surplus of meaning", the accumulation of meanings that transcend any literary signification (Ricoeur 1976).

In 1992, the Greek government decided to send twenty-one antiquities of the 5th century BC for display at the National Gallery of Art in Washington and the Metropolitan Museum of New York. The exhibition was titled "The Greek Miracle. Classical sculpture from the Dawn of Democracy". This decision aroused strong reactions in Greece. The Archaeological Society at Athens summoned a general meeting to discuss its position towards the governmental decision. In the meeting, the members views were divided. The government's supporters based their argument on the grounds that it highlights the "global" character of Greek antiquities and their role as "ambassadors of Greece abroad". The opposition's opinion was grounded on "the national meaning" of the antiquities, which did not allow their "expatriation", or indeed any action that could put them in the slightest danger. The poster of Figure advertised the opposition of the

"Panhellenic Cultural Movement", a leftist society. The head of a well-known classical statue appears with a deep crack, splitting it in two. The heading says: "No to the uprooting. Do not let our works of art leave Greece". The crack on the head of the statue implies not only the danger which antiquities might be subjected to in such an undertaking, but also the dismemberment, the disintegration, which would follow the "expatriation" of the antiquities.

The language used in discussions about the Parthenon marble's restitution has many similarities with the one used when referring to expatriated members of a Greek family. For example, the Caryatid of the British Museum is often presented as crying and missing her sisters "wanting to go back home" (an old Athenian legend which I heard reproduced several times). For many, antiquities are able to experience the bitterness of expatriation exactly like all those Greeks who had to emigrate to Germany, the USA, Australia etc.

The Greek antiquities, dispersed in museums of the West, are often considered by Greeks to play a role similar to that of the Greek diaspora, namely to be representatives of Greece abroad, or as it is often said, the "ambassadors" of Greece abroad. There are some people who express the opinion that the Parthenon marbles, being abroad, can transmit messages about the grandeur of the Greek civilisation. They believe that their physical dispension all over the world might, after all, work to Greece's advantage.

Apparently, this metaphor of the dispersed antiquities as the dispersed Greek national body is one that links the Emigrant Hellenism with its metropolis. In Figure the Greek community is parading on the 5th Avenue in New York holding a model of the Parthenon on a March 25th, the day of the declaration of the Greek War of Independence. Figure also shows the Greek community of a village in the south of Russia at the Caucasus dancing under a framed painting of the Parthenon.

Classical antiquities are not only used by the Greek diaspora to celebrate their national identity. The mother-country uses them as well, to demonstrate her affection for her dispersed children. In 1998, on the occasion of the commemoration of the beginning of the Greek War of Independence, the mayor of Athens sent a statue of the ancient Greek goddess Athena, two and a half metres high, to the Greeks of New York to celebrate (Figure 26). That statue was

sent to decorate the square of Astoria, the Greek neighbourhood of New York (Ελευθεροτυπία 15/3/98).

In the last years the Greeks have been going through many struggles for the return of their heritage, the Olympic Games and the Parthenon marbles. The claim for the restitution of Greek heritage could thus be seen both as a request to re-territorialise and to repatriate the global, world heritage to its local homeland. But here it sounds as if we encounter a paradox: on the one hand Hellenism is praised for its global/ecumenical character, transcending national borders, while on the other its (local) contenders claim it back, trying to draw borders and to re-trench their territory.

This resembles the phenomenon of modern-day globalisation. On the one hand national borders become irrelevant in the way people, money, technology, media and ideas circulate around the world, while on the other hand there is a "resurgence of national, regional, ethnic and territorial attachments". The Greek case is similar, except that globalisation of the Greek cultural and intellectual heritage is a much older phenomenon than the one described by Appadurai. On the one hand "global" (de-territorialised) Hellenism is praised while on the other, following the principle of nation-states, Greeks try to draw borders and entrench their territory.

I see the request for the restitution of Greek heritage as a way for Greece to claim that Hellenism belongs *in* the West, i.e. it is global, but it belongs *to* Greece, i.e. it is local. The need for the circulation of Hellenism is felt, while at the same time the need for its national reassembly is required. It is believed that the Greek national body cannot survive as a totality when its expatriated members are abroad, while at the same time being abroad, while at the same time being abroad means manifesting Hellenism all over the world.

So far I have situated the Greek discourse about Greek classical heritage in the framework of the relationship between the global and the local. In the rest of my paper, I will discuss further this relationship by examining how features considered "typical" of globalisation, such as homogenisation, mass consumption and commodification are incorporated in this local-global negotiation.

The social anthropologist Annette Weiner has examined the ways in which certain objects acquire a value that keeps them un-tradable, out of circulation. Such objects, Weiner argues, constitute inalienable

wealth and are inherited within the same family or descent group. These objects are more than economic resources. Keeping an inalienable object, according to Weiner makes the past a "powerful resource for the present and the future" expressing not only a person's or group's identity, but concentrating this identity into a symbol of immortality (1985:224).

The Acropolis and classical antiquity in general is considered such inalienable, irreplaceable and non-transferable wealth. An example illustrating that is the following.

In 1992 an advertisement caused an outery and generated much discussion in the Greek press (cf. Hamilakis and Yalouri 1996). The advertisement was produced by Coca-Cola and showed Coca-Cola bottles replacing the columns of the Parthenon. As some pointed out, many Greek companies had repeatedly used the Parthenon and other national symbols in advertisements (see e.g. Bulotis 1988), a fact that made that reaction unjustifiable. However, what was widely felt was that the symbol of the Acropolis had been internationally humiliated. Here are some of the reactions of students from the 6th class of a primary, privately managed and funded school (6th PR) and the 5th class of a government-run secondary school (5th GR) respectively, when I showed them the advertisement:

6th PR:

Yalouri: What do you think of this advertisement?

Maria: On the one hand, the fact that foreign people put the Parthenon in the advertisement shows that they too consider it as something important, but on the other...

Vassilis: It shows that Coca-Cola conquered Greece even more!

Anna: I didn't like it, because they are ridiculing the Parthenon, they present it as if it was something very simple.

Yalouri: But we, too, use the Parthenon everywhere: if you walk around Plaka you will see "Hotel Acropolis", "souvlaki the Parthenon", etc.

Eva: Souvlaki [food?] is sacred too!

Andónis: Coca-Cola and Atlanda stole the Olympic Games from us!

5th GR:

Manólis: *I don't like it. It is ridiculous, it is degrading to the Acropolis.*

Yalouri: But when we see a sewer maintenance company called the "Parthenon" or souvlaki the "Acropolis", isn't that degrading?

Manólis: It is.

Yalouri: Then why was it this particular photo that provoked protests and not the others?

Spiros: Probably because the company is universally known and it degraded us universally.

Kostas: I don't agree with that advertisement, because what would they think if we had depicted the Statue of Liberty holding a feta cheese?

The above dialogue raises several issues concerning the "keeping-while-giving" of the Greek heritage and the dilemmas accompanying it: Maria is happy that the company chose a Greek symbol for its advertisement: it shows that the Parthenon is still a meaningful symbol internationally and proves that even the economic giant Coca-Cola considers it powerful enough to benefit from it. On the other hand, the same student feels uncomfortable with the act of using the Parthenon as an advertising logo. According to Anna *(6th* PR), Manólis and Spiros (5th GR) it is degrading for the Acropolis to lend its name and its form to commodities. Coca-Cola as an international company manifests the Acropolis' commodification universally while, as we said, it has to be distant from economic connotations. Vassilis and Andónis (6th PR) also see in this advertisement the threat of American hegemony, which "robbed" Greece of the Olympic Games and then of its other prominent symbolic capital, the Acropolis. Another issue raised, but not only by the students, is the distortion of the form of the Acropolis by Coca-Cola. For many it was unacceptable that what was put into worldwide circulation was not the Greek Acropolis and the ideals that it represents, but a distorted one which displaced the original.

Aléxandros, an archaeologist in his late 50s, also brought up the "difference between an advertisement which takes the Parthenon as a whole and an advertisement that deforms it". Drawing his argu-

ment further, and while we were going through some VIP photos taken on the Acropolis, he commented that "all these are inevitable photos, taken by journalists because these people are VIPs or in memory of the moment". However, he found "provocative and disturbing" photos, such as one of the American actress Jane Mansfield posing in front of the Parthenon, because he believed that she used the Parthenon as the background of her portrait. "She is the background, not the Parthenon" he exclaimed, disturbed.

The Coca-Cola advertisement did the same thing, namely it placed the Parthenon in the background and brought Coca-Cola to the fore. Coca-Cola became the main subject, while the Parthenon served as a trick to promote it.

The Acropolis is a cultural product not only of the 5th century BC, but of millennia, as it has been reproduced through use/abuse. In this continuous reproduction, its appropriation through visual representations has been crucial. The unique work of art has been substituted by multiple copies, part of today's mass culture. But does this mean that the mass-reproduction of classical antiquity in general and the Acropolis in particular has affected the aura of these national Greek symbols, as Walter Benjamin has suggested in relation to art in the era of mechanical reproduction (1992 [1955])? Greek heritage, Greeks say, belongs "in" the world. The global character of Greek heritage is not denied as long as it does not undermines the local. It is alienable in the sense that it circulates around the world and its image is exchanged on several levels, but at the same time it remains inalienable, a valuable treasure of the Greek nation. Its mechanical reproduction does not deprive it of its aura for the Greeks. On the contrary, its circulation around the world can be an asset: it makes it known all over the world and increases its popularity.

In this work I have introduced some of the ways in which the Greeks deal with the paradox of Greek heritage being both "local" and "global". I tried to show that the local and the global are not two distinct and separate entities but they form part of each other, lending authority to each other.

On the Euro -coins, one side will be the European one- the same for all member-countries. The reverse side will be the national one, the depiction on which will be chosen by each member-country separately. Originally it was suggested in Greece that the Parthenon mar-

bles should be depicted on the national side of the Greek Euro-coin. According to the Greek member of the European Parliament who suggested the idea originally:

> Every coin will be a proclamation. It will be carrying the electric charge in support of the repatriation of the Parthenon sculptures. [...] Europe is being unified into a common coin. Berlin was unified years ago. Only the Parthenon remains divided with a wall of shame that Lord Elgin created and which is sustained today by the British government *(Kathimerini 5/4/98)*.

The above suggestion was not materialised in the end. However, its realisation would be a manifestation of the local-global contest. By depicting the Parthenon marbles on the national side of the Greek Euro-coin, Greece would put an advertisement of a local claim into global circulation. It would reproduce the global image of the Greek heritage, in an effort to project its local Greek identity.

VISIONS FOR ATHENS - 2004 V

by Prof. Dr. Lamartine P. DACOSTA *(BRA)*

The primary purpose of this position paper is to review the role of Greece, Athens and Ancient Olympia as *lieux de mémoire* (places of memory) of the Olympic Games and the sports in general. As such, these historical sites are potentially able to constitute central references in worldwide scale apart from tourism interests. And Athens 2004 Olympic Games are here presupposed as an opportunity to definitely consolidate the image of these places as connected to sport, one of the main stems of globalization[1]. This presupposed need holds particular true in the case of Ancient Olympia which has not yet exhausted its pedagogical potentialities.

Theoretically speaking, this paper is concerned with the theme of image building as focused by historical and philosophical areas of knowledge. In terms of sport, it is here adopted a conclusive remark from Bernard Jeu to whom the global vision of reality is the best approach to understand the multiple facets of sport[2]. Thus, the succeeding sections of this presentation will trace the vision of the world as a historical process of knowledge development and art creation, from its beginning with the Greek philosophy until the emergence of today's globalization. These topics are integrated within theoretical accounts that frames the Olympic Games into a representation of the world which is basically referred to humanity, and to man/woman roles.

In specific terms, this contribution aims at suggesting a representation content to Athens - 2004 facing the return of the Olympic Games to its founding identity in Greece. To begin, this text offers an account of world's views as constructed by pre-Socratic philosophers and later restored in Renaissance, reinvented in 19th century and now it has been representing the globalization direction in which the world is heading.

Philosophy and visions of the world

One of the most common interpretation of philosophy's origin relies on the Greek pre-Socratic thinkers from the sixth century BC,

for their creation of speculative reasoning. In short, these founders of philosophy tied their theories to the observable natural world. They also constructed arguments from basic uniformity of behaviors associated to natural environment's properties and changes. Explanations of the universe as a whole were then what the predecessors of Socrates elaborated, as the sixth-century Milesians: Thaies, Anaximander, and Anaximenes.

In today's language these first western philosophers were much concerned with cosmology. Indeed, their vision of the world dealt with the origin and uniqueness of the universe. From a primordial principle *(arkhe)* they had brought into comprehensive statements the multiplicity of things that apparently constitute the world. In this sense, another pre-Socratic philosopher, Heraclitus from Ephesus (c. 540 - 470 BC), claimed that the world is a unity-in-opposites within an implicit harmony[3].

As the impact of these and further interpretations from the first philosophers of Ancient Greece cannot be told here in its full complexity, it is intended to capture merely some of the more fascinating aspects of this successive construction of world's views. And consideration of man facing that cosmological universe built by primordial philosophy was the next exploratory effort to be placed on record. Socrates, himself, in his life-time was in conscious rebellion against the prevailing cosmogonies. Living in the fifth century BC already, Socrates maintained that men must know how themselves ought to live, not how nature works. Therefore, what should be needed to consider first and foremost are moral questions.

Despite the contradictions between Socrates and his predecessors, behind both views there was the prevalence of a supreme order *(ananke)* historically sought by the Greek either as a mythological belief or as a philosophical or artistic elaboration. According to H. Kitto, in Homer's narratives even the Gods were many times submitted to this universal order; also, famous dramatists as Aeschylus and Sophocles discussed the universal laws that rule men's life[4]. Plato in *Timaeus* set out the demiurge as the maker of the universe imposing order into the world's chaotic matter[5].

To many analysts of the Greek thought, the demiurge represents the anthropomorphic version of *ananke* and a link to the search of perfection *(arete)*, another cultural, philosophical, artistic and com-

munal pursuit of Ancient Greece. For instance, following is a meaningful interpretation quoted in John Passmore:

> *"The demiurge is not, it should be observed, omnipotent. That is why not all men are in fact godlike (...) But as a result of the Demiurge's desire that all things should be as far as possible like himself (...), every man has within him a ' guiding genius' (...) Man has a divine element in himself; he perfects that divine element by contemplating the ordered glory of the universe; in so doing he becomes 'godlike"*[6] .

Such accomplishment of making order combined with the search of perfection should have as a symptomatic example the Olympic Games, which notably congregated the ancient Hellenic world located in different parts of the Mediterranean for more than one thousand years. As I have demonstrated elsewhere by means of comparison with the Roman Peace *(Pax Romana),* the Olympic Games was also an explicit instrument of imposing order or truce *(ekeicheria)* among the ever - lasting belligerent status of Greek cities. But as opposed to the Roman cultural traditions, the communal pledge of the Olympiads was only headed to Hellenic ethnic groups for their need of contemplating themselves in a glorified and ordered ritual. Foreigners, i. e. barbarians, belonged to the chaos and the hostile variety of the world's parts still untouched by demiurgic interventions. In sum, Roman civilization exerted peace control by leveling down differences while Greeks by praising similarities. Suggestively, both approaches remain today as modes of promoting cultural identity in international perspective[7].

Philosophically speaking, the observation of the Greeks as order seekers is just an evidence of their overall reflection on nature and man as common grounds of the universal knowledge (*logos),* as early proposed by Heraclitus. This latter connection is discussed in contemporary terms by Werner Jaeger in his classic book *Paidea.* As a result, Jaeger demonstrates the existence of a peculiar style and vision developed by the ancient Greeks founded in aesthetic values. So far, philosophical reasoning is closely related to art and poetry, and man's political participation and education are encompassed by the "image of a totality which renders a position and a sense as parts of a whole". Jaeger additionally concludes that the spiritual principle of ancient Greek civilization does not favor the individuality

of men, reaching the ideal later denominated by Roman thinkers as *humanitas*, "an image of the generic man in his universal and normative validity"[8].

This Jaeger's approach is indisputable today on account of similar interpretations derived from Greek legacies throughout different categories and branches of knowledge. In Olympic Studies area, for instance, I have discussed this topic following the Pierre de Coubertin's conception of equilibrium of man facing the complexity and challenges of life. Inspired in the Hellenic vision of the world, Coubertin reinvented the modern Olympic Games and outlined the doctrine of Olympism having as one main point of departure the unity as defined as playing a regulatory role jointly with justice and beauty. With these references, Coubertin adopted the ancient Greek expression of eurhythmy (proportion, measure, harmony) for grounding sport participation and competition. As a consequence, eurhythmy should be the content needed by sport to master its efforts in harmony and prudence[9].

In all, philosophical approaches to pre-Socratic views of the world as assumed afterwards by Plato, Aristotle and other ancient Greek thinkers, remained faithful to the notion of *logos*, inherited from Heraclitus. Similar apology was later made by modern philosophers as Hegel, Nietzsche and Heidegger[10]. The Hellenistic humanism survived in Cicero (106 - 43 BC) and other Roman writers as well as among leading protagonists of the Italian Renaissance during the 14th and 15th centuries AD[11]. Today's fine arts and social sciences as taught in most universities worldwide are still reflecting those Greek and European Renaissance's roots. Actually, nowadays expressions such as universal, totality, equilibrium, harmony and unity become synonymous of order when they are historically and culturally mediated by Greek traditions. In philosophy's jargon, the German expression *Weltanschauung* (world-view) currently stands as a general vision of the universe and man's place in it which affects one's conduct, implying again in a surviving Greek holistic conception from antiquity.

Concerning to the modern Olympic Games and the pretentious philosophy of Olympism, Coubertin's legacy has been assuring the acknowledgement of their ancient Greek culture, art and philosophy bases. But, of course, successive adaptations to international conflicts, commercial interests, moral deviations, new technologies and

other updated pressures and advancements have been diminishing the traditional meanings of the Games[12]. Thus, the working hypothesis of this position paper consist in the return to the basics in the benefit of Athens-2004 impact in world's scale dimensions.

The Renaissance revival

The vision of the world centered in the universe, the humanity, and the equilibrium of man emerged again in the European Renaissance having the ancient Hellenic images, behavior and thinking as inspiration. Pico della Mirandola, author of "On the Dignity of Man" *(De Hominis Dignitate),* published in fifteenth-century Italy, is often mentioned as a model of the ancient Greek rediscovery for his exaltation of men seen as the core meaning of history, arts and knowledge production.

In fact, Renaissance's thinkers and artists in addition to the flourishing scientists of that time, had displaced the Middle Age concept that considered humanity as being opposed to divinity. An authoritative synthesis of this much deeper significant turn is found in Erwin Panofsky:

> *"Thus the Renaissance conception of humanitas had a twofold aspect from the outset. The new interest in the human being was based both on a revival of the classical antithesis between humanitas and barbaritas, or feritas, and on a survival of the medieval antithesis between humanitas and divinitas. When Marsilio Ficino defines man as a 'rational soul participating in the intellect of God, but operating as a body', he defines him as the one being that is both autonomous and finite. And Pico's famous 'speach', 'On the Dignity of Man', is anything but a document of paganism. Pico says that God placed man in the center of the universe so that he might be conscious of where he stands, and therefore free to decide 'where to turn' "*[13].

Summarizing, the Renaissance man preceded the Renaissance artist, and in this context, following the interpretation of Paul Frankl on this re-creation, the chief idealizations of man adopted a theatrical approach. This had held particularly true in regard of Renaissance's architecture to which spatial conceptions became a reflection of man's corporeal dimensions. In other words, to the golden mean of ancient Greek art it was added spatial relationships originated from

perspective techniques that were at that time mathematized, making the visual world objective and measurable in different artistic expressions[14].

As icons of this Renaissance achievement, it is significant to mention the "Proportion of the Human Figure" (c. 1492), a drawing made by Leonardo Da Vinci representing the "universal man" *(uomo universalis);* and the public spaces and buildings designed by Felipo Brunelleschi (c. 1415) in Florence, where the "human measure" *(misura umana)* became central aesthetic and functional references of urban development in Europe[15]. Unsurprisingly, the theatrical vision of the world *(theatrum mundi)* from Renaissance transformed citizens in spectators of themselves when bringing city centers' spaces to their measures and perspectives. It is equally remarkable that the expression eurhythmy reappears among Renaissance's architects in their development projects.

In retrospect, a similar conception of the *theatrum mundi* made appearance in first-century AD Greece as a Stoic proposal of education. In the *Enchiridion,* Epitectus introduces another role for the traditional theater, giving opportunity to spectators to discuss moral-political arguments. He also presents a dramatic conception of the world able to be transferred to the stage. Thus, theatricality could provide a practice of common men in order to improve their societal participation. Once Stoicism understood also the world as an ordered whole, says Epitectus when indicating acceptance of misfortune without complaint: "Remember that you are an actor in a drama of such a sort as the author chooses - if short, then in a short time; if long, then in a long one"[16].

Undoubtedly, the *theatrum mundi* conception from Ancient Greece to Renaissance change its pedagogic sense and content by raising the narrative to the broader theme of visual meaning in a spectacular relationship with audiences. The baroque style in the 15th and 16th centuries-European painting and architecture had ultimately brought this visual interplay with spectators to the limits of its aesthetic appraisal. The example of the Venetian painter Giambattista Tiepolo (1696 - 1770) is particularly appreciative to analysts of contemporary global culture.

Travelling and working in different regions of Europe, Tiepolo covered palaces and churches' ceilings and walls with fresco decorations depicting worldly scenarios and religious glorification by architectural

arrangements and perspective compositions. The world-view was represented by a variety of human ethnic types in different levels and situations between landscapes and heavenly clouds. In addition, the spectacular baroque art of Tiepolo included paintings of normal dimensions portraying communal events in urbanité everyday life into which acrobats and dancers are often protagonists[17]. In a nutshell, Tiepolo's visions somewhat earlier had catched on the forthcoming two-fold standpoint of the global and the local, currently recognized by analysts of today's cultural practices.

The nineteenth century rediscovery

In the century that science consolidated its fundamental role in social, cultural and economic relationships of the so-called modern world, Ancient Greece came again into focus among intellectuals and academic circles pertained to European traditions. The 19th century was also the epoch that historical and cultural knowledge had expanded their influence for reinforcing national identities and setting tone to international understanding. In this context, cosmopolitanism and tourism became part of modernity and a symptom of capitalistic wealth in many countries.

The internationalization drive that coincided with that century of nationalistic endeavors everywhere in the world, had corresponded to archeological initiatives that restored many historical sites in Greece. Unsurprisingly, philhelenism was then openly assumed by some European, North and South American intellectuals, specially during the Greek war for independence. Moreover, for Olympic studies concerns, Greece, Athens and Ancient Olympia gained referential visibility as landmarks of western culture in contrast to Renaissance's nostalgic theoretical revivals.

Under these circumstances, the role of Coubertin was not only attained to the reinvention of the Olympic Games, as a reflection of similar attempts previously occurred. Overall, the Coubertinian philhelenism recreated a world-view centered in Ancient Greece's values having selected athletic competitions as support for international visibility. Notwithstanding, Coubertin trusted in the universal significance of sport, a condition broadly accepted by social sciences in present days. In all, he had renewed the Olympic Games reproducing the successful experience of international exhibitions, another

nineteenth-century invention. These events were proposed to create spectacular views towards national commercial and industrial developments associated to the promotion of host nation or city images during a certain period of time.

The world's exhibitions, festivals and fairs as a means of international insertion of new technologies, scientific knowledge or life-styles had their emergence and impact coincidentally with the surge of multinational corporations and institutions after mid-nineteenth century. Thus, to trace the Olympic Movement evolution has frequently the meaning of an identification of intersections with international and national exhibitions. Coubertin improved his Olympic Games' project with meetings and contacts during the 1889 Paris Fair[18]. The second Olympic Games of modern era took place jointly with the 1900 Paris Exhibition and the third in an association with 1904 Saint Louis World Fair. The regional Olympic Games of 1922 in Rio de Janeiro was held taking advantage of the international fair promoted in that city in the same year[19].

The size and importance of the 1936 Berlin Games nevertheless proved that the Olympiads would have no need of support from another world class event. But, the influence of international exhibition according to its 19th century style remained henceforth in the Games. Conclusively, the contemporary Olympic Games have been representing a spectacle and an insertion of a particular host city in the world-view of sports audience, additionally to cultural and technological acknowledgements. The continuous update of media support to the Games has been giving stability to this composition of fixed scenarios (stadia and facilities for the competitions) with changing places to host the celebration. Again, the dramatic role of competitors has been proved to be a necessary completion of this spectacular arrangement, confirming the Coubertin's timely restoration.

The 20th century celebration

Therefore, putting the focus on visions of the world, today's Olympic Games are still keeping the core meaning originated in Ancient Greece. Essentially they are a ritual to celebrate humanity as present in this life-world. This interpretation is convergent with the following words from Yves Pierre Boulongne when describing Olympism today:

"By the call to excellence, to the shared gift, it is a trial and communion. By rhythm and purification, it is mystical, approach and sanctification: it is one of the last tribal celebration of humanity. It is offering and revelation. Because it chooses to believe in a transcendental order, in links between man and the cosmos, Olympism is an active culture. Thus it really is about man"[20].

Should the celebration of humanity constitutes historically the unchanged implicit and primordial element of the Olympic Games, following there is a synthesis of previous conclusive interpretations:

(i) Man in equilibrium with the order of cosmos was a ritual representation that had made the Olympic Games a theatrical view of the world in the ancient Greek culture.

(ii) Ancient Olympia as the sanctuary of the Games was a fixed stage in a fixed location, creating a place of memory in Greek and western cultures.

(iii) Man as an actor in the social order of the city was an artistic expression originated in Renaissance that transform the theatrical view of the world in local and accessible spectacle, and then producing places of memory.

(iv) International exhibitions reinforced the Renaissance tradition of the theatrical view of the world during the late 19th century and the early 20th century, but emphasizing more the spectacle than the memory of participation and performances due to the changing of host sites.

(v) Man as a performer framed in fixed stages located in different cities was a dramatic actor in the early versions of the Olympic Games, which has made him or her the center of the spectacle.

(vi) Man as a dramatic performer framed in fixed stages of the Olympic Games in different locations during the 20th century, participated in the spectacular view of the world promoted by mass media.

These provocative statements pose a demanding question related to this paper's aim: if the celebration of man - necessarily added to woman in today's global society - and humanity survived through different views of the world since the Greek antiquity, are man/woman the dramatis personae (main acting protagonists) of the Olympic Games? For Boulongne, the humanism that places man/woman in time and space "to be better positioned in the world to face the Gods" is inspired in paganism[21]. Moreover, this French researcher of Coubertin's life and

work classifies the Coubertinian man/woman as a pagan entity although the founder of Olympism preferred the epithet of "religio athletae", for his obsessive cult of surpassing oneself[22]. This is a contentious topic of discussion among Olympic scholars today, however it is consensual the acceptance of the ritual nature of the Games as centered in their praised athletes[23].

Arguably, whether as an expression of modern paganism or not, the celebration of the heroically athletic man/woman may explain the close connection of the secular mass media of nowadays with the Olympic Games. And the vision of the world is mostly adapted to the narrative of athletes' deeds in terms of television, newspaper, radio and other media news and reports. So far, other pertinent questions may be forwarded: are the media emphasizing by their very nature the spectacle instead of the memory? Are they favoring the stage of the Games putting aside its location, that is, its place of memory?

Towards a global celebration

The answers to the latter questions are initially approached by reading Plato's "The Republic" when he calls for a prudent use of the theater as a pedagogic tool. In opposition to Epictetus, Plato detected a paradoxical effect in the *theatrum mundi* which could also teach vicious and unjust deeds to youth[24].

The ambiguity of the theatrical view of the world has been sharing by the mass media in present days[25]. As yet, the emphasis in the spectacle is not a deviation but a limitation of mimetic learning as already depicted by Plato in his time. As a result, the dramatic revelation of the world should not be rejected as Plato did, or emphasized as Epitectus did, but recommended with additional examples from history as Jean Jacques Rousseau suggested in his "Emile", written in 1762[26].

In effect, the Rousseau's educational advise has been adopted by the Olympic Games Organizing Committees (OCOGs) in recent years as a development from their own experience. Given the need of promoting the host city of the Games and its country, the respective OCOGs have been creating locally appropriate communication policies generally proposed to give support to the Games' opening ceremony as well as the cultural program. In this respect, the present

days OCOGs work in a two-fold approach, opening channels to international media enterprises for meeting the spectacular dimensions of the Games, and generating concepts and narratives bridging the local culture with the outside world.

For the 1988 Seoul Games, for example, it was produced a " Dae-dae cultural grammar" that Kang Shin-Pyo described as "the backbone in the management of the Olympic event from conception to completion. This is not to suggest that the Olympic spectacle witnessed in Seoul was not without powerful constitutive elements best understood by cultural grammars imported from outside Korea. Indeed, the Olympic institution itself represented unfamiliar territory for Koreans. However, the Olympic games took on unique significance after being placed on Korean soil. The key to grasping this significance is found by understanding Dae-dae cultural grammar, which itself is not to be taken as something static but is always in a creative process of becoming"[27].

In the terminology of this paper the aforementioned "cultural grammar" stands equally as "world-view" or as "narrative". Thus, the Seoul's motto for the opening ceremony "Bring the World to Seoul, Send Seoul out into the World" had the following codification:

"In Dae-dae grammar, going and coming, bringing and sending are not opposed but two aspects of the same dialectical process. In the Olympic and historical context, the Seoul/World pair is associated with further oppositions seeking mediation in the new order of things"[28].

Other examples for drawing attention to nationally and locally adapted narratives are 1992 Barcelona and 2000 Sydney Olympic Games. The former for recovering in the opening ceremony the universal appeal of Ulysses' legendary voyages across the Mediterranean. The latter for presenting a new nation to the world, again in the opening ceremony, having as point of departure the long-time aboriginal culture still surviving in the Australian continental area. In both cases, contextual studies were made to select the appropriate approaches in order to meet universal understanding[29].

Back to the basics

In the case of Athens - 2004, a narrative for the predictable adaptation to outside world is in readiness since Coubertin's days.

Differently from all last century previous sites that hosted the Olympic Games, this expected narrative may be the original one. Simply put, in the present Olympiad the ritual should celebrate the initiation not the passage.

While previous modern Olympic Games have striven for an appropriate insertion of the local images into a meaningful vision of the world, the city of Athens has itself historical conditions to represent this vision. This argument is valid as far as the Ancient Greece is a foundational symbol of the world in many dimensions of today's life everywhere. The examples of science, philosophy, history and art are significant in terms of knowledge development's origins since their long-standing fundaments had passed from Greek and western traditions to the rest of the world.

Certainly, only foundational elements of Ancient Greece make sense in the so-called globalization since they already became of universal usage. The theme of globalization is also controversial and an obvious object for ideological suspicion as long as it often justifies the dominance of western culture. Conversely, accounting on Malcon Walters "globalization has been in process since the dawn of history (...), it has increased in its effects since that time, but there has been a sudden and recent acceleration"[30].

Indeed, holding these statements as historically reliable, the vision of Ancient Greece as related to knowledge construction may represent the vision of present days' world. And this comprehensive bridge between the past and the present of humanity is commonly conceptualized as a knowledge-oriented single unit. On this argument, Robertson and Garrett suggest to apprehend the whole as "one place" for being more understandable in its variety of approaches[31].

To conclude, let us come back to the issue of *lieux de mémoire* initially proposed in this paper. This conception has been circulating among historians since the 1990s after being introduced by Pierre Nora. In short, historical accounts are more meaningful when preferably attached to concrete references (monuments, buildings, cities, regions, festivities, books, works of art etc.) instead of events. The general sense of this kind of account is the location, the place in which the references gain identification, coordinates and directions, resulting in narratives connected to changes occurred in the place as a whole. Therefore, Nora's methodological proposition coincides

with Robertson & Garrett's overview, being both attempts updated means of preservation of memory[32].

To the extent that Olympic Studies have been progressing in recent decades, the Olympic Games should stand as a typical instance of place of memory. In fact, Olympic historians have been focusing the modern version of this celebration mostly in terms of evolution and comparisons since the 1896 Games. But they also produces narratives when scrutinizing circumstances respecting to a particular host city and its country. In the former approach, historians are concerned with the diachronic meanings of the Games, while in the latter the option is to make synchronie interpretations of the same event. Once the sites of the modern Games are movable, the memory of the celebration has mostly become a result of diachronic studies.

Although these two distinct methodological definitions are traditional categories of historical interpretations, Pierre Nora has been calling upon the fact that synchronie approaches produced specialized memories in France (e.g. protestants, women, workers etc.) in addition to a few overall themes of national meaning. In summary, this experience is showing that the most important memory is the diachronic one when referred to a broad view of reality[33]. By extension, Nora's recommendations should be also applied to the Olympic Games for their diachronic composition with the foundational roles of Ancient Greece, Athens and Olympia.

Trusting in the suitability of the "lieux de mémoire" thesis in order to identify an adequate narrative for 2004 Athens Olympic Games, and in the preliminary remarks of this paper as well, I would finally present the following theoretical statements:

- The vision of the world is a Greek cultural invention which presents historical continuity as observed in today's globalization.
- Ancient Greece, Athens, Ancient Olympia, sport and Olympic Games have close historical intersections that may jointly repre sent a vision of the world in terms of one place with universal meanings.
- The form of this vision should be a narrative based in philosophi cal, historical and scientific foundational knowledge, focusing man/woman and the humanity in their insertion in the world from pre-Socratic Greece until today' s globalized society.

• The narrative would be able to codify the main elements of the Olympic Games' ritual into the scenario of their place of memory, that is Ancient Olympia, which may be symbolized as the direction that the world have been heading since the Greek antiquity to present days globalization.

To take these representation references to practice, I also suggest the adoption of the global spectacle's theorization and the intercultural communication's approach, as they have been respectively elaborated by John MacAloon and Miquel de Moragas in the sphere of Olympic anthropology. This new area of knowledge has been active since the 1970s, researching the intercultural dynamics of the Games and of its opening ceremony in specific[34]. Overall, these academic experiences might be able to frame the Greek cultural traditions into a globally understandable vision. After all, as the distinguished sport historian J. A. Mangan recently remarked "As yet there is no such thing as a global society, but societies are increasingly global"[35].

Notes

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GREEK CULTURE AND OLYMPIC TRADITION IN EUROPE

by Prof. Dr. Kurt WEIS *(GER)*

Task and Terms

The Greek culture stood at the cradle of Europe. Greece is a small country. Its size contrasts with the tremendous impact it had on the foundation and development of Europe. There were moments in history when Europe was defended by the Greeks and when European culture tried to mould itself on Greek culture. At other times, European developments shaped and moulded the Olympic tradition with its Olympic Games, ancient or modem. Again, at other times, Europeans tried to liberate the Greeks from foreign military and cultural occupancy. To cover more than two and a half thousand years of this turbulent history is too broad a task and topic for a short lecture. I don't know what you -or those who suggested this topic -expect from me. Here I present an abbreviated version of my paper.

Let us first clarify some terms and concepts. What does Europe mean to us? What did it mean to the ancient Greeks?

What or who was Europa? In Greek mythology, Europa was the daughter either of Phoenix or of Agenor, king of Phoenicia. The beauty of Europa inspired the love of Zeus, who approached her in the form of a white bull and carried her away from Phoenicia to the island of Crete. There she became the mother of king Minos of Crete and others. We keep in mind: Europa, the lover of Zeus, came from an non-European shore, before Zeus abducted her to Crete. Since the sixth century BC, this abduction of Europa has been shown on many Greek vases and crators and other pieces of art.

Later, Europe became the name of a small continent that is a small appendage of the great land mass of Asia. Europe became the home of a distinctive civilisation. Europe has functioned, from the time it first emerged in the human consciousness, as a world apart, a special world. "Europa", as the more learned of the ancient Greeks first conceived it, stood in sharp contrast to both Asia and Lybia,

the then known northern part of Africa. Europe probably meant mainland to the ancient Greeks. It appears to have suggested itself to the Greeks, in their maritime time world, as an appropriate designation of the broadening, extensive northerly lands that lay beyond. It was not part of the relatively prosperous and civilized world the Greeks associated with their culture. Originally, Europe was considered culturally backward and scantily settled. It was a barbarian - that is a non-Greek -world, its inhabitants making" bar-bar" noises in unintelligible tongues.

What is Greek? The famous Encyclopaedia Britannica tells us: "There is about Greece a vitality, all to often undisciplined, that makes many other European countries seem tame, even dull, by comparison. ...But alongside all this is the serene coolness, even aloofness, of what remains in Greece from classical antiquity, the visible monuments of which constantly stand as a challenge to (if not even a rebuke of) contemporary endeavours. The vitality of Greece and Greeks can be said to stem from the heady mixture over centuries of many peoples and ways of life." That land has long been at the crossroads -at the place where Europe, Africa and the East converge, and at that point in time where the ancient, the medieval, and the modern coexist and conflict. Then the Britannica carries on: "This homeland is much a state of mind as it is a place to be found on maps."

What is culture? Culture is the way of life of a social group, the group's total man-made environment, including all the material and nonmaterial products of group life that are transmitted from one generation to the next. Culture consists of patterns for behaviour, acquired and transmitted by symbols. It is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

Similar is the answer to our question, *what is tradition:* a social custom passed down from one generation to another through the process of socialisation. Traditions represent the beliefs, values, and ways of thinking of a social group. Folkways, mores and myths are examples of tradition.

History

In the Greco-Persian wars the Greeks defended Europe from Eastern and Asian influences. These wars lasted for about a hundred

years (546-448 BC). They reached a climax in the period 490-479, when the Persians twice invaded mainland Greece. The Greek states beyond the Persian western borders seemed insignificant by comparison; yet a number of them combined so well and faught so skillfully that they not only drove the Persians out of Europe but also liberated the Greek states in Anatolia from Persian rule. Greek success was of cardinal importance. Independent states survived in Europe and created the cultural forms and the political systems of Greece and Rome, which continued to flourish long after the fall of the Persian Empire was complete.

In Europe, we happily tend to remember two dates: The battle of Marathon 490 and the battle of Salamis 480 BC. In September 490, the Persians with about 25,000 fighting men had landed on the plain of Marathon in northeast Attica. 10,000 Athenians beat them under the leadership of Miltiades. The majority of the Persians escaped to the fleet which sailed at once to Athens. Legend has it that the famous Marathon runner reported victory to the Athenians. History tells us that the Athenian troops by a forced march hurried back to Athens to defend the city. The Persians then gave up, departed and sailed home. Ten years later the Persians tried a full-scale invasion of Greece with a vast army and a large fleet. About 30 Greek states agreed to stop all wars among themselves (they were always busy fighting wars with each other), formed a general alliance and conferred the command by land and sea on Sparta. The Persians were rather successful with their invasion, and at the narrow pass of Thermopylae Leonidas and his men fought to the death. The Persians burned the city of Athens. The Greek fleet, inferior to the mighty Persian ships, under the leadership of the Athenian Themistokles, led the Persian enemy to advance incautiously into the narrow waters of the straight of Salamis, where superior numbers were of little effect. Within the narrows, the Greek ships, stoutly built for ramming, had room to manoeuvre against the congested stream of the Persian ships. The result was a complete triumph for Greek seamanship. The Persians fled in confusion. Soon afterwards the Persian fleet, still superior in numbers but not in morale, set sail for Asia. In the next year, the Greek victories of Plataea and Mycale ended the Persian invasion. The following year, the Greeks started their own offensive and 30 years later in 448 a treaty of peace was signed by the Athenians, their allies, and the king of kings, Artax-

enees I of Persia that recognized the liberty of the Greek states in Europe and Asia and kept the Persian fleet out of the Aegean sea.

Later on, four men made history in philosophy, natural sciences, empire building and cultural diffusion: Sokrates (c.470-399 BC), Plato (c.429-347 BC), Aristotle (384/383-322/321 BC), Alexander the Great (356-323 BC), Hellenism (336-146 BC).

For several centuries, the Hellenistic culture was the leading culture at the Mediterranean shores of Europe, Asia and Africa. The Hellenistic world was culturally one: it extended from the western Mediterranean to Central Asia, it was linked by the use of the *koine* form of Greek and by new facilities for travel. Ideas circulated. There was cross-fertilization between the various philosophical schools. The barriers of the *polis* had broken down and with them the old division between Greek and barbarian.

Olympiads for Chronology

How does one go about organizing these various historical dates? This is the point finally to introduce the Olympic Games, because they were also used for chronological purposes. The Olympic Games formed part of the great festival of Zeus held every forth summer in the god's sacred precinct, the Altis just a few miles from this International Olympic Academy. Zeus was the ruling god of Olympus. When I earlier mentioned Europa, we have already heard one of the many tales of Zeus's amours with goddesses and mortal women, which usually resulted in the births of younger deities and heroes. During the Olympic Games, a truce *(ekecheiria)* was proclaimed in order to permit any warring Greeks to compete. Historians consider this *ekecheiria* more an ideal to strive for than a historical fact - probably not very different from our modem times. Besides the famous Games of Olympia, there were many other similar festivals at other places. During the Classical period, the Games at Olympia, Nemea, Delphi and Isthmia were practically of equal importance as is shown, for example, by Pindar's celebration of victors from each, and by the fact that the ancient Athenians awarded free meals for life to her citizens who won a crown at any of the four Games

In the archaic period, genealogies of local monarchs or aristocrats sufficed for the historical tradition of a given area, and events were associated with a lifetime of well known ancestors or "heroes". For

example, the founding of the united city of Athens took place "in the time of Theseus". In the Hellenistic period, Alexandrian scholarship, represented especially by Eratosthenes of Cyrene, the "father of chronology" was instrumental in promoting the use of the Olympiads as an acceptable system, reckoning a four-year period from each celebration of the Olympic Games. Thimaeus of Tauromenium (365-260 BC) was the first historian to employ it. Aristotle had been concerned to identify the generation of the first Olympiad, accepted as 776 BC on modem reckoning. During the time of the Roman Empire, historical dates were usually given with reference to the Roman consuls or emperors. It was only in the 6th century after Christ, when the Christian way of counting years after the birth of Jesus Christ slowly gained momentum.

Greek Elements in European Culture

In the European history of art we have learned that different styles of art followed and replaced each other: e.g. Gothic, Renaissance, Baroque, Rococo, Neoclassicism, Romanticism, Gothic Revival, Greek Revival, Art Nouveau (Jugendstil).

The term Renaissance was used to refer to the reappearance of antique architectural forms on Italian buildings in the period from 1400 to roughly 1600 AD. It was during this time that the now-familiar dichotomy of classicism and Gothicism arose. Classicism and beauty in architecture were equated and defined as "the harmony and concord of all the parts achieved by following well founded rules (based on the study of ancient works) and resulting in a unity such that nothing could be added or taken away or altered except for the worse." The classicism of the Renaissance is epitomized in Michelangelo's sculpture of "David". Later on, the accepted superiority of Roman Antiquity was being challenged by supporters of Greece. The German historian of ancient art, Johann Joachim Winckelmann, established the idea of the superiority of Greek over Roman architecture. He saw in Greek sculpture "a noble simplicity and quiet grandeur" and admonished artists to imitate nature by imitating the Greeks, for only they had revealed man's greatness -a classicist doctrin but now translated from Rome to Greece.

The goal of the Renaissance was the rebirth or re-creation of ancient Classical culture. This could be seen in Italian 15th-century

painting and sculpture, and of Classical forms and ornament in architecture such as a column and round arch, the tunnel vault and the dome. Knowledge of the Classical style in architecture was derived during the Renaissance from two sources: the ruins of ancient Classical buildings, particularly in Italy, and the treatise *De architectura* (27 BC) by the Roman architect Vitruvius. Most of us are probably especially aware of the reintroduction of the three orders of Doric, Ionic, and Corinthian. The decorative quality of the Corinthian order was often contrasted with the masculine simplicity and strength of the Doric order (espec. during Italian High Renaissance).

Neoclassical art and architecture flourished from about 1780 until the middle of the 19th century. Neoclassicism corresponded loosely to the Enlightenment and the Age of Reason. Coincidental with the rise of Neoclassicism and exerting a formative and profound influence on the movement at all stages was a new and more scientific interest in classical antiquity. The discovery, exploration and archaeological investigation of classical sites in Italy, Greece and Asia Minor was crucial to the emergence of Neoclassicism. The discovery of Troy and of the Mycenaean civilisation by Heinrich Schliemann, a 19th -century German amateur archaeologist, and the discovery of the Minoan civilisation in Crete by Sir Arthur Evans, a 20th -century English archaeologist, helped to explain many of the questions about Homer's epics and provided archaeological proofs of many of the mythological details about gods and heroes and landscapes.

The new trends in Neoclassicism have also become known as Greek Revival, an architectural style based on that of the ancient Greeks, which replaced the Roman Revival as the accepted architectural style when official taste declared the Greeks to have developed the purest of styles. There are many reasons for this new popularity. Among them are the Greek war of independence (1821-1829), the general intellectual preoccupation in the whole of Europe with Greek culture, and perhaps the rejection of the revolutionary spirit of the French Revolution and its official Latin or Roman style.

By 1800 nearly all English architecture reflected the Neoclassical spirit. Edinburgh experienced a particularly tenacious Greek revival. It became named the" Athens of the North". Paris in France is full of Neoclassical Greek Revival buildings. I mention only the church of Sainte-Geneviève, now the Pantheon (1757-90) or, the Arc de Triomphe (1806-35) or the imposing Corinthian temple, the church

of the Madeleine, begun in 1806 and completed in 1842. Those of you who come from the United States know that many State Capitols reflect Greek revival style. In London, the British Museum (1847), which utilises the Greek Ionic order on a massive scale, is the most powerful image of the English version of the style. In Germany, the Greek style developed earlier. The Brandenburg Gate in Berlin (1793) was inspired by the Athenian Propylaea. Berlin is full of museums and churches utilising massive Grecian forms. The "Walhalla" (1830-47) is another Greek temple raised high on a hill near the Bavarian town of Regensburg. I come from Munich in Bavaria. That there are so many important Greek Revival buildings in Germany is largely due to Ludwig I, king of Bavaria (1825-1848), a great admiror of Greek civilisation.

From Monuments to Ideas

Now, let us move from visible monuments to quotable ideas. At the beginning and throughout the cultural history of the 19th and 20th centuries, the first notable fact is the continuous presence of the French Revolution as a great source of energy. The French Revolution of 1789 overthrew the thousand year old liaison of power of the church and the feudal system. The underlying ideas of this Revolution were the recognition of individual rights, the souvereignity of the people, and the universal applicability of this pair of propositions to all countries and parts of the globe. The potent words of this Revolution were liberty, equality, and fraternity as well as individualism and populism, simplicity and naturalness. (And of course, you are aware of the fact that the founding father of the modem Olympic Games, Baron Pierre de Coubertin, was a French aristocrat from Paris). The revolutionary style was necessarily populist. The visible signs that a Revolution had occurred included the wearing of natural hair instead of wigs and of common trousers instead of silk breeches, as well as the use of the title *"citoyen"* instead of *"Monsieur"* or any other term of rank. Now, equality coupled with the sincerity and simplicity logically leads to fraternity, just as honest feeling coupled with devotion to the people leads to puritanism: a good and true citizen behaves like a moral man. Under revolutionary principles, he is a responsible unit in the nation, and as such his most compelling obligation is love of country -patriotism.

The recognition of individual rights and all the other ideas were subject to ancient influences. For example, the active phase of the Revolution in France, 1789 to 1804, was influenced by the classical education of most of its public men. They had been broad up on Roman history and the tales of Plutarch's republican heroes, so that when catapulted in a republic of their own making, the symbols and myths of Rome and Greece were often their most natural means of expression.

The 19th century was also the century of Charles R. Darwin (1809-1882) and the victory of evolutionary thinking. Evolution was the belief that everything changes and develops, though by slow and small degrees. This attitude, again, resulted in a revival of interest in history.

It was not only Coubertin who wanted to reintroduce the Olympic Games of Greek antiquity. Others, from whom he could learn, had done so before him. In Greece, in England, in the United States well organized athletic events in track and field and gymnastics had taken place under the name Olympic Games. But it was Coubertin, this passionate educator and noble man, to whose never-ending energy and power of vision we owe the revitalisation of the Olympic Games and the foundation of the modern Olympic Movement.

Now, after this tour d'horizon, let us take a final look at the last century and at what happened to the modern Olympic Games. What do modern Olympic Games in this secular age have to do with religion and culture?

Coubertin and the Modern Olympic Games

The Olympic Games and their development are the culmination of the Western type of sport and the international consequence of both the growing significance of sport and of the Westernization of the world. They are part of the Western forces colonizing the rest of the globe. Economically, technologically, militarily, culturally and in terms of sport politics, our West, with its countries of the so-called First (and its followers in the so-called Second, formerly socialist) World, has conquered most part of the globe. An academic cosmopolitan like Johan Galtung (1991: 150) called this "the expansionist occidental cosmology".

The modem Olympic Games were delivered to the world by the French aristocrat Pierre Baron de Coubertin (1863-1937). Coubertin was a passionate humanist. It was Coubertin's openly admitted intention to restore the ancient Olympic Games and to bestow them with ceremonies, rituals, and ideologies in order to literally create in this post-Christian time a new secular religion for the youth of France and the youth of the world, a religion which would exercise the socializing influence that the old churches and religions had lost. Repeatedly, in *Les assises philosophiques de l' Olympisme moderne* for the preparation of the Berlin 1936 Games and elsewhere, he declared: "The first and essential feature of the old as well as the modern Olympic Movement is: being a religion." For this purpose he wanted to borrow from the ancient Greeks. He was successful, but many of his arguments were more euphoric than correct.

For the ancient Greeks, there was no place for rebirth or life after death in their tragic and pessimistic view of the world. Only the fame attained in the short span of life could survive and distinguish the victor among other members of his tribe, the warrior-athletes of the feudal upper class. Non-Greeks were barbarians and did not count. Thus, participation in the Olympian competitions was not what it was all about, but rather victory and the victor's prize or death. Extreme aggression was necessary for this existential self-presentation. Winning was not the most important thing. It was the only thing.

The ancient Olympic Games were religious cult games within the framework of festivals in honor of the gods. They were forbidden by the Roman Emperor Theodosius in 394 AD along with other feasts because of their pagan religious character. With ultimatums, two bishops' conferences of the new Christian religion had challenged the emperor on this. In AD 380/81, Christianity had become sort of a "state religion". Over the centuries, the Christian cult and wordly power, the rituals of the Church and of the Roman Empire and its successors merged in the Christian culture into a homogeneous public cult with which everyone identified a *cultus publicus*..

This Christian public cult was ended by the French Revolution in 1789. There were many attempts in France and elsewhere to fill the vacuum that was left with a new cult (e.g. the Cult of Reason, the Cult of the Nation, or with a totally revised pedagogy, cf Rousseau's reform pedagogy). Coubertin's idea of the modern Olympic

Games grew out of this intellectual climate and is one of these attempts. His thinking bore the characteristics of his time: On the one side, the conscious new paganism in which the classical philosophy of the Stoics conquered Christian concepts and, naturally, on the other, the Christian elements which had led to the Renaissance and Reformation, to the Enlightenment and the French Revolution, and the social philosophy of the 19th century, Coubertin's century.

Coubertin, a passionate educator, was appalled by the physical, mental and moral state of education of the French students. France had lost the war of 1870/71 to Germany. Coubertin then looked to England, her colleges and their sport. He believed that the French youth could only be motivated by a new religion. In the post-revolutionary society, only sport could accomplish this task as *cultus publicas.*

For this purpose, the new religion had to be popularized: The popularization of sport was to be the means of reforming the educational system. And the establishment of the Olympic Movement was to be the instrument for popularizing sports. A religious cult should have a god and/or religious and spiritual contents in order to avoid colapsing like an empty husk. Belief in the young and the future, in progress and understanding between peoples were to provide the substance of this new religion. Humanity as God was good rhetoric, but did not attract the public. For this, the nation could serve as a substitute god. This cult of the nation, nationalism, had in the meantime become a vital force (it led to two World Wars) which captured the imagination of whole nations and also of Baron de Coubertin himself. So a *cultus publicus* was already in existence which qualitatively and quantitatively was sufficiently concrete in its content to fill the new Olympic Movement with political life.

Coubertin was successful. But many things turned out to be radically different from what he had intended. The periodical recurrence of festively embellished, regulated competitions are identical in the ancient and modern Olympic Games. The idealized concept of man which Coubertin wanted to take over from the Greeks did not even exist at the time of the ancient Olympic Games. Sport's modern image of man is a diffuse and contradictory mixture. Both the establishment of the Olympic Movement and the popularization of sport did not simply serve as the means to an end, but developed a dynamic of their own. Both became goals in themselves, and did not necessarily promote the moral improvement of the educational system.

Let me provoke your attention and reiterate in summarized form this interesting shift and exchange between goals and the means to achieve those goals:

(1) Coubertin's original goal: Improvement of youth and mankind:
-means: Renewed Socialization

(2) To accomplish and improve on socialization:
-new means: Sport

(3) To accomplish and improve on sport:
-new means: Religious form

(4) To accomplish and propagate religious form:
-new means: Modern Olympic Games

(5) To establish and secure the Olympic Games:
-new means: Cult of the Nation

(6) To replace the fading cult of nations and secure the Olympic Games:
-new means (and for the moment final goal): Economic success.

(7) To accomplish and secure economic success:
-new means: Cult of the Media around sport heroes.

The new Olympic Movement was created as an artificial religion, equipped with all the cultic and ceremonial accessories. The Olympic Movement, a modern secular civil religion, is vividly alive. Christianity conquered the old paganism and therefore eliminated the ancient Olympic Games. The new paganism conquered Christianity and reestablished the Olympic Games. The Christian attitude to sports changed fundamentally. The traditionally Christian parts of the world and their current leaders in church and state now encourage sport and its games. Economically, the Olympic Games have become a success story. Their future seems safe.

We cannot know the future developments of mankind and of the Olympic Movement. We do not know how strongly Greek culture will influence the Modern Olympic Games after they have returned to Greece. All the more we do look forward to Athens 2004, when Greek Culture, Olympic tradition, Europe and the whole world will meet.

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SPORTS EDUCATION IN MODERN GREECE AND THE OLYMPIC GAMES

by Dr. Christina KOULOURI *(GRE)*

The fact that Athens will be hosting once again the Olympic Games, 108 years after the celebration of the first modern Olympics, has revived or triggered interest about the history of their revival in relation to their ancient birthplace. It is a fact that the interest of both Greek and foreign researchers has been and still is focusing, to a large extent, on antiquity and the ancient games in search of the standards, values, the spirit that should guide modern Olympics. Such a comparison, however, is not possible and would be historically invalid, since the Games and physical exercise in general had a totally different ideological and social function in antiquity, as compared to modern times. Even between the Games of Athens in 1896 and the Sydney Olympics, there are major and significant differences. In substance, the ancient Olympic Games, the Games of 1896 and those of 2000, represent three different moments in the history of the Olympics and should therefore be analyzed in their distinct historic context.

So, let us turn our eyes to Greece in the previous century and try to understand the revival of the Olympic Games in relation to the specific social, cultural and ideological context of modern Greece. My approach will be based on two main assumptions:

1. The revival of the Olympic Games in the last century and their staging in Athens was not an oddity or an impressive innovation, coming out of the imagination of one single person (Coubertin), but was fully in line with the prevailing ideological views of all European societies, the Greek society included.
2. There was no continuity in sports activities from ancient times to the previous century, although games, in different forms, have always been a universal activity through the centuries. The modern Olympic Games are not a continuation of their ancient model: they are the offspring of the modern world's values and an element for their understanding.

So, in order to understand what the revival of the Olympic Games meant for Greek society in the last century, we should look at the development of modern sports education in Greece before 1896. This will help us understand that the Games of 1896, although new as an institution, were not an original idea or a spectacle never seen before. In the recently formed state (1830), physical exercise was very much present in education and military training, already from the first decades.

However, it was only after the 1870s that is began to include sports.

Gymnastics and sports in modern Greece, in the 19th century in particular on which this paper will be focusing, could be considered from different but certainly connected aspects. If we look, more generally, at physical exercise, these aspects could be the following:

1) **The views on physical exercise,** i.e. the way in which the Greeks of that time, - intellectuals and public opinion felt about sport.
2) **The official position,** i.e. **legal provisions** on sport related issues, whether in the context of education, or for the staging of competitions, or other relevant activities. This aspect is certainly connected to the previous one since the legislation reflects, to a larger or smaller degree, the predominant ideologi cal views.
3) The presence of physical education in public life, a presence that could be evaluated both as a spectacle and as participation. The indicators of this presence are the **competitions** and the **gymnasia,** at least during the last century.

Very briefly, I will refer to these three aspects in order to highlight the evolution of ideas and practices from an initial stage of relative indifference and mistrust to a full acceptance of the value of physical activity and physical education. Indeed, we see that until 1870 the views on the value of physical exercise were changing. The arguments in favour of physical activity were both educational and medical, the objective being to introduce gymnastics in education. The first studies and handbooks started being published by physicians and educationists. During these first years, physical exercise was legitimized for its educational, moral and national value and was not yet seen as a form of recreation or entertainment, as would be the case in the 19th century.

The distinction between the educational and recreational dimension of physical exercise was important for that period, since it refers to the basic distinction between sport and gymnastics. The development of gymnastics was mostly associated with educational views on the necessity of physical exercise, but also with the objective of military readiness, especially after 1870. Sport, on the other hand, was linked to the need for recreation of city dwellers and to the concept of leisure time.

Together with the acceptance and dissemination of physical exercise, both in education and at the level of sports clubs, the **idea of reviving the ancient games** was gaining more ground. This idea had appeared almost simultaneously in Greece and in the other European countries. Working in parallel and without necessarily imitating one another, various educators, politicians or intellectuals had conceived and put into effect the idea of reviving the Olympic Games. Let me mention, as a characteristic example, two distant but related cases: 1) The Olympian Games which William Penny Brookers had staged in England from 1860 to 1883 and 2) the proposal made by the Greek Interior Minister to King Otto, in 1835, to establish annual Panhellenic contests on the model of the ancient Olympic, Isthmian, Nemean and Pythian Games to celebrate the Greek revolution of 1821 against the Ottoman empire, which led to the creation of the modern Greek state.

In Greece, the idea for the revival of the Olympic Games had emerged in the 1830s and was first implanted in the 1850s, with the staging of the Zappeian Olympiads which are, I believe, quite well known. Such imitation of a glorious example, past or present, is something that we find throughout history and it is by no means an originality of the previous century (In antiquity for example, we also have imitations of the Olympic Games and the other Panhellenic contests. When Alexander the Great ruled the world, the Isolympia were organized in faraway Asia, in imitation of the games in Olympia).

The main question that arises, therefore, in relation to the revival of the Olympic Games is not who first conceived this idea, but why this idea first appeared in the 19th century and not before. Let me point out here that many people in previous centuries had sought inspiration and models of thought in the ancient Greek civilization. From Rome and Byzantium to Renaissance Italy and the Enlightenment in the 18th century, the fine arts, philosophy and literature

had taken a lot of elements from the period which was described as the "golden age" by European civilization. And yet, until the 19th century, from what we know at least, no attempt had been made to revive the ancient games.

In the case of Greece, we find a characteristic revival example in the **Zappeian Olympiads** which were organized in Athens from 1859 to 1889, on the model of the ancient games. The Zappeian Olympiads were an important institution in Greece, in the last century, in my opinion, not only for the reasons usually invoked, i.e. that there were Olympic Games even before Coubertin, but for the following reasons as well:

1. The Zappeian Olympiads were the first sports institution in Greece which codified competition rules and established their organization.
2. They introduced a sports spectacle for the masses, as an element of urban life. As the Press of the time reports, the games of 1870 were attended by 25,000-20,000 people.
3. They were directly linked to the ancient Olympic Games, through their name (Olympiad) but also through the sports on their programme.
4. They were, however, at the same time an expression of modern sport, with the addition of new events which did not exist in antiquity and the introduction of the concept of amateurism

Consequently, thanks to the Zappeian Olympiads, an institution that lasted for 30 years, a competition tradition had already developed in Greece, even before 1890, originally inspired by the cult of ancient Greece and which integrated elements from modern sport, mainly combined with German gymnastic practices.

Greece, at the end of the 19th century, was not unprepared to receive the modern Olympics. Classical Greece carried a lot of weight in Greek intellectual circles and, as a result, the development of sport was much more closely associated with classical sporting tradition than in other European countries. This hypothesis is confirmed by the fact that the first Greek sports clubs were almost exclusively devoted to classical sport and gymnastics. Moreover, gymnastics developed along the model of the German education system and the German Turnen (this was the name of German gymnastics movement inspired by John), which meant that from the very be-

ginning, physical exercise was linked to educational expediencies and nationalist ideologies.

So, let us summarize the development of physical exercise in Greece, before the revival of the Olympic Games, on the basis of the following parameters: physical education, - i.e. the place of physical exercise within education-sports facilities, sports associations and competitions.

In **the school,** gymnastics was part of the curriculum of primary and secondary education since the 1830s , but is was never or very rarely taught until the 1890s. At that time, the first measures were introduced by the H. Tricoupis government, which would finally, after decades of indifference, inefficiency and recantations, establish gymnastics as a compulsory course in secondary education and thus open the way to training of qualified staff to teach it. During the period 1880-1884, we witness in fact, the first coordinated legislative efforts revealing a true interest for the teaching of gymnastics. The year 1884, in particular, was an important milestone in the teaching of gymnastics since, on the one hand, a physical educators school was established for the purpose of producing qualified teachers and, on the other, gymnastics was finally included on the curriculum of secondary schools (3 hours per week).

In the 1880s, the first schools for physical education teachers started to operate with the aim of training qualified people who would teach physical education in secondary schools. A special group of professional was thus established, **the physical educators,** who were also lobbying to have gymnastics treated as part of general education, as a scientific and educational discipline.

The second element which characterizes physical education is its military focus. Already since 1871, military exercises were compulsory in secondary education, including discipline and formation exercises, as well as shooting, a measure which resurfaced, every now and then, be it with a different content or based on another foreign model. The model for the military organization of school, in the 1870s was German while that of the 1880s, on the contrary, was French, based on the famous school battalions of the French Republic.

Together with the introduction of physical exercise in education, sports also made their appearance in Greek society. Before 1870, riding, fencing, shooting are mentioned, in a non systematic way, among the activities of foreign officials stationed in Athens mainly,

but also of the Greeks. During the 1870s, we witness the first attempts to organize sport with the creation of the first sports associations (for gymnastics and shooting mostly) in the cities of Greece and the Greek communities of the Ottoman Empire (Athens, Corfou, Alexandria, Constantinople). More sports associations would be created in the next decade but the movement really took off in the 1890's.

At the same time, physical activity was gradually taking its position in public life, with the construction and operation of special facilities, the **gymnasia** (sports halls) and the staging of competitions, notably the Zappeian Olympiads, mentioned above. The gymnasia were built by both the public and the private sector. The first state or communal gymnasia were equipped with the apparatus of the Turner (The German gymnasts) because of the strong German influence about which we have already spoken. At the end of the 1870s, clubs started to have their own sports halls which, however, would usually be equipped for a specific sport, like tennis or riding. The Stadium was another public space for sports activities, having been used for the sports competitions of the Zappeian Olympiads, in 1870 and 1875.

Throughout the century, sport was closely linked to **antiquity.** This link was established at two levels: first, through the revival of the ancient games and second, through the promotion of the ancient Greek educational ideal of "kalos kagathos", i.e. the balanced development of the mind and body by means of education. At both these levels, but mostly on the first, symbols played an important role, from the words themselves, to the staging of ceremonies.

So, the modern world has discovered ancient Greece and made it part of its system of values. This invocation of the ancient example was of course purely symbolical and restricted to external and formal elements. Modern sport expressed modern values and modern lifestyles, totally different from those of the ancient Greeks. This does not mean that the modern games, when they became institutionalized, were not inspired by high ideals. Fair play and sportsmanship, equality for all competitors, independent of their social origins, fair rules which guaranteed a fair result, were aspects of modern sport which had been inspired by a liberal bourgeois ideology.

In the century that followed, however, sport has gone through a series of important changes, in the wake of major social develop-

ments. The phenomenon of professionalism and commercialization in sport may be the most important sign of these changes. Already after the first Olympic Games in 1896, the pursuit of victory and records and the emphasis on the measurement of physical performance with scientific precision, are the trademarks of both international and Greek sport. The associations' objective is no longer exercise as such, physical and moral development or recreation but, above all, the specialization of athletes and the training of champions. Top performance sport and professionalism are combined in the figure of the 20th century athlete who, in contrast to the amateurs who revived the Olympic Games, will use his physical skills to support himself. And to stay with the Greek case, in order to understand the historic changes of the last century, we only need to compare the picture of Spyros Louis, first Olympic winner of the Marathon race, dressed in his fustanella (the Greek national costume) to the half-naked artistic photographs of today's Olympic medalists.

PHYSICAL EDUCATION OR ELITE OLYMPIC SPORT?

by Prof. Dr. Mimi MURRAY *(USA)*

International Olympic Committee (IOC) President, Samaranch, has said the International Olympic Academy (IOA) provides a "special link that unites the past to the present, tradition to modernism, Ancient Greece to the 20th [21st] century". So, what better place to discuss the topic of this paper than here at the IOA? The title given to the writer, Physical Education or Elite Olympic Sport, is certainly most provocative. The concepts of physical education and elite Olympic sport need not be mutually exclusive as indicated by the "or" in the title, to the contrary, the relationship between the two concepts should be mutually beneficial as well as symbiotic, just as they were in Ancient Greece. Both sport and physical education were at their zenith in Ancient Greece. A zenith not reached again since that time. It is the writer's intent to present a rationale for the symbiotic relationship of physical education and elite Olympic sport as well as suggestions as to how we might better integrate some of the magnificent past of Ancient Greece into both elite sport and physical education today.

Introduction

"The modern Olympic Movement has two fundamental elements, sport and education. Olympism is a set of ideas which combines these two concepts of sport and education" (Nikos Filaretos, President IOA, *International Olympic Academy,* p.4). Physical education can provide a complete education for all by providing for learnings in the cognitive, psychomotor, and affective domains. Physical education at the grassroots level, combines the elements of sport and education Filaretos indicated Olympism is comprised of. Here at the IOA, "The educational aspects of Olympism and the Olympic Movement are examined as is the humanistic and cultural significance of sport and its contribution to modern society" *(International Olympic Academy,* p. 34).

Sport and education are inextricably intertwined. The goals of each are similar and include the development of the individual, learning of the values of the culture and the possession of one's own powers. Sport is the ideal medium in which values can be taught, reinforced, and learned. Values are ideals, deeply held beliefs.

Couldn't we again focus on values in sport, as did the Ancient Greeks?

Physical education should be the training and proving ground for all people of our world to learn physical activities appropriate for their given cultures. Grassroots physical education programs for all, can naturally lead to the development of the Olympian. After the learning accrued in quality physical education programs those wishing to become athletic stars, possessing sound movement fundamentals, can further pursue their dreams of becoming an elite Olympic athlete. Without the grassroots training in physical education, aspirations of becoming an Olympian are more dreams than realities. We should again endeavor to accomplish physical education for all and the Olympics for exceptionally highly skilled athletes, who emerge from quality physical education programs. The Olympic ideal, the development of the whole person, or the harmonious development of the spirit, mind, and body is central to the core of physical education. The following sections of this paper include: the legacy, Olympism, rationale for physical education, benefits of physical activity for all, current status, and back to the future.

The Legacy

The "Harvest of the past provides the seeds for the future". A brief review of the legacy of Ancient Greece and its relationship to the elite Olympian and physical education today can not be ignored nor minimized. Citizens of Ancient Greece were educated in the palestras and gymnasia. These facilities were for both education and sport. Their import in the society of the time can be noted by their locations in, as we would say in the vernacular of today, the "prime real estate markets". The palestra and gymnasia were in the hub of the cities, near the temples and marketplaces. The young people who attended the gymnasia were expected to exercise their minds with instruction in philosophy, art, and music while exercising their bodies in physical activity, thus pursuing the highest ideal of

education/life, "kalokagathia", which consists of achieving virtue and beauty. Much of the thought of western civilization has been based upon the philosophies of the Ancient Greek philosophers who frequented and taught in the gymnasia. The wisdom of those such as Socrates, Aristotle, and Plato (a remarkable athlete as well) is as relevant and relative today as it was millennia ago. Today many of our institutions of learning also have gymnasia facilities. Can we claim that the same kinds of learnings occur in our gymnasia of today? In our gymnasia of today do we teach the joy of effort, fairplay/sportsmanship, the development of the whole person or the ideals of freedom, peace, respect for others, and equality as the Ancient Greeks did? Or is what we now teach similar to what happened to Olympism when the magnificence of Greece was "coopted" by the Roman Empire, in 27 B.C. The Olympic ideal was then sacrificed for professionalism, lack of religious affiliation, and the hunger for material benefits and personal rewards.

As we are poignantly cognizant, in this setting, the birthplace of democracy is here in Greece. The tenets of democracy are based on education for all. Many of us believe that inherent in democracy is the vision of all individuals, regardless of economic status, creed, religion, ethnicity, race, etc., participating in physical education, so as to become positively contributing citizens. The legacy of democracy and the value of physical education derived from Ancient Greece is one to be proud of and one to be reborn in this modern era.

Olympism

The concept of "Olympism is not a system, it is a state of mind. It can permeate a wide variety of modes of expression" (Coubertin, *International Olympic Academy*, p. 6). The promotion and enrichment of the study of Olympism is at the heart of the purpose of the IOA. The study of Olympism must be conducted with appreciation of the context of the society(ies) of the time, for sport mirrors, or is a microcosm of society. The differing societal conditions at any given time period have molded the Olympic Ideal, which helps explain the pervasiveness of this concept. What is the context for sport and/or physical education today, throughout the world? In some developing countries emphasis and support is provided for a few exceptional athletes so as to enhance the countries international visibility and

to demonstrate the "goodness" of their respective political structures. While many in developing countries may be struggling just to find enough food to meet daily caloric intakes so as to sustain life. In more developed countries others are experiencing the ravishes of sedentary lifestyles and lack of physical activity. Additionally, elite sport is becoming more and more professionalized and corruption abounds. In either of these extremes it would be prudent to consider the values of quality physical education programs and what such programs could bring to society, to the whole world.

Before a cultural and sport rebirth can occur the public must be convinced of the importance of physical education in influencing these changes. How can we educate the public about the need for quality physical education for all? Is the public at large aware of the benefits of and rationale for daily, quality physical education in all of the schools and communities of the world?

Rationale for physical education

Since the beginning of the industrial revolution lack of physical activity has been increasing and can now be noted as a global public health problem. Concomitant with increased technology, mechanization, and automation came an increase in sedentary lifestyles. Today, sedentary lifestyles are so common across the life-span that physical inactivity can boldly be proclaimed a public health hazard. In the most recent publications of the USA National Institutes of Health concerning cardiovascular health, physical inactivity for both genders and all races was declared a public health concern.

We have today, more than at any other time, scientifically based research to demonstrate and justify the need for promoting physical activity through physical education programs throughout the world. Increasing individual levels of physical activity can and will enhance the health and well-being physically, cognitively, emotionally, and socially of all citizens of the world. Thus, through participation in physical activity, play and sport the quality of life for our world's citizency can be improved, as it was for the citizens of Ancient Greece.

Benefits of physical activity for all

This section on the benefits of physical activity for all is divided into the following subsections: physical benefits, cognitive benefits,

mental or emotional benefits, social benefits and philosophic considerations.

Physical

The physical benefits of participating in physical activity for females and males of all ages are remarkable, including a reduced risk of developing: coronary heart disease, hypertension, colon cancer and diabetes; reduced symptoms of depression and anxiety, healthy method of controlling weight, as well as help in building and maintaining healthy bones, muscles and joints. This prognosis accruing for being physically active is from *The Surgeon General's Report on Physical Activity and Health*, 1996, a publication of the United States Department of Health and Human Services (USDHHS).

The results from another report on the topic released from the U.S. Department of Health and Human Services, Centers for Disease Control and Prevention (CDCP) (1997), as well as a report to the President (2000) indicate similar benefits for physical activity in childhood and adolescence. These beneficial outcomes, through physical activity, for the health of it, include help in: control of weight and reduction of fat, building of healthy bones and muscles, improvement of cardiorespiratory endurance, increasing muscular strength, reduction of anxiety and stress, and increasing self-esteem.

Cognitive

There is another growing and strong arguments as well for ensuring that children have quality movement experiences at early ages. Recent research on early movement experiences in children reflects information on brain development during infancy and childhood that is worthy of consideration. Scientists believe that to achieve efficiency in a task, exposure and stimulation prior to a certain age is necessary, and varies depending on the skill. Research by Begley (1996, 97) and Nash (1997) suggests that stimulation from the environment provides synapse, that form connections among neurons of the brain, a bridge across which stimuli or messages can be sent. Exposure or experience at a particular age enhances the number of synapse and the communication with other neurons. Scientists refer to this ideal period as "windows of opportunity" or "critical periods" when a child is most likely to benefit from exposure.

Importantly, the "window of opportunity" for motor skills is believed to exist prenatally until the age of 5 for gross motor tasks (climbing, running, throwing, catching, jumping et.) and between the ages of birth to 9 for fine motor tasks (movements which use smaller muscles and reflect accuracy or precision). According to Gabbard (1998) "in theory, if the child misses an opportunity, he or she may not develop the brain's circuitry to its full potential for a specific function". Connections that are not made through these experiences are eventually "pruned away" and decrease in number as a child develops through adolescence and into adulthood. Thus, while the learning of certain motor movements after the opportune time is possible, it would be more difficult.

One of the implications of this research is that children -boys and girls- must be exposed to both gross motor and fine motor activities at an early age. This does not reflect organized sport per se, but daily play activities in the lives of girls that many boys are routinely exposed to before grammar school. Learning to throw, catch, kick, run, etc. is not a matter of genetics or strength or muscular differences between genders, but is a consequence of early experience and learning. We must examine those differences in activities that we expose boys and girls to, and be concerned that if girls do not receive early exposure to these tasks, they may later enter activities unprepared, and therefore may have a negative first experience because they lacked the basic skills necessary to be successful.

Mental/ Emotional

Physical activity and sport are educational assets in the lives of all. They have the tremendous potential to enhance an individual's sense of competence and control while promoting psychological well-being. Physical activity goes beyond the traditional treatment and mental heath programs when utilized to promote psychological well-being. Psychological well-being includes positive feelings about body image, improved self-esteem, tangible experiences of competency and success as well as increased self-confidece. In addition, physical activity has been shown to reduce anxiety from stress and to be a mood enhancer (CDCP, 1997, Report to the President, 2000 & USDHHS, 1996).

In more developed countries, anxiety disorders are the pervasive psychiatric problems for teens, to the extent that thirteen percent of 9-17 years old's suffer with conditions such as chronic worry to social phobia and depression. Depression is related to teen suicide. In the USA every year 1 in 13 high school students attempt suicide. During the 1990's this rate of suicide was 3 times higher than that in the 1960's. Relief from depression is spelled e-x-e-r-c-i-s-e. The mood elevating effects of exercise extend to those who even are clinically depressed. The results of the research indicate that exercise may be as effective in relieving depression as psychotherapy, drug therapy and behavioral interventions such as meditation. Exercise as learned in physical education is a simple prescription that is both cost effective and health enhancing.

Social

The social benefits accruing from participation in movement activities are many and varied. Sport is a means by which participants can interact in a positive self enhancing manner. Desirable attitudes, values and behaviors can be fostered in a positive sporting environment. Participation in physical activity provides an opportunity to develop cooperative skills, prosocial behaviors and supportive relationships. In fact, some of the most frequently cited reasons for participation in sport and physical activity are social in nature. In addition, boys and girls who participate in sport activities frequently have higher academic standings than those who do not, are more likely to finish school and seek further education. Girls in particular tend to have higher levels of self-esteem than non-participants and are less likely to be involved with drugs and to have unwanted pregnancies.

Philosophic Considerations

The preventative, therapeutic and rehabilitative arguments for engaging in movement play and sport are valid and justified. However there is still another salient justification which differs from the preventative / "repair-station" ideology.

This purely positive oriented justification is based on arguments derived from philosophical antrhopology, which asks, "What is the nature of humankind?" The answer is a holistic one just as it was

in Ancient Greece. Although humans have psychomotor, cognitive and affective dimensions, spirit, mind and body, humans possess the possibility to create, experience, communicate, etc. through the body. Physical activity is a meaningful activity in and of itself. It provides the opportunity to learn about oneself and the realization that each individual is unique, yet part of a larger whole. By accepting the challenges of physical activity, the participant has the opportunity of learning about him/herself and about others.

Movement is a cultural imperative, a technique like reading, writing and dealing with numbers which is utilized to enculturate individuals into a given society and thus into a network for human endeavor. As a means of non-verbal communication humankind and be emancipated through movement in order to find self-fullfilment, to grasp the given possibilities for education, creativity and productiveness. Human beings seek social integration and expressiveness which can also be realized through movement experiences.

Individuals call also gain aesthetic experiences through movement, which are critical in our stress-filled world. Aesthetic experiences can contribute to the development of a well-balanced person and way of life. The Ancient Greeks were advocates for the aesthetic. Therefore, there is justification and rationale for supporting the relevance of engaging in physical activity when considering the essence and very nature of being, of humankind.

Current Status

Also included with the very positive implications and outcomes of physical activity are the dire statistics that almost half of the young people in the USA aged 12-21 are not regularly physically active (CDCP, 1997). It is also apparent that physical activity levels decrease as young people age. In 1995 the CDCP estimated that 72% of 9^{th} graders participated in regular vigorous physical exercise as compared to 55% of the 12^{th} graders, also note differences between Boys and Girls. Concurrently, there has been a decrease in students' participation in Physical Education from 42% in 1991 to 25% in 1995. It may be no coincidence that the percentage of children and adolescents who are overweight has more than doubled in the past 30 years. Also alarming is the information from a recently released report from the Center for Disease Control and Prevention

(1999) on *Obesity* in the USA. One in five teenagers is overweight increasing their risk of cardiovascular disease, the effects of which can also be noted in the dramatic increases in the indidence of Type II Diabetes in adolescents. Ironically, Type II Diabetes used to be referred to as Later Onset Diabetes.

The unethical behavior seen in sport today is destructive to all involved and a reflection of our greater societies. The value that is most pervasive in sport today is winning. Winning at any cost, costs too much! The unrealistic value placed on winning is the root cause of the rampant use of drugs to "get the edge", violence, cheating and gambling/betting. The win-feeding-frenzy has turned sport and many of our other social institutions into pressure-cookers, as well as the fans and others into zealots and second-rate-citizens. Winning at any cost is a losing game. The unethical behaviors that emanate from the WIN doctrine are destructive for all. Many have made the mistake of letting the desire to win cause them to put success ahead of basic values and ethics, such as that of educating the whole person.

Isn't this enough evidence for parents, educators, governments, insurance companies, with the costs of health care soaring, to demand, expect and embrace daily quality physical education preschool, and K-12 in all of our schools? Unfortunately, the reality is that not only are the time mandates for physical education in our public and private schools continually decreasing, these trends can also be noted throughout other developing countries (Hardman, 1999). Further, there are many education programs worldwide whose curricula do not include physical education at all.

Most assuredly physical education is for the health of it. The purpose and campaign of promoting physical activity through developmentally appropriate physical education has never been more compelling. We desperately need to develop an international commitment to ensure that all children receive the encouragement, training, and support they need to develop and maintain active, healthy lifestyles. To this end, ICHPER-SD in conjunction with UNESCO, has just published *Global Standards for Physical Education*, (2001). These standards are culture-free and developmentally sound and appropriate for all children.

Back to the future

As in Ancient Greece many of life's most valuable lessons can be taught, caught and learned through sport in the physical education context. How can we return to the ideals of Olympism where education in sport, art, and culture produced the whole person, in spirit, mind and body? To do this would require once again, a return to the gymnasia where the education of the whole person could be accomplished. Physical education is the means by and through which the goals of Olympism could again be reached without sacrificing, but enhancing, the development of the elite Olympian. To do such, we would need to ensure quality physical education programs for all children, taught by quality physical educators, a goal of ICHPER-SD.

As previously mentioned, what about the corruption and unethical behaviors in sport today, at all levels from youth sport to the most elite levels? I propose that through physical education, in our sport settings, we could reform and teach ethical behaviors. Sport is the ideal medium through which to teach and reinforce the classical virtues as proposed by Aristotle in Ancient Greece. The four classical virtues are: prudence, justice, fortitude and temperance. Prudence can be defined as having practical wisdom and the ability to make the right decisions in specific situations and in this case, in sport situations, we can demonstrate prudence in sport through fair-play/sportsmanship. Justice involves being fair and honest as well as abiding by the laws, or within the rules of the game and in the spirit of the sport. Fortitude includes strength of mind and the faith in one's convictions to be able to persevere in the face of adversity. In sport we need fortitude for conditioning, training, practicing, and coming back after losses or setbacks. Competition in sport provides the adversity which could be met with fortitude. Temperance is self-discipline and having the control over excessive appetites and passions. Temperance is that which most professional athletes and some elite athletes of today need to acquire. Are these virtues not just as important today as they were in Ancient Greece? Aristotle further believed that virtue is only acquired through practice. Certainly, in sport, we understand and appreciate the value of practice. So, to improve physical education right up through Olympic sport we would need to forego the "winning is the only thing" syndrome and instead

teach ethics and virtue and make sport the training ground for moral education. Although Socrates left no written words, Plato in his *Dialogues* saved the Socrates legacy for us. Socrates was credited with saying, "I would prefer to fail with honor than to win by cheating". Right on Socrates!

In losing our hearts, minds and consciences to winning in competitive athletics, we have lost a balance. We need to again play for fun and to learn the most valuable lessons of life in a safe environment, physical education for all. Those virtuous life lessons, will then be inoculated and become integral to all sport participants as they progress in sport, even to elite Olympic sport.

Finally, physical activity, learned in physical education, can be a natural cost effective preventative and intervention for mental and physical health while enriching the quality of life for all citizens of the world. In addition, physical education could become the moral training ground for our students. The argument for the mutuality of physical education and elite Olympic sport can not be denied. We need quality physical education and Olympic sport. We further need to emphasize, support, and encourage Olympism in our teachings as we aspire to the Olympic Ideal through physical education.

"The future of civilization rests at this moment neither on political nor on economic bases. It depends solely on the direction which will be given to education." de Coubertin *(International Olympic Academy,* p.20).

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THE CONCEPT OF "ATHLOS" IN AFRICA AND PRESENT OLYMPIC REALITY

by Prof. Souaibou Gouda *(BEN)*

I. The concept of "athlos" seen through endogenous physical activities in pre-colonial Benin

Physical activity in Benin is dependent on the structures of the political system on the one hand and on the organization of the economic, cultural and religious production activities on the other. We should also not forget that the acceptance or rejection of new forms of physical activity (sport) will be linked to the survival of traditional structures and the representation of the body it implies. The presence of different power structures (traditional authority with its popular education structures, colonial and neo-colonial power with its army, administration, schools, churches etc.) continues to have an impact on contemporary African societies. Although politicians affirm that physical and sports activities represent an innovation (therefore a progress compared to endogenous physical activities, similarly to the establishment of state institutions of liberal inspiration), a lot of time will still be needed until this so-called innovation is accepted by the people, because the population which is made up of women (52%) and young people for a large part, is still fully attached to its traditional culture and values. This explains resistance to change.

1.1. Endogenous physical activities in pre-colonial Africa societies

These endogenous physical activities were related to daily life needs (predominantly utilitarian in purpose) and the rhythm of life and nature. Kala LOBE (1962) has beautifully described this idea:

"When we listen to African popular songs, we are struck by the majesty of initiation rites in preparation for the great ceremonies. It is as if the whole life of the tribe suddenly stops, suspends its ritual to the fascinating chanting of the master of ceremonies, to start

again with renewed vigor, as though liberated from some occult constraint. Indeed, the listeners of the song participate in the heroic deeds which are narrated to them, just as the whole tribe participated in the past, in the making of champions and heroes... The preparation of a top wrestler and those who will accompany him had a communal and mystic character inspired by the faith of Africans in their virility and communion with the souls of their ancestors.

1.1.1. Traditional education and social images of the body in Black Africa

Outside Moslem and Christian communities, traditional education in Africa is not institutionalized. Subsistence economies of the African continent are characterized by an absence of machines and the relative inability to tame the environment with which people prefer to coexist in harmony; as a result, the body had to be used both as a force and a means of production. African culture, the philosophy of life and the principles of traditional education allowed individuals to fully assume their responsibilities and participate, often at a very early age, in the various production and expression processes. This is the reason why we can say today that the production process is the follow-up to the education process. In other words, education and production are the same reality that applies to children in one case and adults in the other. Our idea is supported by Jomo KENYATTA's thinking when he writes that: "games, in most cases, are nothing more and nothing less than a repetition of the role which each member of the community will have to play with dedication" (DJIMA, 1984), as well as by Pierre ERNY (1972) who acknowledged that "work and education form a whole; work becomes education when its movements are more consciously performed as a result of the need to pass them on to others. It is around these concrete tasks that educational conscience can be developed and knowledge organized. The adult shows, encourages initiation, helps when the child is unable to master the task, without performing it for him, however. Miniature tools which will be given to him are not toys, but real tools". Still, although this way of thinking meets with our approval, it should not be taken literally. Toys do exist in traditional culture, as well as games, but they bear no relation to industrial toys and, in the case of games, no relation to sport.

A first separation appears in the pedagogical principles which cannot in any way be compared to simulation tests of practical significance. The traditional pedagogical act should have a real impact and be based on useful and productive activities.

There is also an important philosophical aspect that needs to be emphasized. Indeed, as the Africans see it, to jump, run, swim, throw, carry or climb are all activities which must have a concrete and immediate purpose that has to be attained or a danger that needs to be confronted. In a way, this is a difference compared to physical education and sport. The concept of "athlos", stricto sensu, has no meaning in Black Africa.

A third difference is visible at the level of education itself. It is not provided just in school institutions, it is present in society as a whole, at production sites (fields, smith's shop, forests, rivers, etc.). The teaching material includes all the traditional instruments which are part of the African people's material culture. The teachers are the close relatives (not the parents whose role is less prominent), the group to which the child belongs and, finally, society as a whole.

It should be underlined here that a traditional African education, integrates both a "spiritual and a physical" dimension. Learned individuals (the marabouts) had to be physically strong, skilful, fast and enduring for the toils of daily life. The body, although repressed (physical violence with bodily punishment, scarring, cuts, excision on circumcision) is given the best possible care because, above all, death is "physical". Those who despise physical (manual) work or who are no longer able to perform it are not tolerated in the first case or taken in charge by the community in the latter case. Manual work is fulfilling; it is true that certain types of work are considered unworthy for the noble. This is where we see an epistemiological division on the status of the body with the emergence of the "official" ("akowé", bureaucrat) during colonial and post-colonial times.

1.1.2. Initiatory physical activities: the example of flagellation ("godja")

It is important to remember that there are many ceremonies in memory of the royal ancestors like the "Gani". Moslem festivals are also quit important. Among the Bariba, the "Gani" is a wonderful opportunity for gatherings, dances (wrongly described as folkloric today), races and equestrian contests. The Borgou populations are

used to this unique and gigantic event called "Gani". They will be able, later, to host, in their localities, large popular festivals.

However, we should say a few words about flagellation (godja) as an initiatory physical practice (Nakou 85 Abalot, 2000)

The Peuls belong to the Foulba diaspora spread out from Senegal to Tchad and the Sahel, on the outskirts of the dense forest, after the wars of Ousmane Dan Fodio and El-Hadj Omar Tall. Nomad shepherds, they live in provisional camps with their flocks, far from the villages; during the dry season they leave in search of grazing land around water courses, before returning for the rains season.

The life of every Peul is marked by a series of stages which correspond to the passage from one age group to the next. Each stage is completed after a flagellation contest which brings together whole lines consisting of hundreds of dispersed families which share a common ancestor. Marriages, christenings and annual festivals provide a very good opportunity for organizing a flagellation contest. As soon as all arrangements have been made, a member of the age group will plant a whip at the site where the event will take place. This gesture is a challenge thrown to all the members of his age group. Before the contest begins, a number of rules have to be agreed

- the members of the same family may not compete,
- competitors must be naked from the waist up, their chest free, arms above their shoulders,
- it is forbidden to move one's feet, to grimace, to cry or run away on pain of being demoted or declared unable to remain in the contest,
- the winner will be the competitor who has caused more bodily harm to the other.

The contests are organized among the members of 14 age groups that correspond to the system and process of progressive social and cultural integration of young people in the world of adults.

The number of whip lashes is not limited and varies according to the physical capacities and endurance of the age group concerned. Several couples may compete at the same time. During the contest, young girls and family members rush to the side of the wounded contestant to caress his face, tell him a few sweet and kind words in order to encourage and support him, whilst swearing at the opponent to make him lose his morale.

The force of the lashes may cause certain individuals who are not prepared to wet themselves or to withdraw from the contest; others, and they are the majority, prefer to die rather than give in to pain.

At the age of 40 to 45, the members of the same group will prepare together for their withdrawing from active competition in order to become referees or resource persons.

In addition, to its ritual and initiatory character, the "Godja" furthers the coming together of lines, because the gatherings it promotes, allows the Peuls to abandon, for a while their tendency to isolate themselves in a geographical region. After flagellation, we will now present traditional wrestling.

1.1.3. Physical activities which involve playing: the example of wrestling

The main physical activity which involves playing is traditional wrestling. Its codification and organization varies according to the regions.

In northern Benin, there are more than three wrestling schools: the "dendi" school (Mali, Niger), the "Bariba" school (Borgou), the "semere" school. The "semere" school appears to be smaller, although its origins are foreign (Ghana, Ivory Coast and even Togo).

The organization of wrestling tournaments did not rely on any specialized institution. There was nothing formal or compulsory in it, no tax or special control for participants. They were all highly motivated, with a strong determination and all their physical and hidden resources. Wrestling referees and coaches were recruited from among the elders (not in all the schools) The competitions proposed could involve two neighbourhoods or two or more villages. In his work, A. NAKOU SOUNON has defined the various age groups that took part in the wrestling contests (bariba school) as follows:

The different age groups taking part in traditional wrestling in the North-Benin Bariba.

1	2	3	4	5	6	7	No of age group
Childhood	Adole-scence 12	Youth 20	Adults	Initiators	Elders	Old people	
0			30	40	55	60	Years
Unqualified participant			Qualified participant			Excluded	

Group no 2 is the 12-20 years age group: "Bikparu", new childhood. Boys in this group could already take part in wrestling contests, provided they were circumcised. This was the time when the boys joined the group of men for all their daily activities.

Group no 3 is the 20-30 years age group or "Alwassi" (young men). This is the group of boys who have reached maturity and excellent physical fitness. They have a good experience of wrestling and as result, if they have been wrestlers until the age of 25, after that they will become animators or supporters.

Group no 4 is the 30-40 years age group, "Alwassi to kpindu". It is the end of youth and the beginning of adulthood. The members of this group do not appear to play a specific role in wrestling competitions.

Group no 5 is the 40-50 yeas age group. It is the group of adults, of initiators, of those who are able to "speak" with the jinnees and some of the "spirits" of the jungle. It is from this group that referees and coaches are selected.

There is a strong similarity between traditional wrestling (bariba and dendi) techniques and Japanese wrestling: attacks (forward and backward) hip techniques, hooks (internal-small or high external-small or high), counter-attacks ... Hooks are called in dendi "Kati", counter-attacks "garu" and hip techniques "Wi-Kero". The techniques of bringing up one's legs and sweeping were already very well known.

The utilitarian and endogenous character of physical exercise, the harmony of body and mind (the mind needs dances), the absence of a special institution for physical education and, finally, the self-centered and self-taught character of physical activity are common to all Black Africa cultures.

In contrast, oppositions result on the one hand, from environmental constraints and external influences; Abomey's conquering ambitions have led to the birth of the "Amazons" which has made it possible to enhance the status of the female body. Moslem influences, however, have curbed the development of bodily practices, as partially reflected in dressing habits.

The most striking finding, however, is related to all differences we have identified compared to French physical education in particular and Western industrial in general. In the wake of the colonial steam roller, traditional African societies, have lost most of their coherence.

Nevertheless, we would like to point out that sport and the idea of its development or even its organization did not exist in Black African societies. French-African relations have modified this situation. It is important to note that physical activities in France and in the Western world more generally have evolved very quickly for obvious reasons: industrial, technological and scientific development. As a result, the scientific organization of work within the industrial undertaking and the possibility to harness the environment more effectively have opened new horizons for physical activities and bodily practices. This transition marks the importance of the oppositions which exist between the West and Africa in this field.

The previous chapter has proved that modern sports and physical activity do not in any way correspond to the development of endogenous physical activities of black societies.

To arrive at a first conclusion, we could say that the concept of "athlos" as such means a struggle, a body to body fight, a difficult labour. It was a very warlike concept at first (in ancient Greece), before it became a sporting and then an Olympic ideal implying absolute effort, full commitment in the stoic sense. This was, however, a way of thinking and a philosophy of life particular to ancient Greece. For the Africans, such a concept would undoubtedly require a different interpretation. It is much more a challenge, the uncertainty that needs to overcome in situations where death is very much present in the game. Africa did not invent sport or the Olympic Games or the concept of "athlos". In difficult situations, faced with the unknown, adventure, competition, moment of anxiety, irrevocable events (death, birth), calamities (famine or epidemics), the Africans resort to charlatanism, they turn for help to the divinities of their family, their dead ancestors, the protecting spirits. Supernatural forces guide and protect them. The individual is never alone, isolated in combat. Such beliefs provide a refuge that helps them to control their emotions.

What has just been said confirms the importance of African physical traditions. The symbiosis between the Black African and his visible and invisible (hidden) environment is sometimes translated into conflict situations or direct confrontation with other individuals, nature (control of space, time, biological, physical and chemical phenomena) by invoking and appealing for help to the ancestors and supernatural forces. This happy marriage between African physical

tradition in general and beliefs is therefore, quite logical. In any case, this is what we observe through traditional wrestling, dances, hunting, flagellation, fishing and even rural work. It is probably at the level of this confrontation between man and man, man and the environment, man and nature, man and culture, that the concept of "athlos" has emerged in Black Africa by analogy.

We will be focusing mostly on the example of endogenous physical activities which are practised in Benin, simply because we have a better knowledge of this region of Black Africa.

The body is a precious resource in a society where material and financial wealth cannot be accumulated. It provides solutions to community problems, those of the family, one's allies, or even of a whole village. To have healthy sons and daughters, capable of working, of fighting in order to protect the honour of the family and of the village is a sign of social power according to African tradition.

Are there any endogenous games based on the concept of "athlos" in Black Africa? Certainly not. But the existence of physical activities involving confrontation in pre-colonial African societies cannot be denied. However, the existence of epistemiological, ideological, philosophical, sociological as well as methodological and educational differences in this field prevent any systematic comparison with ancient Greece or even the West. It is, therefore, necessary, to take stock of the present situation. This would require *a* study of endogenous physical practices. Cultural transfers are part of the overall history of domination projects, based on technologies which target the body.

II. The development of sport and present Olympic reality in Black Africa

2.1 The evolution of sport in (the French-speaking) countries of Black Africa

2.1.1. The colonial period

Before their independence, the future French-speaking African states were under the colonial rule of France which wanted to impose its civilization model in all the fields of life (Biarnès, 1987), including sport. The military and the settlers introduced sport as a leisure-time activity; teachers, missionaries or laymen, used sport as a support to physical education. Both relied on a ranking of human societies

and their indispensable evolution towards the European model. Initiatives in the field of education and sport did not find any originality or value in indigenous societies and wanted to lead them to modernity without any respect for their specificity. Colonization "acted as though these societies did not have any past, history, personality or identity" (Gouda, 1984, 46). The French administration allowed the practice of sport that observed colonial legislation (the Africans did not have the French nationality) and the social division and hierarchy between Europeans and Africans. There were a few "native" clubs which took part in competitions, separated from those of the White, in the capitals of the territories (Dakar and Brazzaville in particular).

In spite of some attempts, like the circular of the War Ministry in 1922 (no 2397 - 1/8 of 5* 20/9/22) that provides for the development of sports in favour of the native population (Deville - Danthew, 1994, 187), there was no real French policy in the field of sport. Sport remained a private not a commercial activity. Even international initiatives were looked at with suspicion by the colonizing authorities. "The failed attempts to organize African Games in Algiers in 1925 and Alexandria in 1929, or the initiative of the International Olympic Committee, show that the administrators did not wish to go too far in this direction..." (Augustin, 1994, 201), in spite of Pierre de Coubertin's efforts to export to African countries the "ethical values" of sport which he defended from the start (De Coubertin, 1931).

After 1940, the measures adopted by the Vichy government in the field of sport (and education) which extended to the colonial territories which were part of French Equatorial Africa (FEA) and French Western Africa (FWA), led to the publication of decisions like those of August 1942 for the FWA which organized the administration of sport and education (Chifflet & Gouda, 1991). In particular, the participation of Africans in the world war of 1939-1945 led to the idea that African populations represented a human asset which sport could use. In 1945, following the example of France where the state retained national responsibility over sport, we see the beginning of a public sports policy. "Territorial Sports Committees" were established in each colony, under the FEA and FWA "Leagues" which, in turn, were administratively attached to the French federations. Inspired by the Olympic ideology, they would contribute to the development of competition sport in order to build a few champions

who would ensure a better international presence of France on the sports scene. As regards allocated financial resources and results obtained, however, the output was poor. Danthu-Deville (1989) has shown that the colonial administration first opted for federal sport between 1945 and 1950 in order to promote the School and University Sport Organization (SUSO) from 1950 to 1960, but only a few sports enjoyed sufficient financial support, athletics and football mainly. Team sports were the most popular; in the FWO, in 1955, they constituted the vast majority of license holders (of which 50% for football alone). Cups were organized in each of the territories. In the FWO, for example, since 1947 for football, 1951 for basketball and 1957 for volleyball. The development of athletics in the schools produced champions for France, national or international record holders in racing and jumping (Lamine Ba in middle-distance racing, Thiam Papa Gallo in the high jump, Aldon Seye in speed racing, Habib Thiam in the 200m., Pierre Williams in the triple jump, etc.) When we analyze this policy which did not really reach the majority of the population, we realize that French officials, at political and sports level, were trying to gain support and justify, through the success of a few athletes, their presence overseas. These were, however, exceptional and individual causes, because the French administration had established an autonomous sport system that could not easily be integrated within the African social and cultural environment. This autonomy of sport which has strongly supported by national and international sports officials, led to an original initiative. In 1960, when the French colonial empire was collapsing, African sports leaders wanted to keep the existing institutions and preserve a regional, i.e. a supranational organization (a kind of Federation of French-speaking West Africa). But they failed under the pressure of the "centrifugal" movement driven by the rising nationalists. The creation of states was justified at the time by the need to ascertain "national identity".

2.1.2. After independence

The beginning of the '60s coincided with the decolonization of Black Africa territories. In search of there own national identity, these countries joined any movement which could help them achieve notoriety. By presenting competition sport, since the beginning of the 20th century, as being uninvolved with politics, religion and

money, the leaders of the Olympic Movement were promoting the idea that sport could develop far from any economic and social constraints. Like culture, it could be one of the rare sectors where young states could compete against the industrial powers and take the "place" that was theirs. The new national authorities did not introduce any changes in sports structures. Existing territorial committees, for athletics, basketball, football and school sport in particular, were converted to national federations. The characteristics of the French model were maintained: delegation of powers to the national sports federation for the staging of competitions and to represent the country at international meetings. At the same time France, being the "boss", continued with its former colonies based on a "client-state", relationship, the process of integrating them in the world sports movement and Olympism, from which it could draw symbolic advantages in order to justify the conservation of its sphere of influence. In fact, the friendship games at Tenerife (Madagascar) in 1969 with states still under domination, then in Abidjan (Ivory Coast) in 1961 and Dakar (Senegal) in 1963 show the role played by France in this process of integration into the world sports system. Such integration had already been achieved in 1960-61, when the new African states joined the International Olympic Committee and International Sports Federations and was confirmed by the organization of the first African games of 1965, in Brazzaville (Congo) without the participation of European athletes.

The federal model, however, had been transposed in countries which did not have any democratic traditions and did not enjoy modern economic development. It was the state, therefore, which subsidized the Federations, financed international competitions, paid the salary of the Sports Ministry technical officials, thus maintaining control over the management of national sport. This was a kind of "soft national integration" of sport which persisted until the mid 70s. In the '70s, most French-speaking African states went through major political changes, marked by the ideological East/West struggle on the one hand and the fight against apartheid in South Africa, on the other, which were much more the result of external than internal constraints. Indeed, during the "cold war" period, i.e. the confrontation between "liberal" and "socialist" states, developing countries tried to define their position. In the French-speaking countries of Africa, strong political regimes were taking over (single party in

Cameroun, Ivory Coast, Mali, Niger, Togo, Zaire, Marxist military rule in Benin, Congo, etc.) and trying to impose development models in which sport would have an important role as a component of the post-colonial state. The Olympic model was maintained as the instituted sports system since, on the one hand, it corresponded to an administration, education, organization and culture management model which promoted national sovereignty, while contributing, on the other, to the country's international recognition. Each country kept the French model with a Ministry for Youth and Sports and so-called autonomous federations. At the same time, the ideology which was close to the Communist model, promoting sport as the people's cultural phenomenon, resulted in the poliltical leadership taking over control of sport. In many countries, a Sports Charter was voted by the political rulers. It proposed the development of mass sports, but maintained sports federations, specifying that they would now operate under the National Sports Council (a political body). This meant that in reality it was the political power which truly controlled sport; the countrie's economic under-development did not allow any prolonged initiatives and as Western sport was not a priority for the local population, political intervention could continue without too much reaction.

Since 1990, after the weakening of strong regimes and the collapse of social structures in certain cases, the authorities tried in an attempt at democratization, to give new impetus to top performance sport by putting aside ideological speeches, but the African sports system was in a delicate situation. The restructuring and activity of sports federation remained a central problem. The example of football (the most "developed" sport!) which mobilized very few players and could show a very limited elite, gives a good picture of the overall situation of federal sport. As to "sports for all", constantly encouraged in official texts and political speeches, it was practically non-existent.

Research on African sport (Dikamé, 1989; Elame Jackson, 1977; Ezziani & Rach, 1984; Gouda, 1986; 1977; Afbengalack, 1993; Miguon, 1987) has shown rather poor results as regards the development of sport in individual countries with: - absence of political will and strategy for the promotion of local

physical activities related to the values of ethnic groups,

- a sports model that was not adapted to local conditions (social structures, economy, health, etc.) and was directly controlled by the state, therefore organized "from the top" and unable to become part of local social structures,
- a very badly organized federal system which was still imitating Western patterns, without having the necessary financial resources which had to be requested from the Ministry of Youth and Sports - that was part of a government which could not give financial priority to sports policies - or obtained from international organizations which as a result, had a saying in the direction of national sport.

2.2. African states and the world sports order

African sport thus suffered from the absence of any internal innovation, since the African communities which were destabilized and under-privileged, had to comply, in most cases, with what was proposed by central authority, which for its part, was unable to choose on the basis of its part, was unable to choose on the basis of its possibilities or needs and therefore simply followed the Western model's conformism which did not further the development of a multicultural world (Badie, 1992, 67).

As the Higher Sports Council of Africa (HSCA) and the Conference of Youth and Sports Ministers of French-speaking countries, encouraged by the IOC and International Sports Federations had decided to opt for the competition model, sport became synonymous to the championships organized in accordance with international standards. Of course, the national structures of each sports system depended on the political regime under which they operated (Defrance, 1990), without remaining unaffected, however, by the globalization of Olympism.

"Technological" sport (Brohm, 1976) in which the presence of experts influences the creation of national methods for the teaching of sport, was imposed on the few local associations. The values of ranking on the basis of individual merit were proposed to societies whose cultural traditions were in direct contrast with what was accepted in the West. For national governments, however, the symbolic impacts of sport should contribute to the development of a national identity. Thus, in developing countries, sport was used as a project

that could bring legitimacy to state rule while at the end of the 19th century, in industrialized countries, "sport was born out of a political enterprise, i.e. it was promoted as a major aspect of an attempt at social reforms"(Bordeleau, 1990) on the part of elites with educational aims.

This situation where a strategy for the development of sport at national level is fully in line with the political analysis which proposes a "top to bottom" approach to define the authoritarian development of African states which are organized "at the top" as a modern society vis à vis local ethnic groups which "at the bottom" have preserved their traditional culture (Bayact, 1981). They prefer a centralizing vision to local development. Projects are used to strengthen national authority which tends to "Olympicize" sport because it represents, in theory at least, a model of order and progress, highlighting all the fundamental values which the dominant economic and political system needs: excellence, productivity, technology, apparent equality of opportunities, etc.

It is a model which national leaders have adopted in order to turn it into an instrument of national identity, pushing aside all local specificities. The countries of Black Africa, however, are faced with a double problem: the presence of local collective entities which have developed around traditional ethnic structures on the one hand and the weakness of the national entity at state level, on the other. The latter, conceived as the product of a century-old common history and a popular culture which has shaped social attitudes and perceptions, simply does not exist. The nation does not represent an area of expression and democratic practices since the socialization process has not yet led to the learning of a specific national tradition and the assimilation of the singular values and models of this nation where the individual was born (Schnapper, 1994).

At the level of sport, the IOC and the IFs, as well as the commercial and industrial firms which organize and manage professionalism and commercialism in sport, play a similar role. The Olympic power, both economic and symbolic, can be compared to the economic power of multinationals which are the vectors of the rich countries' policies. However, the creation of a "multicentered" sports world has been going on, until now, without taking into consideration the countries of Black Africa where none of these "centres" exists (headquarters of the IOC, the IFs sports companies, venue of world

competitions like the Olympic Games or the football World Cup). Competition sport is not seen by African leaders as being part of the transnational process which supports external centers of power, since Olympism's symbolism hides the real power which international sports organizations have vested in themselves.

Conclusion: tradition versus progress

A first review of the activities of Olympic Solidarity and Western countries in Black African countries shows positive results from an economic point of view. Without the financial aid of the Olympic Movement, the National Olympic Committees of most French-speaking countries in Black Africa would have been unable to function. The resources offered by the IOC represent an amount of 50 to 60.000 US dollars each year (Olympic Solidarity, 1994, p. 53). These sums may sound insignificant when compared to the sport budget of industrialized countries. But when compared to the state funds allocated for sport ($ 128,700 in 1990 for the Cameroun according to Mbengalack, 1995, 63) the vital importance of this external assistance is evident.

The level of funding and the role of Western experts versus the modest and sometimes non-existent resources of national authorities, certainly ensures the presence of competition sport in each country. This presence, however, is limited to the national level (the capital city and national teams) and only extends to Olympic sports (31 Olympic federations, of which 28 for summer sports participate in Olympic Solidarity programmes). At the same time, it imports the cultural model of Olympism which is accepted by national leaders in the name of their country's development.

This is, however, an ambiguous project. It accepts that the symbolic effects of sport can promote the emergence of a national identity without analyzing all its consequences. The development of competition sport in Black Africa, however, cannot take place without previously changing the cultural perspective. It contributes to a cultural transformation whose outcome should be known since, contrary to other cultural activities such as dancing, painting, sculpture, or literature, competition sport does not accept any other practices apart from those which are institutionalized. The Olympic Movement and International Sports Federations have set as their objective the de-

velopment of a sport which would be "identical" for all. On the pretext that it brings people together, federalized sport participates, in this way, in some form of cultural standardization, based on the Western model, rejecting any other element. In so doing, it poses a number of problems which are linked to the basic characteristics of traditional African societies which do not interpret human life and social achievement with the same criteria.

For example, time management is an essential dimension of modern sport which is not a characteristic of traditional societies which have a different understanding of time. The traditional society does not divide time into segments, according to the traditional pattern, past/present/future. These are notions which exist of course, but with different meanings. The present is a past which continues, that is constantly updated by the presence of the ancestors; the two times are linked to the point of being invisible. On the other hand, the future which represents destiny as a whole and the predetermined nature of existence, is a special field which does not depend on man's initiave and in which humans fear to tread. Only the mediators and those who intercede between the visible and the invisible may venture there: soothsayers, readers of hidden secrets, astrologists, magicians, witch-doctors are authorized to look into this part of the world that is both secret and sacred. The future belongs in principle to the unknown (Poirier, 1990, p. 4-5).

Similarly, in African rural societies, the person is conceived as a complex entity. It is not an individual, but a system of relations melted into a community where its character (sweet, daring, timid, etc...) provides the difference which is necessary to complement, social life. The individuals diversity is not denied by drowning them all in a community which would be the first, the only time reality; it is organized within the community's universe in which the African person dwells. Each individual is part of the line of ancestors and the ecological environment which represent the foundations of his existence. The individual is an intensive expression of the group, connected to different relationship levels from which he derives the principle for his existence. He has not been conceived as a personality that should be different from the others, along the model which is the basis of success in Western societies and mainly in competition sport.

Finally, the role of women in African society does not seem to have been modified by the contribution of international financial aid. It is true that the IOC asks the NOCs of African countries to give priority to women athletes, whenever possible. But there are still very few concrete opportunities for satisfying this requirement. The title of the training courses (boxing, judo, football, etc.) seems to imply that most of the funds go to men's sports. Womens' role in African societies remains a social fact that the majority of Africans do not wish to see changing. There is a clear lack of willingness to have the international "Sports movement" deal with this question.

Of course, in a country where the people are divided by cultural differences, with no national culture, it is easy to understand that the rulers, who have the Olympic model at their disposal, have decided to attempt to build a national sports culture in order to make up for and fill these gaps. We can understand the strategy that consists in using a "social practice" that does not carry any particular features. But performance sport cannot be imported as a common product. In Western countries, it is involved in the whole evolution of society as it moves from a traditional lifestyle, derived from moral culture, to a modern way of life. In African countries, this process does not exist; sport has been introduced as a factor of social change, bringing with it references and values which are in direct contrast with local culture, similarly to the original concept of "athlos".

WORLD EXPECTATIONS OF GREECE IN 2004

by Prof. Dr. John Cheffers *(USA)*

The message arrived earlier this year: "Please address the International Olympic Academy on the subject *What does the world expect from Athens in 2004?"* and furthermore this speech was to be delivered at Olympia in Greece during the last week of July 2001. I could not think of a greater honor, nor a more challenging subject. Immediately the answer came to mind-restore the ideals of the ancient Olympic Movement and urge for a return to the Olympian effort which so marked Greece's contribution to world sport. Whether it is illusory or not, history's intellectuals have eulogized the Greeks for their athletic contests and the Olympic festivals first recorded in 776 BC and traced every four years until finally closed down by the Christian Roman Emperor, Theodosius in 393 AD.

The games at Olympia were held to honor Zeus central figure in the deity system of this historic country. It is worth looking at the family tree of Zeus:

The Olympic Games at Olympia Greece Honor Zeus God of the Heavens

Zeus Family Tree

(1) Zeus with Themis *(Goddess of Justice)*
Horae *(The Hours)* Parcae *(Fates)*
Human Destiny-Clotho, Lachesis, Atropos

(2) Zeus with Eurynome
Three Graces
Sweet Civility-Euphrosene, Aglaia, Thalia *(Goddess of Good Cheer)*

(3) Zeus with Semele
Dionysus
Promotes Peace & Land *(Civilization)*
Social Benefits of Wine

(4) Zeus with Mnemosyne *(Memory)*

Polyhymnia-Sacred Poetry
Calliope-Epic Poetry
Euterpe-Lyric Poetry
Erato-Love Poetry
Clio-History
Thalia-Comedy
Melpomene-Tragedy
Terpsichore-Choral Dance & Song
Urania-Astronomy

(5) Zeus with Leto

Apollo *(God of the Sun)*
Arhery
Prophecy
Music
He loves Daphne

Artemis
(Goddess of the Moon)
The Chase

(6) Zeus with Dione

Aphrodite *(Goddess of Love & Beauty)*
Swans & Doves
Cupid

Roses & Mymtes

(7) Zeus with Hera *(Queen of Gods)*

Hebe

Aries
(God of War)

Hephaestis
(Artist)
Born Lame

(8) Zeus with Maia

Hermes *(Mercury in Latin)*
Gymnastics, Wrestling, Commerce, even Thieving
He Invented the Lyre

(9) Zeus with Alcmene

Hercules *(Hercules in Latin)*

(10) Zeus with Dione

Athene *(Minerva) (Goddess of Wisdom)*
Great Supporter of Odysseus *(Ulysses in Latin)*

(11)Zeus with Ceres *(Goddess of Agriculture)*

Persephone *(Food)*

N.B. in Addition There Were:
Furies-Punished all
Hair of Snakes
Nemesis-Avenging Goddess

Righteous Anger, Praise
Pan-God of the Shepherds
Satyrs-Gods of Woods & Fields
Monus-God of Laughter
Pluto-Wealth
Poseidon-God of the Oceans
Dis (Pluto)-God of the Dead

Summary

These were Gods and humans. They had ethereal qualities and human weaknesses. They were magnificent, generous, but cruel, weak and jealous, often at the same time. They represent the frailty of mankind, which explains why we don't have a perfect peace in a perfect world. We need, in the words of Goethe (Faustus Book II) to wrestle anew with problems each day no problems are solved permanently.

Many other festivals developed in the Peloponnesian Peninsula. In Delphi every four years games were held to honor "Apollo. In Nemea games were held to honor Zeus, but they were held every two years. In Isthmia, at Corinth the Games were held every two years to honor Poseidon and of significance, because he was the most celebrated of the Athenian goddesses at Panathenia, the games were held to honor Athena every four years. These festivals celebrated the full range of emotions and cognitions of ancient man and it does not take too much imagination to see that they also honor the feelings and thinkings of modern man.

I believe that an up front answer to the question "What does the world expect from Greece in 2004:" is "a return to the original Olympic ideals based on the following concepts:"

1. Olympian effort involving individual excellence and especially good form

The early Greeks demanded that performers be prepared physically and mentally, that their bodies were ready for the performance and of fine appearance. This insistence upon the development of the body, mind and spirit forms the basis for an idealism which continues today and is admired by all.

2. Universal participation of the elite athletes

Greek citizens rich or poor were welcomed which meant the noble and the peasant met on equal terms. The modern Olympic Games welcome all serious athletes from all countries, whatever their social, financial or cultural position. The Games of yesterday were and today are interested in acknowledgement of the fastest and the strongest of individuals as the best in the world.

3. Talent identification and direction

The Games' events were spelled out with their rules and regulations known beforehand. Competitors had to contort themselves to these conditions in order to take part. The modern Olympics have added many sports and events but the conditions must be the same and known beforehand. Surprises are not countenanced in this world contest. Even wildly differing techniques like the Fosbury Flop and the bendy pole remain the same in their essentials. Height clearance from a one foot take off and height clearance from a pole anchored in a box are these essentials.

4. Sacrifice

The definition of the term "competition" leaves little doubt that the competitors would suffer. Athletics, to the Greeks came from the root word "contest" which meant struggling. It was defined further as "miserable" or "wretched" and Pindar is insistent that an athlete is one "who delights in the toil and the contest". The comforts of home and the ease of the soft American are not recognized in the Olympic ideal.

5. Team work

Today we value this term greatly. The Greeks had few teams, field hockey and chariot racing excepted, but the preparation of each individual involved a team of specialists starting in the gymnasia and finishing on the track. Surely this is one area which has been developed and honored by modern traditions.

6. Trickle down effect

The performance of the athletes and the special methods they employed were meant to be appreciated by the masses and, in tech-

nical matters, Olympian display can mean better living for the average citizen. The major justification for motor racing today is that it greatly improved the performance of the local jalopy which carries the citizen to and fro. It is not hard to imagine that the charging chariots of ancient Greece did not improve the domestic carriages of the city states.

7. Ambition

Athletic contests define ambition. A glint in the eye of a child develops into participation with lead-up events eventually arriving at the goal of Olympic victory. This is noble and to be encouraged and its purity is exemplary.

8. Modeling

Allied with ambition the existence of the Olympic Games and all of the paraphernalia which goes with them ensures that attention is focused in such a way that emulation and adoration are enabled. Here ethics feature strongly because modeling can uplift a community enormously. Unfortunately, it can also plunge a country into moral despair. The goings-on in the U.S. White House in recent times illustrate this capacity all too accurately.

9. Art and Ritual

Greeks made a huge issue of competing nude. This they did because they believed nudity met the conditions of strict participation with the ideals of their spectacles. Some enthusiasts have suggested that we replicate these conditions. While sympathetic, I point out that less well-intentioned Greeks compared their own heroes with fat Persians. Naked modeling is fine as long as all of the models are superb. The existence of the asymmetric and the disproportionate tends, unfortunately, to salute not idealism rather ridicule. Later, women participated nude although most were clad in a simple robe which permitted a little privacy with some decorum. Still later, women were permitted their own festivals, even at Olympia, but few of these were held and little credibility was given. Certainly Sparta and some Athenians like Plato recognized the need for women to be as fit and healthy as the men. Today's festivals pay commendably

great homage to gender equity and represent a gigantic step in the history of human endeavors.

Each of these ideals is a book in itself and each can be modeled in 2004 at the lead of the host nation and with the cooperation of the visitors. Milman Parry highlighted the earlier influences. He ranged from the promises of Zeus, the anger of Achilles, the ransoming of Hector's body, the beauty of Helen and her treachery and finally the retribution to Agamemnon by his wife Clytamnestra. Sacrificial dedication depicted by the early Greeks is often translated into a purity of performance, which needs to be emphasized today. Apparently also this athletic ideal was inspired from Egypt. Egypt, a centralized nation did not have quite the competitive genre that the great Greek city states possessed.

The Romans added an important construct, which we have seized upon today to enrich the modern Olympic Games. The Roman concept of "Ludi", which means "games" is in far greater evidence at the modern Games and seems to be increasing in focus. Some original classicists would like to see team competitions eliminated pointing to unfortunate inequities such as - Hockey, which represents a meeting of the world's best and Soccer, which is restricted to an age competition. Another feature of both earlier and modern games is the construct of winning. Few competitors accept Baron Pierre de Coubertin's ethic - "its not the winning but the taking part that is important" as paramount. Every instinct within me lauds this ethic when I view the Games as a teacher, parent and rational citizen but from the evidence of the Games themselves, supported by classic research from David Hemery and Steve Victorson, it is clear that winning is the important consideration.

It would be nice if I could end my speech here and urge our hosts to concentrate on restoring the ideals of their fantastic heritage to the modern Games. But such an action would be pure fantasy. Along with the promotion of the ideals, the hosts will need to deal with the problems that have developed during the festivals and which threaten to destroy the institution.

1. Excessive Nationalism

Just as the various city states idolized their representatives, so the countries of the modern Games behave in similar vein. There is,

of course, nothing wrong in supporting the respective representatives heartily. It is when ethics are broken and poor sportsmanship is evoked that nationalism becomes invidious. Fortunately, superior effort is usually rewarded by spectators without regard to the performers' nationalities and a creed of mutual celebration develops.

2. Boycotts

Fortunately, the boycott era seems to be behind us. I was a resounding critic of nations calling for the exclusion of other nations during the '60s, '70s and '80s of the modern Games. One could say that evidence of similar intrigue appears lacking in the ancient Games, but the tragedy of the Peloponnesian War belies kind statements about ancient Greece. Boycotts destroy Olympic goals and permit the intrusion of petty political punitive actions. Indeed they fart in the face of international goodwill and development.

3. Drugs

The inordinate emphasis on winning at any cost makes it difficult for athletes to avoid the use of performance enhancing substance. Disturbing is the realization that many drugs are dangerous to the health of the athletes, but most disturbing of all is the discovery that too many officials turn a "blind eye" to indulgence. In fact let us say it now: "a pox on every official who knowingly permits or encourages athletes to use banned substances at the Olympic Games". Athens can help by testing fairly then rigorously standing by legitimate results. The model of Juan Antonio Samaranch and the Koreans in 1988 with the Ben Johnson episode is exemplary. The same cannot be said of the Head of the IAAF during the previous Lewis-Johnson battles. Coffers were filled but the sport suffered from perfidy at this time.

4. Corruption and Cheating

These two evils belong with drugs as enemies of the Olympic ideal. Of course there were examples of corruption in the original Games (the famous example of Nero and his chariot race), but little evidence then or now exists to confirm universal cheating for which the sporting world is thankful.

5. Commercialism

This aspect of the ancient Games was criticized as it is today. I am as disturbed as most to see a McDonald's sign hanging over an athletics stadium. Given the need however for commercial support perhaps the operative word here is "taste" in a different perspective. Good taste means that commercial support does not disfigure physical structures, competitors' uniforms or the ambiance of the occasion.

6. Pride or "The Strut"

Euripides said it brilliantly when talking "of all the countless evils throughout Hellas, none is worse than the race of athletes . . . slaves of their belly and their jaw, they know not how to live well . . . in youth they strut about in splendor, the idols of the city, but when bitter old age comes upon them, they are cast aside like worn out cloaks." Plato and Diogenes warned against idolizing athletes for the same reasons.

I believe we have made a mistake in erecting a structure in the middle of the arena with three platforms with the numbers 1, 2 and 3. Dare I suggest to the Greeks that a new tradition be introduced? At the end of each contest the three placegetters lead a lap of honor with all competitors so the onlookers can salute the winners and applaud all of the participants at the same time. Anthems can still be played and flags displayed, but the symbolic gesture of rewarding only the winners can be avoided.

7. Dealing with a Putrid Press

The vast majority of journalists covering the Games are interested in accuracy, poignancy and respect. Certainly nobody is asking for false praise or the sham of unseeing eyes, but the presence of a small number of vitriolic, scandal-seeking gutter snipes masquerading as reporters is guaranteed to cause much heartache amongst sincere administrators, participants and the citizens of Greece. This has already occurred. Freedom of the press does not mean unlimited license to practice malfeasance nor does it release journalists from the conditions of truthfulness and responsibility.

In Sydney the gutter press nearly drove every official out of his organizing seat in frustration and despair. And so much of the gutter

press's information gathering was shallow, erroneous and ignorant. In a free society we cannot close it down, but we can at least clean it up and have it better informed. I am suggesting to our hosts that with each major public relations pronouncement, they preface the delivery with a brief, intriguing chronicle of their outstanding cultural heritage. In this way, they will be reminding the modern press of the importance of Olympism and providing at the same time, genuine copy which can help ignorant reporters absorb the information in perspective. Such copy would be educational and entertaining to readers and would interest all but the most pathetic reporters in the dramatic happenings on Greece's mountains and rolling hills in ancient times. Researchers capable of providing relevant anecdotes need to be employed. There are many stories which can represent modern strengths and weaknesses from Greek culture e.g. the plight of Achilles, the wisdom of Odysseus, the loyalty and courage of Penelope, the greed of Paris, the whimsy of Helen, the heroism of Hector, the tragedies of Apollo and the disloyalties of the wife of Agamemnon.

Remember modern Athenians, you have more supporters than enemies and the world is looking to a modern festival in 2004 to applaud and rejoice in. The wonderful people of Sydney made the 2000 Games the best ever. The challenge to the Greeks, is to make the 2004 Games even better.

SHORT PRESENTATIONS

OLYMPISM: RELEVANCE TO THE UNIVERSITIES IN GHANA

by Frank S. Bediako *(GHA)*

To most physical educators in Ghana, the name ancient Greece or Greece epitomises conceptual dichotomies: - war and peace; divinity and paganism; romance and philosophy. History tells us that during the Pan Hellenic Games, all forms of hostility ceased and the message of peace was spread throughout the City States. We also read from the history books that the most popular of these games was the one held near Mt. Olympus in honour of Zeus - the Olympic Games. Whether the history books are accurate or not is one of the reasons why I am here.

Four-yearly event

To most of the 18 million Ghanaians, the Olympic Games are just a four-yearly event that our country had participated in since 1952, with very little to show for it except huge dollar bills. For me and many Ghanaians there will never be a first-hand observation of these Games except to watch these on television and thus have the sense of vicarious participation.

Olympic Traditions

For many nations in the world, the three Olympic traditions of "Commitment", "Excellence" and "Participation" are reduced to only two - (Commitment and Participation). Ghana first participated in the Olympics in Helsinki in 1952 and had regularly done so except in 1956m 1976 and 1980. But the best achievement by way of medals is four medals (a silver in 1960; a bronze in Tokyo, 1964; a bronze in Munich 1972 all in boxing and a bronze in soccer in Barcelona, 1992). It may seem that for Ghanaians and for that matter many Africans, participation in sport, however mediocre, is the

rule rather than the exception. To many Africans, one of the biggest sources of income is sport participation (Coakley, 1994). To date, sort remains one of the most decent forms of income for Africans. The sad story is that Africans have had to contend with labour-intensive sports such as boxing, track and field, soccer, basketball etc. rather than capital-intensive sports (tennis, swimming, yachting, etc.). The net effect is that Ghanaians and Africans in general take part in very few sports (Coakley 1994). In fact Ghana has competed in only three sporting events in the Olympics - boxing, soccer and track and field.

Involvement of Universities

We believe that "excellence" has eluded Ghana for all this while, should be within our easy reach if national policies involve students in Universities and other tertiary institutions. The involvement of University and other tertiary students, in the Olympics will help shift emphasis from labour-intensive to capital-intensive sports. This will in turn widen our scope of sports. In Ghana it is very rare to find an undergraduate or a graduate student playing soccer on the national team. It is equally rare to find university students representing their nation in track and field.

Pullias et al. (1963) said

> *"Higher education carries a heavy responsibility in modem society. Higher education at its best is the only institution in modem society that is free to seek answers to all the problems that confront man through the use of every method the mind of man can conceive. By its very nature the primary allegiance of higher education is to truth, its discovery, its wide dissemination and its effective application to the question of life".*

Olympic Academy

We recognize in the Univesity of Cape Coast that the Olympic Academy concept could be an excellent forum for re-examining our national views about the Olympic Games, the Olympic Movement and the concept of Olympism. It is the logical school for future leaders who will be charged with interpreting the Olympic ideals. We believe Olympism is a philosophy that stresses the importance of a balanced body, mind and soul. This is one reason why we in my

department of Health, Physical Education and Recreation in my University have mounted a course on the Olympic Games as an elective course for non-physical education majors. It is my hope that my presence in Athens today will further enlighten me on the concept of an Olympic Academy and help its establishment in my University with the help of my National Olympic Committee and Olympic Solidarity.

Olympics 2004

With the approach of 2004, I am sure Athens is more than ready to host a "homecoming" Olympics in their traditional setting. Again, historians confirm that the ancient Olympics were more than a festival for the Greeks - they were a way of life, as summarised by Barrow et al. (1988)

> *"The striving for excellence in athletics carried over to the struggle for recognition in all facets of life... Victory was the magic apogee but they also promoted the spirit of shared struggle in which the winner and the defeated were elevated to a higher level".*

Koehler, 1980, confirmed the same idea when he compared sport to life

> *"Each sport event is a microcoms of a society - citizens (players-spectators), legal system (officials-judges), medical specialists (doctors-trainers), counselors (coaches-teachers), political issues (athletes-selection preferences), economic concerns... the Olympics is then a macrocosm of the world community and its way of life. Olympism is then a way of life".*

In conclusion I want to associate myself with the suggestion by Seurin (1980) that

> *"...it would be necessary to limit the number of Olympic sports and to retain the events which have a truly universal practice... Again note that the different sports which would have to be "sacrificed" to safeguard the Olympic Games have in other respects their own events, worldwide and international to a very high standard (World Championship, World Cup etc.) ...which enable the best to asset themselves with many more possibilities than every four years at the Olympic Games..."*

It is only then that we can all take part in the Olympic Games in an open field and realise the three traditions of Commitment, Participation and Excellence.

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INTERNATIONAL SPORTS AND VALUES

by Prof. James Abodunrin AJALA *(NGR)*

I. Values identified

1. Mutual respect for opponents, with understanding of cultural differences
2. Emphasis upon excellence in performance according to the highest potential, regardless of outcome
3. Perpetuate human values of
   a) Fair play-ideals, norms, code of conduct, etc.
   b) Trust
   c) Elimination of prejudice
   d) Cultural exchange
   e) International friendship-unity, comradeship, socialization
   f) Maximum self-realization

II. Methods of development

1. Educators need to
   a) Continuously and conscientiously teach for and be examples of these values
   b) Create opportunities for early exposure to various cultures
   c) Exchange research and ideas
   d) Reinforce elementary/primary school teachers to teach values inherent in international sports
   e) Educate teachers and coaches as to the human values in sports
2. Educators and others need to
   a) See that persons knowledgeable in the values of international sports are in control of key mass media positions in international sports
   b) See that people directly involved in international sports should set an appropriate example through the understanding and use of human values
   c) Hold conferences to reinforce these values
   d) Create opportunities for direct interaction of participants.

III. Problems

1. Governments
2. Mass Media
3. Mistakes made due to human errors

IV. Recommendations

1. There should be a de-emphasis of nationalism and the use of sports for political and common purpose in international sports.
2. Athletes and coaches should be given a greater voice in deci sion-making
3. A definite and realistic criterion, as well as *a* specific criterion should be developed for excellence in the selection of all personnel participating in international competition.
4. All international competition should be conducted with mutual respect for opponents, with understanding an acceptance of cultural differences
5. There should be emphasis of excellence in team play perform ance according to the participant's highest potential
6. In all international completion of human values should be em phasized in all other aspects of athletic and games
7. Studies concerned with international values in sports should be continuously discussed.

V. Concluding Comment

The spirit and focus of the conference should clearly demonstrate that in spite of all the shortcomings that take place in international sport, the opportunities and values derived from these activities have a tremendous impact on future relationships with people all round the globe and the promotion of international understanding of sport values.

PEDAGOGICAL FORCE BEHIND THE FIGURES OF OLYMPIC EDUCATION

by Dr. Michal BRONIKOWSKI *(POL)*

Introduction

Loss of many fundamental values has shadowed our daily life. More people now than ever try to fight their position in the world with the win-at-all costs syndrome, not only in sport. Education has lost its potential influence over young people and work will soon require only intellectual abilities. Due to this rapid technical development, a human being became defenceless, deprived of biologically natural survival skills, unable to undertake any physical effort he becomes helpless when there is no phone nor electricity or when facing any serious challenge. The question is: Can Olympic Education be one of the ways of improving endangered human existence? Appearance of commonly accepted rules (rooted in the Greek's arete or in Celtic fair play) was a great and fundamental human achievement, which could only happen through the effort based on physical activity of a man. No other domain of human activity has produced such outstanding values, accepted and functioning in general cross-cultural and croo-national dimensions.

Today the realisation of the real meanings and possibilities of sport is endangered by negative influences such as discrimination in law, winning at all cost syndrome, approval of aggression or dependence on politics and the media. Growing ignorance of dundamental principles such as respect to other people, their effort and work. Right to individual dissimilarity; honesty and responsibility for life of other people, with simultaneous sportification of many spheres of life has two parallel sources, natural (biological) selection and educational incoherence.

Physical Education as well as sport and all kinds of leisure past-time activities depend now on over-increasing consumption of goods from all types of mass media communication (with words and images losing their values). At the other hand modern life demands skills hardly known to a man of the early 21st century. Mental and moral

flexibility needed for solving quickly approaching problems of various, the least expected types, will have to be supported by relatively good physical condition of a man. Otherwise his worsening physical health will not allow him to cope with the growing stress of every day existence.

Info Education

Neo-olympism in some ways continues ancient cultural tradition of organising competitive events, although due to its modern socio-historical conditions, it absorbed all kinds of modern life influences (as a side-effect of multimedial access to everything). Aware of problems with reliable education of young men in the XIXth century, French baron Pierre de Coubertin tried to develop a new pedagogical tool, which would help to reform the French system of education. Just one hundred years past Olympism has infiltrated every domain of life culture and its cultural values lasting over centuries proves this to be something more just a mare idea of a French philanthropist.

Olympic symbols have been assimilated in the cultural traditions of many nations, but the Olympic Movement today faces problems such as gigantism (growing number of athletes, journalists, sponsors and the amount of money circulating within the Movement with no clear solution to the problem), commercialisation or political issues with boycotts of the Games in Montreal 1976 by 34 African nations, by Western countries in Moscow in 1980 and in Los Angeles by countries of the Eastern block in 1984. But "Olympism as an abstract and featurelss concept contains its ideal within itself. Today at the dawn of the 21st century it needs to set new directions for itself and for the mankind" (MacAloon, 1995). Money need not spoil its pedagogical values and potential developers of any educational system should have in mind the overall aim of education - preparation for life not just for sport.

Olympism is an idealistic formula, which offers equilibrium and peace. Those characteristics come from invariability of true sense of truly Olympic ideals, regardless all political, religious, social or cultural. Unfortunately more recently the ideal did not stand to reality to protect itself against morally ruinous influence of economical factors.

However, systematically evolving perfectionism (concerning individuals and whole races) cultural exchange of the most valuable

traditions and universality of the fundamental Olympic principles mutual respect, peace, freedom, pursuit of excellence (within one's own understanding of physical activity) and abiding by the rules can give us some hope for the better tomorrow. All these ideas are included into "Olympic philosophy". It is defined in the Olympic Charter as "a philosophy of life, exalting and combining in a balance all the qualities of the body, will and mind. Blending sport with culture and education Olympism seeks to create a way of life based on the joy found in effort and the educational value of good example and respect for universal fundamental ethical principles".

Therefore modern school today should have two aims - to develop the abilities of each individual and to prepare them to participate in modern complex society. However, most of the Physical Education curricula concentrate on motor development with some attention paid to learning skills, and even less to giving knowledge or shaping the attitudes.

Olympic education has recently become an attractive and therefore challenging educational offer in numerous schools in Canada, USA, Germany, Australia. Transfer of Olympic moral principles into school curricula seems to give a chance to bring back the real value of sport and physical culture in more general sense, making it again a constructive part of civilisation culture. Olympic education could be a complementary part of holistic education, but not a basis for a general system and it does not make such a claim. It is one of the options meeting other requirements of today's school, such as: finding harmony and inner balance in co-existence with ones' natural environment, helping to acquire knowledge, and developing one's self as well as preparing to creative participation with social groups. Apparently, various subjects can be related to Olympism (history, art, geography, music, literature) and the fact that it is a relatively fresh concept associated with the present day makes it very attractive a school subject.

In order to prove moral reshaping possible, the Olympic education program has been introduced in one of the Poznan secondary schools. In this experimental project, educational endeavors are based on contents and methods lead from empirical facts towards the sphere of fundamental values determining human existence (in our case Olympic moral ideals). The results proved Olympic education to be effective.

The project

The aim of the project was to examine the effect of participation in a program of moral education among 15-16 years old school pupils from the Sport School. An analysis of literature has supported an initial hypothesis of possible moral effects of moral programs on youth actively practising sport. During the 9 months of the project, physical education teachers tried to enrich the historical knowledge of the pupils in particular Olymping sporting events and practised them during P.E. classes, with special attention paid to all conflictous situations arising during their course. Teachers used the positive approach technique, to reinforce fair play behaviour. In cases of infractions a "time out" technique, giving pupils breaking rules a chance to think about the problem and to come up with suitable solution was employed.

There were 224 boys and girls examined altogether in 1999, among whom 107 represented 4 experimental classes and a further 117 represented 4 control classes. The 4 dependent variables (moral judgement, moral reason/motivation and moral intention were scored by pupils and behaviour was rated by P.E. teachers) were assessed by the use of Harrocks, Prosocial Play Behaviour Inventory (HPPB) - Gibbons, 1995). Moral judgement and intention were assessed on a 3-point Likert scale (I point rated as the lowest gain) and reason/motivation was scored on a 5-point Likert scale (I point representing the least and 5 representing the most mature motivation). Behaviour was rated by teachers on a 4-point Likert scale (I point representing the most mature behaviour and 4 points, behaviour "very much like that of a child"),

To determine the moral effects of the Olympic Education Program, statistical analyses (means and standard deviations) at the group level (both experimental and control) and more detailed ones, at the in-class level and between class level were conducted. To establish the side of the moral effect and the differences between groups, the Es value

[Es=(Mexper - Mcontr)/ Sdconir [Thopmas 1991]

was calculated.

Table 1. Means and standard deviations for group analyses on all 4 variable in Pre-test scores

Variables	Group		Pre-test scores		Student's
		N	X	Sd	t-Test
Judgement	Control	117	2.39	0.2880	t=0.52
	Experi-mental	107	2.37	0.2806	p=0.601
Motivation	Control	117	3.51	0.4125	t=1.05
	Experi-mental	107	3.46	0.2806	p=0.297
Intention	Control	117	2.32	0.2288	t=0.87
	Experi-mental	107	2.29	0.2844	p=0.385
Behaviour	Control	117	2.27	0.2904	t=1.99
	Experi-mental	107	2.35	0.3101	p=0.048

Pre-test score analyses showed no statistically significant differences between both groups, except for the one in the 4th dependent variable-behaviour, significant at the level of *p<0,05. The results scored in pre-test examinations indicated sinilar moral development levels in both groups.

Table 2. Means and standard deviations for the group analyses on all 4 variables in Post-test scores

Variables	Group		Pre-test scores		Students t-Test	
		N	X	Sd		Es
Judge-ment	Control	117	2.37	0.2885	t=6.62	Es=0.84
	Experi-mental	107	2.61	0.2515	p=0.000***	
Moti-vation	Control	117	3.60	0.3959	t=6.41	Es=0.78
	Experi-mental	107	3.91	0.3165	p=0.000***	
Intention	Control	117	2.36	0.2770	t=6.46	E=0.83
	Experi-mental	107	2.59	0.2514	p=0.000***	
Beha-viour	Control	117	2.24	0.2808	T=6.31	Es=0.82
	Experi-mental	107	2.01	0.2602	p=0.000***	

Es<0.40 small in magnitude, Es 0.41<0.70 moderate in magnitude, Es.0.71 large in magnitude *p0.05 **p0.01 ***p0,001

Post-test analyses indicated differences between the control and experimental groups for all 4 dependent variables; all of them are statistically significant at the level of p<001. The Es analyses of scored mean values also gained for both groups at the end of the school year, shows improved results in the experimental group of considerable magnitude.

Table 3. Comparison of means and standard deviations for group analyses on all 4 dependent variable in Pre-test and Post-test scores.

Varia-bles	Group		Pre-Test Scores		Post-test Scores		Student's		Es
		N	X	Sd	X	Sd	T		
Judgement	Control	117	2,39	0,288	2,37	0,285	T=0,53	0,596	0,07
	Experi-mental	107	2,37	0,280	2,61	0,251	T=6,56	0,00***	0,81
Motivation	Control	117	3,51	0,412	3,60	0,395	T=1,70	0,091	0,22
	Experi-mental	107	3,46	0,280	3,91	0,316	T=10,96	0,00***	1,60
Intention	Control	117	2,32	0,228	2,36	0,277	T=1,20	0,232	0,17
	Experi-mental	107	2,29	0,284	2,59	0,251	8,14	0,000***	1,05
Behavior	Control	117	2,27	0,290	2,24	0,280	0,80	0,425	0,10
	Experi-mental	107	2.35	0,310	2,01	0,260	8,65	0,000***	1,10

The pre-test analyses of mean values gained by the both examined groups (performed at the beginning of the school year) indicated no significant differences in moral development among the pupils of either group. The same examination done at the end of the experimental project (end of the school year) indicated statistically significant differences between both groups in all 4 of the examined variables. Comparative analyses of pre- and post-test scores indicated statistically significant positive changes for all the 4 dependent variables of the experimental group, while no such changes were noted in the control group. The Es values show that in all 4 variables, the change was large, 4 in Judgement Es=0,91, in Motivation Es=1,60; in Intention Es=1,05, and in Behaviour Es=1,10. Analyses pointed

to discussions and dialogues on the subject of moral conflicts within both ancient and modern Olympiads, model situations and character profiles of sportsmen, as being the most effective techniques. The least effective were discussions and Fair Play Code materials, where very small changes in attitudes were observed over a year (in control and experimental clases). More on this in Bronikowski.

Final remarks

The results presented in this work empirically support the earlier theoretical hypothesis of possible moral effects of moral programs on youth actively practising sport, adding "empirically obtained values" supporting the positive effects of especially designed moral programs certainly in Poland. Experimental research on moral effectiveness of Fair Play for Kids program, conducted by S. Gibbons in Canada [Gibbons, 1995] supports the effect of such programs abroad. Comparison of the results scored by both groups supports the statement that traditional school programs (meaning programs without specially designed moral contents) are insuficient in supporting moral development of 15-16 years old pupils, and moral growth is not an automatic outcome of participation in physical education classes. "This statement supports the earlier findings of research led by S. Gibbons, who came to the conclusion that children's judgement of what to do in a moral dilemma, their identification of the most important reason to consider this judgement, their intentions to act in a particular way, and their actual behavior are interwoven to produce a holistic outlook on moral development and the implementation of a specially designed educational program can effect changes in several facets of moral development" [Gibbons, p. 253]. In order to intentionally influence moral development systematically organised programs, containing real-life dilemmas and processes and curricula based on theory and practice grounded in moral development should be employed.

In discussions on Olympic education there where some very important voices in this debate [e.g. J. Parry 1998, p. 1681: "Physical education activities should be seen as "practices", which act as a context for tire development of human excellence and virtues and the cultivation of those qualities of character, which dispose ones to art virtuously in Olympic education, giving a context and a route

for P.E. teachers to achieve a number of important aims relating to moral education.

1) to further their traditional concern for the whole of person whilst working at the levels both of activity and of ideas (because the
practical work can be seen as a kind of laboratory for value experiments)
2) to show coherence between approaches to practical and theo retical work (because the physical activity is designed as an example and exemplar of the ideas in practice)
3) to explore in upper years ideas implicit in work in lower years (because the practical work encapsulating the values and ideas can be taught well before the children are old enough to grasp the full intellectual content of the ideas)."

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OLYMPISM - A NEW DIMENSION AFTER SYDNEY 2000

by Leonard CALLUS *(MLT)*

The Olympic Games is a world sport event that captivates the attention of millions around the world. Every four years, the best athletes gather to demonstrate their athletic skills in various sports disciplines and seek the thrill of victory or experience naturally the defeat.

Athletes dedicate so much of their time in training in search of one goal - mainly to represent their homeland and possibly to step on the presentation podium, which culminates the hard work in attaining victory. Their participation in the Games, is a dream for many athletes. Baron de Coubertin perceived and typified the Olympic athletes as having ambition, will-power and self-control with interest in the competition outweighing the significance of the result. As we all know, the quadrennial games represent a festival of sport, not for sport's sake, but with enormous "added value" because of its personal, social and cultural implications. De Coubertin himself said "a philosophy of life, exalting and combining, is a balanced whole, the qualities of body, will and spirit".

The Olympic revolution kept on going through the years. The Olympic Movement was established in 1894 at the congress of Paris and the cycle of the Olympiads was resumed in 1896. The greatest show on earth in sports keep on travelling from one city to another; the Olympic torch passed on in a never ending voyage across the continents to bring solidarity, joy and unity among so many people inhabiting the four corners of the world. This is the Olympic spirit, brought about and generated among humanity. This spirit is brought in the limelight with the help of the world media. Heavy investment in TV broadcast rights, can bring continents together.

Many refer to the Olympic Movement as an extension of international relations and promotion of diplomatic relations between all the countries of the world. Sports, together with the Olympic Movement are the instrument for the settlement of disputes through diplomatic relations. One can recall events such as Munich Olympic

Games where political mishap almost ruined the unity and solidarity of Olympism. But on the other hand, there are instances where one can say that the games nurtured and strengthened relations where sports proved to be a means for restoring relations. Olympism one can say is the fulcrum of peace and co-operation between nations. It is a philosophy of life. It blends sport with culture and education and seeks to create a way of life. The aim of Olympism is to place everywhere sport at the service of the harmonious development of man. The fact that the National Olympic Committees are widespread throughout the world, is an indication that this Movement has now taken root to foster unity. As Me Luc Silance of Belgium said... "Olympism and Sport promote relations which, because of their international and peaceful character, are able to encourage the building of a better world, a world based on peaceful exchange, sport being a means to bring people together".

All this is guaranteed, since representatives from most countries in the world, today have a functional Olympic Committee or Movement. These representatives are the ultimate source in keeping on the Olympic spirit for generations to come.

How do we perceive these games form the journalistic point of view. We broadcasters feel it's our duty to transcend and give importance to this Olympic feeling, this solidarity, which certainly bring together all mankind. Modern Olympism dates back over 100 years; it has at its core the Olympic Games.

I came from Malta - a very small country, in the Mediterranean literal. In Malta we too tried to give our contribution towards this goal of what Olympism is all about. For the first time in the history of broadcasting in Malta, the Public Broadcasting Services Ltd acquired TV rights and transmitted around 214 hours of LIVE transmission of the Sydney 2000, games described by President of the International Olympic Committee Juan Antonio Samaranch as the best games ever.

The transmissions from all aspects were a success and people were glued to their TV sets to enjoy the best sport one can ever possible aspire to watch. For half a century, the reciprocal relationship between television and the Olympic Movement has been developing. In a letter from IOC Vice President Richard W. Pound said that historically, television has benefited the Olympic Movement by providing the television audience with a means of experiencing the

Olympic Games - and today, most of the public throughout the world experience the Games through television. Through the Olympic Games, television has provided some of the greatest programming and the most exciting moments of the twentieth century. This outcome generated a boon for television advertising sales.

Again, the relationship between television and the Olympic Movement has deepened. Mr. Pound stressed that more important than the numbers is the spirit of the Olympic Games, the image of the Olympic Games and the role of television in communicating that spirit and that image to the World.

Samaranch in an introduction to the Olympic Broadcast Marketing Handbook on Sydney 2000 said that Television will always be a great partner of sport and the Olympic Movement. Television is the engine that drives the world wide promotion of the Games and allows the world to experience the Olympic Games. Sport and the Olympic Games have also been good for television, by providing great programming and working as a catalyst for technical advances.

We are in the third millennium. Let's hope that the Olympic Movement could become a basis and a foundation for the promotion of diplomatic relations between all the countries of the world. As manager of sports at Malta's National Station, having travelled far and wide purely from the journalistic point of view and visited many sports centres, which brought me in direct contact with all type of people and creed, I can say that where ever you go and speak on the Olympic Games, you notice how catchy are these words in fostering friendship among people. Words that really captivate the attention of the young generation.

Let these catchy words be the means for generations to come in strengthening further Olympism for the benefit of mankind.

HOW THE ICELANDIC SCHOOL SYSTEM WORKS TOWARD OLYMPIC SWIMMING EXCELLENCE

by Hafthor GUDMUNDSSON *(ISL)*

Introduction

When writing this I would like to start by do a little historical look in Icelandic sagas then I would go into the statements of the first laws of mandatory swimming teaching and last I would like to discuss the current curriculum and how it works with the swim clubs in the country and all have the same objective, to get a swimmer on the podium at the Olympics (in Athens)

Swimming of the Vikings

- One of the first stories of the importance of swimming comes from the GRETTIS SAGAS where he swam from island Drangey to the mainland (1068).
- Also when Helga Haraldsdottir swam from Geirsholmi (1200m) in the ice cold ocean to the mainland with his two sons one 4, which she carried on her back and then returned to help her 8 year old to shore.

The starting of swimming teaching in Iceland

- Through the centuries people swam and taught each other to swim. They made pools by running water from the rivers over their land to warm it up.
- In the 18th Century Hallgrimur Halldorsson was the first known person to go around teaching young men swimming skills because of the fishing industry and the fact that Iceland was an island and too many were drowning each year.
- People swam in the cold ocean and in some small pools where hot geothermal water was coming out of the ground to heat the pools.

The first swimming club (the Reykjavik swimming club)

- Björn Ludviksson was the first coach/teacher in the club and the Reykjavik harbour was the swimming pool. But this swim club

did a lot of things to get the Reykjavik council to start regular swimming teaching with the school system.

- It also started a big campaign in building swimming pools here in Iceland.

The mandatory swimming lessons

- In the year 1907 the first law of swimming teaching was passed
- All youngsters 10-14 years should b given lessons where possible
- In 1925 all towns should send their children to swimming lessons
- The Icelandic Sport federation worked hard in pushing the city council of Reykjavik to make swimming lessons mandatory for all school children
- As early as 1943 all school children in Iceland should get mandatory swimming lessons
- They should get at least one swimming lesson each week of the school year
- The emphasis on speed swimming and competition was already there, for example a 15-year old school boy had to do 1000m. Breaststroke in 22 minutes.

The present curriculum

Ten years of swimming teaching in the school system.

- Today and for the past years the mandatory school swimming teaching system works so that each child in the country should have at least one hour of swimming teaching each week of the school year or, if this is not possible through the year, then at least 20 hours in a shorter period of time. This is for the whole time they go to grammar school. This is 10 years so each child is getting at least 200 hours of teaching in swimming.
- This of course means that each Icelander is tought all the competitive strokes through these 10 years plus lifesavig skills. So most Icelanders are able to swim all the competitive strokes (least the butterfly)
- As we also have a lot of public swimming pools which Icelanders swim a lot in. Most swimming pools are outdoor pools and everyone swims outdoors also during the winter in minus 10-15° C. This is of course possible because of our geothermal water that

we have coming out of the ground everywhere. The swimming pools are usually heated to a 29-30°C and all swimming pools have also hot pots which have temperature of 37-42°C,

- School children swim in those outdoor pools during the winter, which makes them healthy and strong.

Co-operation between the school system and the swimming clubs in making champions

- All swimming teachers have to go through a bachelors degree in Physical Education University (where I teach). These students also work a lot for the swimming clubs in coaching swimming at all levels. So the same people work at the schools during the day teaching swimming and then may coach the same kids in the evening.
- The teachers have the best possibility to recruit the ones that have the ability and are technically good in swimming to join the swimming clubs.
- In the younger classes in the schools the training takes place during the school hours in the afternoon.
- During summer swimming teaching the people from the swimming clubs are in charge of all teaching in the Capital Reykjavik.
- When the school kids become older 14 - 17 they also are given very good possibility to train swimming along going to school and some schools have a joint program with the swimming clubs so that the swimmers can really emphasise the training.
- The program in the school system is brought right into the swimming clubs i.e. the teachers and the coaches are emphasising the same things and this helps to produce a good swimmer.

The situation today in making an Olympic Champion

- To day we have a swimmer who has been brought up in this school/swimming club system and it is paying off already.
- To day we have several swimmers who are starting to get their names on the best 100 list in the world and specially one. His name is Orn Arnarson and is 18 years of age and he was in 4^{th} . place in backstroke at the Sidney Olympics and he plans to be higher in Athens in 2004. He has only trained here in Iceland in

the outdoor pools and he is positive that his technique is so good because of so much and special teaching in the school system.

- We also have other swimmers coming up behind him so the future here in Iceland is very bright.

This concludes this short overview or what I would be talking about at the meeting.

I was not sure if this short overview would show you the topics I would concentrate on in the talk, but these would be the major ones

- Historical overview
- The laws behind the school swimming system
- The facilities in Iceland (pictures etc)
- The co-operation between swimming clubs and schools
- The making of a champion.

THE PEDAGOGY OF NEO-OLYMPISM IN A NATIONAL PHYSICAL EDUCATION CURRICULUM: THE GREEK CONNECTION

by Ian CULPAN *(NEW ZEALAND)*

The Pedagogy of neo-Olympism in the New Zealand Health and Physical Education Curriculum statement has much to thank the cultural heritage of the Hellenic age. The notions of universality of ideas and the importance of people having the ability to reason, rationalize and make meaning from the movement experience are key considerations that have their roots in ancient Greek culture.

In this short presentation I will briefly outline Health and Physical Education in the New Jealand Curriculum, explore Olympism and relate Olympism to Health and Physical Education in the New Jealand Curriculum, briefly highlight some resistance to the document and identify some implications for teachers. In doing this I will attempt to draw on the importance and influence of the Greek culture and more specifically Socrates in the development of this document.

The Four Aims

Health and Physical Education in the New Jealand Curriculum has a strong focus on personal and collective well-being. Well-being has been defined by the World Health Organization (WHO) as having four dimensions. **Physical well-being** which is about looking after your body and developing positive attitudes to physical activity; **mental and emotional well-being** which is about thinking clearly, sharing worries, and talking things through with others; **social well-being** is about belonging to a family and other groups, getting along with others, and developing friendships and effective relationships; and **spiritual well-being** is about the things that give purpose and meaning to our lives.

In New Zealand this definition of well-being is consistent with our indigenous people's (the Maori) philosophy of holistic health.

The concept of well-being in this context emphasizes the interrelatedness of each dimension similar to the walls of a house. When one dimension is missing then the "whole house structure" is threatened. From this focus on well-being, which is not inconsistent with the Greek philosophy of ancient times the curriculum has 4 specific aims. These are

1. Develop, maintain and enhance personal health and physical development.
2. Develop motor skills, and understandings about movement.
3. Develop and enhance interactions and relationships with other people.
4. Participate in creating healthy communities and environments by taking responsible and critical action.

All four aims have a strong "develop knowledge, understandings, skills and attitudes" component and pay particular attention to the processes involved in striving for well-being.

Philosophy of Physical Education

The curriculum statement for physical education in New Zealand has attempted to reverse present and traditional trends in physical education. In particular the curriculum has attempted to

* Address the critical learning dimension that has been absent from other curriculum documents (Balboa, 1997, Bain, 1997, Kirk and Tinning 1990, Gillespie and Culpan, 2000);

* Liberate physical education from the dominant scientific func tionalism discourse associated with school physical education (Bain, 1997, McKay, 1991, Culpan 2000);

* Address the discourse and underlying assumptions of healthism (Colquhoun 1990, Kirk, 1990);

* Define outcomes and encourage a more holistic approach to physical education;

* Capture the potential of physical education by providing a so cio-ecological value orientation and anchoring it in social critique that inter-relates the science and social endeavours (Jewitt, 1994, Bain, 1997).

* Integrate an acknowledgement of both national and international cultural orientations;

* Provide a values base which has its roots in Greek philosophy and more particularly with be Coubertin.

In essence the New Zealand physical education curriculum has provided teachers with a document that

I. promotes the learning of new skills (not just physical skills) associated with the in, through and about the movement culture;

II. enhances, extends, informs and critiques the deliberate use of play, exercise, sport and other forms of physical activity within an individual and societal context;

III. emphasises the inter-relatedness of the physical, social, mental and emotional nature of well-being. (Culpan 1998)

In conceptualising physical education in this manner, the New Zealand curriculum is acknowledging that movement can be used for intrinsic and instrumental purposes and that within the movement culture, which includes play, games, sport and deliberate exercise there is tremendous potential to harness the educative and social values that it promotes. Indeed the curriculum is attempting to promote movement as a "valued human practice".

To promote movement as a valued human practice the curriculum has identified seven key areas of learning and a range of attitudes and values. The key areas of learning identified are: mental health, sexuality education, food and nutrition, body care and physical safety, physical activity, sport studies and outdoor education. Each of these key areas are required to be studied by all students throughout the spiralling nature of the curriculum. Of particular importance for this paper is Sport Studies. Sport Studies requires students to examine sport from beyond the mere participation perspective. It requires schools and teachers to provide a range of structured, sequence, and developmentally appropriate learning opportunities which include

* developing skills for participation in diverse roles;

* developing and applying constructive Attitudes and Values in movement contexts;

* developing knowledge and understanding of the role and sig nificance that Science & Technology has in movement contexts;

* recognising and understanding the complex role and influence of the Social & Cultural significance sport has on individuals, small groups and society.

Health and Physical Education in the NZ Curriculum (1999) Students will also need learning opportunities to understand the social, cultural, economic and environmental factors that influence attitudes, beliefs and practices associated with sport and the movement culture. Central to this thrust is the encouragement of a socio-critical discourse in which students critically examine sport from their personal view point and the viewpoints of school and society.

Key Concepts: Attitudes and Values

In developing the curriculum statement it was important to be able to acknowledge and articulate that movement had educative and social potency and power. To achieve this "humanist" ideals drawn originally from the Greek culture and more particularly and latterly from de Coubertin's work were thoroughly considered. This resulted in the identification of a key concept "Attitudes and Values". The attitudes and values listed below have a very strong internal consistency with modem Olympism and are considered by the writers as drawing on the lesson learned from the development of humanistic philosophy. The Attitudes and Values that this curriculum propose are:

Through their learning in health and physical education, students will develop

* a positive and responsible attitude to their own physical, mental and emotional, social, and spiritual well-being;

* respect for the rights of other people;

* care and concern for other people in their community and for the environment;

* a sense of social justice.

Health and Physical Education in the NZ Curriculum (1999)

As I have stated earlier, the attitudes and values that underpin the curriculum, and more specifically the notion that, movement is a valued human practice, have strong links to ancient Greek times and Modern Olympism. Modern Olympism is a philosophy of life derived from the workings of the Olympic Movement which

> *"seeks to contribute to building a better and more peaceful world by educating young people through sport free of discrimination and in the Olympic spirit"*

In seeking to build a better and more peaceful world the Olympic Movement has as its central role the promotion of Olympism which is defined in the Olympic Charter as

"By blending sport with culture and education, Olympism promotes a way of life based on:

* the balanced development of the mind, body and character;
* the joy found in effort;
* the educational value of being a good role model for others;
* observing the universal ethics of:
- tolerance;
- generosity;
- unity;
- friendship;
- non-discrimination
- and respect for others"

Olympic Charter 2000. p. 8

Implications for New Zealand Teachers

While the implications for teachers are many, perhaps the most obvious implication is the need for teachers to move from a pedagogy steeped in scientific functionalism to one that makes the links to critical pedagogy. The pedagogy that best suits this purpose is the pedagogy associated with humanism. Humanistic pedagogy as Bain 1997 argues is the pedagogy of "reasonableness". It is the middle ground between the binary positions of scientific functionalism and critical pedagogy. It is the position which allows the technocratic and the socio-critical proponents to come together within a culture of critical discourse. It is the pedagogy that embraces the humanistic side of Olympism where teachers can make use of the sociological imagination and the pedagogy of possibility to develop movement programmes that have deep meaning, recognise movement as a valued practice and can capture the power and potency of physical endeavours in a holistic understanding of well-being.

Resistance to the Pedagogy of Humanism

As I have reported elsewhere (Culpan, 200), sustained criticism of the document rested with only a very few groups and organisa-

tions. The one major critic was the New Zealand Education Forum who submitted a 111 -page critique of the document (Education Forum, 1998). The Forum is predominantly made up of a select gathering of school principals who are considered by many to be a very conservative group with strong affiliations to the New Zealand Business Roundtable, a gathering of prominent business people with strong New Right political views. Their criticism of the document primarily focussed on the epistemological basis of the document and made particular reference to its pedagogy. The Forum made clear that in their considered view, the document was unclear of its theoretical foundations. They argued that although the foundations were un-stated, other materials (Tasker, 1996/97; Culpan, 1996/97) made it clear that the position taken in the document was a "neo-Marxist critical view of education". They claimed the hidden agendas within the document were covert attempts at changing New Zealand society *"an exercise in individual and social emancipation, and attacks of a subversive kind on existing social, communal, political and economic institutions, structures and practices" (p.5).*

The Forum claimed that by adopting a critical stance the writers of the curriculum had failed to represent other equally supportive curriculum positions. A criticism of this nature is strong stuff and one that is charged with emotional intent. Given the Forum's conservative stance and one that suggests a strong bias toward the Disciplinary Master approach to curriculum values (knowledge acquisition), there is little surprise in their comment. The Forum argues that the position within the curriculum statement is somewhat unrepresentative. They proposed that a more appropriate orientation would be to present a pragmatic, problem solving approach that directly addressed what the exact nature is for each individual subject within the curriculum. They argued strongly that the

> *"aim should be to produce a much more constrained and manageable remit for Health and Physical Education, and one that is more true to its particular and respected place in the school curriculum" (p.95).*

In fact the Forum suggested that several key areas of learning be omitted from the statement. They proposed that the real remit of health and physical education was Food and Nutrition, Physical Ac-

tivity and Outdoor Education. The Forum argued for the removal of Sport Studies.

In reviewing the Forum's criticisms - and there were many of them - it appears that their concerns were focussed on one of the vital concerns of education. That of "the preservation and transmission of knowledge and culture" (p.ix).

While this is a vital concern for education there also needs to be an emphasis on educating for emancipation and change. To ignore this dimension is professionally remiss and arguably a position that would demonstrate a complete lack of understanding of the contemporary issues surrounding our young people's lives and indeed the education, social, political and economic environment. Simply ignoring the social, cultural, political, economic, ethical and physical contexts of people's lives would be to produce a curriculum statement which simply repeated the mistakes of the past and continue the interests of the dominant ideology. For physical education this would mean a curriculum characterised by individualistic endeavour, scientised/ technocratic content laced with cogent fitness regimes and a bias towards patriarchal middle class traditional games. To proceed in the manner would be to lose the pedagogy of Olympism and forget the strength of the messages sent to us by our Greek philosophers of yesteryear.

Conclusion

This brief paper has set out to demonstrate how the pedagogy of neo-olympism is embedded in a national curriculum statement. It has linked the notions of modern Olympism with some specific attitudes and values within a paradigm of critical discourse that draws on humanistic education. The use of humanism of course has its roots in ancient Greek philosophy where the rationality of man was considered to be virtuous. The notions of humanism and Olympism of course has been built upon so that a coherent philosophy better reflects the balance between scientific/technocratic functionalism and the socio-critical perspective associated with movement. The attempt to use a neo-olympism pedagogy has been criticised by one particular section of New Zealand society. To emancipate and liberate movement from the shackles of science and embed it in humanistic endeavours is abhorrent to this group. Notwithstanding this objection the government continues to support the ideas proposed and has actively funded the development of resource materials promoting

Olympism. This can only serve in further developing the notion of movement as a valued human practice. The actions of the government actually reinforce the tremendous passion and wisdom that ancient Greece has bequeathed our contemporary society. The heritage and legacy are a true testament to the significance of this land to global thought and meaning making.

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SOCIO-CULTURAL ASPECTS OF THE ANCIENT OLYMPICS

by Sabina SHAKHVERDIEVA *(GEO)*

More than two thousand years have passed after the Ancient Olympics and a heyday of antique Greek culture, but the achievements of the ancient Greek creators still fill us with admiration and owe. Sport played a dominant role in culture and was a source of inspiration for art. The values of spot are reflected in literature and art that underlines its humanitarian essence. An aesthetical attitude to the world influenced the development of physical culture. The first masterpieces of Greeks were the people who reached perfection according to their ideal of beauty. The spectators on the athletic festivals enjoyed the human perfectness.

The Games at Olympia were a major attraction to the Greeks and to the athletic festival Olympia owes its very special place among the other Greek sanctuaries. The main motive was associated with the beginning of the athletic contests was human natural disposition to train and to compete with others.

The agonistic principle was an important phenomenon in the life of the ancient Greeks. The example of sport competition influenced the progress and innovations in Greek Culture. A problem of being protos, the first and aristos, the best existed in all fields. There were some Panhellenic Games in poetry, music and theatre. The intellectual competitions and discussions were also very popular. However the most favourite ones remained athletic festivals for a long time.

There were many small city-states in Greece that were often at war with each other, but they had a deep awareness of their ethnic unity. The peaceful assembly on the Games was possible due to ekecheria, the sacred Truce shaped through time the holy character of the Ancient Olympia. The Olympics expressed ideology that lied outside the scope of the city-state. Panhellenic competitions, particularly Olympic Games assisted in the development of national Greek sport that became an idiom for the independent policies. Later the people came not only from Greece, as the Games used to be a Panhellenic festival. The Greeks from distant colonies came to Olym-

pia as well. The aspects of economics and commercialism influenced participation and spectators at the Games. The victory brought athlete many benefits, economical independence, and admiration by his fellow citizens. The traders, businessmen could acquire new clients. The factor of advertisement was very important. Olympia was also a place for demonstration of a power of the state. The propaganda could be spread to all parts of Greece thus Olympia attracted and was very important for politicians and orators. Despite the fact that the programme of the Olympics did not include intellectual or art competitions almost all of the outstanding philosophers, politicians, poets, artists, were always among the spectators exactly there they often made a presentation of their works. Olympics offered a good example of links between culture, sport, education and served as mediator for the expression of national ideology.

Not everybody could compete in the Games. There were many restrictions. Rules of the participation promoted Greek identity as allowed to participate in the Games only Greeks. Only worthy could take part.

According to Philostratos A.D.: "if you have trained as much as it is necessary for the Olympic Games and have not done anything base or mean, go and compete with courage...".

A code of rules, respected by the participants, helped to manage the Games and make them the phenomenon of Greece. Thus an athlete had to stay the month prior to the Games in Elis and train, the Hellanodikai could single out those with unsatisfactory training. There were different age groups that created equal conditions for the athletes.

The boys had their athletic contest during the festival. A well organized system of penalties existed. And everybody had to obey the rules of fair play. The name of the judges, Hellanodikai shows high social status of them and the significance of the Games in the life of Greeks.

The society changed accepting new values and soon only physical perftectness to the considered beautiful was not enough. Endeavour of Greeks to a harmony of mind and body, physical skills and spirit could be a reason of great achievements is the Ancient Greek Culture.

The concepts of Olympism such as appreciation, honour, fair play, life style, promotion of peace, excellence, rituals, art, high ideals, purity created a very interesting social movement.

The idea of the new Olympics of culture seems fine. And the incomparable historical places with their ancient theatres and "natural settings" will definitely make the New Games in Greece very attractive and bring magic charm to the whole Greek Cultural Olympiad of the new millennium.

THE VIEW ON THE USE OF DRUGS IN SPORT AND IN SOCIETY IN GENERAL

by Ann-Christin SOLLERHED *(SWEDEN)*

In ancient Greece the victorious sportsman had a good reputation and high status among general public and spectators. Sportsmen and sportswomen of today also have high status economically and in mass media. But the question is, if they have a high morally reputation and respect among general public? All the sport events with detected doping or drugs use have created doubts in people's minds about the skills of the sportsmen and sportswomen. Statements like "well they are certainly doped anyhow" or "are they that good without being doped?" are common. It seems to be a general view among people that high physical performance can't be done without any kind of doping. Public depreciate sports performance by dealing summary with doping. The performance is not looked upon as fantastic human capacity, but a result of chemistry. Condemnation seems to be more severe for physical performance than for any other human performance. Doping or drugs tests among music artists are not requested. Public enjoy the performance and don't depreciate it by saying statements like "well they are certainly doped anyhow". Highly respected scientists are not tested for doping after a presentation in a world scientific congress, nor are the actors of filming or theatre. Perhaps the use of coffee, alcoholics, medicine, vitamins etc among "ordinary working people" could be seen as doping, as they take it to better manage to deal with ordinary life such as work, family problems etc. This is not any speech for defense of doping in sport, but a wish to highlight the unfair condemnation of sports as the only field of doping. There are still great sport performances done without any doping, just as there are great scientific or musical performances.

POLISH OLYMPIC ACADEMY. HISTORY OF ACTIVITY

by Dr. Halina Zdebska *(POL)*

The cooperation between the Polish Olympic Movement and the International Olympic Academy dates back to 1960s. It was in 1964, during the 6th session of Academic Meetings, when the first polish representatives joined the international Olympic activities: Professor R. Wroczyŋski, Professor. B. Jasicki and Dr K. Hadzelek; the first polish lecturer was Dr G. Mlodzikowski (1966r.).

Before the Polish Olympic Academy was established, one of the Polish Olympic Committee Commission had been concerned with the coordination of this cooperation. The Polish Olympic Academy was finally brought into existence in Warsaw on 11th October 1984. The close circle of founders comprised many people still deeply connected with Academy. Here, I would like to mention the names of Professor J. Lipiec, Professor T. Ulatowski, Dr W. Reczek, Dr K. Zuchora and the Professors, who have already passed away: Professor B. Bilinski (an outstanding specialist in Antiquity) and J. Lanowski. During the first elections Professor Grzegorz Mlodzikowski was chosen for the chairperson. From the very beginning of the activity, the Polish Olympic Academy has been a social unit of the Polish Olympic Committee, which consists of outstanding personages of sport, cultural and scientific world, who are profoundly devoted to Olympic subject matter. The primary aim of the Academy is, first of all, activating and integration of sportspeople, scientists and other people, who are credited with the highest social trust, as far as the Olympic matters are concerned. This goal is being approached by:

- Initiating researches, numerous elaborations on ideological, philo sophical, ethical, political, cultural and social problems of Olym pism,
- Organizing symposia, sessions dedicated to the tradition of Olympism, its role now and in the future,
- Constant cooperation and exchange of experience between scien tific centers, universities (especially between Academies of Physical

Education) and other institutions interested in the Polish Olympic Academy's activity.

The works of the Polish Olympic Academy are controlled by Supervisory Board. Its members are chosen by General Assembly and must be approved by the management of the Polish Olympic Committee.

During the first term of office, the program was mainly focused on educational activity. In 1985 there was a scientific session organized for academic teachers, students and members of the Polish Olympic Academy. The papers which were presented at that meeting comprised the basic body of "Almanac" - the publication which still has been published. It presents the scientific output of polish researchers in fields of Olympism. Since 1985 the Polish Olympic Academy has been awarding prizes for scientific works and the winners repeatedly have been taking part in the sessions of the International Olympic Academy.

Since 1990, the Academy has been directed by the temporary chairman Dr Krzysztof Zuchora and his successor Dr Wlodzimierz Reczek (a member of the International Olympic Committee). Also the following issues (II & III) of "Almanac" were published. Except for plenary and scientific sessions, the participant could partake in the attracting exchibition "The Strength and the Beauty", consisting of the works of sportspeople. This not only unusual but also cultural event was organized in the most famous Warsaw's gallery. The visitors could find there many poems, books, paintings, architectural projects and the photogramms of our Olympians. In 1993 Wlodzimierz Reczek resigned the function of chairman, soon afterwards he was acknowledged by the title of honorary chairman of the Polish Olympic Academy. His successor - an outstanding architect Professor W. Zablocki, had been a remarkable fencer. He had participated in the Olympic Games four times (in the years 1952-1964). He had also been a nine-time medallist of the world championships and a winner of two silver and one brown Olympic medals.

The year 1994 was dominated by the subject of the Congress of the Century in Paris and the matters of celebrating the 100th anniversary of establishing the International Olympic Committee and the 75th anniversary of the Polish Olympic Committee. The members of the Academy helped organize and participated in the conference, held in Cracow, "Logos and Ethos of Polish Olympism" and session

"The Olympism at the threshold of the 21st Century", which took place in Warsaw. Invited by the International Olympic Committee W. Reczek and W. Zablocki took part in the ceremony of opening the Olympic Museum in Lauzanne. Both professors represented the Polish Olympic Committee during the Congress of the Century in Paris, where they presented their papers. Professor Zablocki delivered a lecture on the subject of "Olympism and Natural Environment", and Dr W. Reczek read a paper about the relation between mass and record-seeking sport. There was also a competition for the best memoirs of our Olympians, and the authors of he best works were awarded prizes, which were founded by the Polish Olympic Committee. In the same jubilee year, the Academy undertook interesting publishing initiatives. But for the activity of the members, the notion wouldn't have been so successful. I would like to mention here the volume of poems by Halina Konopacka (the first polish medallist during the Olympic Games, 1932), W. Reczek with his "Olympic confessions" and "Logos and Ethos of Polish Olympism" edited by Jozef Lipiec.

In 1996 the Polish Olympic Academy brought into existence The Youth Circle, which was a very important factor, grouping the participants of the session in Olympia. From that time students and graduates have actively taken part in plenary sessions, during which they have implemented many notions for the Olympic education. In the same year, the idea of Wojciech Zablocki created the educational poster, which was omnipresent in schools and buildings of sport clubs. During this term of office (1993-1996) the basic activities of Academy consisted in holding plenary sessions (approximately four times a year) and publishing subsequent issues of "Almanak", which appeared regularly every 2 years. These are the most important subjects raised: the philosophy of Olympism, the competitions of ancient Greeks, Pierre de Coubertin and his notion, the history of polish Olympism, Olympic architecture and scenography, humanism in Olympic sport, etc. Usually the sessions took place in the seat of the Polish Olympic Committee, but also at the Jagiellonian University in Cracow, or in the Sport Museum in Warsaw, or in the seat of Polish Architectures Association, not to mention the Academies of Physical Education.

In the early 1997 the Polish Olympic Academy numbered twenty-seven members. Many personages decided to undertake the cooperation with it: an oustanding expert in Olympic subject matter, a

lecturer at the International Olympic Academy - Wojciech Liponski and the director of The Museum of Sport and Tourism in Warsaw - Dr Iwona Grys. The Youth Circle comprised 5 members then.

In the years 1997-2000 the Academy was still led by Professor Zablocki. There were about twelve meetings, also with the members of the Youth Circle. During each meeting the participants delivered the lectures on current problems, which resulted in brisk discussions. Raised matters concerned the problems of contemporary Olympism, cultural program of the Zakopane 2002 sport event and the remarkable output of the outstanding specialist in Antiquity and Olympism - Professor B. Bilinskiego. The Polish Olympic Academy recommended the representative, who were to take part in youth sessions in Olympia, in Sessions for the Directors of National Academies and in doctor's degree sessions.

The Academy organized consecutive book promotions (J. Lipiec "The Philosophy of Olympism" - 1999r., K. Zuchora "In the Shadow of the Light"). In 1997 another event took place in Warsaw: the international seminar on "The Influence of the Olympic Games on Town Planning and Natural Environment". The circle of participants was enriched by the presence of the designer of stadium in Sydney and Professor W. Zablocki with Professor Lipiec.

In October 2000, there was a change in the office of the Polish Olympic Academy. Professor W. Zablocki resigned the function of the chairman, recommending Professor Jozef Lipiec for his successor. As the result of the election. Professor Jozef Lipiec became a consecutive chairman of the Polish Olympic Academy. The new chairman himself, is not only an outstanding philosopher, but also a professor of Jagiellonian University and Academy of Physical Education n Cracow. As the author of many books, dealing with the problems of the philosophy of sport, he was awarded in the year 2000 by the Polish Olympic Committee for the book "The Philosophy of Olympism".

The program for the next four years includes regular plenary sessions, promotions of books written by the members of the Polish Olympic Academy and also publishing of "Almanac" more frequently than ever (every year). Moreover the plan is abounding in many new projects, as follows

- Preparation and edition of five-volumed series entitled "The Polish Olympism" in English,
- Actuating thematic Olympic workshops for teachers

- Preparing the idea of postgraduate studies for teachers, who would elaborate on the matters of Olympism
- Participating in events connected with awarding a decoration "Kalos Kagathos"
- Preparing the conference devoted to the matters of esthetical values, entitled "The Olympic Beauty"
- Preparation of the main draft of principles for the "Television Olympic Academy" in cooperation with the public television or with the particular commercial station
- Holding a conference, referring to ethical values, entitled "The Olympic Ethos in the Prospects of Global Ethics"
- Organizing Olympic libraries in Cracow and Warsaw
- Holding a conference entitled "Architecture and Ecology -Back to Nature or New Creationism?"
- "The Olympic Art" - a symposium on the subject of opening celebrations and other events supporting the Olympic Games
- Religions of the world and their outlook on Olympism - the ecumenical meeting
- Diploma competition for the diplomas conferred to architecture graduates
- A scientific excursion to Lauzanne or Olympia.

Nowadays, the Polish Olympic Academy numbers twenty-nine members. This circle has been recently enlarged by an outstanding specialist in Antiquity and a professor of Jagiellonian University in one person - A. Krawczuk and by a writer and a poet M. Grzesczak, who had already been awarded a prize of prestige - "The Brown Olympic Laurel of the Polish Olympic Committee". The number of young people in The Youth Circle has increased as well (10 people).

The abundance of problem matters and the division of competencies, which are attributed to many commissions of Polish Olympic Committee instead of Polish Olympic Academy, influence negatively on the shape and effigy of Academy. They also cause many unnecessary obstacles. That indicates the direction of future development - the Academy should be more independent. It should also strive for the closer international cooperation, especially with the Academies from the area of central Europe and with the International Olympic Academy. These tasks make the basic body of the schedule, which will be realized in the nearest future of the Academy.

A NEW PARADIGM FOR THE OLYMPIC MOVEMENT

by Dr. Francisco BATISTA *(POR)*

The sport system is changing from a closed, homogeneous, selective, hierarchical and exclusive model to an open, heterogeneous, integrating and democratic one. Sport has been experiencing a growing diversification during the last few years, due to several fundamental transformations.

Every time there are more and more new groups interested in different forms of organisation; the elderly, women, ethnic minorities. We are therefore, advancing into a new model of sport, which is more open, multi optional and heterogeneous, where, together with the old model, we find some others, such as, health, recreation, rehabilitation, aesthetics, risk and adventure, social reinsertion and high revenue. We are not affirming that these models did not exist previously, but they were, somehow, less meaningful.

In opposition to the selective and hierarchical previous model, the current one is characterized by an integrating and democratic sense, which allows a massive and varied access of participants, many of them have been historically distant from these practices, like adults, elderly, women, medium and low classes and the disabled.

In Portugal, the evolution of the sporting habits shows that *77%* of the population does not practice any kind of physical activity.

The true challenge of the sport policies is to change from a society of sport spectators and consumers to one of real participants.

The main objective of all the physical-sporting policy can only favor health and life quality improvement of all citizens, promoting and developing physical exercise and the practice of sport.

One must remember that the latest scientific researches have shown that passive sport consumption (TV watching) does not generate the practice of any sport, creating, on the contrary, even more entry barriers.

The Olympic successes of a nation have nothing to do with schooling educational sport and even less with popular sport. In the same way, one cannot hope that no matter how much football one watches

on TV, the practice of sport will therefore increase. Both phenomena are different.

It is nevertheless evident that the first, due to its huge social transcendence, has a great influence on the latter, i.e. over the whole group of sporting practices and habits.

It is important to highlight the relevance of the Olympic Movement in this process of democratization of the access of all citizens to the practice of sport, though its principals and also through the mediatic and social importance of its main achievement-the Olympic Games.

At the beginning of a new Century, the Olympic Movement, a Movement of worldwide solidarity, harmony and friendship, must have a unique role. The Olympic Movement, the social cause most successful worldwide in the XX Century, can influence and inspire the world in a wide range of themes, elements of life and individual causes.

There are those who say that this inspiration and education is due to the main event-the Olympic Games- and that the movement should concentrate in placing the Games as a meaning to send the right messages. But is not enough and we would lose and misuse he universality, the philosophy and the influence of the role model of the Olympic Games and their main actors-the athletes.

There are several aspects in this misuse and several ways in which the movement can overcome it.

- Prominence and promotion of the essential philosophy of the movement-the wisdom of Pierre de Coubertin;
- Promotion of the changes that took place in the Modern Olympic Games Movement;
- The use of the most influent representatives (in society and internationalism) and their inspiring resource-the athletes.

The Movement deserves to be an influence. Its principals, ideals and philosophy deserve to be kept and nurtured. It is a wonderful and strong force that can grow even stronger and even more united, as an agent to a change and a good influence, mainly in areas such as social causes, access and equity (this is currently a relevant problem in sport) and the protection of the natural environment - a problem within which the Movement should play a very important role.

The Olympic Movement can use its unique position to show, as mentioned by the Olympic Academy "the educational value of a good

example", and the athletes are the key to this youth education, which should be the natural and resistant constitution of the Movement.

Physical activity and sport have a great potential in order to improve public health worldwide and the Olympic Movement cannot remain indifferent to this new reality.

Nowadays the Olympic Constitution of Pierre de Coubertin must mean an intervention in sport phenomena at Sport for All level and promotion of the sports and physical activity for all citizens, translated into partnerships between the Olympic Movement and the State, mainly regarding the Municipalities, going back, after all to the origins of the Modern Age Olympic Games, which first edition was frame worked by the Municipality of Paris.

There is today a great knowledge richness over the benefits of having an active life style, and it becomes necessary to turn this knowledge into action.

The Olympic Movement and particularly the Olympic Academies must assume a contribution effort in this sense, inverting therefore the social tendencies to inactivity, associating themselves to massive communication campaigns and to the promotion of the sporting and physical activities, which can structure an intervention starting from key elements that should include

1. Increase the system capacity in order to give access and opportunities to physical activity
2. Identify physical activity participation critical determinants
3. Supervise the participation levels with the time
4. Evaluate the impact, based on health, society and economy results.

Sport for All is a concept that holds the ideal that sport is a human right for all individuals. According to the Constitutional Letter of the Olympic Games, "the practice of sport is a human right. Each individual must have the possibility of practicing sport according to each one's needs." Clearly, the Olympic Movement canot resign itself from its Constitutional Letter and must therefore assume a decisive role in the promotion of Sport for All and for each one.

It seems to us that the reflection over these issues is a fundamental task of the Olympic Movement and of the Olympic Academy, in particular.

COUNT EUGENIO BRUNETTA D'USSEAUX
FIRST SECRETARY GENERAL OF IOC

by Federica FAGNANI *(IT)*

He must be considered as the real founder of the Olympic Movement in Italy. Even if he was preceded throughout time by the Duke Riccardo d' Andria Carafa and by the Count Ferdinando Lucchesi-Palli, two noble napolitans, who Baron de Coubertin involved in the constitution of the International Olympic Committee, who did not leave a mark of their passage.

Born in 1857 in Piedmont (Italy), as were the majority of the Piedmontese nobility who lived under the reign of the Savoia House, count Eugenio was attracted by France and its culture. As many of the scions belonging to Tourin's most eminent families of that time, and despite the unification of Italy already under the Savoia Family, his studies and his education were turned towards Paris as on the other hand, his own surname revealed how transalpine the origin of his family was.

We know that the count did not hold any office in the Italian Federations of that ime, and he did not have a direct role in the constitution of the Italian National Olympic Committee (CONI) either, which was founded in June 1914 thanks to the initiative of another Piedmontese, the General Carlo Montù.

Certainly, he was used to practicing physical activity when he was young, but usually only sports played by the young nobles of his time: riding and fencing.

The work of Count Brunetta d' Usseaux, was solicitied by de Coubertin himself who, after the semifailures of the Olympic Games at Paris and St-Louis, wished to bring the event back to classicism. The project was crowned with success when the IOC, during its meeting in London on 20th June 1904, assigned (as the baron de Coubertin himself wrote) "to glorious Rome the task of organising, in four years, the IV Olympic Games".

The Italian sport newspaper "La Gazzetta dello Sport", in a profile of the Count, published on 9th June 1908, outlined a shaded portrait of his personality:

"Spending most of the year in Paris, he shares with Baron de Coubertin the not difficult task of looking after the International Olympic Games, issued by the International Olympic Committee^ujhich is situated in Paris. The Delegate for Italy on the Committee itself, Count Brunetta brings that coefficient of activity which makes us Italians the most likeable people. Reflection of that activity in his being proud of a strong Italian youth and the heartfelt love of his country, whose atmosphere he goes to breathe from time to time, during shot rest periods, in his castle at Mazzé a Caluso (Piedmont)".

Nobody knows the circumstances which linked with deep friendship count Brunetta d' Usseaux had with baron Pierre de Coubertin, whom he strictly cooperated with. This friendship should have been really deep; already from 1897 (most likely after the Second Olympic Congress held at Le Havre in July of that year), the forty year old Count Eugenio was called to be part of the IOC and charged with the task of solicitating the constitution of Italian Committees for participation in the Olympic Games.

His relationships with Italian sport organisations of that time, only aimed to strengthen the Olympic ideal and to bring, unsuccessfully, in 1908 the Olympic Games in the Eternal City. For this project he had an important ally, Fortunato Ballerini, Secretary General of the Italian Gymnastics Federation. Ballerini was an eminent figure in the Italian sport world at the turn of the century. The issue n° 7/8 of the Italian magazine "The Gymnast" of 1903, published a report by Ballerini on the Olympic Games, presented during the meeting of the Executive Board. On the matter of the candidacy of Rome for the Olympic Games there was written

"...he hopes for the support of the Italian Government, the Town Council of Rome and the Italian Gymnastics Federation. He announces how Count Brunetta has already offered 1.000 ITL - a large amount of money at that time - and how he has already been appointed to promote the event at the General International Olympic Committee of Rome".

Unfortunately the initiative failed. Misunderstandings of the organisation and even more, the absolute lack of support from the Town Council and from the Government itself, made the project fail

(the Vatican was also opposed). Count Brunetta, in the eight IOC Session, announced the final decision to withdraw the city of Rome from the candidacy for the Olympic Games. To this regard Baron de Coubertin wrote

> *"The curtain tactfully fell on the flow of the Tiber, and very soon it raised on that of the Thames".*

Overcoming the disappointment, the Count, from his Parisian residence, worked very hard for the constitution of the Committees for the participation of Italian athletes in the Olympic Games of London (1908) and Stockholm (1912), giving his personal contribution in money and awards.

He preferred to work behind the scenes in these Committees, whose Presidency he gave to one of his old friends, the sixty year old Marquis Carlo Compas de Brichanteau, Member of Parliament for several years and lover of riding (he was the promoter of the First Equestrian Games organised in Turin, Italy in 1902). He held this responsibility and the more important post of IOC Secretary General, from 1908 to 1919, the year of his death. Not much is known about his life and his works in Italy and the chronicles that talked about him are very rare.

Some weak trace can be found in the Italian journal "Il Ginnasta", a montlhy publication of the powerful Italian Gymnastic Federation which held in its hand, in that period, the whole Italian Sport Organisation, whose activity was, however, often blocked. The Count, from time to time, sent reports and programmes to the Journal, among which were those for the Chicago Olympic Games, later held in St. Louis.

Count Brunetta D' Usseaux, important and unlucky promoter for the Rome's Candidacy to host the 1908 Olympic Games is still now one of the most eminent and least acknowledged figures of the history of Italian Sport. But the seeds planted by the reserved Piedmontese Count soon bore fruit. Two years after the Stockholm Games, in a sitting of the House of Deputies of Rome, the Italian National Olympic Committee (CONI) was founded (1914).

With the coming of the First World War all enthusiasm died. A few months after the end of the war, Count Brunetta also died. He was 62.

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CONSOLIDATED REPORT

by Dr. Kostas Georgiadis *(GRE)*

Groups 1, 2 and 3

Question 1

Can the Greeks return to the struggle? And how?

The groups tried to interpret the word "struggle". According to them "struggle" is:

1. A sort of process.
2. To challenge forward, to win.
3. The idea of competition.
4. To reach your goals, to fight.

All the groups tried to associate this question with the question "Can the Greeks re-establish the spirit of Olympism into the Games of the 21st Century?". Everybody agreed that it is possible for the Greeks to re-establish the spirit of Olympism into the Games of the 21st Century although there are some difficulties due to:

1. The power of the media
2. The fact that competition today is based on winning, the winners are only glorified

They tried to make some suggestions in order to re-establish the spirit of Olympism into the Olympic Games of Athens in 2004:

1. Emphasis must be placed on solidarity and friendship through networking and interacting of athletes.
2. Introducing ways and means to award not only those who have won but also those who have been defeated.
3. The world media and especially the greek media could publish articles concerning the history of the Olympic Games and interesting stories based on Ancient Greece and the Olympic Games of the Antiquity.
4. The education must play a vital role.
5. Athletes can act as ambassadors to all educational institutions.
6. Encourage the athletes to remain in the Olympic Village.

7. Identify universally accepted value-based themes to focus the games around.
8. Maintain realistic and time relevant expectations for the celebration and organisation of the 2004 Olympic Games.

Question 2

What are the benefits of physical education and of physical activity?

1. Physical education through appropriate selected physical activity can provide a complete education for all, by providing for learning and improvement in the cognitive, psychomotor, and affective domains.
2. Unified development of the spirit, mind and body, i.e. the development of the whole person.
3. It develops self-esteem / self-concept.
4. Positive feelings about body image, self-confidence i.e. feel good.
5. It reduces anxiety from stress and enhances the mood - "KALOKAGATHIA".
6. It is preventive, therapeutic and rehabilitative.
7. It teaches discipline, resilience, self-control and restraint.
8. It reduces th risk of developing: coronary heart disease, hypertension, colon cancer, and diabetes; reduces symptoms of depression and anxiety, builds and maintains healthier bones, muscles and joints.
9. It teaches important values.
10. It is social enhancement.
11. It teaches "LEADERSHIP" which is social & sociological phe nomenon.
12. It teaches stress management.
13. In its essence it is holistic - it integrates all sciences.
14. It provides linkage with all subject areas.
15. It testes ETHICS AND FAIRPLAY.
16. The movement / performance provides for aesthetic value.
17. Sublime.
18. It contributes to sexual performance "John Chiffers"
19. Overall quality of life for the individual and the community.
20. Improved social, mental, spiritual, emotional and physical well-being.

21. Improved ability to function throughout our lives.
22. People may acquire the competencies to be active throughout their life and contribute to the active life of communities in which they belong.
23. People will be able to understand the influence, role and significance of the movement culture to individual and commu nity lifestyles.

Question 3

How can we encourage Ministers of Education to include physical or Olympic education in their National Curricula?

1. Identifying core values that should be promoted (e.g., fair play, ethics, and morality) and sharing these with athletes, spectators, news media, sport program administrators, and sponsors.
2. Supplement encouragement to Ministers of Education (or the equivalent in countries which don't have Ministers of Education) with an IOC mandate to the various NOCs that Olympic Education must occur. For example each bidding citu would be required to document how Olympic Education has and will continue to occur in their country. The quality and charac teristics of a proposing city's overall Olympic Games bid.
3. The IOC should lobby and support initiatives that favor and foster the development and wide spread adoption of Quality Daily Physical Education programs that are based on the Olympism' ideals and philosophy.
4. Promote the concept that Quality Daily Physical Education is, in reality, preventive medicine. To strongly emphasize this point, document and communicate the economic benefits of such programs. For example, some evidence shows that for each $ 1 dollar spent on physical activity, there is a $ 4 reduction in health costs.
5. Recommend that educators and professionals knowledgeable about educational issues obtain appointments to the various NOCs and the IOC.
6. Get people thinking, believing, and embracing the concept that, "Service is the rent we pay for living".

7. The quality of Olympic Education should be a criterion in selecting host city locations.
8. Perhaps through the creation of a model curriculum by the IOC and distribute it around the world.
9. Give schools the power to set regulations/standards separate from those of the state government. The state requirements are the minimum. Maintain school independence and decision-mak ing and choice.
10. Use UNESCO International Physical Education Charter to help in promotion of physical education in each country. Make use of the UNESCO International Physical Education Charter as support for national physical education programs.

Question 4

Is it *valid the proposal that the opening ceremony of Athens-2OO4 should be concentrated in the Greek legacy in terms of a global view of the world?*

- Identification of a locus of what is being celebrated.
- Emphasize the uniqueness of these games.
- Try to use commercialization favorably.
- It doesn't have to be the reintroduction of Greek civilization.
- Follow a "past, present, future" theme. Connection of the 2004 Games to the 1896 Games and the ancient Games. The ceremony should be historically informed but relevant to modern day as well.
- Pay more attention to the athletes' perspective.
- The planning Committee of the opening ceremony should include people from outside Greece.
- Keep in mind Rule 9.1 of the Olympic Charter, i.e. the Games are competitions between athletes in individual or team events and not between countries.
- Demonstrate the evolution of the Games.
- Present various events in their original style.
- Present the Olympic Culture in its chronological continuity.
- Include fair play, ethical and moral issues.

- Spread the Olympic message by taking the flame throughout the world and back to Athens.
- Emphasize the spirit of "Just Performing" through the modern Nemean Games.

Question 5

Select a topic you wish to be discussed in your group

- "Sport for all". A permanent organization or structure, supported by the IOC, should be in charge of it.
- "International Olympic Truce Center". With regard to the Interna tional Olympic Truce Center, it is important to be mindful that Olympism is on the "back seat" in relation to other, important social problems some countries face today.

Groups 4 and 5

N

Question 1

What can each of us do to promote Olympism?

Olympism

- A way of life.
- The Ancient Olympics differ from the Modern Olympics.
- Different countries of the world define Olympism differently-de pendent on their cultures and their stage of development.
- The acceptance of the influence of Greek culture on European development.
- The acceptance of global values-through not practiced to the same level in each country.

Motivation: a key factor

Ways

1. Olympic Academies set up in Universities-shaped by education and for the education of students.
2. Teaching classes on Olympic development in Universities.
3. NOC involvement in local schools-talks, displays, information, books for children to learn the Olympic values.
4. NOC lectures to all teams travelling to Games organized under the Olympic umbrella.
5. NOC organizing sports events.
6. NOC should bring the high level athletes to get involved in educational actions in school environment.
7. Establishing Olympic Museums.
8. Give lectures in Olympic Museum to both School groups and general public.
9. Develop seminars on Olympism.
10. Develop libraries on Olympics and Olympism.
11. Strengthen the management models of NOC's, Olympic acade mies and Olympic Museums.
12. Develop and promote Volunteerism.

13. Use Olympic Day to involve general public and increase its knowledge of Olympism. 14. Teach national values with Olympic values.
15. In international level, the creation of a mobile school of athletes of high level, organizing meetings or initiating debates on Olympism (at schools, high schools, universities).
16. Each person, educator, director has to set an example in order to diffuse the Olympic values through educational actions.

Question 2

How to integrate young people in the Olympic Games in order to educate them.

- The possibility of increasing the number of participants at the "Youth Camp" should be examined, to better initiate the youth to experience a sports event together, in which the Olympic spirit would be present.
- The NOCs should select young people who are motivated and qualified. It is recommended that the rule of parity should be kept among boys and girls.
- In the Athens Olympic Games, young people aged 8 to 13 should be integrated in the ceremonies of medal awards. Some of those children could accompany the athletes and players in the sports fields to underline the value of youth.

Question 3

What are some ways for reducing the following problems: a. doping in Sport

Influenced by inherent pressures

- Professional and financial survival of athlete.
- Institutions, coaches and policies of some governments pressuring athletes.
- Commercialism and corruption in sport.
- Pressures placed on coaches to produce outstanding athletes at all levels.
- National identity/prestige.

- The Olympic moto of - Higher, Stronger, Faster - a hidden pressure.

It is of manifest importance to be guided by the values of fairness and the nights of athletes not to have their health endangered.
Suggestions:

- Education and reinforcement at all levels in sport to make athletes aware of it.
- Action should be taken at the athlete's environment through a multidisciplinary team, consisting of the trainer, the psychologist, the physiotherapist, the dietician, the doctor etc., constantly advising and providing information.
- IOC should publish an educational document, stressing the harmful effects of doping, addressed to the Federations and to the NOCs, to motivate them to initiate an informative and educational campaign for the athletes.
- Use of Sports Medicine Organizations.
- Use International Federations resources.
- More stringent testing by National and International Federations and NOCs.
- Longer penalty periods.
- Publicity blaming or excluding nation whose athletes were found guilty of doping from the next Olympic Games.

b. excessive commercialism

- May exist at the higher levels of sport.
- Necessary.
- In the form of television and Media: has ensured the growth and survival of sport.
- Requires responsibility in order not to pervert the values of Olympism.
- Appears that organizers are no longer in control of sporting events.
- A contributing factor to the pressure placed on athletes.

  Main tool
- Olympic Education.
- More subtle ways of dealing with the commercial aspects of sportgiving sponsors and the public value for their money.

c. *the putrid elements in the Press*

Ways to combat them

- Include press wherever possible.
- Encourage good press relations by constant interaction.
- Good public relations management.
- Provide press with good stories.
- Provide information that is interesting.
- Use Press to promote Olympic ideals.
- Use the Internet.
- Have live WebPages-use dialogue and promote direct information without the negative influences from the big publishing companies.
- The Organizing Committee of the Games has to make a calendar of Press Conferences, referring to the progress of works, and thus informing journalists of the real situation. This would allow journalists to ask questions, thus avoiding misunderstandings from both parts.

d. corruption

Organising Committees and Federations should show vigilance in the choice of technical staff.

Question 4

Is it appropriate the suggestion that the opening ceremony of Athens-2004 should include the knowledge developed by Olympic studies in terms of rituals of modern Olympic Games?

The opening ceremony of the 2004 Olympic Games in Athens would benefit from the promotion of Greek culture in total. Aspects

a. Ancient Greek culture (reproduce the cultural ambience that reigned during the Games in Olympia - attitudes, costumes, professions).

b. Modern Greek culture.

6th INTERNATIONAL SESSION
FOR DIRECTORS
OF NATIONAL OLYMPIC ACADEMIES

29 July - 5 August 2001

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THE CONCEPT OF "ATHLOS" IN ANCIENT GREECE AND ITS PEDAGOGICAL VALUE

by Prof. Nicolaos YALOURIS

The Greek's most distinct feature has always been their passion for athletic achievement and excellence; one could say that for them athletic achievement was the beginning of everything. This attitude prevailed as a tenet throughout antiquity in the Greek world and can be found in one of the most ancient texts of Greek thought, Hesiod's "Works and Days" (11-26). There the poet speaks about the two forms of Eris. According to him, one is destructive, as it draws men into hateful war and division, while the other, just as old as the creation of the universe, the first-born daughter of Night and Phanes, is benevolent, urging men to compete among themselves and thus to progress.

The spirit of creative Eris who incites people to exercise and practise sport together was very important, but only to the Greeks. Although it is true that all the peoples on our planet have been taking part in sports activities and contests, none had ever raised athletic achievement to the level of an ideal.

Athletic achievement was ingrained in all the activities of the Greek and promoted as an instrument of education, an education that aimed at making man virtuous, fair and generous, "in god's likeness". In any case, the Greeks had the example of their gods which they could follow since, as ancient sources tell us, the gods too competed in sports contests in the Elysian Fields and in Olympia, where Zeus had defeated Kronos in a wrestling contest and Apollo had outran Hermes in the race and beaten Ares at boxing (Paus. V 7,10).

One of the exploits of the gods had been the battle against the Titans and the Giants to ensure that reason and order would prevail in the world they had created.

Such was the importance which the Greeks attached to sports and gymnastics that they believed that this activity had been taught to them by Prometheus, the same kind god who had offered them divine fire.

At the beginning of the 1st millennium, two important religious centres, among the many scattered all over the Helladic region, gained prominence: Olympia and Delphi. Both were oracles and the seat of sports contests. However, the sanctuary of Olympia gave more emphasis to sports performance and the development of sport, whilst the sanctuary of Delphi's main mission was to assist cities and individuals with its oracles. The music and poetry contests that were part of the activities of the sanctuary dedicated to Apollo, the god of Music, served the same purpose.

At that time when, according to tradition, Elis was ruled by king Iphitos, a descendant of Oxylos and a contemporary of Lycurgos, king of Sparta, the whole of Greece was being ruined by civil war and by epidemics which decimated the flocks and destroyed crops. At this difficult time, as Pausamias informs us (V, 4,5) "it was Iphitos who asked the god at Delphi for a cure for these troubles "and they say" Pausanias continues "that the Pythia instructed Iphitos and the Eleans to revive the Olympic Games" (cf also Strabo 8,3,30).

This is indeed an astonishing information concerning the Pythian oracle, as it reveals, even at such early times, so much knowledge and experience on the salutary effects of sports competition and emulation for men's peaceful coexistence and physical and mental well-being. It also shows an awareness of the positive influence which man can have on the animate beings living around him. In this way, the Delphic sanctuary recognizes the precedence of the sanctuary of Olympia and the city of Elis entrusted with its care, considering it as the primary religious centre which promoted the spirit of sport throughout the Greek world.

Since then, and for about 1200 years, Elis and Olympia devoted all their efforts to this activity without fail, until the late period of antiquity.

Delphi, on the other hand, was acknowledged as the uncontested centre for oracles and spiritual guidance. To the music and poetry contests originally held by the Pythian sanctuary, gymnic and equestrian games would later be added, copied on Olympia's example. The other three Panhellenic sanctuaries, Isthmia, Nemea and Asclepios' sanctuary in Epidaurus, would do the same. However, the reputation of the athletic contests of Olympia was unparalleled and no other sanctuary ever thought of questioning its superiority in this field.

Despite the many particularities which distinguished Greek cities, religious faith and piety as well as education were relatively homogeneous among all Greeks. This was the strange image of the ancient Greek world: on the one hand, a strong individualism which characterized individuals and cities, with deep contradictions and harsh competition between them - but driven by unquenchable energy and creative enthusiasm as we know - and, on the other, the common language, the shared ideals and education and, above all, the common heroes and gods as a unifying force that bridged the strongest differences. It shows the special position which the priesthood occupied in Greece and the decisive role it played over its destiny, as long as it remained equal to its mission.

Very early then, already before 600 B.C., the activities of these religious centres had been divided in three entities

a) The sanctuaries that cultivated the spirit of competition and athletic feat, like the sanctuary of Olympia;

b) The oracular sanctuaries or mysteries, such as Delphi, Eleusis, Dodona and others, whose main task was to provide spiritual guid ance to the people by cultivating intellectual and artistic achieve ment;

c) The sanctuaries dedicated to Asclepios, whose mission was to preserve and restore people's health of the faithful.

The aim of the three groups of sanctuaries was to develop good and virtuous men, as perfect as a square to quote Simonides (5,2) "beautifully proportioned, in body and mind, without the slightest defect", certainly meaning the man of geometry and not the "ageometritos" who was refused access to Plato's Academy where there was an inscription to the effect that "μηδείς αγεωμέτρητος εισίτω" (no "ageometritos" is allowed to enter). The square man of geometry ("geometritos") is the man who has been able to define his own geometric form. He who fails is formless (aschimos); Greek is in fact the only language where the word ugliness (deformity) also means having no shape.

Marsyas becomes formless as a result of his arrogance, his hybris the ancients would say, to compete against Apollo in a music contest. The flaying that was his punishment precisely meant the loss of form. The removal of his skin which determined his form and identity turned him into a shapeless mass, a "formless" creature; this was

the tragic consequence of his arrogance that was cruelly punished by the laws of natural creations.

The Delphic sanctuary was also different from the other agonistic sanctuaries because its aims were not restricted to the narrow confines of the Greek world, but extended well beyond it, aiming at a geographically larger and timeless universality, a universality that had been permeated by the Greek perception of life and Greek education as shaped in the Panhellenic agonistic centres, for centuries.

In addition to the Greeks, pilgrims, officials and rulers from all over the known world would come to Delphi in search of advice, whilst only Greek citizens, were allowed to compete in the Panhellenic games.

We can therefore say that if Delphi was the navel of the earth, as the Greeks contended, Olympia was the primary agonistic center, the navel of Hellenism for the propagation of the sporting spirit and Greek education throughout the world.

The unity, affinity and cooperation that existed among all sanctuaries is also shown by the fact that although each had its own special mission at the same time they included the activities of the others. In fact, to avoid any competition among them, the priests of the different religious centres had made certain that the time period of their contests would not coincide. They all cultivated the spirit of athletics in the sites especially provided for that purpose, the stadium, the palestra, the gymnasium, the hippodrome, the theatre.

In Delphi, in addition to the other gymnic and equestrian contests that were staged in the sanctuary, the music contests, mainly for guitarists, held every four years, after 582 B.C. and not every 8 years as before, were most prominent. Since the 5th century B.C., intellectuals went to Delphi to show off their talent. Some time later, contests for poets and writers were also introduced.

At the Asclepian, the Nemean and, primarily, at the Isthmian games, music contests, as well as oration and art contests, painting in particular, were also staged. In Olympia on the other hand, there were also contests for heralds and trumpeteers. Furthermore, it was the gathering place for the leading philosophers, poets and other intellectuals and artists who presented their creations to a highly cultivated and very demanding Greek public. The most important aspect, however, of the work of these sanctuaries was that the different kinds of contests that were held there, were not just a feast

for the eyes or ears. They were organized under the supervision of the priests on the command, one could say, of the Olympian gods and this is why they took place within the sanctuary's sacred precinct. This means that they were in fact a ceremony, a religious act, intended to awaken and develop in man the inexhaustible physical and mental forces that lie within him to make him free and fulfilled.

Proportional to the cooperation among all centres was the respect of the whole Greek world towards them and the rules governing the games and, above all, the respect of the truce, from the day it was announced before the games until it ended. The rare cases when it was violated, during the more than thousand years of the games existence, provide confirmation of its Panhellenic impact.

Even the great powers of the times (Sparta, Athens, the Macedonian state under Philip's rule) could not avoid the consequences when a city or individual citizen ignored the truce.

The Greek priesthood and the whole of the Greek world showed the same respect for the great religions of their neighbors, while many Greek philosophers (Thaies, Anaximandros, Solon, Herodotos, Plato, etc) had expressed deep appreciation for these religions emphasizing what they had learned from the priests of Egypt and the East.

The original character of the sports contest began, however, to change with time and professionalism, which had already appeared since the end of the 5th century B.C., was branded by many philosophers of that period.

However, the ideal of balanced training, the symmetrical cultivation of the body, mind and soul, were still extolled by Plato and Aristotle in the 4th century B.C. as well as by their disciples.

For most athletes the games remained a means to educate their soul, not an end in themselves. This is why many Greeks who had been proclaimed winners in Olympia in their youth, distinguished themselves in politics, military life, the letters, sciences and arts as mature men. Plato himself had competed as a young man at the Isthmian -or the Pythian Games according to others - in the wrestling event, and was proclaimed a winner.

The spirit of fair play and the glory of athletic achievement and victory remained alive, during the Roman period and the wild olive or laurel crown at the Olympic or Pythian Games was believed to be more valuable than life itself.

This is also confirmed by a plain funerary stele of the 3d century A.D. that was discovered in Olympia. It was dedicated to an athlete named Kamelos from Alexandria and the inscription reads: "Kamelos from Alexandria, a boxer and victor at the Nemean games died here in the stadium, while he was competing, after he prayed to Zeus to give him either the crown or death. He was 35 years old. Farewell".

Once the practice of sport had become established as an ideal and spread to the East by Alexander the Great and to the West by the Romans and the Greeks in the colonies, Greek culture and language, as well as the spirit of sport, any sport, had become the property of the world. And as soon as Roman citizenship was granted to all the subjects of the huge Roman empire, next to the Greeks, Romans and Egyptians, Armenians, Cappadocians, Spaniards, Syrians and others would now be vying for the Kotinos (the wild olive crown) and often proclaimed Olympic champions. The games had evolved into a world festival.

The Athenian thinker and teacher Isocrates already declared at the end of the 5th century B.C. that are not Greeks only those who were born of Greek parents, but all those who share Greek education.

The impact of the German excavations in Olympia, whose main phase was competed in 1881, was tremendous Not only because during these seven years, unique monuments and artefacts would be found or located in the sanctuary, but also because the excavations were accompanied by interpretative publications that became a model for archaeological research in general.

With similar consistency the French archaeologists brought to light, studied and published the results of their finds in Delphi.

These two great achievements had a direct bearing on another ideological movement that had its roots in the Renaissance: the revival of the Olympic Games. The first attempts to bring back to life the games and the sporting ideal could already be observed in the 16th century not only in Greece, but also in England, Germany and France, finally leading to the first international Olympiad of 1896, under the inspired leadership of Vikelas and Coubertin.

Speaking about sport, I cannot refrain from commenting a motto which has permeated Olympic ideology these last decades and tends to become a philosophical axiom, I speak of course of the Olympic motto, citius, altius, fortius. I will just mention one researcher, one

of the most qualified in this field, Hans Lenk (Werte, Ziele, Wircklichkeit der modernen Olympischen Spiele 1972,74).

In Lenk's opinion, this motto has its origins in Greek antiquity. He writes that it reminds him of the Homeric "αιέν αριστεύειν και υπείροχον έμμεναι άλλων" (always excel and prevail over others). In the history of the Olympic Games, this Homeric maxim reflects only the first and older conception of sport, i.e. the pursuit of excellence which served the Mycenaean heroe's thirst for posthumous fame and material goods. During a later period, however, at the time of the restoration of the Olympic Games, at the dawn of the historic era, the athletes, and their sports achievements are associated with their beneficial contribution to the welfare and progress of all the members of the community, the only reward being the plain wild olive wreath, the kotinos. Although it is a known fact, let me point out that at the Olympic Games and the other Panhellenic contests, winners were never rewarded by the organizers and supervising priests with gold medals or other material prizes.

This new, more spiritual conception of sports achievement persisted during the Panhellenic contests until late antiquity, in spite of the many risks of deviation and adulteration that threatened them.

The archons in each city offered of course to the winners of the Panhellenic contests, huge money sums (Solon for example had introduced a 500 drachma prize for each Athenian Olympic winner - one drachma was equivalent to the price of a sheep), free meals at the city's Prytaneum throughout their life and many other distinctions. In this way, the city-state wanted to encourage the practice of sport by young people, an incentive which youth needs in order to vent its excess energy and apply it to creative undertakings, instead of squandering it, immoderately, on pernicious depravations.

As a result, the above Latin motto rather represents a step back into the first period of Greek sports competition, which the ancient world had abandoned very soon, recognizing as the athlete's ideal simply the conquest of victory. In this way, they avoided the temptation of performance (record) that threatens to turn men into monsters today. When the athlete's only ambition is to exceed the performance of the previous champion, his life becomes unnatural and he runs the risk of becoming just *a* machine that produces more and more horse power, a fossil without mind and soul.

This motto, which disregards the risk of "hubris", threatens the very concept of "man" who is of course blessed with divine fire, is in "god's likeness", without being, however, a god.

The motto "citius, altius, fortius" means that we forget the profound wisdom expressed in the Greek ideal of measure in sport; reciprocity that leads to the life-giving, creative dialogue of joint shared activity is put aside and the principle "nothing in excess" is abandoned, although it is the only principle that will allow measure to prevail in the life of man. Norbert Müller therefore very aptly points out that Coubertin failed to see that the emphasis on records and the fact of encouraging athletes to always surpass themselves, is in direct conflict with the Greek maxim "nothing in excess", the fruit of a century-old spiritual experience. (Auf der Suche nach der Olympischen Idee, Kassel 1996,60). In this way, we have to admit that he opened the floodgates, leading the Olympic Movement to stray from its course and destroy itself.

In summary, we can say that athletic contests in ancient Greece, during their peak period, were the primary instrument of education and training. An education that embraced all the occupations of man, from the purely material physical activities, to the most intellectual, artistic and literary endeavours. All these activities were determined and supervised by the major sanctuaries of ancient Greece, in a climate of harmonious cooperation that was never, ever, perturbed by any disagreement, conflict or rivalry, a situation which contrasted with the incessant, often bloody strife and harsh confrontation between Greek cities.

This is an ideal of life and education which survived for centuries, an ideal which, at the end of antiquity, was acknowledged by the West, already at the time of the Renaissance, as a model for an all-human education, to be triumphantly revived with the first modern Olympiad in Athens, in 1896.

This cultural athletic movement, however, has no connection with the concept of sport that was propagated in the West during the 18th century, meaning simply a pleasant break from working routine, relaxation combined of course with some physical exercise to regain strength and which was, anyway, never used as a term for expressing essentially philosophical and teleological aims.

This is why it is now time for all of us, who are part of the Olympic Movement, in one way or another, to reintroduce the term

άθληση and its derivatives (αθλητής, άθλος, αθλητισμός) in our Olympic vocabulary, and to give it the prominent position it deserves and will have as long as the Olympic Movement continues to exist as the visionaries of the previous century had conceived it.

The peaceful gathering and competition of the athletes of the world, every four years for a few days, which continues since 1896, brings encouragement and hope that it could go on for an even longer period of time.

May the Olympic Movement become a breeding-ground for the growth and preservation of this idea.

THE SYDNEY 2000 NATIONAL OLYMPIC EDUCATION PROGRAMME

by Susan CRAWFORD *(AUS)*

From 1997 to 2000 I was responsible for the design, development, management, delivery and evaluation of the SOCOG National Education Program for the 10,500 school communities in Australia. I didn't anticipate such an exciting life-changing personal and professionally rewarding journey when I commenced my role at SOCOG as Manager of the Olympic 2000 National Education Program.

Designed as a dual Education and Communication Program, my association with the Program has taken me along many pathways, all of them unique and thrilling. I am particularly honored to deliver my final formal presentation on the exciting achievements of the Education Programs for the 2000 Olympic Games to the 6th International Session for Directors of the NOA.

Respecting the essential role of education in modern Olympic history, Olympic Education was given a place in SOCOG's structure, resource allocation and plans which facilitated the development of the Olympic 2000 National Education Program. It also reflected an understanding of the significance of Olympic Education in terms of the potential legacy to be gained from the promotion of Olympism, and particularly the Olympic Ideals, to a nation's youth.

A final evaluation report on the outcomes of the Program is yet to be published. The Post Games Report will also detail the historical development of the Program, with recommendations for future Organising Committees.

Objectives of the Olympic 2000 National Education Program

In 1997 we set out to encourage the youth of Australia to understand and embrace the spirit of the Sydney 2000 Olympic Games, as well as building in all young Australians a sense of ownership and enthusiasm for our Games in 2000. At the same time, we set out to maximise Olympic-related education benefits through the in-

Corporation of Olympic themes into all key learning areas of the school curriculum from Kindergarten to Year 12.

In essence, a huge brief given the demographic and multicultural nature of our nation, along with the target age range of every 8 year old to 18 year old in our country.

Defining Features of the Olympic 2000 National Education Program

The SOCOG National Education Program has been unique in the global context for a number of reasons

(1) firstly, it sought to target and touch EVERY school community in Australia;

(2) secondly, it integrated educational aims and objectives with those of community relations and communications to grassroots Australian community;

(3) thirdly, every strategy integrated educational principles and perspectives and linked to key curriculum outcomes which were relevant to every school student in the target range in Australia, regardless of state or school system;

(4) fourthly it is based on a variety of media channels of communication;

(5) fifthly, it has attempted to broaden the historical interpretations of Olympic Education and make it more relevant to the youth in our contemporary society;

(6) and lastly, we developed a vision which would "put Olympic Education" up front - which would draw the attention of national and international eyes to our resources, their delivery and our Program's participation levels amongst the youth of our nation. We set out to deliberately create an enduring legacy in the minds of our youth which would last well beyond the 2000 Games and into the future generations of young Australians.

In a sense, we had to ensure we established *a* degree of national understanding about the principles underpinning Olympism amongst our school communities, before even hoping to effect an increase in understanding of the potential outcomes of Olympic Education at the micro levels through our National Program strategies. But Australia was hosting the Olympic Games in 2000, and the timing and context was right for such a huge resource input required of such a nationally encompassing Program.

I'm sure, that prior to 1997, many students and teachers in Australian schools had no idea about what Olympic Education was or could be. Even though I became involved in Olympic Education as a High School Teacher when Australia was preparing for the bid in 1993, I found myself without a practical philosophy of Olympic Education when I commenced working in my first full time Olympic Education Promotions role. So, I went out in search of one.

Olympic Education - A Personal Philosophy

I commenced by researching how other Olympic Committees and sport-related organisations interpreted Olympic Education, and I found that Olympic Education was really a multidisciplinary field made up of many different components, all equally important, some areas having more relevance to some than others. For example, the sporting enthusiast will always say sport when asked what Olympism is about.

Those with an affinity for the Arts will always identify firstly with culture. Reality is, Olympism is based on the four pillars of sport, education, culture and environment. In between these four pillars, there is much that can be melded to fill out a more complete picture as to what Olympic Education can be, and further how it becomes more relevant in contemporary society, bringing with it a power of relevance for increasing international, intercultural and global understandings within and between nations.

My personal philosophy of Olympic Education is pragmatic and grounded in the interpretation and the application of the key Olympic themes, concepts, messages ideals and spirit into teaching / learning contexts for the classroom and whole school community activities. Like a bridge, these themes and concepts can be linked to syllabus outcomes and used as exciting springboards for learning.

In this paradigm, Olympic Education focuses on the melding of sport, culture, environment, technology, and such intangibles as traditions, having a go, personal and national pride, the pursuit of excellence, team effort and spirit, tolerance and acceptance, friendship and joy in effort and lots, lots more!

Promoting the Olympic Ideals in our Key National Initiatives

(i) *O-News, the Olympic Student newspaper*

In July 1998 the huge Fairfax newspaper publishing presses in Western Sydney undertook the largest print run anyone has ever embarked upon in Australia - it was an Olympic first! SOCOG's National Education flagship communication vehicle *O-News*, designed specifically as an education / information newspaper for the 3 Million Years 3-12 students in Australia, rolled off the production line. Since then four more editions of *O-News* were distributed to every student in the target range group, via their school.

O-News addressed the key curriculum areas through sport, culture, technology, environment and the other key Olympic themes, as well as providing an important avenue for the communication of SOCOG messages on ticketing, transport, volunteers, and other aspects of Games planning. All the stories, which supported curriculum outcomes for use in the classroom and projects, were not only an interesting read, but a fun publication for students and their families. Our progressive market research revealed students in schools felt that the approach taken by our Presenting Partner sponsor, the Westpac Bank in its advertisements promoting the Olympic Ideals and our athletes was very popular because the readers could relate positively to these important messages in their current youth context.

(ii) Aspire - the 2OOO Olympic Games Resource for Australian Schools

Secondly, *aspire*, the 2000 Olympic Games Resource for Australian Schools (comprising a CD-Rom, Teachers Guidebook, posters, video and Internet activities) was distributed to all schools in July 1999. Our aspire resource for Australian schools broke new ground in terms of use of multimedia in Olympic Education in the classroom. We wanted to ensure this resource was applicable and relevant to learners in the new millennium.

The CD-Rom contains a fun-filled navigable world which allows the students and teachers to explore Olympic Education through the five key themes of (i) Designing Sydney 2000; (ii) The Environmentally Friendly Games; (iii) The Athletes Games; (iv) The Cultural Olympiad;

(v) Olympic Issues Past and Present. This fun navigable world also referenced the Internet site and the student newspaper components of the National Education Program.

The downloadable files on the other half of the CD-Rom addresses key learning outcomes across the primary and secondary curriculum and provides teachers with teaching ideas and strategies which can be used as presented or as "springboards" for delivering an Olympic Education perspective to all school syllabuses.

The Teachers Guidebook gives direction to teachers as to the versatility of the Resource components, including how to use the teaching and learning ideas in relation to the CD-Rom navigable world, the posters, video and Internet projects.

In summary, the treatment of issues such as recording of political interventions, the historical involvement of Olympic nations in the Games and its multicultural and global perspectives have ensured the *aspire* resources have provided an enhanced platform for learning about global and international understandings across the curriculum in schools. Further, all aspects of the *aspire* multimedia resource, which directly link to national curriculum outcomes across all learning areas, has been widely implemented in Australian schools promoting the Olympic Ideals through the provision of practical learning ideas for students from 5 to 18 years of age.

(iii) "Kids" - the Program's Internet Presence

This all encompassing *"Kids"* area within the SOCOG web site was an engaging, fun and exciting place for kids (and big kids) to visit for learning and leisure. It featured activities and games which had Olympic contexts and themes embedded in their design, as well as a large parents and teacher section which explained the Olympic 2000 National Education Program strategies and involvement opportunities for students and school communities. This *"Kids"* section of the SOCOG Internet site was the Program's international face and invited the youth of the world to participate in some great interactive activities which were organsied into the Techno, World, Green and Sports Zones. This particular strategy set out to invite participation in our Program amongst the youth of the world. Further, the "World *Zone"* section was based on communications and sharing amongst

individuals and school communities, both nationally and internationally.

Enhancement Programs

In addition to these key initiatives, there were numerous Enhancement Programs.

Amongst these, the *"share the spirit" Art Program* was a joint SOCOG Consumer Products/Education Program, which invited students from across the nation to create artworks around the Olympic themes of "Sport", "Multiculturalism", "Welcoming the World" and "Friendship". In 2000, this program alone had a participation rate of more than 54,000 students.

A natural follow-on from this Program was the *Welcome World Art Program* which saw the preparations of over 11,000 *share the spirit* artworks for hanging in the Athletes room in the Olympic Village. Each athlete participating in the 2000 Games had the opportunity to write and personally thank the student who created their welcoming piece of artwork, which the athlete took home with them as a special memento of the 2000 Games. This Program provided an opportunity for athletes from all Olympic nations to reach out and "touch" with their words of thanks the youth of Australia.

The Language Services Program worked with National Education to develop a teaching resource *"En 2000 à Sydney"* to target the French language curriculum. In this culturally complementary initiative a comprehension-based kit for teachers of French was developed in collaboration with the French embassy.

The *Olympic Welcome Program* provided a unique opportunity for host NSW primary schools and the "national network" schools in each state of Australia to be linked and establish friendships with both Australian and International Olympic teams competing in the 2000 Games. Schools throughout Australia studied the cultures and Olympic dreams and hopes of each of the Olympic nations. The highlight of the Program for the NSW schools was their school choirs singing a specially written song *"G' Day G' Day - You are the Heroes of the World"* at the Official Team Welcome Ceremonies in the Olympic Village.

Student Involvement in the Games

Over 2,500 high school students were invited to be *Escort Runners* for the Torch Relay. The National Education Program supported the Torch Relay Team to ensure that local school communities had ownership of the selection of the student ambassador to represent their school.

Up to 9,000 students from across NSW were involved in *ceremonies* for the Games and approximately 2,500 students were directly recruited from schools to be *volunteers* in a various Games-time positions ranging from Court Personnel to Press Tribune Runners. Community spirit and international cultural understanding are the values held dearly by these young Australians who dedicated their leisure and vacation time to supporting the staging of a successful Olympic Games. Their reward is being part of the Games and supporting the ideals of the Olympic Movement.

In Conclusion

Now that the euphoria of the 2000 Games is passing, it is clear that it is with the youth of our nation that the most lasting and real legacy of the 2000 Games remains.

This will in turn be translated into developed understandings, values and attitudes which have been changed because the youth of Australia had the opportunity to experience a sense of involvement, or real involvement, in the 2000 Olympic Games.

A practical understanding of the relevance of the Olympic Ideals to everyday life is a very important outcome we targeted in the design and delivery of our National Education Program. Students in our schools from as young as 5 years were involved in a range of experiences studying the athletes, sports and cultures of Olympic nations; interacting with other cultures through our website activities; and forging personal communications in the Olympic Welcome Program as the choirs performed their special welcomes to the Olympic family and teams. There were cheer squads amongst the school groups in the audiences for the Games barracking for their linked nations in the Welcome Program; up to 11,000 students received a thank-you postcard from an athlete from another nation because their artwork was selected to be hung above their bed in the Olympic Village; and the list goes on and on.

The Olympic 2000 National Education Program will hopefully become a watershed in the historical records of Olympic Education legacies. It is timely there appears to be an increasing international comprehension about the importance of the links between education,

youth, the Olympic Ideals and the potential positive power of the Olympic Movement in promoting Olympism and the Olympic Spirit amongst individuals, groups and nations.

At the national level I am proud to say I believe the legacy remaining from the Olympic 2000 National Education Program will be more enduring and of deeper worth and greater value than many other defining moments of national consciousness in Australia's past-or future.

At the International level, I hope that the risks all the Sydney 2000 National Education Program stakeholders took in developing new frontiers in Olympic Education with a truly practical national approach, driven by curriculum integration and relevance to contemporary learning approaches, will provide stimulus and direction for other NOAs to as we together endeavour to ensure Olympic Education becomes a more meaningful part of the development of youth around the world.

INTERNATIONAL OLYMPIC ACADEMY: REALITY AND VISION

by Dr. Kostas Georgiadis *(GRE)*

1. The Olympic Movement Today

The Olympic Movement is the only movement on an international scale today that has such an effect on and acceptance by the population of the earth. In fact, the ideas attached to the Movement are the power behind it, which unites all its supporters. These ideas are not immutable, but constantly renewed, and they transform the Olympic Movement itself.

A few decades ago, the Olympic Movement was guided by "amateur" executives, who occupied the different posts in its organisational structure for altruistic reasons or for reasons of prestige. In the past few decades, an opposite tendency is being observed. More and more "professionals" determine the future not only of sports, but also of the Olympic Movement. With the exception of the I.O.C. members, this international organisation relies today more and more on the abilities of its select officials, who may have never had any altruistic relation to sports, but who could determine its future course, due to the positions they occupy. The same phenomenon applies in the case of International Federations, National Olympic Committees and National Sports Federations.

Furthermore, the popularity of the Olympic Movement, and sports in general, throughout the planet has led to a series of developments, one of which is gigantism. Every International Federation organises its own championships and tries to promote its sport. To attract more spectators and sponsors, they have increased the number of events and created appealing competition programmes, demanding that these sports be included in the Olympic Games. At the same time, they ask for broader participation in the I.O.C. decision-making centres, in order to achieve better negotiation conditions.

The I.O.C, on its part, has admitted new sports and events into the Olympic Games programme to please the International Federations, as well as the sponsors and media. What is more, the number of women, participating in the Olympic Games, has been regularly

increasing since World War II and is approaching that of men. The number of journalists covering the Games has also been increasing. The media invest hundreds of millions to secure the rights of the Games coverage and wish to present as attractive and as great a show as possible.

In the Olympic Village, and despite the good intentions of the organisers, more than 10,000 athletes and, beside them, some thousands of escorts and N.O.C.'s officials are hosted - and jammed - waiting for their participation in the Games. It is doubtful to what extent this gigantism in every sector favours the creation of relationships between athletes and officials of different countries, so that participants may experience the Olympic spirit and that this spirit be diffused to everybody watching the Games.

Experience acquired during the last Olympic Games shows that Organising Committees attach greater importance on security, organisation, transport and other similar matters, rather than on issues relating to the promotion of co-operation and the exchange of views and ideas among the athletes. New developments, which established the Olympic Games as a big show involving thousands of people, make us wonder: Are perhaps the athletes the actual centre of the overall organisation of the Games or have some other factors gradually become more important in the name of show-business, factors such as the remodelling of the city, the countrys promotion on a political and economic level, the exploitation of the athletes for the achievement of national goals, tourism and TV ratings?

Through select commercials on TV and in the other media, the I.O.C. has already embarked on a first, remarkable effort, aimed at the promotion of the Games' spirit. One has to try harder, though, to promote the ideas of the Olympic Movement and stress the international cultural value of sports, a task already assigned to the I.O.A. and the National Olympic Academies under the auspices of the I.O.C. That task, along with everything it entails, I would like to present you briefly now through a flashback to the I.O.A.'s history.

2. The I.O.A. and its Role in the Olympic Movement

2.1. Historical Background

In 1927, Baron Pierre de Coubertin, invited by the Greek Government, takes part in the unveiling ceremony of the commemorative

stele, set up in his honor in Ancient Olympia, and of the revival of the modern Olympic Games. During his stay in Athens and Olympia he expresses his wish for the establishment of an Educational Institution for the Olympic Movement. During that same period a number of ideas are expressed in Greece by Ioannis Chrisafis, Professor of Physical Education, as to the revival of the Ancient Gymnasium, geared to modern conditions.

The ideas of the Ancient Gymnasium and of the Educational Institution for the Olympic Movement are combined into a single idea through the contacts existing between Baron Pierre de Coubertin and I. Chrisafis. In 1938, the German Professor Carl Diem, after the ceremony of the placing of Pierre de Coubertin's heart in the commemorative stele of the modern Olympic Games in Olympia, inspired by the event, suggests that an "Olympic Academy" be established in Greece.

In 1938, following the initiatives taken by the then Secretary General of the HOC, Ioannis Ketseas, the HOC included in its Status the establishment and running of the IOA as one of its goals.

In 28th April 1949, the 44th Session of the IOC, held in Rome, unanimously approved the establishment of the IOA and confided the creation and running of the IOA to the Hellenic Olympic Committee.

The International Olympic Academy opened its doors for the first time in 1961. The Opening Ceremony of the Academy's works coincided with the ceremony for the handing over of the Ancient Stadium by the German Archaeological School to the Greek Government on 16th June 1961.

2.2. *Olympic Education in the I.O.A.*

Baron Pierre de Coubertin was among the first to talk about "Olympic Education." Moreover, the creation of a "Chair of Olympic Studies" in Nice, France, was, for him, a hopeful message for the introduction of Olympism in schools. The implementation of this idea began with the founding and running of the I.O.A. in 1961, as well as with the establishment of the different National Olympic Academies since 1968.

Otto Szymiczek (Dean of the IOA 1962-1990) suggested in one of his speeches the education of the athletes in the values and prinici-

ples of Olympism. In 1968, the special subject of that year's Session for Young Participants of the IOA was "Competition and Education," and Otto Szymiczek gave a lecture on "Education and Olympic Ide ology".

In 1968 the first National Olympic Academy was founded in Spain aiming at propagating the principles of Olympism within the national boundaries of that country.

At the beginning of the 70's, the subjects of the IOA Sessions focused on the educational paramètres of Olympism, bringing out the combination of Sports and the Fine Arts in the education of young people.

In 1972, Erwin Lauberbach, Deputy Minister of Education of Bavaria, gives a lecture on "The Dissemination of the Olympic Principles in Schools," which is included in the book: "Olympic Readings," written on the occasion of the Munich Olympic Games. The book constituted a first attempt to teach the principles of Olympism during classes of German, Sociology, Biology, English, French, Religion and Physical Education.

In 1976, the Greek poet Takis Doxas, talking on "Olympism in Global Education" pointed out that, if in the educational programs of the schools of all the countries of the world, from kindergarten up to the higher education, Olympism was officially taught, then we could say that the new generations of mankind would witness a new era in their lives.

In 1973, the IOA organized, for the first time, the International Session for Educationists of Higher Institutions of Physical Education, having as its subject: "The Contribution of Education to the Olympic Movement," and by 1990 a total number of nine International Sessions had been held.

On the occasion of the organization of the Montreal Olympic Games, the Canadian Ministry of Education prepared, for the years 1974, 1975 and 1976, a program entitled: "The Promotion of Olympism in Schools," headed by Professor Fernand Laudry, a collaborator of the IOA. In 1977, in the 2nd International Session for Educationists, whose subject was: "Olympism and Education," Professor Fernand Laudry gave a lecture on "The promotion of the Olympic Ideals in the Quebec School System," an evaluation of the programme on Olympic Education implemented in his country.

In 1978, the program on the training of members and executives of National Olympic Committees and International Federations started. Eight Sessions had been organized up to 1991.

INTERNATIONAL SESSION FOR EDUCATIONISTS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

	SESSIONS	PARTCIP.	N.O.C.s	Special Subject
1st	30/7-6/8 1973	54	20	The contribution of Education to the Olympic Movement
2nd	8-16/8 1977	67	19	Olympism and Education
3rd	1-8/7 1979	27	11	Method of teaching the Olympic Idea in schools
4th	2-9/7 1980	53	24	Olympism and Education
5th	5-13/7 1982	67	25	Olympism and Education
6th	25/6-3/7 1984	55	26	Olympism and Education
7th	28/6-5/7 1986	77	33	Contribution of Olympic Education to General Education
8th	24-30/7 1988	41	15	The role of the Olympic Education in the upbringing of youth
9th	5-12/7 1990	64	29	Olympism at school

INTERNATIONAL SESSION FOR MEMBERS AND STAFF OF N.O.C.s AND I.F.s

	SESSIONS	Special Subject	PARTICIP.	N.O.C.s
1st	1-8/7 1978	The role of the National Olympic Committees	39	23
2nd	22-29/7 1979	The role of the National Olympic Committees in the propagation of the Olympic Idea	40	23
3rd	21-28/6 1981	The role of the National Olympic Committees	50	29
4th	23/6-1/7 1983	Olympism facing violence and Fair Play	49	27
5th	25/6-3/7 1985	Olympism and present reality	76	37
6th	25/6-1/7 1987	Olympic Education	67	39
7th	23-30/6 1989	Olympic Education through the NOCs and Ifs	72	38
8th	12-18/5 1991	The Olympic Movement and some of its aspects	56	30

From 1979 on, the subjects of the Academy Sessions are of a more practical nature, in order to help Educationists in the creation of Programs on Olympic Education.

The special subject of the 3rd International Session for Educationists was: "Method of Training the Olympic Ideals in Schools."

Regarding the issue of Education as one of utmost importance the special subject remains "Olympism and Education" in 1980, 1982 and 1984.

In the meantime, National Olympic Academies are founded in various countries, the first of which being that of Spain.

However, various committees or societies existed, such as the "Deutsche Olympische Geselschaft," which had as their only purpose to spread the Olympic Education within the national boundaries of their countries and have a similar progress with this of IOA.

While during the first decade of the operation of the IOA only one National Academy was established, during the '70s there is already a total number of 4 Academies (in Spain, the USA, Japan and Taiwan).

Up to 1986, the number of National Olympic Academies went up to 34 and, by the end of the 80's, a total number of 42 NOAs were already under way.

In 1986, the first International Session for Directors of NOAs was held in Olympia, having as its special subject: "Contribution of Olympic Education to General Education."

The Session was held again in 1988 and in 1990. Since 1992 the Session had been called "Joint Session" because both NOA members and staff participated in.

Due to the augmentation of the number of the National Olympic Academies since 1999, the Session was once again organised exclusively for the staff of the NOAs.

In 1986, the first International session for Directors and Responsible of Higher Institutions of Physical Education was held in Olympia. The Session was held again in 1988 and in 1990.

1986 also marked the beginning of the training of Sports Journalists. Up to the present day (1986-1999), ten International Seminars for Sport Journalists have been held in Ancient Olympia.

INTERNATIONAL SESSION FOR DIRECTORS OF N.O.A.s

	SESSIONS	Special Subject	PARTICIP.	N.O.A.s
1st	28/6-5/7 1986	Contribution of Olympic Education to General Education	14	14
2nd	25/6-1/7 1988	a) Relation between NOCs, IOC and IOA b) Role and activities of a National Olympic Academy	42	37
3rd	16-22/6 1990	a) Coordination of activities of the NOAs with the IOA and the NOCs b) Possibilities and ways of activation of past participants of IOA sessions in the activities of the NOAs	46	39
5th	10-16/5 1999	Olympic Education in Schools and Universities Worldwide	68	62
6th	29/7-5/8 2001	The Olympic Movement, the Olympic Games and the role of the IOA and NOA's	88	66

INTERNATIONAL SESSION FOR DIRECTORS AND RESPONSIBLE OF HIGHER INSTITUTIONS OF PHYSICAL EDUCATION

	SESSIONS	Special Subject	PARTICIP.	N.O.A.s
1st	22-28/6 1986	Olympism in the curriculum of the Higher Institutes of Physical Education	56	40
2nd	21-26/6 1988	Olympism as an independent subject in the curricula of the Higher Institutes of Physical Education	45	26
3rd	10-16/7 1990	a) Introduction of Olympism as a main subject in the curricula of the Institutes b) Methods and Educational ways of Olympism as a main subject in the curricula of the Institutes	46	30

In order for the National Olympic Academies to implement the programs on Olympic Education, the contribution of the National Olympic Committees, within the context of which the Academies worked, was necessary.

At the beginning of the 90's, the IOA modifies the program of its activities in an attempt to encourage the cooperation between the National Olympic Committees and the National Olympic Academies.

The International Session for members and Staff of NOCs and IFs is linked to the Session for Directors of NOAs and, consequently, five Joint Sessions are organized from 1992 to 2000. However, due to the great increase in the number of National Olympic Academies (100 today), the Ephoria decided the International Session for Directors of NOAs to be held on its own every two years. It was also decided that the International Joint Session for NOCs and Members and Directors of NOAs would continue to exist.

INTERNATIONAL SEMINAR FOR SPORTS JOURNALISTS

	SESSIONS	PARTICIP.	COUNTRIES	Special Subject
1st	14-18/6 1986	22	17	The Olympic Idea and the present reality
2nd	17-21/6 1987	37	25	Olympism and Mass Media
3rd	14-19/6 1988	43	28	The Press and the Olympic Games
4th	9-14/6 1989	47	30	Press in the service of Olympism
5th	11-17/6 1990	38	25	The role of Mass Media to the promotion of the Olympic Idea
6th	11-16/6 1991	39	27	Mass Media and the Olympic Games - Olympism
7th	8-13/6 1993	45	37	Sport Journalism in the frame of the Olympic Movement
8th	30/6-04/7 1995	55	42	Olympic Movement and Mass Media
9th	20-25/5 1997	56	48	The Games of the XXVI Olympiad and the Mass Media
10th	1-6/6 1999	52	38	The contribution of the Press to the fight against anabolics

JOINT INTERNATIONAL SESSION FOR DIRECTORS OF N.O.A.s, MEMBERS AND STAFF OF N.O.C.s AND I.F.s

	SESSIONS	PARTICIP.	N.O.C.s	Special Subject
1st	20-27/5 1992	113	60	Exploration of the most effective ways for the collaboration of NOCs, NOAs and Ifs for propagating Olympic Education
2nd	2-9/6 1994	126	65	Olympic Educational Programs and ways of teaching the Olympic Idea among Youth: Elaboration, Structure and Contents of a universal Olympic Program which will take into consideration all the different cultural particularities of the major cultural zones of the world.
3rd	10-17/5 1996	109	68	The activities of a National Olympic Academy within the frame of National Educational Systems.
4th	7-14/5 1998	144	86	Olympic Educational programs in schools: Collaboration of N.O.A.s with N.O.C.s
5th	2-8/6 2000	103	77	Various Models of effective Olympic Education: Options and Methods of Implementation and Evaluation Strategies.

The International Session for Educationists and the International Session for Directors and Staff of Higher Institutions of Physical Education became one in 1993, with the aim to introduce Olympic Education in the curricula of Higher Institutions of Physical Education.

In 1993, the IOA initiated a Post-graduate programme, so that the teaching of Olympism in the Institutions of Higher Education could be adequately supported. About thirty selected students, coming from countries all over the world, participate in a Seminar, which lasts 40-45 days. Guest Professors from various countries, in collaboration with the Dean of the IOA, are in charge of the works of the Session. In the Seminar's 300 hours of teaching (History, Philosophy, Sociology, Politics, Marketing, Olympic Education, Ethics), the Participants are given full academic training on Olympic issues.

JOINT INTERNATIONAL SESSION
FOR EDUCATIONISTS
AND STAFF OF HIGHER INSTITUTES
OF PHYSICAL EDUCATION

	SESSIONS	PARTICIP.	N.O.C.s	Special Subject
1st	24-31/7 1993	121	60	Olympism, Fair Play and formation of youth in schools and Universities
2nd	24-31/7 1995	104	49	The pedagogy of sport: Implications of I.O.C. Centennial Congress - The Congress of Unity
3rd	5-12/6 1997	101	53	Ethics in sport and the Olympic Games
4th	28/5-3/6 1999	92	52	The relevance of Sports Education on the threshold of the third Millennium.
5th	20-27/7 2001	81	43	The Greek Olympic and Cultural Heritage and the Olympic Games of Athens 2004

I.O.A. POST-GRADUATE SEMINAR STRUCTURE

Lectures by Professors	Works of Seminars (p. 1075)	Protocols	Educational Visits	Sports Activities: a) Ancient Pentathlon b) Presentation of Traditional Sports c) Sports Games
Discussions with the Lecturers	Student Presentation (28)	Works		Social Evenings: a) poetry b) dance c) theatrical performances
Extra Presentations of guests Professors	Discussion with the Students			
Attendance of Lectures from other Sessions				

↓

WORK GROUPS

↓

CONCLUSIONS

INTERNATIONAL POST-GRADUATE SEMINAR ON OLYMPIC STUDIES

	SESSIONS	PARTICIP.	COUNTRIES	Special Subject
1st	15/5-1-7 1993	35	n	The Olympic Movement: Past, Present and Future
2nd	14/5-30/6 1994	35	18	The Olympic Movement: Past, Present and Future
3rd	15/5-30/6 1995	42	24	The Olympic Movement: Past, Present and Future
4th	1/5-15/6 1996	42	24	The Olympic Movement: Past, Present and Future
5th	1/5-15/6 1997	44	25	The Olympic Movement: Past, Present and Future
6th	1/5-12/6 1998	43	26	Olympic Education / Olympic Marketing
7th	3/5-15/6 1999	39	23	Olympic Education Worldwide
8th	4/5-14/6 2000	33	27	The Olympic Games: Athletes and Spectators
9th	5/5-15/6 2001	29	22	Evaluation and Conclusions on the Olympic Games of Sydney 2000

The experiences gained on both practical and theoretical level in the last 40 years resulted in offering a particular structure to the curriculum of the Academy Sessions. The curriculum of the Academy Sessions for the Olympic Education is structured according to the following three axis

1. Academical Education on Olympic Issues

- Scientific Presentations, Discussions with the Lecturers
- Workshops
- Discussion Groups
- Presentations by Olympic medallists
- Short Presentations by Participants

2. Cultural Activities

- Painting Workshops
- Sculpture Workshops
- Dance Workshops
- Music Workshops
- Poetry - Literature Workshops
- Photography Workshops

3. Sports Activities

- Athletics - Football, Basketball, etc.
- Traditional Games
- Local and National Sport Activities

4. Social Events

- Traditional dances from various countries
- Songs from various countries
- Presentation of traditional costumes, etc.

Olympic Education is a learning process for the teaching of Olympism, according to which participants are encouraged to acquire knowledge of, comprehend, experience and propagate the Olympic principles. This learning process rests on a deep knowledge of the educational and cultural principles of Olympism, as well as on the principle according to which, man constitutes an undivided unity. For that reason, it harmoniously embraces the spiritual and psychosomatic activities of the individual and ensures that moderation dominates over all activities. At the same time, it cultivates the spirit of sportsmanship and uses the Olympic athlete as a life model for the young people to follow.

In recent years and in collaboration with 100 National Olympic Academies, the I.O.A. has elaborated an Olympic Education programme for schools of Primary and Secondary Education and Universities. It is about a number of instructions that can be easily adapted to the educational system of any country, in agreement with every country's national characteristics.

3. The Role of the I.O.A. in the New Millennium

Those offered the opportunity to take part in the activities of the I.O.A. have the unique experience of living together and co-operating with young men and women from almost 90 countries around the world. Participants have the opportunity to attend lectures by guest professors, take part in academic discussions, organise sports and cultural activities, along with social evenings in an ideal environment. In fact, the Academy is an ideal miniature planet, a quality that should characterise the relationships among individuals, races and peoples.

Officials, who, in the future, will play a decisive role both in the organisation and development of sports in their countries and in the

preparation of sports programmes for the spreading of the athletic and the Olympic spirit, are being trained through the I.O.A. programmes.

Contacts and acquaintances on both a professional and a personal level are being made, which will facilitate communication and the exchange of information in the future. These will serve as "a bank of ideas" on sports issues, composed of individuals that have already been acquainted, have co-operated and created bonds of friendship with each other.

Participants get information on the common features and differences in the organisation and structure of the movement of sports and the Olympic Movement in other countries, something that facilitates future co-operation. They deepen their knowledge and cultivate the common cultural traditions. Through comparative studies, they become familiar with the socio-economic and cultural realities of other countries, which helps them comprehend the structure and function of the different manners and customs, as well as educational and sports systems. Participants also co-operate between themselves for the creation of educational programmes, both during their stay in the Academy and later, when they go back to their countries.

The I.O.A'.s objective is to serve as an International Centre of free expression and exchange of ideas among the members of the Olympic family, the institutions of the Olympic Movement, Educationists, Institutions of Higher Education, schools of primary and secondary education and Olympic Studies Centres worldwide. In a spirit of friendship and collaboration, it incites those participating in its academic, training, cultural and sports activities to use their experiences in a productive way, in order to promote sports and the Olympic Spirit in their countries and continents. This is why the I.O.A. encourages the creation of intercontinental unions or unions of National Olympic Academies having a common linguistic and cultural identity.

The Postgraduate Seminar is planned in such a way as to enhance the students comprehension and knowledge on all issues relating to the movement of sports or the Olympic Movement. Students participate in an approximately three-hundred-hour programme, composed of seminar hours, educational visits, sports events and social and cultural activities. The aim here is to train officials possessing

a high level of academic knowledge, irrespective of their specialty, to act as multipliers in the development and strengthening of the educational and social role of the athletic and the Olympic Spirit. These officials must be active in the field of sports. Furthermore, the Seminar contributes to the creation of a network of officials of high academic level, aimed at the sharing of experiences on issues of organisation and information with regard to sports and the Olympic Movement.

It's been two years now that the I.O.A. has been collaborating with Loughborough University, England, and the student participants, after having successfully sat an exam, get 30 credits to continue their postgraduate studies in any European University they wish. This collaboration scheme will probably extend to other Universities in other continents.

Moreover, two Greek universities, the Department of Physical Education in Komotini and the Department of Economics at the University of Peireus have applied for a post-graduate program, training sport managers. This specialization is extended to four semesters, of which one deals with Olympic Studies issues and shall take place in the premises of the I.O.A.

We live in the globalization era. Its basic principles characterise our everyday life, as well as our relationship to each other.

Under these circumstances, economic growth is not able to provide itself solutions to alarming phenomena of human decline, such as poor living conditions and lack of natural resources or of the necessary technology to harness nature's gifts, something that deprives indigenous populations of water, food supplies and energy. All the above result in permanent economic and political instability in the Third World countries, which in turn leads to civil war and social disturbances.

Contrary to these phenomena, the I.O.A. makes great efforts, based on its timeless principles, to improve global co-operation and promote solidarity and mutual understanding. In collaboration with the I.O.C. and Olympic Solidarity, it subsidises the Sessions, so that a large number of Participants, coming from the developing countries, can take part in them.

Technology, on the other hand, has rapidly eliminated the boundaries and distances separating people.

Young people all over the world communicate with each other on a daily basis, building up relationships and friendships. Due to technological progress, the idea of internationalisation seems to flourish as a principle of the Olympic Movement, as it is understood that this principle is nowadays more easily developed, promoted and supported, through the assistance of the new means of communication. We should diffuse the values and principles that will secure the diachronic progress of the Olympic Movement, by exploiting all communication possibilities provided today. Moreover, it has been two year now that the International Session for Young Participants has been broadcasted on line through internet giving the opportunity to thousands of young people around the world to follow it. This year there was also an Internet discussion group comprising former participants in the sessions. Their conclusions were included in the final report of the Session. It is sure that the IOA will strengthen its efforts in this field in order to train as more people as possible on this planet.

In particular, the idea of the Olympic Truce, promoted by the President of the International Olympic Committee H.E. Mr. J. A. Samaranch and the Foreign Minister of Greece Mr. Georges Papandreou, could greatly contribute to the formation of a more peaceful world society. Unfortunately, humanity has not yet reached a stage in its progress, where war could be considered a primitive way to administer justice internationally. The suggested Olympic Truce will result in the suspension, i.e. the temporary cessation of hostilities for as long as the Games last.

To the I.O.A. belong installations in Ancient Olympia which the Academy has placed at the disposal of the Institute for Truce. Truce, during the Olympic Games, is a new future objective of the Olympic Movement whose establishment the I.O.A. will support.

Another sector, where the I.O.A. has to be actively involved, is the big issue of "doping," which has recently acquired huge proportions. It is common knowledge by now that, on all levels of top competition, an extensive use of drugs is being made. More scary, nowadays, during the Paralympics, there are people with special needs that are being found drugged. Everybody knows what is going on behind the curtains and everybody pretends that the person caught drugged constitutes the exception, and not perhaps the rule. The most tragic thing, though, is that "pharmaceutical treatment"

is included in some University curricula as a course whose aim is to teach students how to produce top athletes.

The I.O.A. intends to support every campaign directed against these practices. Nevertheless, we should all be in favour of the introduction of humanities in the educational programmes of the Departments of Physical Education, so that sports can be put in the service of education and society.

Finally, in collaboration with National Olympic Academies, we will continue to encourage the creation of Olympic Educational programmes worldwide, in order to spread the universal ideas related to Olympism in the entire planet.

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ORGANIZATION, OPERATION, ACTIVITIES AND PERSPECTIVES OF THE NATIONAL OLYMPIC ACADEMIES

by Mr. Conrado DURANTEZ *(ESP)*

I. National Olympic Committees and Olympic Education

To educate is to provide training, learning and knowledge on a given subject or field with which the educationist or teacher is particularly familiar. For the topic with which we will be dealing, National Olympic Committees, because of their role in their respective countries will be the main actors responsible for the propagation of the moral and spiritual values of the Olympic Movement's philosophy. In addition, however, to this educational responsibility we have just mentioned, the NOCs also have the duty to supervise and control sport, at technical level, for entering and sending athletes to the Olympic Games. The performing of these two tasks, in an equal and balanced manner, should normally be the way in which National Olympic Committees fulfil their double mission. Unfortunately, this is not always so in reality, in the great majority of cases, the educational or propagation function having been put aside or minimized in favour of the technical aspects. Already in 1920, Coubertin had warned against this abnormal situation:

"The progress of sport - he wrote - technical progress in particular, has been steadily growing since sport has taken its place in the field of education. We should be careful not to allow this technical dimension to overshadow the pedagogical function, which requires things to be done with a certain amount of discretion and does not easily accept showing-off or pretence. It would not be progress far from it if by confusing preparatory physical education with sports pedagogics, we allowed the latter, with all its still unexploited potential, to fall in the hands of national organizations with even more bureaucracy, a powerful hierarchy, based on a system of continuous promotion and inspection. It would not be progress, if extensive press publicity continues on the pretext of propaganda, to fan the feelings of disapproval which unfailingly follow fashions artificial impact on

public opinion. And it would also not be progress if scientific pedantisrn was allowed to invade this field and sports teachers, eager to find the method, the model for training muscles, became the exclusive followers of a physiological Jacobinism".

We can understand Coubertin's concerns since the famous reviver of Olympism was nothing more, in fact, than a social pedagogist, the promoter of the greatest sports event of the 20th century, who devoted all his passion and effort to his dream of reforming the educational system, which led to his search for learned educationists, within the leading teams of sports organizations, who would share the principles he taught and his constant fear of professional administrators or politicians entrusted with the management of sport.

Coubertin was even more demanding when it came to the structure and organization of National Olympic Committees, compared to his requirements for the running of sport and its structures. In his recommendations he underscored, once more, his strong desire to disseminate, through the National Olympic Committees the Olympic philosophy's code of ethics. In an article, published in 1903, he wrote: "we believe that in order to improve our efficiency, the members of National Olympic Committees should not come from the major federations or sports unions or associations, these Committees should, in principle remain outside the internal problems that always arise. They should be composed of qualified people, above any reproach and insensitive to the influences of external bodies. The permanent character of these Committees will prove most useful, since it will allow them to act, whenever necessary, even in the period between two celebrations of the Olympic Games. To make the National Olympic Committee the central and driving mechanism of a country's sports activities, would be a very serious risk which can never be sufficiently taken into consideration.

It could lead to dissension, as no Federation would ever tolerate any interfering with its prerogatives. The duty of a National Committee is to provide assistance whenever required to do so and to offer maximum facilities to its representatives for their participation in the Games. In principle, all Olympic work should be based on harmony..."

The number of National Olympic Committees has been steadily rising since the creation of the sixteen NOCs which were present in 1896 at the first modern Olympic Games and has now reached the

figure of 189. Although originally conceived solely as support organizations for the staging of the Olympics, in 1923, following a document sent by the International Olympic Committee, to all National Olympic Committees, they were reminded of and entrusted with the important task for Olympism to disseminate its philosophy and principles. "As a result of the views expressed at the meeting in Rome - said Coubertin- it was agreed that the activity of all National Olympic Committees should be motivated by the need for a dynamic intervention to correct the negative attitude which has developed in the world of sport and to put an end, once and for all, to this disease which affects the sporting ideal. The sporting spirit is based on fair play and full compliance with the referee's decisions, even when they seem unfair and it would almost be useless to add that discipline and the spirit of chivalry constitute powerful moral elements of sport and that any alteration of these principles would create a climate of mistrust that could possibly deflect the public's interest. The spirit of sport and courtesy are the major objectives of the Olympic Games". These were the recommendations of the International Olympic Committee to the National Olympic Committees, of the time, essentially based on their founder's conception of sport which, in his opinion was not a luxury item, nor an activity for the idle, not even a physical reward for work done. It could be, for all men, a source of internal fulfillment, unconditioned by work.

"An irreplaceable heritage for all"

The later versions of the Olympic Movement's guiding norms have underlined and recalled the priority objective which National Olympic Committees should seek to attain, as they perform their task of providing Olympic education to their country's youth. Rule 31 of the Olympic Charter presently in force defines, in a number of paragraphs, the role, autonomy, composition, name and flag of National Olympic Committees; in the paragraph that deals with the mission of the Committees, it provides that it is to "develop and protect the Olympic Movement in their respective countries, in accordance with the Olympic Charter". In the bye-law to this rule, in subparagraph 8.1., we find a precision of special importance that encompasses the whole of Coubertin's philosophy to which reference has already been made and draws the attention of National Olympic Committees on the need to take into account when selecting competitors for the Olympic Games, not only of the sports performance of each candi-

date, "but also his ability to serve as an example to the sporting youth of his country". This example is indeed a true digest of educational principles. On the other hand, the Charter contains a wide range of recommendations to National Olympic Committees on Olympic education, such as the regular organization of an Olympic Day, the development of activities for the promotion of culture and arts in the fields of sport and Olympism and total compliance with Olympic principles, by fighting against any form of illegal manipulation of athletes and doping's harmful effects and affirming, once again the complete independence which NOCs should preserve against any economic interference on the part of commercial organizations.

II. Organization of a National Olympic Academy

The International Olympic Academy began its activity after many difficulties and aborted attempts, 40 years ago; its official opening was declared by a speech delivered here in Olympia by Carl Diem, on 16 June 1961 on the subject. *An Elis of modern times: significance and objectives of the International Olympic Academy*

The first NOAs were established as a result of the enthusiasm of participants in the IOA's session who wanted to share their unforgettable experience in Olympia, but also create in their country a national institution along the IOA's model, in order to disseminate the Olympic principles in their country. This is how the Academies of Spain (1968), China Taipei (1978) and Japan (1980) amongst others came into being

The beginning of the first NOAs were not easy, just as the first years of the IOA's operation - known as the "Spartan" period - were not problem-free, since this was the first time that the Olympic themes were being developed and disseminated by a specific official organization. The NOCs, in particular, whose main task was to ensure the physical preparation of the athletes who would compete at the Olympic Games often forgot the most fundamental aspect of their mission which is to propagate the principles of Olympism.

The creation of a NOA within a National Olympic Committee involves in most cases for its members a difficult, complex and delicate task because of the doctrinal weight which the term "Academy" carries, as a result of which the non-initiated expect this institution to be hosted in a large building, with a big library and supported by

experts and qualified members, as well as adequate secretariat staff with knowledge of the IOC's official languages. This is why on a number of occasions we have seen that the idea of creating a National Olympic Academy is met with suspicion by the very members of the NOC. An Olympic Academy, however, because of its rules and activity, is and should be a NOC Commission composed of NOC members alongside other qualified persons usually designated by the Executive Board of the relevant NOC.

The President of the NOA should have a university degree and be actively involved in the Olympic Movement; he should sit on the NOC's Executive Board as a full or ex officio member. The members of the NOA may be academics, presidents of federations or clubs, Olympic athletes or distinguished journalists, fully devoted to the promotion of Olympism. The NOA should operate on the basis of rules of procedure adopted by the NOC which will also determine its objectives and modus operandi, as well as the term of office or reelection of its members.

The NOC should finance the NOA by including in its annual budget the necessary resources for its operation and administration.

The establishment of a NOA should be celebrated by means of an official ceremony to which the NOC should give maximum publicity, to make the public aware of its existence, given the importance of its mission.

III. Mission, activities and study themes of a National Olympic Academy

A NOA may be described as a 3 d. educational institution which **disseminates** the Olympic principles, **defends** these principles and **denounces** any harmful influences on sports ethics and the Olympic ideal which may alter or contaminate this ideal.

The NOA's activity focuses mainly on the propagation of Olympism among all social groups, this ideal being considered as a philosophy of life that uses sport as a conveyor belt to carry its educational, pacifist, humanitarian and ecological principles.

The most important and fundamental aim of a NOA is to organize an official annual session for the propagation of Olympism, at university level. The people who will represent the country at the IOA's international session in Olympia will be selected from among the

participants at this session. The criteria on the basis of which such selection will be usually made include: regular attendance at the scheduled session, language skills (French, English or Greek), true interest in Olympic affairs and presentation of a paper on Olympism. This initial training of the delegates who will attend the session in Olympia is most important for the good organization of the IOA's work.

For that same purpose, the NOA should be involved, as much as possible, in the organization of activities for the propagation of Olympic principles in the schools and secondary education, by providing teachers with appropriate educational resources.

It should be made clear that the activity of a NOA, as a commission, sub-commission or group attached to a NOC, should be an ongoing activity taking place within a centralized structure from which individuals, organizations, athletes or official institutions can obtain information, assistance or cooperation. We therefore cannot recognize the existence of a NOA, even less so when it has not been formally or properly constituted, when the work is done, as is often the case, by a single person who generally just sends the necessary bureaucratic correspondence or when its activity is accomplished by means of regular or periodical sessions on Olympism planned by other universities.

In countries which have already well established NOAs, provincial "chapters" or Centres of Olympic Studies should be created in the different university campuses, for the propagation of Olympism in these regions, in close cooperation with the NOA and NOC.

Another important duty of a NOA is to provide support to the students or participants who are chosen to attend the IOA's sessions. These alumni have started to form their own associations whose activity should be supported by the NOA. Similarly, during the annual sessions organized by the NOA, it is very important to include on the speakers list, alongside lecturers with expertise in different areas, participants in the last IOA session who will thus be able to present in an enthusiastic and lively way their very recent experience and impression (which are generally positive) from Olympia. In all cases, the selected participants who attended the IOA's session must present a report to the NOA on the contents of the session.

The NOA should also be responsible, as part of its duties, for organizing the Olympic Day which should, to the extent possible, be

celebrated on the historic date of 23 June each year. In addition to the traditional competition, it should seize this opportunity to promote the Olympic ideal, on a massive scale with the help of Olympic posters, sports stamps, projection of Olympic films, etc.

The NOA should contribute, as part of its educational mission, to the publication, in the high circulation national press, of articles, information or summaries on the history and the principles of Olympism, with the help of its members, using the opportunity of various celebrations or events as the case may be while extending its field of operation to the sport journals, the reviews issued by Federations and Physical Education Centres, NOC publications, etc.

The ANOs major activity, as previously indicated, is to propagate at national level and to all social groups, the historical, ethical and philosophical principles which form and support the Olympic Movement. This is why, in its educational and social role it should focus in particular, in addition to the universities and schools on such groups as elite athletes, the members and presidents of federations, sports journalists, Physical Education students, sports medical officers, professors, referees, artists and intellectuals.

Special care should be given in order to ensure that these sessions, meetings or courses, organized by the IOA will develop, teach and analyze topics directly related to the ANO's work i.e. dealing with the Olympic Movement, its history and principles while avoiding any subjects connected with the administration of sport which although important as such have no place on NOA's curriculum. Moreover, the role of a NOA is inter alia

- To create and develop an Olympic Museum, as an independent entity within the NOC or to contribute to the establishment of a section on Olympism within an existing public official museum.
- To establish maintain and enrich with appropriate reference material, an Olympic Library within the NOC as a source of research and information for any person with a keen interest in the Olympic phenomenon. This library should contain, in addition to the Olympic Charter and Review, all essential publications, such as the complete series of IOC publications and any other works on Olympism.
- To organize an Olympic video library. For this task, as for the previous ones, it will be important to request the catalogues of publications and films of the IOC's Olympic Museum in Lausanne.

- To participate in Sports History Courses with contributions on Olympism
- To attempt to introduce a seminar or course on Olympism on the syllabus of Physical Education teachers.
- To publish popularizing brochures on the ideas and philosophy of Olympism.
- To issue posters and announcements on the official session or activities of the NOA.
- To publish annual reports presenting the lectures and other activities of the NOA's official session.
- To print stickers and other related promotion material, with the NOA's symbol or acronym.
- To try to obtain, with the help of the NOC and other relevant public bodies, the issuing of a stamp or commemorative coin, to celebrate a NOA event or anniversary, or introduce trophies or diplomas to recognize persons or institutions for their contribution and support to the NOA's work.
- To stage exhibitions on Olympic themes, such as Olympic Posters (Summer and Winter Olympics, Hans Erni's posters of Olympic sports, national sport posters), Olympic stamps (national and foreign Olympic stamps, stamps depicting Pierre de Coubertin, etc.) or Olympic bibliography (books, reviews, brochures and all kind of publications on the Olympic Movement).
- To organize drawing or literature contests on Olympic themes for schools and universities.
- To organize art competitions on sport and Olympism.
- The IOA's provisional Rules which were adopted in Athens, on 8 October 1962, identified the following fundamental and standing themes which should be included on each session's programme
- The history of the ancient Olympic Games
- The history of the modern Olympics
- The life, work and ideals of Pierre de Coubertin
- Creation, development and operation of the IOC

. The history of NOC's

- Olympic Charter structure and principles.

This list which the IOA has followed with respect to the topics to be studied at world level, is totally suitable for the NOAs research and work and national level.

Moreover, since 1967, the IOA has included on the programme of each session a special theme to be developed in addition to the above recurring topics. These special themes have been used as a guideline for the NOA's study and research activities as well:

1967	The athlete as a human being
1968	Competition sport and education
1969	Modern Olympic Games
1970	Olympic preparation
1971	The history and philosophy of the Games and the Olympic Movement
1972	The Olympic competitor's social environment
1973	The contribution of intellectuals to the Olympic Movement
1974	The modern Games: history, organization, rules, ceremonies, emblems and bibliography
1975	As the 1974 session could not be held on the scheduled dates because of tension in Cyprus which led to the conflict, the previous years programme was moved forward.
1976	The new generation and Olympism
1977	The problems of modern Olympism
1978	The Olympic Games in contemporary society
1979	Olympism and Culture
1980	From the Olympic Games to Olympism
1981	The Olympic Movement and its contribution to international cooperation
1982	The moral profile of the Olympic athlete
1983	Olympism in relation to violence and fair play
1984	The Olympic Games past, present and future
1985	Olympism and international recognition
1986	Olympism and art
1987	Youth and the future of Olympism
1988	Olympism at the end of the 20th century
1989	Doping
1990	Women in the Olympic Movement
1991	The philosophy of Olympism and Sport for all
1992	Commercialism in sport and the Olympic Games

1993 The influence of world cultures on the Olympic Movement.
1994 100 years since the creation of the IOC: the contribution of the International Olympic Movement to modern society in the 20 century
1995 The IOC Centennial Congress
1996 The Athens Games of 1896 - The Atlanta Games of 1996
1997 The Olympic Movement today, after the Centennial Games
1998 Certain aspects of the Olympic Games
1999 The Olympic ideal and culture at the time of globalization
2000 The Olympic Games: athletes and spectators
2001 The Olympic Games: a vision of the Olympic Games of Sydney 2000 and Athens 2004

IV. Prospects

As previously indicated, the fundamental and important task entrusted to the NOCs by the Olympic Charter is to propagate teach and defend the philosophic principles underpinning the Olympic Movement. It is this task that "specifically" defines the NOC's identity as an "Olympic" institution. Otherwise, it would simply be a top competition or specialized sports committee, or an official organization responsible for the selection of national athletes who will take part in the Olympic Games during each Olympiad.

This educational task, to which reference has just been made, a task of major importance, has been entrusted by the NOCs to the NOAs, the former having thus delegated their Olympic education mission to the Academies. However, a review of the present situation has shown that results are not too encouraging: over a total of 189 NOCs, there are only 115 NOAs whose activities, to the despair of the IOA's deans are often ignored or unknown.

In the '80s, the IOC decided to encourage, in a decisive way, the creation of Olympic Academies in the Committees that still did not have a NOA; for that purpose, it convened a special meeting in Lausanne, on 14-15 November 1982, to which were invited all the Presidents and representatives of existing NOAs at the time (Annex

I) (Dominican Republic, Chili, Egypt, Spain, United States, United Kingdom, Japan and China Taipei). The meeting that was chaired by Mohamed Mzali, in the presence of Nicolaos Nissiotis and Otto Scymiczek, President and Dean of the IOA, adopted the decision to recommend to the IOC to support the creation of NOAs, a proposal that was accepted by President Samaranch who attended the closing session and who then sent a circular to all NOCs in 1984, urging them to set up a National Olympic Academy. The impetus which had thus been given by the IOC led to the creation of a large number of NOAs bringing their number to the present figure of 115.

In spite of what has just been said, the Olympic Charter has systematically required NOCs to perform this educational role until the adoption of rule 31, following the amendments to the Charter voted on 16 July 1990 by the 96th Session of the IOC in Tokyo, which clearly specifies the mission and role of NOCs which is to propagate the fundamental principles of Olympism in their respective country and to contribute to its diffusion in the teaching programme of physical education and sport in schools and university establishments, as well as to see to the creation of institutions which devote themselves to Olympic education and, above all, to concern themselves with **the establishment and activities of National Olympic Academies...**

The Olympic Academies, therefore, are the only official Olympic educational institutions which are recognized by the Olympic Charter, at international level, thanks to the IOC's support (rule 2-14) or NOC support, at national level (rule 31-2-1)

Today, the role of Olympic Academies is becoming more important and more necessary than ever before because of the negative materialistic influences which affect sport competition at all levels, from the top champions who set a bad example for the more modest competitors, to send out a message of hope to all those who are committed to this mission.

V. The Spanish Olympic Academy

The Spanish Olympic Academy was founded in 25 November 1968, following approval by the President of the Spanish Olympic Committee at the time, Juan Antonio Samaranch, of a Memorandum presented for that purpose by Conrado Durantez. It was the first

National Olympic Academy to be created as a direct collaborator of the International Olympic Academy (Annex II). The official opening was presided by Juan Antonio Samaranch, in the presence of distinguished personalities of sport and the Olympic Movement and many students of the National Institute of Physical Education. The lecture series of the first session was closed by Avery Brundage, President of the IOC, with a lecture on *"The fundamental values of the Olympic Movement"*, delivered on 17 May 1969.

The S.O.A. since then has been regularly organizing official sessions during which the people who will attend the IOA's annual session in Olympia are selected among the participants. Cooperation between the two institutions has been steadily growing and the IOA has named the S.O.A. and Conrado Durantez as its official colalborators.

In the last 70 years, the S.O.A. has counted among its lecturers distinguished Spanish academics, Olympic luminaries such as the Germans Franz Lotz, Walter Humminger, Berthol Fellman, Jurgen Schoeder, Hans Lenk, His Majesty George of Hannover, former IOA President, Monique Berlioux, Secretary General of the IOA, or the historic Dean of the IOA, Otto Szymiczek.

In the '80s, the S.O.A.'s official annual session were held in different Spanish universities and among the lecturers there were distinguished academics like the Rectors of the Universities of Madrid and Granada, Doctors Rafael Portaencasa and Gallego Morell or famous national medallists like Herminio Menéndez, Joaquin Dualde or IOC Member and NOC President Carlos Ferrer.

During this second period in the Academy's life, its mission to propagate Olympism was completed, with the organization of mini-Olympiads for school children of 10 to 14 years, to whom the meaning of the flag and the other Olympic symbols was taught during the competitions. Each year participation and interest in the drawing contests for children on Olympic themes are steadily growing, while the different session are accompanied by varied artistic and sports events. The singing of the Olympic Anthem in Spanish by the Madrid INEF's choir, during the inauguration ceremony of 1987, was a major historic event.

In 1988, the Olympic Academy's session was organized, for the first time, on a national scale, in conjunction with the development of the INTERINEFS, bringing together in Lérida more than 800 physi-

cal education students, from the 11 Higher Institutes of Spain. During that session, the inauguration of an Olympic Exhibition of Olympic posters from the Games, Olympic stamps and publications, was another important promotion activity, which was combined with the usual showing of films and videos on Olympic subjects.

The selection criteria which have been established for the selection of the participants who will attend the sessions in Olympia are the following: appropriate university level, sufficient language knowledge, regular attendance at the Spanish Olympic Academy and presentation of a paper on Olympism.

In 1989, as part of the programme of the Spanish Olympic Academy's 20th session, a special ceremony was held in commemoration of its 20th anniversary. It took place in the INEF Auditorium in Madrid and was presided by HRH the Prince of the Asturias, who had previously accepted the honorary presidency of the Spanish Olympic Academy. Juan Antonio Samaranch, the President of the International Olympic Committee, Carlos Ferre Salât, President of the Spanish Olympic Committee, Otto Szymiczek, the Dean of the International Olympic Academy and Conrado Durantez, President of the Spanish Olympic Academy, underlined in their speeches the IOA's major role for the promotion of Olympism and the important contribution of the NOAs in their respective countries.

In June 1994, the Spanish Olympic Academy celebrated its 25th Anniversary on that occasion, in addition to the various ceremonies, a solemn session was organized in the INEF Auditorium in Madrid which was chaired by the President of the International Olympic Committee, Juan Antonio Samaranch, who was accompanied by the President of the Spanish Olympic Committee, Carlos Ferrer Salat, the President of the Spanish Olympic Academy, Conrado Durantez, the Director General for Sport, Manuel Fonseca and the Director of INEF, Ms. Elida Alfaro.

This basically academic gathering was marked by the participation of the INEF choir which interpreted the Guadeamus Igitur and the Olympic Anthem in Spanish and by the presentation of Pierre de Coubertin. Olympic Ode- for which he had been awarded a prize at the Stockholm Games in 1912 - that was recited for the first time in Spain by the beautiful, deep voice of actor Pablo Sanz.

At national level, the annual official sessions have been distributed among the different autonomous communities of Spain (Cata-

Ionia, Galicia, Estremaduros, Andalusia, Castilla - Leon, Canaries, etc.), their activities took place in university lecture halls and cooperation agreements have been signed with the Rectors of the different universities, thus promoting the creation of Centres of Olympic Studies within these academic institutions, which, along the model of regional Olympic Academies will have as a mission to propagate the Olympic principles in their respective regions (Caceres, Coruña, Leon, Granada, Victoria, Bilbao, Almeria and others).

The 30th anniversary of the Spanish Olympic Academy was celebrated on 4 November 1999, in the Auditorium of the National Institute of Physical Education in Madrid under the authority of IOC President Juan Antonio Samaranch and in the presence of the President of the Spanish Olympic Committee, Mr. Alfredo Goyeneche, Secretary of State for Sport, Mr. Francisco Villar, the Vice-President of the International Olympic Academy, Mr. Nicolaos Yalouris, the Director of INEF, Professor Fernando Vizcaino and the President of the Spanish Olympic Academy, Mr. Conrado Durantez. The Madrid University choir sang the Gudeamus Igitur and a number of other songs and then closed the ceremony with a rendition of the Olympic Anthem in Spanish. In their speeches, the lecturers emphasized the importance of the Olympic Academy's mission and President Samaranch especially praised its contribution. Dr. Julio Cesar Legido, Sports Director of the Community of Madrid and SOA member, recited Coubertin's Olympic Ode in a marvelous way and a special edition of the poem was given to all those who were present at the ceremony.

For the commemoration of the Academy's thirty years of existence, the Stamps Commission was requested to issue a special stamp for the occasion, *a* request that was officially accepted on 20 April 1998.

This stamp depicts a bust of Plato, the historic founder of the Academy in 387 B.C. with the SOA's acronym and a detail from an amphora bearing the figure of a discus-thrower. The proceedings of the Academy's sessions were published and sent to all state libraries, posters on each session were issued, as well as commemorative coins for each of the Academy's anniversaries.

During its thirty years of existence, more than 6000 participants have attended the Spanish Olympic Academy's sessions and were awarded a diploma. The close collaboration with the International Olympic Academy has been maintained through direct contacts with

its Presidency and the systematic presence of Spanish participants at the session in Olympia, as well as the attendance as lecturers of many Spanish professors at the International Olympic Academy, like José Maria Cagigal, José Ferrer, Conrado Durantez and Andrés Mercé Varela among others. The subjects which are discussed at the sessions are published in special reports for a wider distribution.

At the international scale, the Spanish Olympic Academy has promoted the creation of the Latin-American Association of Olympic Academies, on the basis of an agreement concluded in Madrid on 25 June 1988 and formally adopted on 16 June 1990, again in Madrid; the Association is composed today of 26 Spanish-speaking countries. The Latin-American Association of Olympic Academies (AIAO) holds a congress every two years to consider subjects of common interest. These congresses have been held until now in Granada (1994), Guatemala (1996), Vigo (1998) and Huelva (2000) while the next is scheduled to take place in the city of Leon in 2002.

The AIAO has been officially recognized by the IOC in 1996 and is included in its inventory, in the section listing the associations and institutions devoted to Olympic education and the propagation of the Olympic idea.

On the unanimous decision of the city council of Santa Fe (Granada), a glorious city where the capitulation agreements were signed between Christopher Colombus and the Catholic Kings, which would later lead to the discovery of America, a street bearing the name of the Latin-American Olympic Academies was officially inaugurated on 9 June, in the presence of representatives of all associated Academies, on the occasion of the Association's 8th Congress which was being held in the city of Huelva that year.

AN EVOLVING STRUCTURE WITHIN A DEFINITIVE FUNCTION. THE NEW ZEALAND OLYMPIC ACADEMY'S PROGRAMMES ON OLYMPIC EDUCATION: OLYMPISM IN ACTION

by Mr. Ian CULPAN *(NZL)*

The Olympic Charter (2000) clearly and unequivocally states that the role of the International Olympic Committee (IOC) and the National Olympic Committees (NOCs) is to develop and protect the Olympic Movement in accordance with the Olympic Charter (p.48). Indeed the IOC as the supreme authority of the Olympic Movement identifies the key role of the IOC as

> *To lead the promotion of Olympism in accordance with the Olympic Charter (Olympic Charter 2000, p. 10).*

Given the importance of Olympism to the Olympic Movement, the purpose of this paper is to provide a brief definition of what Olympism is as defined by the Charter (2000), explore selected thoughts of de Coubertin on Olympism and then outline what is happening in New Zealand with its Olympic Academy and the education initiatives it undertakes. In particular the evolving structure of the Olympic Academy will be discussed, a new structure proposed and a unique educational achievement with the State outlined.

In establishing the modern Olympic Games and indeed the Olympic Movement, Pierre de Coubertin conceptualized the Olympic Movement as one that sought to contribute to and build a more peaceful world by educating youth through sport. De Coubertin's vision focused on developing the Olympic idea with a philosophical and educational dimension. The reality of de Coubertin's Olympic idea was not to imprison this dimension with institutionalized thinking around the technical aspects of Games organization or systems but to conceptualise an educational philosophy based upon the moral attitudes and values of people. Essentially this was from an individual perspective, however as de Coubertin envisaged, the individual perspective would reach out to encompass the whole of humanity in a move-

ment that would promote peace and universal understandings through the instrumental use of sport. This conceptualization he called Olympism and in 1918 de Coubertin attempted to answer the question "what is Olympism?" Olympism to de Coubertin was

> "*... the religion of energy, the cultivation of intense will developed through the practices of manly sports, based on proper hygiene and public spiritedness, surrounded with art and thought." (Müller 2000,p.44).*

Obviously the Olympic Movement and indeed Olympism have progressed from this original conceptualization. Today the IOC defines Olympism as

> *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 found in effort, the educational value of good example and respect for universal fundamental ethical principles" (Charter 2000, p. 8).*

Emanating from this contemporary definition of Olympism is its goal which

> "is *to place everywhere sport at the service of the harmonious development of man, with a view to encouraging the establishment of a peaceful society concerned with the preservation of human dignity..." (Charter 2000, p.8).*

The Olympic Movement for de Coubertin then was not just a beautiful sporting experience but also an experience, which encapsulated sport in the harmonious development of people from a social, cultural, scientific and moral dimension. The Movement driven by Olympism provided humanity with a valued practice, which attempted to avoid the conflicts, associated with race, religion, class and nationality. The idea of Olympism then was for the youth of the world to universally share the Olympic idea in an environment free of ideological battles, political influences and to celebrate, rejoice and hold sacred the notions of unity, friendship and fairplay. From the writings of de Coubertin and the subsequent development of the Olympic Movement over time, the vision of de Coubertin can be partially summarised into several very important key points. These points provide philosophical direction and technical adherence to the

role and functions of those associated with the Olympic Movement. These are that the Olympic Movement:

1. is an educational movement based upon a strong philosophical and moral position which specifies the need for universal ethics;
2. it is a movement originally aimed at the youth of the world but includes all humanity;
3. it recognises the power and potency of sport as an educational and social tool;
4. it views humanity in a holistic sense and therefore promotes educations as a balanced development of mind, body and character;
5. it recognises and celebrates humanity's need to strive, achieve and excel;
6. it recognises the importance, value and need for individuals, groups and organizations to act as role models.

In one of de Coubertin's many letters on Olympism written 26th October 1918, he expressed his concern about Olympism and education. In particular he challenged his readers to consider the folly of giving primacy to the mind over the body or vice versa in educational endeavours. He argued that the perspectives on Olympism are wide and varied. In particular, he specifically argued the importance of not being carried away with "extreme compartmentalisation" and instead, as educators associated with Olympism, we should be encouraging and promoting "harmonious convergence". Indeed the letter argued that Olympism was a reaction against the forces that subscribed to Cartesian (a word derived from Descartes) philosophy of the 18th C., which promoted the notion of a dualistic existence of the mind and body. In todays argument of embodied consciousness Arnold (1979), where the mind and the body relationships are seen as having unitary rather than a dual function, de Coubertin's letter is quite astonishingly relevant in contemporary society. He forthrightly states that

> *Olympism refuses to make physical education a purely physiological thing, and to make each type of sport an independent, separate exercise. It refuses to catalogue the knowledge of the mind, and to classify it into mutually isolated categories. Olympism refuses to accept the existence of a deluxe education reserved for the wealthy classes.... It refuses to condense art into pills that everyone will take at set hours... Olympism is a de-*

stroyer of dividing walls. It calls for air and light for all (de Coubertin Letter III; cited in Müller p. 547).

From this perspective then it can be established that Olympism is clearly an educational movement and that the Olympic Games are essentially a celebration of Olympism like - Christmas is a celebration of Christianity. The Games are a celebration of the Olympic Movement where participants of the Games come together in the Olympic Spirit of unity, friendship and fairplay. The celebration of Olympism - the Games - provides the participants with the opportunity to demonstrate at the highest level, humanity's quest for physical, intellectual, moral, social and spiritual perfection. While contemporary practices have somewhat distorted these notions the philosophical intent remains intact as one of the noblest endeavours on this planet.

To facilitate the promotion of this noble endeavour Olympic Academies championed by the International Olympic Academy here in Greece have been established. As Binder (2001) reports, the International Olympic Academy (IOA) established in 1961 has been the focal point of the educational mission of the Olympic Movement. At the IOA (this magnificent site adjacent to the ancient site of Olympia) the pedagogical ideals of Olympism are a critical determinant of all IOA programmes and participants live the experience in what can be a "transformative one".

New Zealand, a country of three million people situated in the South Pacific has for a number of years sent delegates to the IOA. However it wasn't until 1997 that New Zealand officially established an Olympic Academy (NZOA) as an autonomous, separate and independent body within the New Zealand Olympic Committee (NZOC). This Academy was essentially a board of trustees with expertise in all aspects of Olympism and the Olympic Charter. Its specific role was designated by the NZOC as having several strategic areas in which to operate. These were in

1. Governance - where the principles of Olympism and the Char ter were sought to be integrated into the Executive Board and the Athletes Commission;

2. Management - where the NZOC encouraged personnel through the Secretary General and the Chef de Mission to apply the principles of Olympism and the Charter to all endeavours;

3. Membership • where the Academy worked alongside and with members helping them to understand and adopt the principles of Olympism;

4. International Olympic Academy - where the NZOA works with the IOA in spreading messages of world friendship and peace and other aspects of Olympism;

5. Museology - where the Academy was to establish and develop an Olympic Museum which was to collaborate with the Museum in Lausanne, foster relations with the NZ Hellenic Community and cele brate NZs past, present and future involvement in the Olympic Move ment;

6. Olympic Programmes - where a raft of education initiatives are spread over a diverse range of areas and interacting with a number of key agencies both in New Zealand and overseas.

In the first few years of operation, the NZOA adopted a **Parallel Model** of operation (Fig.l). Essentially this model had the NZOA as a separate, autonomous and independent organization with its own board, director, budget, staff and operational procedures and projects. As time progressed the NZOA developed responsibility for the establishment and development of an Olympic Museum and Studies Centre and the development of Olympic Programmes (Fig. 2). While this model was relatively effective in terms of developing notions of Olympism via the Academy's actions it became clearly evident that the NZOA was operating separately and not necessarily in coherence with the NZOC. Of course the vice versa also applied. What was happening was that the NZOC while subscribing to the rhetoric of Olympism, it was more focused on the technical aspects of the Olympic Movement i.e. Games team preparation, marketing and promotion. There was little if any philosophical discussion, debate and action around Charter requirements of Sport for All, Olympic Education, the promotion of Olympism, the training of administrators and the observance of the Olympic Charter by the NZOC. Instead the philosophical actions were pursued by the Academy. To this end therefore the NZOA had to address the fundamental problem and tension of how better to promote Olympism and have it integrated throughout the Movement in New Zealand. In considering this tension the NZOA identified that having parallel development i.e. the NZOC separate from the NZOA was often counter productive to the inclusive holism philosophy that underpins Olympism in general and

de Coubertin's vision in particular. **In essence to mirror current international models of the relationship between National Olympic Committees and National Olympic Academies was in New Zealands eye's to reproduce the existing worldwide problems associated with the promotion of Olympism.** De Coubertin in his writing warned about this fundamental tension beautifully when he talks about Olympism "being the destroyer of dividing walls" (Müller p. 548). Yet in the manner in which Olympism has been institutionalised the very organisational structures constructed to promote it have in effect placed barriers in the way. In other writings de Coubertin makes an analogy of Olympism being likened to a machine which grinds on despite the handfuls of sand that are thrown into it to impede it progress (Müller 2000). We in New Zealand, therefore present the challenge, that perhaps the dominant relational model of NOCs to NOAs act like the handfuls of sand that de Coubertin envisioned. Perhaps there are better ways to promote Olympism to the youth of the world. In New Zealand we are now currently investigating a relational model based on an **Integrative Approach** (Fig. 3) to the promotion of Olympism The model is essentially one that still has the Academy as a permanent and autonomous structure but one that works ***within*** the present NZOC constructs and not separate to it. The Academy works with Governance, Management and Members on a far more coherent footing so that in time all decisions whether philosophical or technical will be embedded in the principles of Olympism. While moving towards an **Integrated Model** the Academy has handed responsibility for Olympic Programmes to the NZOC and is currently negotiating the handing of responsibility of the Museum to the NZOC. In handing this responsibility to the NZOC the Academy was insistent that these established initiatives continue to be driven by Olympism.

The Emerging Role of the Academy

The New Zealand Olympic Academy is thus evolving from a separate, independent, permanent and autonomous organization to one that is attempting to integrate with the NZOC but still maintain its permanence and autonomous status. The Academy Board believe that to integrate with the NZOC its separate status must be relinquished. However the integration must not be confused with as-

similation and therefore insists on maintaining its autonomous status so that it can provide wise and independent counsel on Olympism and the promotion of it.

Specifically the "integrative role and function" of the Academy will become one that

> "*Maintains Olympism and the Olympic Charter at the foundation of the governance, management and membership of the New Zealand Olympic Committee" (NZOA Strategic Plan 2001).*

The specific objectives for the newly positioned Academy will be

• *To be an inspirational, innovative and visionary Olympic Academy* ***within*** *the NZOC;*

• *To provide informative and considered counsel within the NZOC that* ***upholds*** *Olympism and the Olympic Charter;*

• *To develop effective education programmes within the NZOC that* ***promote*** *Olympism and the Charter;*

• *To see to the creation of institutions devoted to* ***Olympic educa tion.***

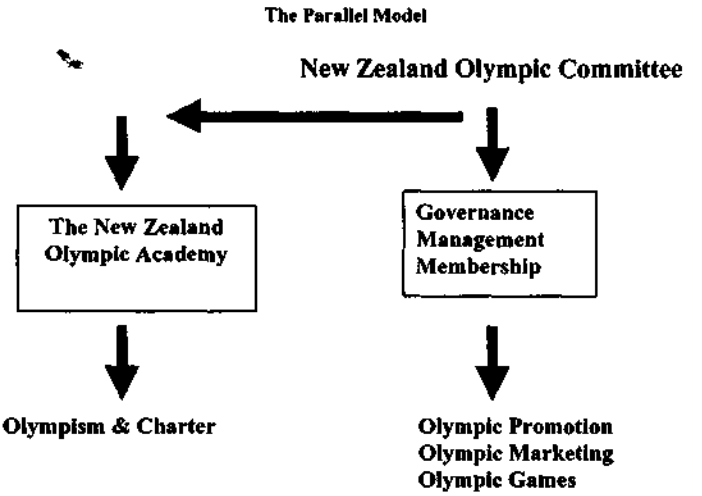
NZ Olympic Academy Strategic Plan 2001

While the NZOA position may be changing its structural relationships its role and function are clearly, coherently and consistently focused on the expectations as specified in the Charter. Indeed the Academy is vigilant that all operations are driven by the Charter's specifications and intent. The Academy is also vigilant in agreeing to in the words of Professor Nissiotis, a former president of the IOA

> *"to strengthen and develop Olympic education especially today, when the Olympic Movement and the games are threatened by so many dangers created either by their tremendous expansion or by political and economic interests. But Olympic education should not concentrate in preventing or correcting abuses only. This would have been only its defensive function. Its work must be more a constructive one, by trying to influence, by means of the Olympic principles and ideals, the large masses of young people or educators of all professions and social classes" Nissiotis (1980).*

With these thoughts in mind, it is important to acknowledge the important achievements to date of the NZOA. Essentially, the happenings and achievements of the Academy are documented in *Appendix 1*. Notwithstanding this however, it is appropriate to list the

Figure 1: Initial Academy Position



Academy's involvement in a number of areas with a particular reference to a unique success in our Olympic Programmes area.

Olympic Museum

The role of the Museum is to present Olympism to the public of New Zealand and explain its origins, development, aims and its importance in today's world, through an active policy of information dissemination, using universal means of communication and through exhibitions and activities. With this particular role the Olympic Museum:

• gathers and examines historical accounts of New Zealand's in volvement in the Olympic Movement;

• keeps and preserves these cultural objects in the best possible condition and to make them accessible to the public of New Zealand;

• exhibits items of its collections, interpreting their cultural signifi cance and their historical value in the Olympic and New *Zealand* context;.

• co-ordinates research, publications and educational materials concerning Olympism in New Zealand.

The Olympic Programmes

The role of Olympic programmes is to promote and celebrate Olympism by using sport, blended with culture and education. Its

Figure 2: The Evolving Position

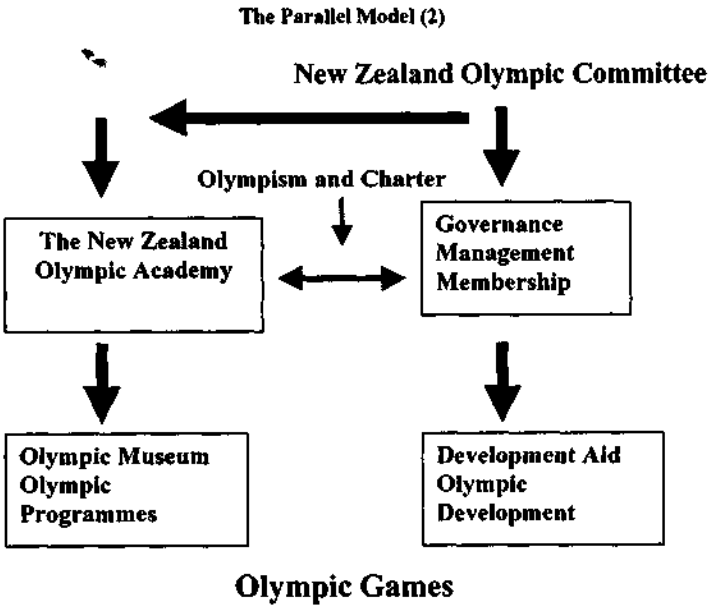


Figure 3: Suggested Position

aim is to provide programmes that promote Olympism in the following areas:

- Olympic Education
- Culture and Arts
- Sport for All
- Environment
- United Nations
- Ethics
- Gender Equality

To achieve in these seven areas, key relationships have been established with influential agencies. In particular the Academy, through Olympic Programmes, has established relationships with Government Ministries such as: Ministry for the Environment, Ministry of Education, Ministry of Health, and the Ministry for Culture and Arts. Further agencies where co-operative agreements have been signed are with Physical Education New Zealand and the Hillary Commission (the State's Sport Fitness and Leisure agency). While all the programmes are educationally based, I want to shift our attention to one particular programme that we believe is a unique achievement. That is the programme of Olympic education in schools.

Olympic Education in Schools

Arnold (1996, 1999) argues for the practice of sport being a "valued human practice". He argues for the place of sport in the school curriculum and especially through the formal curriculum of physical education. With professional trained educators Arnold believes that "sport as a valued human practice" can accomplish the goals and objectives that Olympism presents. In New Zealand over the last decade the school curriculum has undergone a major review (Culpan 1996/97). Last year, a new Health and Physical Education in the New Zealand Curriculum (Ministry of Education, 2000) was released. This curriculum, which has a strong socio-cultural basis and is under-pinned by explicit attitudes and values, which are entirely consistent with the philosophy and way of life, promoted through Olympism. Acknowledging this, the NZOA/NZOC entered into a formal contractual arrangement with the New Zealand Government's Ministry of Education to provide a comprehensive resource "Attitudes

and Values: Olympic Ideals in Physical Education" (Ministry of Education 2000). What is interesting about this arrangement is that the State's Physical Education Curriculum, which is compulsory for all schools, now mandates the principles of Olympism as part of every childs', right in their total learning programme. Binder (2001) reports that essentially Olympic education in schools has developed along two directions. Either, programmes are based on educational experiences on the "pure" theoretical nature of Olympism with little regard for the practical needs of teachers nor the State's requirements of teachers. Alternatively, Olympic organizations massed produced Olympic Kits, which tended to focus on across the curricula aspects of the Olympic Games; once again these Kits had little regard for the mandated requirements of a child's learning programme. The second option tended to be a programme re-visited every four years to coincide with the Olympic Games. Clearly, this alternative is not the Olympic education philosophy and values driven programme that de Coubertin dreamed about. Instead it was a programme of selected history, science and happenings of the Olympic Games. Whilst worthy, this state of affairs is not the Olympic education, driven by Olympism that scholars propose. In fact both alternatives seem lack on-going coherence and sustained pedagogical benefits. In many cases this sort of Olympic education was "ideological inscription" and almost certainly lacked a critical pedagogical base.

In New Zealand we have tried to put these two binary positions together with less emphasis on the technical aspects of the Games, more emphasis on the Olympic idea, more emphasis on pedagogical coherence and certainly more acknowledgement with the State's physical education requirements. The NZOA's relationship with the Ministry of Education has actually meant that the State now endorses Olympism as part of a compulsory programme. It has funded the development, production and distribution of a resource to all secondary schools in the country. The State has encouraged the teaching of the values, more particularly Olympism and has encouraged the development of critical thought around the institutionalisation of sport in general and the Olympic Movement in particular. This we believe has presented the NZOC/NZOA with a wonderful opportunity to strengthen Olympic Education in New Zealand. It has also provided the avenue in which the NZOC can work alongside Physical Education New Zealand - the professional voice of physical

education teachers - and practicing teachers on professional development initiatives. One such initiative that we are presently working upon is the professional development of teachers around the use of the developed resource, of Olympism and the International Charter for Physical Education and Sport. Our initiative is values driven and is totally coherent with the new physical education programmes now being developed in schools. This we believe, is a significant move to the holism, inclusion and values based education that de Coubertin and our Greek philosophers of yesteryear so carefully articulated. The initiatives reject pre-developed programmes that have been sitting in the filing cabinets of sports administrators and non-trained educators ready to be dusted off on demand. Instead we have grasped the initiative in what the NZOC/NZOA believe is a pedagogically sound strategy. By working alongside teachers with a new curriculum, which is holistic in nature and driven by a strong socio/cultural/critical perspective based upon the ideology of humanism, we have positioned Olympic education as fundamental and integral to the development of every New Zealand child.

Conclusion

This paper has set out to define Olympism as per the Charter (2000) and discuss how de Coubertin's thoughts on Olympism has affected the establishment and operations of the New Zealand National Olympic Academy particularly in regards to its structure and specific role in Olympic education. In concluding this paper is a challenge presented to the other 100 Olympic Academies around the world to examine their current structure, their relationship with their national Olympic committee and determine whether their present structure is the most effective way to promote and uphold Olympism. In New Zealand we argue that to be able to do this effectively, an Academy must work within and alongside the National Olympic Committee. It cannot develop in either a separate or parallel manner if the Olympic Movement wants to be driven by and ooze the principles of Olympism. Furthermore this paper concludes that for Olympic education to be meaningful in schools, programmes of physical education are the key vehicle for delivery and it is most beneficial if Olympic education is official sanctioned by the State and Olympism included in national curriculum statements

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Appendix 1: adapted from the New Zealand Olympic committee Annual Report and Statement of accounts

The Olympic Academy

The year 2000 was significant in the life of the Olympic Movement throughout the world in general and throughout Oceania in particular. The significance was no better manifest in the breathtaking and rousing celebration of Olympism through the Sydney Olympic Games. The culmination of the celebration of Olympism in 2000 of course, meant that there have been some noteworthy landmarks and achievements on the way. These will be signalled in this report.

In New Zealand, the Olympic Academy received the resignation of its founding President, John Davies, who received the ultimate accolade from members of the Olympic Committee by being elected to the President's position for the New Zealand Olympic Committee. John Davies has been an inspiration to the Academy in his three-year tenure. He has provided a wonderful platform from which the Academy can further make a difference in the promotion and upholding of the Olympic Charter and Olympism within the Olympic family. The Academy wishes John well in his stewardship of the NZOC and thanks him for his leadership.

The promotion of Olympism has and continues to be major focus of the Olympic Movement in New Zealand. This focus is characterised by the work of the Academy; the NZOC's Olympic Programmes and the work of the Olympic Museum.

The Academy has published, through the work of its Director Clive Moon, an *Academy Information Brochure* and the resource book *Understanding Olympism* which has been officially supported by IOC President Juan Antonio Samaranch. *Understanding Olympism* will be distributed to all members of the New Zealand Olympic Committee, all schools in New Zealand, sponsors and will be translated into French for distribution around the world. The Academy has been particularly active in ensuring that IOC publications such as the *Olympic Charter,* documents on *IOC Reforms,* the *Olympic Movements Anti Doping Codes* and *Ethics Code* are circulated to all Board members and made available to member organisations. It also had significant involvement in the development and distribution of the IOC *Olympic Flame Kit* to all schools. Active involvement in numerous

conference presentations and forums around New Zealand by Academy members e.g. Physical Education New Zealand, South Island Physical Education Teacher Conference and Member Federation meetings and Olympic Forums has meant that our message is being heard by many diverse groups.

Throughout the course of the year, the Academy has been discussing the appropriateness and feasibility of repositioning itself to ensure the Growing of Olympism within the Movement is maximised. The discussions to date have been exploratory and include the integration of the Academy into the NZOC as a permanent and autonomous body, which focuses on working with Governance, Management and Members. These discussions will continue along with an investigation into the possible establishment of an Olympic College, which would focus on setting up a school that would be based on the Olympic Ideals. Once again discussions are at a preliminary stage but the Academy is excited about possibilities, as any such College would be a world first.

The Academy has been active in discussing their position on a number of aspects, which effect the Olympic Movement here in New Zealand. They made known their position on the "Mark Todd affair" to the Board, have assisted in the developments of the NZOC obtaining charitable status, collaborated with the Board and Management staff in framing up a possible terms of reference for the Government's Task force on Sport, Leisure and Fitness and assisted Richard de Groen in the development of the Olympic Experience programme for the Olympic team. As the Academy's message spreads we find ourselves advising University research projects. This year the Academy has assisted three students in their post graduate studies. We also assisted three young New Zealander's - Vanessa Archer, Fiona Loan and Alex Franks - in their preparation for the Youth Camp at the Olympic Games. This camp which focuses on Olympism and the Olympic Movement involves over 400 participants from 180 countries. Some members might recall the extraordinary report back to the Forum in December, by one of those participants, Alex Franks.

The Olympic Academy continues to develop its international relations. The Hellenic Olympic liaison Committee further developed our links with the Greek community. Sharon Rimmer, Auckland Hockey Association was sent to the International Olympic Academy

in Greece for the International Session for Young Participants. Prior to her departure the Academy provided an in depth orientation programme for Sharon. A Honours Board created at Olympic House now formally acknowledges our links with the IOA by recording the previous 46 people who have attended the IOA. Clive Moon, our Director, travelled to Lausanne for the IOC Pierre de Coubertin Commission meeting and Ian Culpan travelled to Greece for the launch of the international Olympic education resource *Champions in Life.* Both Ian and Clive visited the IOC headquarters, the Museum and Studies Centre.

Olympic Day continues to be an important event for the Movement here in New Zealand. Over the last few years the profile of this day has been developed to ensure the Olympic message gets maximum coverage. The theme of the day *"Sport a Culture of Peace and the Observance of the Olympic Truce"* was celebrated through extensive media coverage, a written message to every school, a meeting of Olympic partners for a Culture of Peace and the Hellenic Olympic dinner. This dinner was presided over by Keith Quin and included an address by the Greek Ambassador and award ceremonies to acknowledge various achievements within the Movement. The Sir Lance Cross Memorial Cup was awarded to Keith McEwan for his media service. Ian Culpan was awarded the IOC annual award for Sport in Education and the Kodak Photographic Media award went to Brett Phipps of New Zealand. To conclude this day the Academy announced through an inaugural address by Ian Culpan the establishment of the Leonard Cuff Medal.

Olympic Programmes

Olympic Programmes provide a raft of initiatives that are spread over a diverse range of areas and interacting with a number of key agencies both here in New Zealand and overseas. Lyndsay Osborne who is the manager of these programmes continues to develop these outstanding programmes. Below is a brief glimpse and some of the initiatives that Lyndsay has engaged in.

Education

Olympic education is central to the NZOC strategy in the promotion of Olympism. It has identified a need to ensure that the Olympism message is part of the national school curriculum. As a result

of this strategy, the NZOC secured a contract with the Ministry of Education to write a supplementary curriculum resource for Health and Physical Education in the New Zealand Curriculum. The resource entitled *Attitudes and Values: Olympic Ideals in Physical Education* was developed for year 9 and 10 students in every New Zealand secondary school. This resource will see the Olympism message embedded into every school physical education programme. It is believed that this arrangement with the Ministry of Education is a world first. The NZOC intends to run a professional development programme for teachers to ensure the messages contained in the resource is delivered to our school students in an exciting and meaningful way. Lorna Gillespie from the Academy is to be congratulated for her hard work in writing this resource.

Culture and the Arts

The Olympic Movement believes that the blending of sport with education and culture can assist in the development of a better and more peaceful world. Once again the importance of international links in the promotion of Olympism has been demonstrated by the work of the NZOC in ensuring that Jane Kominik from the Ministry of Culture and Heritage could attend an IOC conference on Cultural Policy in Lausanne. Jane visited Lausanne and as a result she has arrived back with a much better understanding of the part the Olympic Movement plays in recognising sport as a valued cultural and educational practice.

The NZOC in collaboration with Visa, promoted a *Visa Olympics of the Imagination* art contest designed for young New Zealanders to give vent to their creativity. The theme of the contest was Citius, Altius, Fortius. And the magnificent art works produced were exhibited in Wellington and the winners of the older age group receiving a trip to the Sydney Olympic Games. A selection of art from students between 5 16 years has been sent to the International Olympic Art contest to be held in Lausanne in March. The NZOC also encouraged young New Zealand artists to enter the IOC Olympic World Art Contest 2000 in Lausanne. Two of our young New Zealanders have their work exhibited in Lausanne as *a* result of their skill.

Environment

The IOC this year made the theme of their environmental projects Sport *for Sustainable Development.* Two Environment Action sheets have been produced by the NZOC and sent to National Federations and Regional Sports Trusts for distribution. These Action Sheets address the issue of *Transport to Venues and Waste Management.* The sheets outline the environmental problem created by waste management and provide suitable solutions for sports people to initiate to ensure that our environment does not deteriorate any further. This year also saw the development of environmental poster, which was sent to all member organisations.

Sport for All

The Olympic Charter outlines the need for every Olympic Committee to promote the concept of sport for all. The NZOC in meeting its Charter obligation promotes the Olympic Fun Day Run which has become an important part of the New Zealand school scene. This run is held on Olympic Day and is accompanied by an Olympic message, which stresses the importance of enjoyment, participation, and the Olympism message.

The NZOC through the Olympic Solidarity were also involved in supporting the two major regional initiatives that promoted the concept of Sport for All. These initiatives were the Christchurch Childrens Millennium Games where over 32000 students participated in a variety of activities, which focused on the Olympic Spirit of friendship, unity and fairplay. The second initiative was the New Zealand College Games held in Hamilton, which had the theme *Friendship, and Understanding among the Youth of the World Through Sport*. These games were a most successful event for secondary school students and embraced the fundamental principles of Olympism. Each participating student signed an Athlete Code, which expected them to honour the Olympic Ideals.

Sue McBain a Senior Lecturer from the Christchurch College of Education represented the NZOC at the 8th World Sport for All conference in Quebec. Sue has a particular interest in this field and her work with pre-service and inservice teachers ensures that the social, emotional, cognitive and physical aspects of a sport for all programmes are being implemented in our schools.

United Nation: The International Year of Sport for a Culture of Peace

The links with the United Nations continues to be an important aspect of our work. Perhaps the most significant work was done with the UNHCR project which saw Dai Gilbertson, a member of the Academy, lead an initiative, supported by the NZ Arrny, to East Timor to distribute sport kits to the children of that war torn region. The theme of this project was entitled *Rebuilding Refugee Lives Through Sport.*

Another important initiative was through the collaborative partnership we had with the UN to uphold the Olympic Truce during the Olympic Games. The Truce message was published in *Starters and Strategies,* a resource for schools, which reaches over 26000 school students. The Truce was also announced in Parliament by Michael Cullen and was celebrated by the display of the Olympic and UN flags outside Parliament buildings for the duration of the Games.

Ethics and Gender Equality

The Academy continues to promote programmes focused on ethics and gender equity. The NZOC frequently met with co-operation partners; the Hillary Commission and Physical Education New Zealand to develop strategies to ensure these aspects of Olympism are upheld. The NZOC sent their representative, Keryn Smith from the Hillary Commission to the 2nd *IOC Conference on Woman in Sport* held in Paris.

The publication of the Olympic Experience, the booklet for the Olympic Games Team challenged team members to excel in the Olympic Spirit, respect others and set a good example for the youth of New Zealand is a good example of ethics and gender equality in action.

There have been some sustained projects around Olympic Programmes this year and it is important for the NZOC to acknowledge and thank the following agencies for their support. Thanks go to: the Ministries of Education, Health, Environment, Culture and Heritage, Foreign Affairs and the Hillary Commission, UNHCR and Physical Education New Zealand.

Olympic Museum

Museology

The Olympic Museum based at Olympic House in Wellington continues to be an important part of our work through the dedicated efforts of Charles Callis the curator. The Museum collaborates with the Olympic Museum in Lausanne and continually fosters our links with the Hellenic Community of New Zealand. The Ambassador of Greece, Christos Karapanos presented the NZOC with a commemorative symbolic piece of stone from Olympia to celebrate the NZOC - Hellenic Community relationship. This presentation coincided with the launch of a new permanent exhibition *Greece and the Olympic Movement: Unbroken Links.*

The most public work of the Museum is characterised by the outstanding exhibitions. This year there were two such exhibitions. The first one *Opening Ceremony: Expressing our National Pride* which focussed on the New Zealand Olympic Games Team participation at the Games of the Olympiad. This exhibition contributed to the launch of the New Zealand Olympic Games Team uniform.

The other major exhibition *Peter Snell - Olympian* opened in Wellington at Capital E in June. This outstanding exhibition celebrated the life of one of New Zealands great Olympians Peter Snell. The Olympic Museum was privileged to host Peter Snell, Murray Halberg and many other dignitaries at the exhibition.

Olympic Studies Centre

During the past year the Olympic Studies Centre has responded to over 450 information requests from New Zealand and overseas. Greta Larma the manager of the Centre deals with these inquires which are largely from the education sector. Other activities that Greta involves the Olympic Study Centre in include: providing information to the NZOC in support of their activities, specifically at governance and management levels; research, curatorial and logistical contributions to the Museum exhibitions, Olympic day events and the NZOC's Forums.

In its developing role the Studies Centre has made a significant contribution to Bateman's Enclycopedia on New Zealand in the areas

of Olympism, the Olympic Movement and on Leonard Cuff and the Games.

Summary

This report has outlined the diverse and numerous roles and projects that the NZOC is involved in through the work of the Academy, Olympic Programmes and the Museum. It is obvious that over the last year the demands of work have increased significantly as the message of Olympism is becoming more widely promoted and adopted. The increase in demands of course are a tribute to the NZOC's role in New Zealand and the influence it has. Equally any role can only be effective if skilled staff with the required expertise are available. The Academy through Clive Moon, Olympic Programmes through Lyndsay Osborne and the Museum through Charles Callis and Greta Larma have such expertise. On behalf of the Academy Board I thank them for their efforts.

OLYMPISM AND MULTICULTURAL EDUCATION

by Prof. Dr. Neise Abreu *(BRA)*

The idea of Olympism brought into light by Pierre de Coubertin in late 19th century claimed for universality, emphasizing the motto "all games, all nations". Thus, Modern Olympic Games had their origin under a multicultural concern despite their Western historical and philosophical foundations. Nevertheless, throughout the 20th century the Olympic Movement which was one of the most representative attempt to create universal accepted values progressed and often disclosed contradictions in terms of proclaimed universal values when exposed to cultural differentiation. At the center of this context of consensus and conflict, Modern Olympism's debates grow and develop looking for unanimous world acceptance. Actually, the challenge is the coexistence between Olympism's values and codes towards each specific local culture. These cultures are inserted in their autonomy and particular concepts and when these proclaimed universal values voiced by Olympism are confronted to each singular code of culture, meanings can be ambiguous. Of course, the generalization adopted by the official definition can not be avoided, once it faces the need of broad inclusion in following Coubertin's traditions.

The desire of different sport systems living together, and the survival of sport traditions and singular sports, animates the discussions between firmly incorporated values and specific culture codes. These so-called adaptable values are presented and immersed in different cultures and showed in different ways of facing omnipresent dilemmas such as racism, gender issues, doping, and sports commercialization. As emphasized by Müller (1990), updated values have been developed by the Olympic Movement. Olympism is examined not only considering History, Sociology, Philosophy, Anthropology, and Education, but also coming together to intersect polemic and controversial issues into an equitable look towards culture. Olympism discussions were outgrowing and still far from being homogeneously understood by different cultures. Nevertheless, it was still

attained to universal proclaimed values commended by the official belief.

Based upon Olympic studies, courses, field experiences and scientific research, I selected five categories, as they should represent values of Olympism. They are: Sportsmanship - or Fair Play; Sport for All - or Mass Participation; Sport as Education; Cultural Exchange in Sports; and International Understanding.

"Fair Play" and "Sportsmanship" - supported by the Philosophical Anthropology of Olympism - are a great and exciting source for research which could include schools, colleges and other kinds of educational programs which desire to expand the ideal of sports ethics. "Sport for all" or "Mass Participation" includes non-curriculum activities or exercise, games practiced as leisure, and for health promotion. "Sport as education" embraces the educational sphere and ratifies the IOC proposal of Olympic education. Olympic education plays a crucial and pertinent part in promoting basic knowledge to comprehend and tolerate other culture's values. There is evidence from educators, sociologist, anthropologists, and independent discussions groups that the best way to respect one another and consider cultural differences is group self-knowledge. It is a difficult and challenging task we face but it is possible to improve mutual understanding among cultures.

Both "Culture Exchange" and "International Understanding" approaches were chosen due to the universal aspect of the Olympic Movement. In dealing with such multicultural settings both categories seem to embody universal claims. "Cultural Exchange in Sports" is one of the most cultivated characteristics of the Modern Olympism because it embraces all nations since its beginning. The former concepts of superior and inferior cultures are being extinguished little by little as soon as human beings know more, understand and, therefore, respect the other cultures to a great extent. The idea of exchanging cultural knowledge came as a necessity of entrance in the third millenium and the wave of globalization as a consequence of a more integrated - not necessary consensual - world. As a consequence of mutual knowledge and priority to world peace, the "International Understanding" as a concept is much more than a goal, it is a constantly effort shown by many institutions. In all, this category stands of a core value of the Olympic Movement since its very beginning.

In order to emphasize the relevance of the categories chosen I introduce them with the main authors who had included these subjects into that claim to improve quality of life, environment and a better world understanding.

Considering these categories, I would like to share with you the results of a research about an international multicultural group exposed to proclaimed universal values. The research was designed, organized and assisted here at the International Olympic Academy. This data may help to frame a multicultural education program based on the reality of the facts. This paper intends to demonstrate ways of understanding and interpreting responses from a multicultural group toward Olympism's proclaimed values.

The group was brought together in Olympia-Greece, and experienced academic and social interactions. The first objective of the investigation was to depict main trends of the group as related to convergence or deviation from Olympisms values. In order to achieve this proposal, ethnographic method was used as based on Clifford Geertz and Gilberto Velho's frameworks. Ethnographic social data were also combined with a semi-structured interview under a qualitative approach. Both were designed as micro interpretations of the research in consonance to a macro vision obtained from Olympism's texts and Multiculturalism's studies. As a consequence of the group's responses, meaningful elements were outlined to build main trends of Olympism's values, helping to build a multicultural education program. At the end of the research, **built-up friendship and international understanding** were revealed as **core values** of Olympism from that multicultural group. As an approach to meet **cultural values** with Olympism's core values, **Olympic Education** is suggested under a multicultural focus.

In this context, the International Olympic Academy, has been providing a variety of courses on Olympic studies, offered throughout the year. Multicultural groups compose the majority of these courses. Students come from all around the world to participate and study Olympic subjects. Besides being a multicultural group - which per se presents a peculiar situation - participants, in their majority, stay long distances away from their homes, cohabiting during days, weeks or months under a different and special situation.

Despite some contradictions about the term multiculturalism, either used in the sense of cultural diversity or based on anthropo-

logical meaning towards relativism, the International Olympic Academy has been using this term related to Olympism, which presupposing universal values. The Academy has been successful in reaching this desirable enterprise that is the appreciation of diverse cultures and peoples. It is structured, both in content and process allowing participants not only to study but also question the proclaimed universal values, prejudices, discriminations, questions related to amateurism, doping, gigantism, media, commercialization, and politics. These issues have individual reactions to each culture and nation. Notwithstanding, Olympism's theory acts and creates ideals and proposals, as for the case of Olympic education. Olympism is presented to a confluence of diverse culture heritages, experiences, perspectives, and various types of diversity being exposed to the Olympic philosophy. Although, at first glance it seems like everyone is quite familiar with Olympic issues and speech, some concepts are misinterpreted and vague to some cultures.

Not surprisingly, some Olympism's proposals, as revealed by experience are far from representing a singular sport culture. As a consequence, some cultural exchanges established within the Olympic Movement led to international understanding concerns. Then, there is a need to encourage an explicitly discussion of the universal proclaimed values by Olympism as related to concepts of each culture and its autonomy. This presupposition raises the idea of a distinctive Olympism with several aspects in conformity to each culture. In short, the challenge seems to be the coexistence between Olympism's values and codes suitable to any particular culture.

Stepping through the conception of multiculturalism related to Olympism on the elapsing of History and considering Coubertin's vision of Olympism with an international connotation, we may rethink the present-day Olympic Movement headed exclusively for proclaimed universal values. In this way, it should be possible to redefine Olympism in the grounds of intercultural relationships, finally meeting former suggestions as found in Liponski (1987), Mac Aloon (1991) and DaCosta (1998).

Despite the efforts made by those distinguished scholars, Olympism's discussions are still far from being understood by means of different cultural focuses. Moreover, I do not feel that the Olympic Movement is attained to hermetic mechanisms, as for example Coubertin's persistence about prohibiting women's participation, be-

cause despite this constraint, the Olympic Games finally included that particular practice. The Olympic Charter is also a dynamic instrument since it keeps changing once in a while. It has been incorporating issues and attempts to rewrite or include upcoming concepts and meanings to strive for effective action in the continuation on adaptation of the Olympic ideas. Another symptomatic example of this procedure is the environment protection related to sports.

As far as the presupposition of this research is concerned, these claims for universality represented the macro references of the ethnographic interpretations developed in Ancient Olympia. In turn, the macro level descriptions carried on with the multicultural group were referred interchangeably with proclaimed universal values of Olympism. As a result, trends have been identified when both methodological recommendations were associated. Five matrices were elaborated in order to identify main trends of the multicultural group under observation. These trends as primarily admitted as expressions of convergence or deviations from Olympism's proclaimed universal values, encompass meaningful declarations from the multicultural group.

The Fair Play /Sportsmanship responses are: *fair play* denoted as **following rules** with the reasonable statement that it will be difficult to take part in a game without rules being settled. In addition, the drug-taking behavior came up as an unfair advantage. And *fair play* by **going beyond the rules.** This vision is illustrated by attitudes towards the opponents, such as respect, interaction, cooperation, help, and friendship to others. Besides, it is indicated as being a good sportsman attitudes belonging to one's own. These attitudes are the acceptance of opponent's apologies, the hard working to achieve excellence, the fairness attitude beyond sports field, the recognition of one's own mistakes, the acceptance of defeat and the enjoyment of playing by the sake of the game. It is also presented situations in which the coach exerts an important role in pushing the athletes to act according to his/her philosophy of winning at all cost or accepting victory and defeat in a good way. In spite of the fact that there is an immediate and strong tendency to define *fair play* as **following the rules,** there is a unanimous trend that demonstrates *fair play* denoting attitudes that goes **beyond the rules.** It was revealed a desire to sharp and accurate **fair play** concept in

favor of embracing general logical concept. As a result, a wide variety of ideas will fit and please to a multicultural approach.

The **Sport for All/ Mass Participation** category was suggested in the responses as integration between elite sport and school sport as well as a feeder system for top-level sports, meeting an academic definition of non-formal versions of sport. The goals highlighted were comparable to the enjoyment and pleasure of the activity provided, longevity and body awareness promotion, and the development of friendship and equality. Issues associated to the removal of youth from drugs and bad habits were also cited. There is a solid concern to include all kind of people within a mass sport program, especially women, children, and old people. Watching big sports events was included as **mass participation** program, nevertheless, countries with a huge gap in social inequality see this fact as an excuse to retard the implementation of a democratic sport program. It was also brought up an assumption that government puts more money in top-level athletes program.

There is an impressive tendency to consider **sport as education** as an excellent tool to achieve social understanding as well as specific abilities linked to motor development and health improvement. Moral values and physical abilities concentrate the majority of incidences which still show the significant role and hope society lies on the educational system. Even though sometimes this system is questioned, it is yet considered to be a mechanism to cultivate good habits, improve life quality, and learn values that can be transferred to every day life situations. The group emphasizes that especially through games and sport situation, teachers can lead kids on how to work together, interact with others and develop body abilities in order to reach human well being and establish a wellness education program.

In general there are more positive aspects indicated by the group within **Culture Exchange in Sports** category rather than negative, however, there are important concerns considered to be a discouraging inclination. Mainly, these directions go towards the influence Western countries put forth upon others. *Cultural exchange* is discreditable because it is not seen any real exchange within a Movement that only Western patterns put over others. The lack of tolerance among cultures and the interference of political issues in *culture exchange* are also influenced points. Nevertheless, the advantages

that *culture exchange in sports* exerts over negative aspects is immense. There is a clear view that sports promote *culture exchange* even considering the existing tension among countries, the group still recognizes the greater achievement sport events have been exerting to put down prejudices, providing athletes and spectators to see, learn and accept other cultures. Media's role is distinguished in being either attentive to promote *culture exchange* or negligent. Its action will depend on financial and marketing interests.

Western's patterns and its controversial supremacy is again blamed by some informers in **International Understanding** category. They accuse powerful countries to domain and block the expansion of other's culture influence as well as to impede mutual understanding by imposing their own values. Notwithstanding, on the whole, there is optimist estimation mixed with an idealistic view rather than a pessimistic one. This scene is shown due to the amount of occurrence over the consideration that sports events collaborate to **international understanding.** Several aspects are considered to be relevant to make this particular meaning happen. These aspects are related to political, economic, and educational spheres, besides media and culture understanding, which are also recommended to improve **international understanding.** However, the finest faith relies on sport, suggested as a valuable direction to collaborate to the understanding. Although, sport can promote life quality, it has to be connected with a social, political and educational program, otherwise it would be naïve to think that sport acts independently from other spheres of societies.

In conclusion, friendship was one of the most important values detected at Olympia's experience of 1995, however delimited by the existence of equal opportunities. The friendship bond demonstrated by the interactions was not externally imposed. It was constantly built on daily basis' connections. As such, two different situations were often manifested: when equal conditions were provided the multicultural group had not internal conflicts. On the other hand, when this group faced financial personal problems the friendship bond became elusive.

Financial issues did not interfere in the group relationship if it remains steady. While if external constraints affect its stability the harmony would be influenced. Cultural differences seem to be more accepted and tolerated when basic needs are equally provided.

In summary, the relationship may be more meaningful when putting in the same focus friendship and group self-knowledge, another main trend depicted by the matrices. Again, the ethnographic method here faces its key attributions: to know the *other* and to deal with the *differences*. Notwithstanding, knowing the *other* means to recognize us as much as others' singularities.

In other words, equal opportunities and group self-knowledge are built-up outcomes determined from the field research, which were respectively developed by the IOA-Olympia and the multicultural group by itself. In this concern, both outcomes stood as *tools* not values, having in mind they were supportive to friendship. Thus, friendship is ultimately a micro development in the scrutinized group, but according to declarations it acts as a macro reference. This is particular true because friendship permeates all values interactions.

Regarding this interpretation, a concluding remark of the present investigation concerns to the two-level differentiation of Olympism, labeled as macro and micro.

On behalf of the results I propose **core values** as an appropriate denomination to macro level relationships once they constitute universally accepted values. Moreover, **core values** may also express those values able to be developed either globally or locally, since they are referred to practice. That is the case of **friendship and international understanding.** Of course, being **core values** defined by macro perspectives they should be naturally hosted in Olympic Charter what is now occurring with environmental values. As a consequence, **core values** become proclaimed as much as accepted.

As corollary, **cultural values** follow straightforward **core values** once the former represents in my view local belonging developments, either independent or adapted from the latter. Therefore, **cultural values** can not be embraced by the Olympic Charter although this code might give legitimacy to them.

In short, this ethnographic study allowed me to consolidate **international understanding and friendship as core values** of Olympism. In addition, a third core value has been recently disclosed in the Olympic grounds by means of a step-by-step agreement, that is the environment protection.

Further developments shall come up with new research projects on the theme of Olympism's values and mainly by means of inter-

national agreements. But substantial changes in Olympic Movement respectively to proclaimed values can be only expected if Olympic Education adopts multiculturalism as one of its basic rationales.

The absense of significant interactions over cultural issues may reinforce stereotypes and cause individuals to be skeptical and untrustworthy of any kind of universal proposals. The programs should embrace world differences whether economical, cultural, political or religious.

An **Olympic Education** under a multicultural focus should help youth learn the value of cultural diversity. This new focus is a necessity for the long-term survival of the Olympic Movement. After studying a multicultural group in action and knowing that there is a construction concern devoted from the Olympic Movement to Olympic Education, I would suggest the adoption of a multicultural approach in key initiatives of the Olympic Movement.

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Olympism

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OLYMPIC EDUCATION IN UNIVERSITIES: EXPECTATIONS AND PERSPECTIVES FOR CO-OPERATION WITH NATIONAL OLYMPIC ACADEMIES

by Prof. Daniel Gustavo de la CUEVA *(ARG)*

Introduction

The Olympic Games every four years show the development and the excellence of universal sport. The high level in the Olympic competitions surpass expectations so that the perception about the values of Olympic Education is not the most frequent topic of discussion.

The significant aspects of the Ceremonies and motivational force of the Games are shown through the characteristic of each sport in the competition. The last Olympic Games of Sydney 2000 revealed to the world a high degree of symbolism, essentially in the culminating moment of the arrival at the stadium of the Olympic brand and the lighting of the flame.

As in other opening ceremonies, there was a high degree of symbolism. The Sydney Games also changed the values of the ceremony and made a sincere tribute. The crucial arrival of the Olympic torch at the full stadium presented one genuine and characteristic interpretation of how to *conceive, and to feel* Olympism in expressed form:

• GENDER, all the torch carriers of the Olympic flame were women, in contrast to other ceremonies starting from the Games of Mexico 68, there was now gender exclusivity.

• HEROES OF THE PAST, increasing the value of what they achieved as the youth stars of yesterday's sport, as was witnessed incipiently in Seoul '88 and Atlanta '96.

• The DISABLED appeared integrated in the world, as was shown in the spectacular archery in the ceremony of Barcelona 1992.

• The ABORIGINAL CULTURE, makes its presence in the hand of the youth and athletic beauty, at the same time that the Australian kalos kagathos, gives her extraordinary capacities: to light the Olym pic flame from the immensity of the ocean.

By identifying Olympism as a philosophy in action we will explain that the existence of general values (extrinsic) of Olympism are those it absolutely owns and those which are original (intrinsic).

So we accept they have: Identity, strength, consistency, and wider applicability, being treated from now on like fundamental principles of this work, desirable in general. Without need for demonstration for the Pedagogic processes of any level they are developed as much in Formal Educational systems as in those so-called "Non Formal" ones.

RELATIONS BETWEEN THE OLYMPISM and EDUCATION

A first step is to fix basic positions that will allow building a logical approach and thematic development. Many other authors have defined Olympism and that is not the aim of this paper. We will refer to at least some definitions and concepts from Pierre de Coubertin, Juan Antonio Samaranch, Conrado Durantez, Raymond Gaffner, Fernand Landry, and the Olympic Charter.

VARIABILITY OF THE MEANING:
Is Olympic Education a *polysemic* concept?

A quick look at the previous definitions makes us suppose that several conceptions of the significance of the term Olympic Education exist due to the fact that the conceptions allow us to define a series of profiles

- INSTRUMENTAL: as an education process relative to the organ isation and operation of the Olympic Games.
- ETHICS: the education aimed at the exclusive and excluding behaviour of Fair Play and their general importance inside of and outside of sport.
- EDUCATION PROPERLY DELIVERED: assumed objectives for the education will be developed in this work.
- MANAGERIAL: For the type of activity that is developed and the general environment of the stakeholders in the associative pat tern involved in sport.
- FROM ACTION or PROFESSIONAL FIELDS: Limiting to the same field of action as organised sport.
- DOCTRINAL AND IDEOLOGICAL: Education subscribes to the knowledge of how to act and to know how to be.

- PSYCHOLOGICAL AND SOCIOLOGICAL: the education process is linked to the amplification of the behaviour concept of sport.

- AESTHETIC: Performing the sensitivity of the interpretation of the arts of the performance, or fine arts, relative to the topic.

- PHILOSOPHICAL: Corresponding to three classes: the Greek tra ditional, those of Modern Olympism, and of others not related.

- MEDIA: Informal education directed by the Mass Media, and directed to the institutional present time of the IOC and the Olympic Games.

Values and Education

It is more important to remark that the vagueness of expressions, or lack of precision, and the multifaceted aspects that this fields presents, lead us to ask what the values of Olympism are.

Many authors have made studies on this topic:

- Balance
- Simplicity
- Relative justness
- Global eurhythmy
- Calm
- Practical philosophy
- Health
- Beauty
- Excellence
- Love
- Harmony
- Transcendence
- Fair play
- Respect
- Co-operation
- Peace
- Greatness and Truth
- Kalos Kagathos
- Struggle
- Conquest
- Quest
- Meaning for life

So if sport combined with culture is Olympism, on the other hand is the doctrine that "exalts in a perfect balance the qualities of the body will and mind". Hence Olympism is a subject defined to be learned at University.

The combination of values, costumes and traditions, makes much more *polysémie* the definition of Olympic Education. This combination was added as a product of a practice (education), so the knowledge acquired in education in different ways is already transformed in culture.

For those who have the mission to spread the Olympic Ideal it is necessary to recognise the values of Olympism, its traditions and costumes. That is Olympic culture. In order to educate in Olympism it is necessary to make an evaluation of the contents of education. That is to say that Olympic Education is a field composed by *polysemies* and dependent on the perspective from which it is observed.

This is only an approximation of the indicators used because of the vagueness of the terms. The most important concern is to propose that Olympic Education (beyond the means and strategies used) has been transformed into an Education of Values as a first step based on its great importance.

The model proposed is ***Education in Values of Olympism*** for the educator and that has a concept a group of theoretical and methodological principles. These principles allow the definition of strategies to continue with planning, execution and evaluation of the process. They are

• Relation between the individual and the society (team, club, sport institutions)

• Relation between the cognitive and affective (knowledge and feelings to the Olympism).

• Relation between the normative, significative and motivational.

• Relation between the values (intrinsic to Olympism)

• Relation between historical and dynamic characters in time and space, relating to the values.

• Determination of a model of values of Olympism.

• Relation between the science, teaching and profession that al lows us to guide the professional in the study of Olympism.

• Olympic Education Project as an organisational path.

• Relation between the suitable personality, the environmental and the education model that allows self realisation.

EDUCATION IN VALUES OF OLYMPISM: A PEDAGOGIC PROPOSAL FOR OLYMPIC EDUCATION

Although answering some questions is not enough to satisfy our concerns, they can, however, introduce into the analysis the values of the one who performs Olympic Education.

• what are the values of Olympism?,
• what is the valuation of Olympism Ethics?,
• what relationship exists between education in the values of Olympism and the project of Olympic Education?,
• does the training and determination of such values relate to the NOAs? Will it be expected that the IOA determines them?
• is it the task of the University to form values?,
• how will the University be able to measure the training and development of professional values?.

Therefore, a definition in the strict sense of the values of Olympism would be: **They are identified with**
Material or spiritual (things, facts, people, feelings and relationships).
Real qualities external or internal to the person, with social meaning.
Qualities of the components of the personality, as long as they allow us to understand the meanings through the capacity of the senses in the human activity. **The Values of the Olympism are demonstrated through**

• Sport activity in various forms and through different actors of the Olympic Movement.
• As a guide and code of conduct they give meaning to life with respect to self-realisation, progress and human dimension.

Values of Olympism are structured

• Through the changing circumstances of reality. For this reason its content can be expressed in different ways in concrete conditions.
• In order according to the development of personality and social evolution.

It is not only unsuitable but also absurd to speak of a pedagogy of values as something independent, given that the values are just a subject and this a part of didactics. But its necessary to under-

stand the particulars of training and development of values and also the relations they have.

To integrate the Values of Olympism to learning in the intended and conscious manner means not only to think of subjects such as knowledge and skills, but also the relation they have with the values.

Some of the reasons to develop a Pedagogy in the Education of Olympic Values, are

- To give them a purpose
- To give them an explanation
- To make them specific

It is evident that there is a need for good use of dialogue, of participation methods, etc.

The teacher as a good example is a necessary condition for appropriate training. But precision in the design of the curriculum is also necessary, analysis of subjects aims, etc. That is to say we need a precise vision of the results expected of Olympic Education.

Pedagogical aims are not a mechanic relation between stimulus and reaction, nor are they the systemisation of education influences of the professional responsibility pursued by the development model of man or woman in Olympism.

THEORETICAL FOUNDATIONS OF OLYMPIC EDUCATION UNDERSTOOD FROM A UNIVERSITY PERSPECTIVE

There is a debate that has at least four different points of view, from where the Olympic Education is analysed:

A philosophical orientation, where Olympism is not a sum of motor acts (sport) and voluntary act (culture), but the construction of an interpretation.

Social Science puts Olympism in the centre of situations, and has three different tendencies of search (phenomenological, of the interactions, and by theory of systems).

The psychological theory, in which it is possible to distinguish two propositions: the ontological (Conrado Durantez 1989 referred to the interpretation of the Olympic Motto) and the theory of models (interpretative).

The theories on Olympic Education based upon the cybernetic and technological appraisal. The man who acts gets and handles information (self-regulation and self-control). Operations are a com-

plex combination of sensorial and also information technology sequences. They could be explained by systems theory. Jim Parry explained most of them recently, and is concerned with the use of computers in Sports and Education.

• Common Elements of Sport and Olympism

• Common Space of Sport and Olympism

• The human phenomenon of change or the dynamics the move ment gives a person.

• The attitude or physical existence produced by movement in psychological terms.

• Expression

• Energy flow of information comes from the Olympic Movement.

• The communicative or interactive process that takes place in the exchange of guiding kinetics, and

• Creative capability

OBJECTIVES OF OLYMPIC EDUCATION

- The man master of himself
- The man in the space
- The man interacting with the current social world.

1. MAN MASTER OF HIMSELF

Man moves to satisfy his human development potential.

- Aerobic and Anaerobic Efficiency
- Mechanical efficiency.
- Efficiency neuromuscular.
- Fullness, constitution and consistency *(the all round athlete).*
- Psychological balance.
- Enjoying of the movement.
- Self knowledge.
- Catharsis.
- Challenge and *Agonism.*
- Confirmation of the education made as culture.

2. MAN IN THE SPACE

Man moves to adapt and to control the physical atmosphere that surrounds him.

- Space orientation.

- Conscience.
- Situation.
- Relationship.
- Handling objects.
- Management of weight and bodies.
- Projection of objects and bodies.
- Reception of objects and bodies

3. MAN IN SOCIAL WORLD

Man moves in relation to the other people.

- Communication.
- Expression.
- Clarification.
- Simulation.
- Integration in a group.
- Teamwork.
- Competition.
- Leadership.
- Cultural involvement *(the new youth democracy)*
- Participation.
- Appreciation of movement.
- Cultural understanding
- Agonism.
- Kalokagathia.
- Fair Play.

SIGNIFICANCE OF OLYMPIC EDUCATION AND PEDAGOGIC PROPOSAL

- ❏ To generate one's own activity that doesn't depend on the edu cational one.
- ❏ To allow and to develop the autonomy
- ❏ To facilitate self-control
- ❏ To favour creativity
- ❏ To endow interest in the student
- ❏ To be personalized
- ❏ To guide toward a certain socialisation.
- ❏ To be a Game
- ❏ To have cross correspondence with other fields of knowledge.

As pedagogic model for Olympic Education

- To be an activity centred more in the person themselves and their psychophysical and social needs, than in those simple achievements.
- Aimed at promoting personal initiative more than acquisition of a stereotyped model.
- That emphasises the development of the motor availability by continuous practice of sport, as a means for adaptation to the world, in physical and social terms.
- That favours development in a personal way of the sport as a means of maintaining health and social interaction.
- That facilitates development of positive attitudes towards one's own body and their *game* manifestations, cultural, intellectuals, ar tistic or sport.
- That promotes psychophysical well-being, more than a desire of fame.
- That search for achievements is more as one pretension of per sonal excellence than as an external imposition (Agonism)

Olympic Education is oriented to

- Developing capabilities as an instrument that improves the hu man being and increases their chances through sport.
- To develop knowledge of movement as an organisation signifying human conduct based on Olympism.
- Assume attitudes, values and laws with regard to the body and conduct in sports and beyond sports and the application to family, society, institution, etc.

DIDACTICS OF OLYMPISM AND UNIVERSITY

Didactics explains the processes of teaching-learning to promote a consequent realisation with education aims. So to give an intention and explain through the didactic an educative project means to define and to go deeper in the values of Olympism, ensuring at the same time that the education aims can express a commitment with reality.

The Education in Values applied to Olympism is a systematic process, which is multi-dimensional. It has an intention and is integrated in order to guarantee training and development of the personality. The organisation form is an Education Project of Olympism.

There are three conditions for the education in values in Olympism

- **First,** to know the individual with respect to internal connota tions (interest, values, conception of the world, motivation, etc.). Also the attitudes and their philosophy of life (that it thinks, wishes, says and does).

- **Second,** to know the environment of the sport to set the context for action (possibilities for action).

- **Third,** to define an ideal model of Olympic Education.

Influences of education in values

Develops the capacity of the person to value and allows them to reflect objectively.

Develops the capacity to transform and to participate with a positive significance for sport and society.

Develops spirituality and personality for the integrity and the human quest for perfection.

Transforms the established norm through the moral principles, education system, rights, policies and ideology.

Olympism asks something more of the people already trained in order that they should act in the world of sports. It needs professionals with motivation and capacities for creative and independent activity, in the labour as in investigation, facing the challenges of the knowledge of scientific and technological information; also the human and social realisation.

The strengthening of the integral training for these people should not be delayed, because society needs Olympic Education strategic factors for human development.

PROPOSAL, THE PROFESSIONAL TRAINING: OLYMPIC EDUCATION IN THE UNIVERSITY: THEIR CONTRIBUTION TO THE TRAINING OF PROFESSIONAL VALUES IN SPORTS ADMINISTRATION

The process to prepare Sport managers, administrators and officials calls for a strong social and humanistic engagement, which is systematic in its plans and study programs in order to achieve social responsibility. Olympism in the conditions of the technical, economic,

and social paradigms should give these conditions, through Olympic Education. So,

-The Sport Management and Administration professionals, as well as the Olympic Educators need these focal points for innovation and further interrelation.

-Looking for a different way to conduct education and management technology.

-This should encourage not only developing countries, but also the developed ones. That implies the programs of Olympic Education and teaching of sport management with proper technology and aimed at the social shapes specifically.

By Proper technology in education we mean:

-To choose a simple and sensitive way for the benefit of man and his situation.

-A change of attitudes and a revision of values of sport management and administration, and its teaching.

The idea that stands out in its educational objective is that of revitalising the values, which the sport management and administration profession should have, concerning its basic principles as a profession that has a strong relation with Olympism.

The personality of the sport manager and administrator is shown by means of a set of shapes that are present into the individual, in the professional activity, community and context:

-Love for the management and organisation of sport.

-Sense of respect for society and colleagues.

-A professional search in the style of creator and innovator is frequently based on the consideration of sport as a service. The importance of public relations and marketing are applied.

Rationale of the professional training of Sport management and Administration:

Dimension	**Values that are formed**
Intellectual	Knowledge
Technical	Effectiveness
Ethical	Dignity
Aesthetic	Sensitivity
Ideological	Olympism
Philosophical	Professional dignity

In order to do so, we have to show the direct correlation of topics existing between Olympism and professional field of Sports Administration

ELEMENTS THAT INTEGRATE WITH SPECIFIC FIELD	MANAGEMENT	OLYMPISM
CLASSES OF SERVICES OF SPORT AND PHYSICAL ACTIVITY	Consumption of activities of maintenance and increment in Physical capacities	Practice of the sport as an integral part of those Daily and regular sport activities.
	Consumption of pleasure activities	The happiness of the Muscles, the "kinaesthetic and Physical addiction"
	Consumption of healthy activities	The complete athlete (religio atletae)
	Consumption of therapeutic activities and of Rehabilitation	Sports for all
	Consumption Of Excellence Human	Olympic Games
	Consumption of services produced by qualified people	Mass media during Olympic Games and the Winter Games
PRODUCTION AND MARKETING OF TECHNOLOGIES CHARACTERISTIC OF SPORT	-Health Sciences -Sport journalism -Psychology of consumption -Sport psychology -Sport medicine -Sport nutrition -Coaching -Pedagogic	Olympic Games
PROUCTION AND MARKETING OF THE INSTRUMENTS OF STRATEGIC MANAGEMENT	-Public relations -Legislation -Sport financing -Sport planning & programming -Human resources administration -Labour relations -Sport Facilities Management -Sport Event Management	Organization of NOCs, NOAs and IOC; -Organization and work frame of structures and institutions that depend on these Organisms (Federations, Associations and Clubs)
PRODUCTION AND MARKETING OF OPPORTUNITIES AND RESTRICTIONS	-Community -Culture -Government -Associative Institutions - Inter organizational relations	Recognised Sports, their associations and activities -World Games - Paralympics Games - Sport for All - Relation with other sports and non-sports institutions.

STRATEGIES FOR THE COMMON FUNCTIONING OF NATIONAL OLYMPIC ACADEMIES

To attract the attention of Universities is properly an intention and goal of the management of Olympic Academies. Its also an objective with benefits for both institutions. In this way the NOA should certainly add to its tasks some resources that come from university:

- ❏ human resources
- ❏ intellectual resources
- ❏ technological resources
- ❏ Formalisation of intellectual work
- ❏ Application of methods and systems of investigation, education and treatment of topics linked with the education.
- ❏ Perspective based on Olympism, culture and sport.
- ❏ Objective perspective and up-to-date in general.
- ❏ A free perspective.

These elements make it necessary to establish properly this subject as a fundamental key to the development and empowerment of activities of every NOA. So there is a question to answer: how to attract the interest of universities in Olympism?

We could begin with introductions made by letter or interviews but it is also possible to integrate the university with the NOA activities:

1. By inviting students of the University to sessions of the NOA as participants, independently of schools of physical education and sports.
2. By inviting professors of the University to sessions of the NOA.
3. By inviting deans and rectors of the University, also as lecturers to the sessions from the NOA.
4. By organising a special congress and debates on common subjects,
5. By asking for a special orientation on the subjects and perspectives of the University.

So the strategy is to draw up a study axis and programming with the common activities of presentations, work shops, debates, discussions and analysis. Some strategies on thematic relation could be:

Subject	is related with	and with
Economy	Olympism	Administration
Budget	Olympic Charter	Human resources
Organization	National Olympic Committees	Functions and Administrative control
Events		
Olympic Games		

Another Example, could be

Biochemical	Olympism	Ethics
Collateral effects of the drugs	**Fair Play**	Values
Professional Ethics	Violence and cheating in Sport	Criticism and substitution of values
Doping in Modern Sport System of Education and Campaigns against doping		

CONCLUSIONS

Although definitions of Olympic Education are wide and supported by the values of Olympism, it is possible to take on this task from the specific, helpful and complementary university perspective.

The institutional dynamics of Universities and NOAs make the common subject more achievable. The results could be improved by strengthening the idea that Olympic Education is an Education in Values, and that it needs to be given purpose, to be explained and made specific, in order to defining the way to follow. The selection of a profession to transform some educational activities through Olympic Education in Values is Sport management and administration. It's certainly possible to add an ideological topic in the course of professional development: Olympism.

Lastly, a set of strategies based on management of Olympism should be developed to form close contact with the Universities and also an analysis should be conducted from the University's perspective, with the intention of establishing new fields, studies and investigation.

KEEPING OF RECORDS AND ARCHIVES. WHY AND HOW?

by Angie RIZAKOS *(IOC)*

Two and a half miles farther on the Eurotas runs very dose to the road, and at this point is LADAS's MEMORIAL; he was the fastest runner of his time, and in fact he won the wreath for the long race at Olympia, and I supposed he sickened immediately after winning and was brought home, and because he died here his grave is above the highway. According to the Elean Olympic victory records, the other man of the same name who also won at Olympia, but who won in the stadium race and not in the long race, was an Achaion from Aigion.[1] *...with this inscription.*

Fast running wolf has crowned Pheidolas's sons with one wreath at the Isthmus, two in this place.

But the Elean records of Olympic winners do not agree with this inscription. There is a win for Pheidolas's sons in the Elean records for the sixty-eighth Olympics and nothing else.[2]

The two excerpts above have been taken from Pausanias' writings of his travels in Greece. Pausanias was writing during the second century AD, often many centuries after the events that he recounts. References to records occur throughout the text and indicate the historical value of the record in transmitting the knowledge and experience of past and present human activities to the present and future generations. They also illustrate the evidential nature of records and the use of records as an authoritative source of information that tends to prove a fact, that is, evidence.

Most people's perceptions of records and archives are the papers and files that are in a filing system or of archives as dusty and musty papers and books that may be found in basements or remote corners. In fact records can have any physical format. The intrinsic qualities of records are that they are created by and are evidence of an action or a series of actions. Records can be institutional and

created by an organisation or they may be personal and individual. Records may be sheets of paper in a file folder, a collection of files, diaries, registers, maps, plans, photographic prints and negatives, microfilm, illuminated manuscripts, clay tablets; electronic records including computer databases, mail messages, spreadsheets or other electronic files. Recent definitions of records stress these qualities. The Australian Standard for Records Management, which was used as a basis for the International Standard defined records as...

> *A record is recorded information in any form, including data in computer systems created or received and maintained by an organisation or person in the transaction of business or the conduct of affairs and kept as evidence of such activity.*
> Australian Standard AS4390-1996: Records Management, Part 1: General, Clause 4.21

Archives are those records that are appraised as having continuing value. The continuing value may be because they meet an on going legal, evidential, historical or research need to the organisation that created them or society at large. They serve as long term memory for corporations to support decision making by providing access to past decisions.

Making a distinction between Records and Archives (i.e. records with permanent or continuing value) is only useful when considering that special treatment in terms of conservation and storage is required for records of long term or historical value. It may be useful to note that in most languages other than English, and internationally, the term archive is used for all records regardless of whether the records are valuable in the short or long term.

The International Council on Archives define archives as

> *A set of documents, whatever, their date, form or material format, produced or received by any natural or legal person, and by any public or prívate service or body, in the exercise of its activity, and which are either conserved by their creator or his or her successors for their own needs or submitted to an archives institution.*

What is recordkeeping?

Recordkeeping is making and maintaining complete, accurate and reliable evidence of business transactions in the form of recorded

information. As organisations embrace the concept that knowledge is power, they are also increasingly seeing records as an asset to their organisation, and that systematic records management can provide a service to support their organisations core functions and contribute to organisational efficiency through better quality decision making, greater organisation accountability, organisational compliance with social, legal and record keeping obligations and requirements and better management of the risks associated with the existence or lack of evidence of organisation activity. Recordkeeping encompasses both records management of current business records and the archives management of permanent historical records.

Why keep records and archives?

Archivists and recordkeepers tend to use a set of appraisal principles to describe why records need to be created, retained and systematically managed. These principles can be summarised as evidential-administrative, evidential-legal, evidential-financial, informational and historical values.

Administratively records support decision making processes by providing information on which to base strategic decisions and recording contemporary decision making to allow for future consistent and continuous decision making. Administrative records include minutes and agenda, policies, annual reports, photographs. Records provide the proof to support the accountability of organisations and individuals, that is, they provide an explanation or justification for why decisions or actions are made. Records of legal value include contracts and agreements, and these are proof of an event or agreement and form the basis for determining legal rights. Records of financial value document the financial conduct of an organisation or individual and include statements and reports. Informational records and those of historical interest are those records which document the context of the person or body that created the records, that is, they form the corporate memory of an organisation.

For the creating organisation or individual, records are evidence of how an organisation or individual conducted their business or their life. Evidential records are those that have continuing administrative legal or financial use, record details that may protect rights

such as property or civic rights and document the development, context or history of the creating person or organisation.

Records may also have a value to groups outside the creating agency, for example, researchers and historians, and often this information will be used differently than its first use when it was collected. For example, at a modern Olympic Games accreditation records are made to manage security and access to competition and non competition venues during the Games period. These records can later be used to generate statistics over time of the growth of the Games or of the Olympic teams, proportion of athletes versus officials, assess the level of a national Olympic committees or athletes participation in particular events.

What needs to be done?

While organisations are increasingly seeing records as a corporate asset, it must still be said that one of the most crucial factors for the success of any records management program is corporate support at an executive level. Awareness of records as a corporate asset is not as widespread or self evident as many record manager's would wish. The predominant task of the records manager or archivist is the task of "selling" records management to records creators, users, and organisations as a whole. Though, to borrow the words of a fellow archivist in Australia,

> *"Much of our crusading zeal can probably be sourced back to the fact that, by and large, archival work is incredibly interesting, challenging and rewarding. We feel privileged to be entrusted with responsibility for the valuable and irreplaceable documentary heritage of our respective societies.*

Professional zeal aside, often organisations do not recognise that they need assistance or systematic recordkeeping until a problem occurs. Recordkeeping like most services is not noticed if it is running well. It is only when things go wrong, for example, documents can't be found to support or defend legal action or general business; or office space becomes cluttered with piles of documents that are never accessed because no one knows what information they contain, that often organisations are mobilised to implement systematic recordkeeping.

Records tend to be managed according to their level of use or activity. Active records are frequently looked at records used in the course of day to day business transactions, after this initial period of high activity the records may then undergo a period of time where they are less frequently referenced and they may be moved out of the active office area to another storage area. Such "semi-active" records may also be retained during this period to fulfil a legal or evidential need to retain the records for a certain period of time and finally if the records are appraised as being of continuing or permanent value, they form a category of "permanent" or "historical" records or archives.

Examples of bad record keeping practices are common and usually occur because little thought is given to all the intrinsic values of a record over its life cycle. Often, organisations only manage records at one point of the records life cycle. Organisations may mistake ad hoc "clean ups" where staff throw out any documents that they don't need to do their active day to day work because the space is needed for other things or because the organisation is moving premises without thought for any other retention requirements or conserving the memory of the organisation, as a form of records management; however it is neither management nor recording, but unfortunately common. Other organisations may chose to manage the records when they are no longer required for active day to day work, which inevitably leads to masses of unorganised and unstructured documents being "dumped" on archives when action officers need more space. The memory of the organisation may be assured but the lack of systemisation is inefficient and consumes a great deal of resources to manage.

Records keeping programs

A well organised record keeping program, covers the records continuum through both records management and archival management and provides an information resource that both support the activities of an organisation and preserve the corporate memory for the future.

A recordkeeping system consists of a number of elements: Professional trained staff; records creators and users; formally acknowledged support of recordkeeping policy at a senior executive level; Recordkeeping policies, procedures and practices; Documentation of

manuals, guidelines, user guides; A thesaurus and classification system appropriate to the organisational need and practice, e.g. a filing plan to title and describe the records; A retention and disposal schedule to outline how long records are to be retained after their creation and initial use; Specialised information systems or software to assist the control of the records and, of course, RECORDS!

It is not possible to underestimate the need to continually raise the profile of recordkeeping. In order to achieve an effective record keeping system it is important to have the support of the records creators. It is important that creators do not see recordkeeping as a burden but simply as part of their everyday work. Every part of an organisation must be involved in the practice of recordkeeping. All staff , from the commencement of their employment, should be oriented in information management processes and adherence to these should be a component of the corporate culture. This can be assisted by using departmental representatives who co-ordinate the record keeping at the program level and laise with the Records Unit to develop practices that are appropriate to the needs of the unit and the organisation. This is not to suggest that the practice of record keeping should be entirely decentralised. There should be a unified approach to the management of records within an organisation. It is important to educate users and records creators as to their responsibilities; however, the control of the systems should be centralised and managed by a unit with appropriate qualified staff.

Furthermore the design of recordkeeping systems must take into account a rapidly changing work and technological environment. Classification systems such as thesauri and filing plans should be based on a functional analysis of the business activities and processes of an organisation. Structurally this allows the functions to move from one area to another as reporting lines may change, however, the classification doesn't need to be altered as long as the function and activity is represented. This also makes it easier to "sell" the classification system to the department to use in their day to day work if the classification system is based on their own terminology.

Increasingly too, organisations need to use all technological means available to them to capture and classify records and correspondence and other transactional information in an intellectual system such as a database at the point of creation of the record or at the point

the record enters the organisation. The advantage is that there is less likelihood of information loss and more likelihood of information sharing and the task of archiving records when they cease to have a current or active use is made much simpler and cost effective.

The exponential growth of document production, aided by technology, increases the usefulness of tools such as disposal schedules developed by records managers and archivists to determine the eventual fate of records. A disposal schedule, when implemented, assists an organisation to legitimately destroy records when they no longer have a value and can serve no historical purpose, thereby freeing physical or electronic storage space; to retain records for as long as they are necessary and to identify records that may have a permanent or continuing value and therefore need particular care to guarantee their preservation.

Earlier in the year at a workshop preceding the 11th IASI Conference in Lausanne, Professor François Burgy argued that just as in sport, professionalism is needed for successful archival management. He wrote, "The same applies to archives management as to sport: for a long time amateurism has not made it possible to obtain the same standard of performance as that expected nowadays. Training and professionalism have now become the key to success."

The benefits of a professional and successful records management program are important both for organisations and socially. They include better quality decision making, the better performance for organisations, and organisational compliance with social legal and record keeping obligations and requirements for maintaining evidence and memory. Records and archives are the memory of the past, however, they are a resource for the present and for any travellers that may be guided in the future.

Footnotes

1. Pausanias, *Guide to Greece, Volume 2. Southern Greece,* translated by Peter Levi, Penguin Books, London, 1979: Laconia, page 76.
2. See Pausanias, Guide to Greece; Eleia, page 322.
3. Attributed to Adrian Cunningham. *Australian Society of Archivists, Bulletin* Number 3, June 2001, page 39.

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SHORT PRESENTATIONS
A MALAYSIAN MODEL

by Ah-Tok CHUA *(MAS)*

Since the NOA's inception in 1994, the National Olympic Academy of Malaysia has grown from strength to strength. In the past seven years the Academy has successfully organized the following programmes

1. More than 30 Olympic Solidarity Sports Administration Courses
2. More than 30 Olympic Solidarity Coaching Courses (National & Regional)
3. One IOC Sports Medicine Course for Medical personnel (Re gional)
4. Yearly Olympic Day Run
5. Annual NOA Session for Young Leaders

With the exception of the NOA Session for Young Leaders, all the programmes were funded by the IOC Olympic Solidarity.

Basically, I am sure that each NOA has its own vision and objectives. For us in Malaysia, our Objectives are as follows

1. Vision
2. Commitment
3. Action

The purpose of my presentation today is to share our experience with other NOAs in the promotion of Olympic ideals in your own country through NOA Session.

Our NOA's vision this year was to internationalize the Olympic ideals among the NOAs in Asian countries. We took a giant step forward by inviting the 42 NOCs in Asia to send a young participant to our 4th National Olympic Academy Session for Young Leaders.

Our NOA's offer was to take care of all local hospitality for one week for all international participants, which include the following

1. Free accommodation
2. Free food
3. Free internal transportation
4. Free sight-seeing tour of Kuala Lumpur

International participants were required to find their own flight to Malaysia.

Thirteen NOCs responded to our invitation and they are from

1. Bahrain
2. Cambodia
3. China
4. Chinese-Taipei
5. Indonesia
6. Japan
7. Kazakhstan
8. Korea
9. Laos
10. Mongolia
11. Oman
12. Uzbekistan
13. Vietnam

Two other countries, Singapore and Bangladesh that have indicated their attendance were unfortunately could not make it because their participants were injured during game practice and other internal problem.

The 4th NOA Session was officially opened by the Deputy President NOC Tan Sri Khir Johari and closed by the NOC President, Prince Imran, who also presented certificates to all the participants.

How successful the 4th NOA Session was I let you to be the judge. Because I have captured the Session on video tape which I will show you this morning.

Next year we will expand our 5th NOA Session and I hope more NOCs will be able to be part of our plan that is **"The Globalization of Olympism among the Asian NOAs - the Malaysian Model".**

My personal goal is to see my NOA's dream - The Establishment of a Centre for Olympic Studies for Asia in Kuala Lumpur.

With our NOA's objectives - Vision, Commitment and Action, the realization of the dream will not be too far in the future.

As the saying goes, a picture tells a thousand words.

ORIGINS, GOALS AND ACTIVITIES

by Fernando Lersundy DELGADO *(COL)*

Origins

The Olympic Academy of Colombia (AOC) was initiated by some members of the Executive Board of the Olympic Committee of Colombia, with the backing of Jorge Herrera, a man who through out his life defended the moral values of Sports in Colombia.

The Olympic Committee of Colombia celebrated from June 9-11 1992, with the support of IOC, the first National Session, on the theme "History of Olympic Games".

The Directive Council was initiated, with the presidency of Priest Manuel Briceño Jauregui, a man who dedicated his life to writing and researching Greek Culture and specially regarding Sport Activities.

Unfortunately, Priest Manuel Briceño Jaúregui died that year in October in Madrid during an Iberoamerican Language Conference.

Goals and Rules

The Olympic Academy of Colombia is an organisation that is part of the Olympic Committee of Colombia, with their own structure and autonomy for the development of the goals which are: selection contest of the scholars to the Sessions of the International Olympic Academy.

Thus, the AOC has their own General Statutes, approved by the COC's Executive Board on December 1992.

The Directive Council of the AOC is composed by eleven members: a President, a Vice-President, a Secretary, a Director and seven members. One of the effective members belongs to the Colombian Olympic Executive Board.

The President is co-opted among the effective members elected. This Directive Council of the NOA has a mandate of two years and the annual budget is supported by the Olympic Committee of Colombia. Each year there are also, some private and municipal entities

that offer some services to the Olympic Academy, when we realise some local activities.

Activities of the Colombian Olympic Academy

The Directive council has established their own strategy on the development of their goals.

Each year we organize an Annual Session, that includes in its program lessons or round tables about

- The Olympic Movement.
- The Ancient and Modern Olympic Games.
- The International Olympic Academy and the Olympic Academy of Colombia.
- The Olympic Charter and its rules.
- The Ancient Olympic Games and Art.
- The Woman in Sports.
- Fair Play and high competition.
- Marathon Olympic History.
- Education and Olympic Ideal.
- Philately History and Olympic Movement.

The lecturers are personalities of recognised credit in these themes, members of the AOC, Sport Journalists, and we use to invite some international personalities, as Conrado Durantez (Spain).

Diffusion of the Olympic Ideal

Every activity of our Academy is always spreading Olympic Ideals, many main cities of Colombia have been visited with some of our National Sessions and it's always present an Art or Philately exhibition about Sport.

During 1996 our Academy decided to work with the National Post Administration to develop a representative stamp of the Centennial Olympic Games. Now we are proud to be winners of the V PRIX OLYMPIA, it's the first gold Olympic medal in all our sport history.

During last year we worked hard again with the National Post Administration to be present again in Sydney Olympic Games. In this opportunity we developed a new stamp celebrating hundred years of participation of women in Olympic Games and few days ago we new that we are winners of a silver medal in the VII PRIX OLYMPIA.

In another area, the Jury of the Art & Sport Contest 2000, organized by the Cultural Commission of the IOC, declared one of our participants, Master Guillermo Arriaga as winner of Diploma. His Artwork titled "Fast Detail" was one of the best eight Artworks competing with 113 representatives. This way our Olympic Academy was present in the Cultural Olympiad during Sydney 2000.

However, the main important academic program developed by our Directive Council in all its history is a University Postgraduate Course, based on the Olympic ideals and philosophy and focus to Sport Administrators, Sport Management, Sport Journalists, and all professionals introduced in Sport.

This is a program in agreement between Jorge Tadeo Lozano's University and the Olympic Committee of Colombia. Its philosophy is based on Olympic Ideals, and it is directed by our Academy Director, Mrs. Clemencia Anaya Maya. We are absolutely convinced, that this is a necessary program to improve our sport not only in Colombia but also in Central and South American Countries.

This academic program has special emphasis on Strategic Sport Administration, Planning, Marketing and Sport Management. It is the first program of this kind in Colombia and we want to invite our Country neighbours to know more about it through our Web page www.utadeo.edu.co/ altosestudios.deporte@utadeo.edu.co

Conclusion

The Directive Council of AOC do their best effort for the Education of the young Colombian people and to spread Olympism in all the country. We know that our work is a slow way to change minds and Culture, but we are also sure that we need to improve every day sport through new programs and activities and we are interested on the possibility to develop any kind of activities with the International Olympic Academy.

THE PRESENTATION FOR THE 6th INTERNATIONAL SESSION FOR DIRECTORS OF NOA's

by Ph.D. Zdenka LETENAYOVA *(SVK)*

It is possible to substitute expressions "Sport, Olympism, Olympic Movement, Olympic Games, Education, Ethics, Art" by only one term - the culture. The culture, like Professor John J. Macaloon defined it in its speech "THE IOC and its cultural policy" at forum in March last year in Lausanne: "Culture is best defined as the historically and transmitted system of symbols and meaning through which human communities make sense of their experiences". The main role and frame of National Olympic Academies and International Olympic Academy to contribute to process of creation of universal world culture, where Olympic education admittedly has its own place, rests just in this definition and I incline to it too.

The Slovak Olympic Academy was established in 1993. I have been working in it like volunteer, in the position of the General Secretary, since its creation. That is why I intimate know eight years of its existence; plans, expectations, disappointments, victories as well as loses in such a way, like you surely went through similar processes and experiences of formation of your own National Olympic Academies. I know that each National Olympic Academy has its own specificity of development and existence based on geographical, economical or religious conditions. I think that space of Olympic education affords unifying element that could help in globalisation of Olympic Movement as well as National Olympic Academies like the element of universal culture of mankind. That is why I would like to suggest, as purposeful and necessary, from the point of view of next activities and enforcement of positions of National Olympic Academies in this process, that the proposal of programme or proposal for solution of particular problem comes out from our conference this year. The proposal should come out in co-operation with IOA and with the support of the IOC Commission for Culture and Olympic Education. All National Olympic Academies would have a task to solve particular problem with possibility to select forms and means for its solution at the national level and present results at

common conference next year. The task of this conference would be to evaluate solutions by experts and to adopt conclusions.

Let me show you this poster in the end of my speech. There are 12 drawings that won from total number of 4824 children who participated in national part of international art competition "Olympiad" offered by the IOC Commission for Culture and Olympic Education last year. The competition was in Slovakia covered by the Slovak Olympic Committee through the Slovak Olympic Academy. That is why I allow to stress also upon this poster, that it doesn't matter on the form, but on the content of work that we would like to do.

THE PRIORITY TRENDS OF LITHUANIAN OLYMPIC ACADEMY

by Prof. Dr. Povilas KAROBLIS *(LTU)*

Lithuanian Olympic Academy (LOA) is independent voluntary organization, which focuses upon research and spread of Olympic ideas in Lithuania. It bases its activity on Olympic Charter, Lithuanian Sport Charter and Lithuanian National Olympic Committee rules.

Lithuanian Olympic Academy unites 120 members, which include 11 professors, habilitated doctors of science, 26 assistant professors, doctors of science, as well as honoured coaches, sport organizers, sport veterans, Olympians, educators and science workers, and others.

During International Olympic Committee meeting in Berlin on 18 September 1991, Juan Antonio Samaranch announced the committee's decision on renewal of Lithuanian Olympic Committee rights and invited Lithuanian athletes to participate in Albertville XVI Winter Olympic Games.

This year, Lithuanian Olympic Committee together with Lithuanian Olympic Academy celebrates their 10 years anniversary. In the anniversary session, LOA activity origins, development, problems, fields of the fulfilled work will be reviewed and put under analysis, and also the questions will be raised to deal with further development and deepening of Olympic problems, uniting it with culture, education and development, under collaboration with International Olympic Academy.

In the years of 2000-2001, the main activity problems were Olympic Education of Lithuanian secondary school students and women's participation in development of harmonious personality.

In 2000, the activity treaty was signed between Lithuanian Ministry of Science and Education, Lithuanian National Olympic Committee and Lithuanian Olympic Academy. The object of this treaty includes the spreading of Olympic Movement ideas, organization of Olympic events, instilation of good behaviour habits, Fair Play. The sides have committed themselves to do the following: to compile the Olympic Education programme for 5-12 (fifth-twelfth) grade students

at secondary schools, to prepare the regulations of student's Olympic club, to publish the Olympic textbook, to organize the shows, quizes, conferences for teachers, symposia in Olympic thematic, to stimulate the organization of Olympic Games at schools, etc. The main task of students' Olympic Education is development of harmonious personality.

In Kaunas University, LOA has organized the conference on topic "A Woman and the Olympic Education". There, the social researches on women Olympians were presented and discussed, as well as women sport problems in Olympic Games, students' Olympic sport perspectives, women's self-education motivation and others.

The development of harmonious woman's personality comes up as one of the most important task of Olympic sport teaching, education and development. Women's sport develops personalities, and the personalities change sport by encouraging the wishes of others to follow the steps of their predecessors.

One of the very important trends of Olympic Academy scientists is to render help for appropriate preparation of athletes for Olympic Games.

At the beginning of the year, Vilnius Pedagogical University hosted the international conference and symposium to summarize the results of Sidney Olympic Games. Both the conference and symposium have confirmed the new work quality of a coach and a scientist collaboration in Athens Olympic cycle. The preparation technology of elite athletes is under change in Europe and all the world.

This year the excellent present for Olympic Movement was presented by Helsinki and Melbourne Olympic Games participant, professor habilitated doctor Stanislovas Stonkus - he published the first textbook "Olympic Sport. Olympians and Olympic Games", devoted for Lithuanian high school students, physical education teachers, coaches, athletes. The volume of the book - 428 p. (four hundred and twenty eight pages).

The book emphasizes the greatest victories of the most distinguished athletes, features of interesting personalities, lives of famous athletes. The stress is put on honourable and fair Olympic idea, and importance of Fair Play, behaviour culture, body and soul harmony when striving for the highest sport results is emphasized.

We think that all Lithuanian Olympic Academy members feel the greatest responsibility to commit, create, be under action, under-

stand the light of Olympic Education science, for our work to be more meaningful and the summits of the achieved results higher. The most important is to broaden the work experience with International Olympic Academy and Olympic Academies in other countries of the world.

THE BELARUSIAN OLYMPIC ACADEMY

by Andrey KOKASHINSKY *(BLR)*

Fist of all I would like to thank President Nikos Filaretos and the International Olympic Academy for the invitation to this session, and the opportunity to make this presentation.

It is a big honour for my country Belarus, for my young organization Belarusian Olympic Academy and for myself.

The Republic of the Belarys - a small state in the centre of Europe. It borders to Russia, Poland, Ukraine, Lituania and Latvia.We have a 133 Olympic champions of who 59 are Olympic champions. On Sidney's Olympic Games we got 11 medals, of which 3 are gold and 3 silver.

The idea of Olympism is the basis of creation of the Olympic Academies. Olympism is a world-outlook wich comes from the noble principles of human rivalry. Its history has been traced back as far the Ancient Greek Olympic Games. Nowadays Olympism has become a philosophical core of the other most popular public streams - the Olympic Movement. It has draw attention from famous scientists and specialists of different countries.

In the former Soviet Union in the twenties of last century the word "Olympism" was slowly disappearing from the pages of magazines and newspapers, then it was removed even from the sport organizations names. It was connected with the opinion that the idea of Olympism was a part of the bourgeois ideology. The humanistic philosophy of Olympism became inaccessible for the Soviet people as well as for the Belarusian people.

In the last decades foreign researchers, post-graduates and experts have done a lot of thorough research work on the problems of Olympism and the Olympic education. They have defended serious scientific thesis, published a huge number of articles, gained the rich experience, organised scientific sessions and seminars. They also have greatly influenced the whole society.

This work has greatly strengthened the international Olympic Movement. It has brought Olympic Games to the rank of the most

prestigious competitions and to the most impressive shows of four years. It has also created the ideological and practical basis for the further dissemination of the ideals and principles of Olympism all over the world.

In our young Republic Olympism and the Olympic education do their first steps. For Belarus the idea of Olympism is a respectively new one. Until recently it remained unknown and incomprehensible for our society. Only a few scientists work today on this theme. Olympism is many-sided and it requires serious understanding and study. It is necessary to create a special system of the Olympic education in our country. Unfortunately this sphere of research has not become a separate scientific subject, and because of that there are some problems for holding scientific workshops, sessions, scientific studies and, in general, for organization of scientific activities in this direction.

After Belarus became independent in the early nineties two National Organizations - National Olympic Committee and the Belarusian Olympic Academy were created on the initiative of the famous Belarusian sportsmen, scientists and specialists. But in fact the Belarusian Olympic Academy did not work from 1993 till the middle of 2000.

Our Program on development which we take in 2000 is a cardinal step toward the activation of the Belarusian Olympic Academy work. The Program is a basic document and it is obligatory for all the members and subdivisions of our organization.

According to the Program, Belarusian Olympic Academy is an obligatory organ of the International Olympic Movement. Its activity is supported by the International Olympic Committee and the International Olympic Academy, it is under the protection of the urgent warrant of the Olympic Charter. Belarusian Olympic Academy closely and permanently co-operates with the National Olympic Committee of the Republic of the Belarus and the Belarusian state academy for physical culture.

The mission of Belarusian Olympic Academy is promotion of Olympism as philosophy of the new millennium in order to expand the number of its followers in Belarus. The main tasks for Belarusian Olympic Academy are as follows:

• study, dissemination, popularization and further development of humane values, principles, ideals of Olympism, the Olympic Move ment and Olympic Games,

• propaganda of the ideas of Olympism, physical culture and sport, healthy lifestyle in order to improve the nation's health,

• assistance in the spiritual, moral and physical development of a personality in order to strengthen peace and friendship among all the countries and the continents.

Belarusian Olympic Academy supports the progressive tendencies in the world, stands for the purity and the unity of the Olympic Movement, disagrees with any political, racial, religious and other discriminations in the Olympic sports.

I would like to take this opportunity to offer to the library of the IOA these booklet and magazines of the Belarusian Olympic Academy.

THE MAJOR SPHERES OF THE OLYMPIC IDEA IN ARMENIA

by V.B. ARAKELIAN and H.A. BABAYAN *(ARM)*

Olympic Idea and the International Olympic Movement have received universal range in the new era and has entered the everyday life of almost all the nations and countries of the world among which is Armenia becoming the compound part of their historical-cultural values.

According to the IOA president Juan Antonio Samaranch's words - the International Olympic Academy is a symbol of unity and friendship between people and continents, the most important link that unites the past to the presente, tradition to modernism, Ancient Greece to the 21st century.

IOA as the center of the Olympic Idea closely cooperates with the NOAs of the IOA member states and its achievements which pertain to the benefits of the Olympic families for exchanging and expressing free ideas, are vivid.

ArmNOA has been founded and taken part in IOA sessions after the independence of Armenia, since 1990.

Despite the short time ArmNOA has registered considerable success in its works both in Armenia and in Armenian colonies, as well as enduring IOA annual sessions.

On the threshold of the new millennium considerable changes were also done in ArmNOA structure and activity spheres. In 2000 the regulations of the ArmNOA public organization was re-edited and was confirmed by the AR Ministry of Justice, now having a round, a corner seal, a blank and a symbol.

The staff of the council is confirmed: President, two vice-presidents, science-secretary and 5 delegations, which are the Olympic Idea, Scientific-methodical, Olympic Education, Works Organizing and Financial Supervision.

ArmNOA's ideological and agitational works are considerable beginning from the pre-school, school and higher educational structures to the Armenian Colonies, which is to presented by special film.

Now, ArmNOA has concentrated its activity in the mother Institute of Physical Culture, including in its works students and professorial-tutor's staff from both the private and the rest sixteen state universities.

Since 1994 the representatives of ArmNOA have never visited IOA sessions as guests, but have presented 1 lecture, 14 reports, 1 documental film in Armenia called "Olympism in Armenia", 4 works on the topic "Armenian Olympic Athletes in the Olympic Movement History". In 1998 with the united efforts for ArmNDC and ArmNOA the marble bust to the Armenian King Varazdat Arsakuni, who was the winner of the 291st Ancient Greek Olympic Games, was found in the IOA open-air museum.

ArmNOA has got the highest appreciation by the IOS for its works and was rewarded with the award-cup 2000 called "Sport and publicity".

For all these we thank heartfully the presidents of IOA and IOS. As well as for the warm and careful attitude toward our NOA which inspires much more effort and desire in both our Academy and Armenian people to continue our Olympic (activity) work.

In 2001 one place was suggested for "Those who are in the Olympic Education". And one of the stipends awarded by the 2001 seminar-conference and IOA has been conferred to ArmNOA.

OLYMPIC ACADEMIES IN CANADA

by Charlotte MacNAUGHTON *(CAN)*

The Canadian Olympic Association (COA) has a variety of "Olympic academy" programs. The purpose of this paper is to give an overview of these programs.

Olympic Academy of Canada (OAC)

The OAC is a leadership development program for Canadian adults who have an interest in the Olympic Movement. The first OAC was held in 1983 and it was held annually until 1999. The next OAC will be in Hamilton, Ontario in August, 2002. Fifty Canadians are selected to attend the OAC. The selection committee selects delegates from a variety of backgrounds (eg. athletes, coaches, teachers, sport administrators, medical and health practitioners, journalists, officials, scholars, students, COA volunteers and staff and others with an interest in the Olympic Movement, such as artists or parents of elit athletes).

The OAC is a week-long residential program. The location rotates around Canada and is usually held on a University campus.

The program of the OAC includes sessions that focus on

• enhancing the leadership skills of the participants

• helping the participants to understand the Olympic values and how they are applicable to their everybody lives

• interacting with Olympians, community leaders and national/in ternational sport leaders

• analyzing issues within the Olympic Movement providing feed back to the COA on current issues

• setting goals are creating action plans for continued involvement after the Academy

After 2002, in conjunction with the implementation of regional Olympic Academies, the OAC will be held every second year.

Regional Olympic Academies (ROA)

This is a new initiative for the COA. Starting in 2003, after the 2002 OAC, we plan to have 4-5 regional academies across Canada

(for instance, Western, Central, Eastern and Northern Canada - still to be confirmed).

Like the OAC, the ROAs will be with an interest in the Olympic Movement. The ROAS will be organized by volunteers committees with financial and program support from the COA. One key outcome of the 2002 OAC will be to identify and motivate organizers of the ROAs. The ROAs will be similar in format to the OAC, except shorter. Theoretically somebody would attend a regional academy before they apply to attend the OAC (unless they already have a great deal of involvement with the Olympic Movement).

The regional academies will have a greater focus on the basics of the Olympic Movement.

Provincial and Territorial Olympic Academies (PTOAs)

There are 13 provinces and territories in Canada. PTOAs are leadership programs for high school students (usually between 15-18 years old) that are held in each province and territory. Volunteers, many of who are alumni of the Olympic Academy of Canada, organize the PTOAs. The COA provides financial and program support.

The COA encourages the PTOAs to partner with other relevant organizations such as the high school sports association in each province/territory and/or the sport and recreation branch of the provincial/territorial government. The province of Alberta held its 11th PTOA this year; whereas Newfoundland and Nova Scotia are organizing their first academies. 2001 will see PTOAs in British Columbia, Alberta, Manitoba, Ontario, Nova Scotia, Newfoundland and Nunavut. We hope to have PTOAs in each province and territory within the next couple years.

The program of a PTOA focuses on the Olympic values and their application to everyday life; leadership skills; goal setting; team building; creative, mental and physical activities; interacting with Olympians and other community leaders; and an introduction to the Olympic Movement.

International Olympic Academy

The COA selects and sends delegates to the General and Advanced sessions of the Olympic Academy of Canada. Delegates are chosen based on their involvement with other COA programs, such as the academies listed above.

Rationale for the Variety of Olympic Academy Programming in Canada

The COA is pleased to be able to offer different levels of Academy experiences. Potentially a high school student would be able to progress through all four levels of academies (provincial/territorial, regional, national and international) over a 10-15 year span, assuming that he/she maintains a very active involvement with the COA.

In 1994, I completed an evaluation[1] of the impact of the OAC on the Olympic Movement in Canada. I surveyed alumni from the 1983-1993 sessions on the OAC and asked them about their experience at the OAC and how they had been involved in the Olympic Movement since attending. The alumni rated their experience at the OAC very highly, yet they were frustrated by the lack of opportunities to continue their involvement with the COA and the Olympic Movement. When alumni were asked how the OAC could be more effective, some responses included

> *"give people the opportunity to put into action what they have learned at the OAC once they get back home. Once people get home there is no network to turn to in order to channel all the positive energy, and desire to put the theory into practice."*
>
> *"I believe that follow-up to the Academy is necessary and that the participants be given the opportunity to put theory into practice once they get back home. I would love to be more involved with the OAC and the COA but I do not really know how. I am a teacher and I want to educate, beyond my school and friends. Give me an opportunity and I will be there!"*

With additional "levels" of academies, alumni can get involved in the organization of regional and provincial/territorial Olympic Academies. Additionally, since the OAC evaluation was done in 1994, the COA has put a number of mechanisms in place to keep Academy alumni more involved. For instance, as a COA staff member, I have the task of working with alumni to assist them with various projects that they implement after their return from the Academy.

Note

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THE DANISH OLYMPIC ACADEMY

by Preben KRISTENSEN *(DEN)*

DOA has the aim to follow the development of the Olympic Movement e.g. spread knowledge and generate debate about current Olympic problems in cooperation with the educational institutions in Denmark from primary schools to the universities.

DOA has the following main tasks

- to celebrate the annual DOA-session[1]
- to arrange seminars and debate-meetings
- to spread the knowledge of Olympism, e.g. through publications[2]
- to inform the Olympic and EYOD-participants about Olympism and the Olympic Movement.
- to select and prepare the Danish participants to the IOC-sessions[3]
- to maintain Olympic files and archives[4]

DOA has a working group consisting of 9 members

President - Vice President of the Danish Olympic Committee
The IOC-member in Denmark
The head of the International and Olympic department in Danish Olympic Committee
A representative of the Danish Olympic Participants 1988-2000
A representative of educational institutions in Denmark
A representative of the media
A representative of the former IOA-participants
A representative of the sports federations in Denmark
A representative of the Olympic historians

The budget for DOA is about 300,000 Dkr/year.

Notes

1. The 15th session will take place on May 4th in Odense with the theme: "Sport, Olympism and Selection of Participants".
2. Recently published material enclosed.
3. Every year since 1961 The Danish Olympic Committee has sent to participants to IOA-sessions.
4. DOA has e.g. collected Danish dress, equipments, mediáis etc. from Olympic Games since 1896. Also the Olympic Library is well equipped with literature from 1894 up to now.

THE ACTIVITIES OF THE NATIONAL OLYMPIC ACADEMY OF ESTONIA IN THE FIELD OF OLYMPIC EDUCATION

by Merike KULL *(EST)*

The National Olympic Academy of Estonia was founded on April 18, 1989. The aims of the NOA of Estonia are following

1. To spread and promote the Olympic principles.
2. To organize scientific events and research on the developing of the Olympic Movement and the spreading of Olympism.
3. To work out research projects on the training of Olympic ath letes.
4. To organize refresher courses for the coaches training the Olym pic athletes.
5. To educate youth on the Olympic Movement and the philosophy of Olympism.
6. To study the history of the Olympic Movement.

In the last years the NOA of Estonia has turned more and more attention to Olympic education. In this reason the NOA of Estonia took for purpose to spread and promote the Olympic principles among Estonian youth in four levels

1) in the elementary-school-level-organizing School Olympics;
2) in the secondary-school-level-organizing School Olympics and contest "Fair Play in Youth Sport";
3) in the university-level-giving lectures on Olympism (in the Uni versity of Tarty from 1998) and organizing the annual Olympic es say-contests for choosing participants to the IOA Sessions for Young Participants (the best essays from 1992-1997 have been published in the collection "Olympic Dream");
4) in the post-graduate-level - sending participants to the IOA Post Graduate Seminars, which is a perfect possibility to study Olym pic Games, Olympic Movement and Olympism and to work on per sonal scientific papers on Olympic studies.

To fulfil these purposes, there have worked out 3 projects

1. PROJECT "FAIR PLAY IN YOUTH SPORT", started from 1997.

The purpose of this project is ta evaluate the honesty and the respecting companions in the youth sport.

The essence of this project is a contest among young sportsmen, who conduct themselves in the most respective way in the sports field. The winners will be awarded with the medals and T-shirts with the special logo (winner of the logo-contest of this project).

In the frame of this project a short educational video :Fair Play" has made in co-operation with the Estonian Television.

2. PROJECT "SCHOOL OLYMPICS", started from 1998.

The purpose of this project is to activate the schools' sport-life and emphasize the sports' diversity by using Olympic traditions.

Several School Olympics - as Summer Games as well Winter Olympic Games - have been carried out in the frame of this project. According to the Olympic idea, the students participated besides the sports competitions also in the competitions of essays, drawing and making of the Olympic mascots, which winners were rewarded with the winners of the sports competitions. Thus the Olympic Movement reaches to the schoolchildren in a concrete way and not only in the meaning of sports competitions but in a more extended contest. It is a way to demonstrate the unity of the Olympic Movement and Olympism.

A handbook *"Lets Make Own School Olympics"* and an educational video have made on the basis of School Olympics. The handbook contains brief review of the history and traditions of the Olympic Movement and Estonian Olympic heroes. Working lists for the students are added after every theme; practical recommendations and instructions for the teachers on organising the School Olympics are added in the end of the handbook.

3. PROJECT "OLYMPIC EDUCATION IN ESTONIA".

It is the most extensive project of the NOA of Estonia of which aims are:

- to promote the Olympic education in Estonian sports movement,
- to give possibilities for the better knowing of the history and philosophy of the Olympic Games and the Olympic Movement.

In the frame of this project the NOA of Estonia in co-operation with the NOC of Estonia elaborated the strategy of Olympic education in Estonia. According to this strategy the essential target group, whom to direct our activity, are schools, where the future Olympic sportsmen, coaches, teachers etc get their education. In addition to

the schools, the universities, Olympic teams as well as hobby-sportsmen, should accompany in this project.

The best distribution of Olympic education should be guaranteed by the Olympic aids in teaching. This year the NOA of Estonia has prepared the *educational materials* for the lessons of the physical education in Estonian schools. We had done following

• prepared the manuscript of the educational material for the physical education (for the classes 4 to 6): the textbook *"Stories of the Sport"* and the workbook *"Workbook on Sport";*

• Introduced the above mentioned educational materials in several seminars for teachers of physical education;

• the pilot-testing of the above mentioned educational materials in Estonian schools.

• got acceptance of the Society of Teachers of Physical Education and the Commission of Teachers of Physical Education near the Ministry of Education of Estonia about the integration of the Olympic ideas to the program of physical education in Estonian Schools;

For other target groups like Olympic sportsmen, trainers, sport scientists etc. the NOA of Estonia has organized the following activities in 2000-2001:

1. Discussion meeting **"Application of the potential of Estonian sport science for the top level sport. Requirements and solutions"** (25.03.2000).
2. Sport scientific conference: **"Peak performance. Preparation for the Sydney Olympic Games"** (29.10.2000).
3. Seminar **"The training of endurance events - experiences and ideas of different systems"** with Gen Grant (Great Britain) (09.11.2000).
4. Lecture by Dr. J.K. Rühl (Germany) **"The problems of studying and researching of the Pre-Coubertin Olympic Games"** (12.09.2000).
5. **Discussion evenings** of the NOA of Estonia:
   - "Sport and Culture" (13.03.2000);
   - "Olympic Games and Media. Friends or Familiars?" (15.12.2000).
6. **Summer Session** of the NOA of Estonia (18.06.2000).
7. **Annual Meeting** of the NA of Estonia (15.12.2000).
8. **Publications**
   - **"Acta Academiae Olympiquae Estoniae" vol. 8.**

• **Serial of articles** - lectures about the History of the Olympic Movement - in the "Estonian Olympic Magazine" (K. Voolaid).

For the availability of the information about Olympic Education the NOA of Estonia has created the homepage in Internet (http://www.eoa.org.ee).

In conclusion it can say that the projects of the Olympic education have been started quite successfully in Estonia, but there is still very much work to do in this field.

A BRIEF REPORT OF THE ACTIVITIES OF THE FINNISH OLYMPIC ACADEMY

by Mrs. Anja JÄRVINEN *(FIN)*

The Finnish Olympic Academy is an organ of the Finnish Olympic Committee. Currently there are eight members, nominated by the NOC for the term of one Olympiad. The duties of National Olympic Academies were defined in the Final Document of the Centennial Olympic Congress, published in Paris on the 3rd of September 1994. The objective of the NOA is to uphold and propagate Olympic philosophy and the Olympic idea, based on the principles of mutual respect, spirit of fair play, equality, tolerance, peace and the moral and ethical values of sport.

Our Olympic Academy has two principal forms of activity. Yearly sessions provide information and education for adults and the Olympic Education Project targeted at schools for young people and children.

The sessions of the Olympic Academy

The Inaugural Session of the Finnish Olympic Academy was held in December 1987 in Finlandia Hall in Helsinki, in connection with the 80th anniversary of the Finnish Olympic Committee. Since 1990 the yearly Sessions have been held in various regional centres in order to bring broader groups of citizens into the sphere of Olympic Movement and to gain wider coverage for the educational work of the Academy. In August 1997, the 10th Anniversary Session was held at Ancient Olympia in Greece. Currently we are making plans with Estonian Academy to hold the next Session jointly at Olympia in 2002.

The Sessions cover different aspects of the Olympic idea and current affairs of the Olympic Movement. The participants represent various fields of cultural and economic life, including the officials, municipal decision-makers, teachers, coaches, athletes, students, scientists, artists and representatives of sport organisations. The lec-

tures given at each Session are published in a report that includes short summaries in English.

Last year our yearly Session was held in the Sport Institute of Vuokatti, because the European Youth Winter Olympic days were 10^{th} - 16^{th} March 2001 in Vuokatti. In our session there were about 100 participants, a lot of teachers, because in 45 Elementary schools they used our Olympic Education Material. Mr. Petri Haapanen, who is an expert organising Olympic Education at Vääksy school, and I gave information and advice how to use the material in different subjects. Every local school has chosen its own country they studied and they were hosts for the athletes of that country during Winter Olympic Days. Every child knew something about the Olympic idea and Olympic Movement beforehand. It was lovely to see hundreds of children with flags in their hands watching and shouting to young athletes in competitions.

During the European Youth Winter Olympic Days there were a seminar: "European Sport 2020". There was a good proposal: How to organise Olympic education for young athletes during these days in the future. But unfortunately we heard that there is no money for this and the calender of the young athletes is so full of competitions that it seems to be difficult to have an extra day. It is a pity, because values influence how we behave as individuals and as a society. Values guide our decision-making, and impact the choices we make for ourselves.

A special Olympic Academy session for young participants has been planned for the year 2002 by those young people who participated in IOA's sessions.

Olympic Education

The principles of education at our schools share the objectives of the Olympic Movement: to raise our young people to become mentally and physically balanced, co-operative, tolerant and peace-abiding citizens who apply the rules of fair play in their daily lives. The Olympic idea gives useful tools for this work to parents, teachers and coaches. The purpose of Olympic education is to let children learn the meaning of fair play, community spirit and tolerance and their practical applications in everyday life personally - by themselves

and by their own actions, supported by their teachers, parents and coaches.

Olympic education is not a separate phenomenon. It can be naturally adapted to Finnish education system. Good interplay of school and home is vital to the success of this work. I would add sports clubs as a third crucial component: every coach and sport club official is always an educator as well.

Preparing material for teachers and other educators has since 1995 been the most challenging task to the Finnish Olympic Academy. The new package consists of material specially prepared for different teaching subjects and draws on the experiences gained during the Olympic Weeks at Myllypuro Elementary School in 1995 and 1996 and at Vääksy school from 1997-2000.

The Olympic Education Project can be realised in many ways and through many different teaching subjects, such as health and physical education, human society and its environment, art, history, geography, handicrafts, mathematic, music, languages, religion and food. We can use different kind of methods: lectures - practise, discussing - making questions, singing, dancing, drawing, playing, writing etc.

At school as well as in sports clubs young people learn social skills for their later life. This happens often through emotional experiences: a youth learns that persistence will bring results, how to rejoice of victory, but also how to withstand defeat and to lose fairly. Children and young people should be entrusted to the best teachers and coaches, because they are often even more important educators than parents. They are people who with their own work and example lay the basis of young people's value system and direct their attitudes.

Some examples how to realize Olympic Education at schools

Vääksy school is located in Southern Finland. There are 306 pupils from third to sixth grade. This school has strong traditions as disseminator of the Olympic idea. They have provided their pupils with an opportunity to get to know the basic principles of Olympic Movement for four years now. They began with Summer Games in 1997, Winter Games in 1998. In the spring of 1999 they organised

a Cultural Olympiad and in the autumn 1999 an Olympic Path. In the autumn 2000 they held Summer Games simultaneously with those in Sydney.

They started by electing a committee which set up a schedule for the Olympic Week and prepared material. It ment a lot of work, but pupils, teachers and staff all considered that the week was a great success. It reinforced school spirit and brought colour and international flavour to the otherwise drab premises. Class grades were disregarded and teachers had an opportunity to develop their mutual co-operation. At the beginning of the week there was Opening ceremonies and the week ended in closing ceremonies, which also served as the end-of term highlight for the spring semester. This extraordinary event was held outdoors on the schoolyard. 'The ceremony, featuring athletic performances, a dialog of ancient goods and community singing, was one of the most memorable moments of my teaching career", said Petri Haapanen who is the sould of Olympic education at Vaaksy school. He said that after all previous experiences it was easy to plan Olympic week during Sydney games. The teachers were familiar with principles and methods. A successful opening ceremony is crucial to the success of the Olympic Week. The opening ceremony also served as the schools track and field championships of Asikkala municipality. The proceedings followed the pattern of real Olympic ceremonies, which enhanced the feeling of a grand athletic event. The Olympic spirit was reflected in children's reactions: winners felt like Olympic champions, and many more seemed to realise that winning was not as important as taking part.

The Olympic Week offers teachers an opportunity to enhance team spirit in the classroom. Fair play is the all-pervasive theme during the whole week. The child has to think what things like winning, losing, following the rules an training really mean. How to behave towards other pupils in the classroom. What kind of class do pupils like and what to do to help achieve it.

Children awareness of Olympic affairs was measured in an Olympic quiz. This also gave those pupils who were less inclined to physical exercise a chance to get involved.

Not everyone will get the opportunity to represent Finland at the Olympic Games. But the Olympic Week gives everyone a chance to be part of something grand. One can only imagine how a third-grade boy or girl feels when he/she carries the Finnish flag at the opening

ceremony, followed by his own team. These experiences and feelings are something that we well can provide our students in our schools.

International co-operation

The FOA sends representatives to the sessions of IOA and Nordic Olympic Academies.

Last year Haaga Elementary school from Helsinki took part in School Olympic Games in Tarty, Estonia. This May Tornvandi school from Tartu was in Helsinki. There were Vääksy school too and four schools from Helsinki. Interesting competitions with Olympic ceremonies. Athletic team: 2 girls and boys from the grades 3-6. Cultural team 6 pupils. **Track and field:** Shuttle relay, Relay race 8 x 50m, Turbo javelin, 5-jump (without speed), Nimble race and Rubber hammer. **Culture:** Each culture team prepares 5 minutes' performance.

We took first steps in the co-operation of Nordic countries. Some representatives from Danish, Swedish, Icelandic, Norwegian and Finnish Olympia Academies had a meeting in Copenhagen in April. We discussed quite a lot and made some proposals for our Academies. Let's see what will happen in the future.

Olympic education work calls for a lot perseverance, and hardly anyone can do it all alone.That is why I would like to express my special thanks to IOA about this session, to the Academies of Germany, Canada, Austria, Australia and Estonia and many others, who have provided us with material and motivation in may ways.

GEORGIAN OLYMPIC ACADEMY IN THE PAST AND NOWADAYS

by Lela APTSIAURI *(GEO)*

1. The Olympism as an enriching phenomenon of cultural life spread in Georgia under the influence of Hellenic culture.
2. In the 3rd century A.D. (Anno Domini) the inhabitants of "Kartvelian" tribes took part in Greek Olympic games. Two competitors were winners. They were residents of ancient cultural center, situated in State Ponto-Sinopi. Those competi tors were Valeri Eklekta and Maritsian Rufus. Khalibos and other historians, based on historical materials thought that those athletes lived in State Sinopi which was the center of Kartvelian (Georgian) tribes settlement.
   Rufus was a boxer but in what kind of sport game Eklelta took part in unfortunately isn't known.
3. Just in the same century Georgian Athletes were winners in very important competitions took place in Town Gorgotsia (Anopa).
   They participated in such kind of sport as running in long distance - Dolikhomii. Those Athletes Blaston and Kration lived in an ancient town of Georgia in Kutaisi (the later won these times). Among them also were the so called Georgian-Meski - stration and Sosii.
4. Investigated materials show that in very period of time Olympic Games were held in every four years in Georgia and it is important to mention that the programs of competition were very similar to the Greek ones.
   Some authors proved that these games were founded by Argonafts in Georgia.
5. It must be said that the interest in Olympic games was lost in the previous centuries, the interest arose again in XVII-XVIII centuries, we must distinguish the XIX century. In some historical materials was seen a great interest in propaganding the Olympic ideas and ideals.

6. But nowadays Olympic ideals are greatly appreciated and widly promoted in Georgia. The head on all of these ideals in Georgia Olympic Academy, which was founded on February 17, in 1991 under "NOK" Georgia (is Doctor A.T. Tsibadze professor of Academy physical education and sport of Georgia, a member of presidium of NOK of Georgia). At the constituent Assembly was also asserted "Rules of Olympic Academy". The seat of Georgian Academy is in the building of residence in the Georgian Academy of Physical Education and Sport.

Having existed for 10 years and in spite of very serious social-political problems in the country, the Academy was able to govern a number of measures

1. Georgian Academy organized the courses (teaching period lasts 3 months), the aim of teaching is "Past, Present and Future of Olympic Movement". The listeners were the citizens of Tbilisi, the students studying in Sport Academy - department - sport-media, the students from the State University - department-sport-tour. More than 900 students were given diplomas and certificates. They became member of Georgian Olympic Academy.
2. The Academy systematically tries to issue articles concerning the Olympic Movement. The Academy issues articles leading "Lessons about Olympic Games".
3. Despite of serious problems in publication in Georgia, the Academy makes an effort to involve in publishing and for 10 years about 22 books were published concerning to the Olympism and Olympic Ideals. A great interset rouses the book written by D. Tstibadze "Olympism in Georgia". There are chronologically described historical roots of Georgian Olympism 2300 years ago. It is also described the connection between Hellenic Olympics, Olympic Movements from 1921 to 1999 and other important historical and social tendencies in the develop ment of Olympic Movement.
4. The Olympic Academy tries to get necessary materials to establish the Olympic Museum. It's due to mention that Mr. Juan Antonio Samaranch handed to the fund of museum very important materials. The museum was officially opened in 1995.

The Academy has a library, collecting books and archive materials concerning History of Olympic Games and developing Olympic Movement.

The Aim of Academy is to promote the activities of Modern Olympic Movement and make it popular. Every year scientific - Methodical conferences are held in order to achieve the above mentioned results. The last conference was held in town Kutaisi and it was devoted to solve the social-cultural problems of Olympic at the present stage of development.

7. According to the instructions of International Academy, Georgian Olympic Academy held selection contest on theme Olympic Ideals.

   32 students took part in the contest but only two students were selected and sent to take probation in Greece in Olympia. For nowdays Georgian Academy makes an effort to widen working area in different regions of Georgia Academy hopes that the next year will be move successfully in the scientific-re-searching sphere. It is also planned to organize a Youth Festival devoted to Olympic Ideals and New Generation.

FACING THE CHALLENGES OF OUR TIMES

by Dr. Alexander NIKOLOV *(BUL)*

Bulgaria is one of the confirmed participants of and a recognized contributor to the international Olympic Movement. One of the strong sides to Bulgarian Olympic culture are the nations' achievement in sports - a doubtless success of our society.

The sports elite has contributed greatly to the development of national culture during the last century. One of the affirmed organized instruments for education in the sphere of sports, for selecting samples of improved behavior as well as in finding better forms of human communication has doubtless been the international Olympic Movement.

As an organized member of the international Olympic Movement, the Bulgarian Olympic Academy (BOA) is a very obvious confirmation of the mission of the sports intelligencia within the process of development of a national culture along the principles of the all-humane values related to cooperation in the sphere of sports. The role of the BOA has been clearly defined in its charter from the moment of its constitution in 1983 as an important national cultural center, developing sporting culture founded on Olympism and the system of human values, laying at the foundation of the Olympic Charter itself. Today, social conditions have changed considerably since the day of the establishment of the BOA and so a fundamental change in the forms of realization of the formulated goals is urgently needed.

Factors of change

The new aspects in the social mission of the BOA arise from the very character of the Bulgarian social transition and basically from three major factors.

The new paradigm of governance

The first precondition for the change of state policy and the normative and organizational foundation of sports is the new paradigm

in the science of social management, related to the public governance and the possibility to regulate social processes in the course of the development of a democratic social system.

The new social role of sports, characteristic of contemporary societies

The second precondition for the radical change of the management strategy of the BOA toward sports as a social phenomenon is the uniqueness of its characteristic features. Sport is present in all of the fundamental spheres of social life simultaneously. Each sphere plays 4 separate social role - the government, the families, the sports organizations (clubs, federations, communities), foreign investors, third-sector organizations (foundations) etc. All these subjects are related to sports and they must now acquire different functions, demanding a new model of synthesis.

The new social system in Bulgaria

The third precondition for the change in the role of contemporary Bulgarian sports community arises from the radical change in the social order itself. The three dimensions of this radical change are: the political system moving from totalitarism toward democracy, the economy, being transferred from socialist planned economy toward a market-oriented economy and the overall social system, which undergoes a transition from ideologically bound communities to the self-awareness of subjects, living in a civil society.

The place of BOA in civil society

The social strata, where Bulgarian sporting, academic community has been developing during the last decades of the past century, has been increasingly dynamic. The overall understanding of the role of the institutions in the management of sports as well as the role of academic education and reproduction of the academically formulated knowledge of sports and physical culture and the mechanisms of socialization via sports has changed dramatically.

The social mission of the Bulgarian Olympic Academy in the building of a civil society is related to the development of the process of acquiring knowledge, development of the cultural and academic forms of communication via the different information

products - all for the improvement of the system of values and practices of the Olympic Movement.

The Bulgarian Olympic Academy is a public organization which has ideal goals and it performs activities for the benefit of society related to the affirmation of the values and the spirit of the Olympic Movement with the help of academic communication.

The Bulgarian Olympic Academy is a **scientific environment** working to attract the efforts of scientists from the different spheres of knowledge and from different organizations (state funded, public and private, national and international, educational and cultural institutions etc.) in support of the Olympic cause.

The new strategy of the BOA

The three factors of social change referred to previously as well as the paradigm of governance, the social role and the social system demand the elaboration of a new strategy in the activity of the BOA. This new role boils down to an accurate translation of the language of modern times into the activity of this organization which is destined to effectively include the advantages of sports in all social activities in Bulgaria.

The **first major goal** of the BOA is to reproduce the Olympic spirit of competition in the communicational scientific environment.

One natural mission of the academy is to reduce the monopoly over the reproduction of the knowledge of sports and Olympism and to create a competitive environment for different viewpoints and different scientific interpretations of existing problems.

The **second** goal of the organization is to reproduce the moral of the Olympics into the management of physical culture. The BOA must become (or create) a social corrector over the management of sports and the physical culture of the nation as a whole by restoring the balance between the state and public origins of the process, the balance between the principles of utilitarism and technocracy and the spirituality of spontaneous creativity.

The BOA's **third goal** is to employ its scientific products in support of the process of building a wider social environment for the reproduction of the Olympic philosophy, which would mean the establishment of a social nucleus which would preserve Olympism.

As far as institutional relations are concerned, BOA's top priority will be its relations with the Bulgarian Olympic Committee, the Olympic clubs as well as other units, supporting in their own way the Olympic Movement, the Bulgarian Academy of Science, The University of Sofia "Cl. Ohridski", the Academy of Arts, The Musical Academy, The Ministry of Education, etc. Of particular importance will be the relations with the National Academy of Sports, which the natural environment generating and reproducing Bulgarian sports. The general task before these academic institutions will be to establish an institutional fundament for the holding of academic dialogs related to the Olympic Movement and its problems by a wider scientific debate and discussion as well as by establishing Olympic academic societies, consisting of representative of all related circles - philosophers, sociologists, historians, psychologists, scientists working in the sphere of sports, demographers, etc.

The Bulgarian Olympic Academy must play the role of "no mans land" and a "temple of the Olympic idea" where everyone can enter and become a part of the Olympic Movement.

CONSOLIDATED REPORT

by Dr. Kostas Georgiadis *(GRE)*

Group A

Question 1

What specific strategies are needed to better integrate the functions and working of the National Olympic Academy's to enable Olympism, to be embedded right throughout the Movement?

1. Structure integration of NOA and NOC.
2. NOA becomes subset of NOC.
3. Clarity of roles and responsibilities of NOA and NOC.
4. Involve universities, National sports Federations, athletes, coaches and teachers in the activities of NOA.
5. Frequent meetings between the NOC and NOA.
6. Contributions of NOC to NOA strategic plan and vice-versa.
7. NOA offering education forums to NOCs for their governance, members and Management.
8. Create a common approach to marketing complimenting the rings and Olympism.
9. NOAs providing wise councel to the NOC on Olympism-acting as the conscience of the Movement.
10. At least two members of the NOA should be members of the NOC and the others should ideally be from an educational background or be an educator.
11. Every NOA should sent a copy of the report to the IOC "Commission culture and Olympic education" which will trans mit it to its two working groups, "Olympic Education" and "IOA and NOAs".

Question 2

Olympism, is often seen as counter productive to the winning of Olympic Medals an the development of the Competitive edge? What specific strategies can National Olympic Academy's use to educate the public that Olympism, winning and excelling are mutually compatible?

1. Educate public through good PR and Communication on Olympic Ideals via Print and Electronic Media.
2. Promote Great Olympic moments prior to the start of the Olympic Games (e.g. IOC-A celebration of Humanity, Marathon runner from Tanzania who finished 7 hours after the first runner came in).
3. Use Olympians as role models in promoting and working with the society.
4. Good examples in marketing programmes of the NOC showing the values and principles of Olympism parallel to "winning within yourself and all that you set out to achieve".
5. Endorse the ethics especially in Fair Play and achievement.
6. Utilise the Role Models to give the message of Olympism in their every day lives.
7. There is a dire need also to promote the idea that winning is through discipline, fair play and team spirit and not through cheating and doping.
8. The opportunity should be seized to encourage sponsors to incorporate the spirit and themes of Olympism, in their advertising programmes, especially those who are major spon sors of games in the various countries. Billboards and Scoreboards at sporting venue should carry small messages about Olympism.

Question 3

Without *sponsorship the Olympic 2000 National Education Program would not have been possible. What are the advantages and disadvantages Sponsorship brings to National Olympic Education Programs.*

ADVANTAGES

1. Provide the NOA with Capital (fund).
2. Enable the NOA to develop and conduct a variety of Olympic Education Programs.
3. Good Corporate citizenship between the sponsor and the Olympic Movement.
4. Positive common values (commercial funding).
5. Good communication of values and philosophy (commercial fund ing).
6. Reaching the mass through sponsor advertising utilizing the values and principles and Olympism (commercial funding).
7. Autonomy from government (commercial funding).
8. Educational coherence (institutions).
9. Working with and influencing teachers and coaches (institu tions).
10. Scholarly work (human resources).
11. Volunteer (human resources).
12. Olympic Education supported by the state (state funding).
13. Embedded in the school curriculum (state funding).
14. Training of teachers (state funding).
15. Security in the running of programs (funding).
16. Availability of financial assistance which comes with such sponsorship, as most if not all programs have an element of cost, which can be significant and which could determine whether the program is successful or not.
17. The availability of funds, allows NOAs to buy professional services or consultants which enable them to properly manage and dispense the education program.
18. We recognize that sponsorship may not come only from the Government, and Non-governmental Organizations, some spon sorship may also come in the form of kind and not cash.

19. Sponsorship also allows for improved facilities and equipment and also allows for greater publicity therefore further outreach.
20. It is an opportunity to attempt to educate the sponsors about Olympism

Question 4

What are your suggestions as regards the educational programme of the IOA (Sessions - Postgraduate Seminar?)

1. The IOA should gather up the good ideas and resources and distribute them to all NOAs.
2. In addition to the wide range or target groups which get invited to the IOA, some others group could be invited (e.g. Presidents and Secretary Generals of NOCs, Secretaries of Education, Government expectations of delegates attending the IOA offi cials).
3. Olympic Education must be a topic for all IOA programmes.
4. NOAs must prepare their representatives well so that they can gain full educational advantage of the IOA programmes.
5. The IOA must continue to develop modern educational methods, in addition to the traditional lecture/discussion format.
6. The invitation sent by the IOA to the NOCs regarding the selection of delegates should contain information regarding the
expectations of delegates attending the IOA.
7. The book "The Olympic Movement" should be provided by the IOA to all delegates before they come to the session so that they read it in advance.
8. Encourage speakers to use appropriate technology whenever possible.
9. The IOA should develop a follow-up system, regarding what participants should do in their home countries.
10. Have a joint session for NOC staff and NOA presidents and directors.
11. Have all papers ready before the presentations so that the participants can study them in advance.
12. Develop an IOA session specifically for athletes and coaches.
13. The existing programme of lectures and discussion groups should be modified. Emphasis should be placed to workshops (a week of workshop with six people as facilitators).

14. The IOA should develop qualitative standards and a framework for an educational programme.
15. Create Spanish speaking discussion groups.
16. Apart from professors, directors, young participants, journalists e.t.c., artists could participate in a session. They have a special way to communicate Olympism.
17. The IOA should develop a program for four years. This would be more helpful to NOAs because it has a continuity.
18. Visit more archaeological sites.
19. A wider range of subjects, especially problems of modern world, should be discussed.
20. It is an opportunity to attempt to educate the sponsors about Olympism.
21. Sponsorship encourages.

DISADVANTAGES

1. Possible loss control of the Olympic Education Programs.
2. Excessive emphasis by the sponsor of the results or material gain giving a negative projection of the Olympic Movement.
3. Monopoly and exclusivity of the product thus giving the false claim to the public.
4. Threat of control of the program by the sponsor (commercial funding).
5. Lack of ethics (commercial funding).
6. Loss of creativity (commercial funding).
7. Threat of discontinuity if withdrawal of sponsor (commercial funding).
8. Individual ownership of the program (institutions).
9. Dependent on individuals or groups (human resources).
10. Lack of funds (human resources).
11. Interference by the State (state funding).
12. Sponsors may wish to impose stringent or inflexible conditions to the program, and cause undue pressure on the NOA.
13. Sponsors may bring with them a tainted or negative image.
14. Sponsors may not understand the issue of Olympism.

Question 4

Suggestions for a wider and more efficient co-operation between the IOA and NOAs

- Request the IOA to send lectures to regional meetings to conduct courses to ensure more youth benefit from Olympic Education Program.
- IOA web-sit link up with all NOAs to ensure free flow of IOA information among NOAs.
- IOA workshops on contents/process guidelines for the develop ment of Olympic Education Programs and distribute to NOCs/NOAs.
- The IOA should become a facilitator of dissemination of information to NOAs.
- Creation of better networking between the IOA and the NOAs.
- The evaluation of seminars and sessions should be undertaken by the IOA and the participating NOAs.
- Special projects such as education programmes for winter games should be included in the sessions.
- Each NOA should report to the IOA on an annual basis.
- NOAs should be encouraged to nominate past participants of high calibre, as course co-ordinators for programmes of the IOA.
- Activities and workshops held at the Academy should be highlighted via the net: some issues may be of common nature to more NOAs.
- The Plans and budgets of NOAs should be submitted to the IOA and not to the Olympic Solidarity.
- Live broadcast of all sessions via the net.
- Every NOA should invite a member of the Euphoria to the activities it organises.
- Every NOA should send a student or a director to all sessions organised by the IOA.
- The IOA should receive pedagogical assistance.

Question 5
What should universities *do to spread Olympic Education?*

1. Promote interest in Olympic Studies.
2. Provide training on Olympism and Olympic Education to future teachers of Physical Education at Universities. One compulsory module or unit is being suggested.
3. The IOA should work on a Syllabus of Olympic Education, which could be incorporated into the University programmes and should attract credit hours. This could also be adapted for Certificates, Bachelors and Masters Degree Programmes.
4. Introduce compulsory seminars for all students of Physical Education, at the NOA, the NOC or a National Sports Federation.
5. Olympism could be part of a wide range of University courses, and not just limited to physical education or sport courses.
6. Short courses could be developed on a short term basis at Universities, perhaps a one month or two weeks course open to the public, on Olympic Education.
7. Create an annual seminar of Olympism in every University, open to everyone.
8. Encourage students of Physical Education to actively cooperate in the planning of the Olympic day, organised by the NOA.
9. Invite one or more members of every Institute of Physical Education to submit candidacy as an active member of the NOA.
10. The NOAs should establish a list of themes on Olympism in which students could choose subjects for their dissertation.
11. Each NOA should officially compensate every year, if it is possible, the best student of Olympic Studies and the best dissertation.
12. Work with the NOAs by allowing students to attend sessions of the NOA as participants, independently of schools of physical education and sports.
13. Encouraging professors of the University to attend sessions of the NOA as presenters and participants.
14. Encourage deans and rectors of the University, to lecture at the sessions of the NOA.
15. Organise special congresses and debates on common subjects.

16. Ask for a special orientation on the subjects and perspectives of Olympism.

Question 6

What are the big challenges to build an Olympic Education Programme taking in consideration cultural local values?

1. Lack of non-existence of a sport culture in a country.
2. Ability to integrate cultural values and Olympic values through Olympic Education programmes.
3. Careful selection of Olympians as Role Models.
4. Historical and traditional background can influence the society's acceptance of Olympic Education programmes.
5. The religious believes of some countries which prohibit the participation in some types of sport.
6. Cultural and religious believes which prevent women from participating in sports and its administration.
7. The economic and political conditions of certain societies may challenge the spread of Olympism.
8. Cultural value systems which are against the spirit of volun teerism and in favor of pecuniary/mercenary rewards.
9. The geography, language barriers and local education resources and methods in certain countries may also create difficulties for the elaboration of an educational programme.
10. The most important disadvantage consists on trying to conciliate the Olympic values, the social and economic conditions of the 21st century, the different cultures.

Question 7

How can we link the macro vision divulged by Olympic institutions, codes and leaders with micro interpretation coming from social interactions on each specific culture?

1. Leadership demonstrates Olympic values.
2. Importance of two-way interaction between Olympic values and local interpretation.
3. Promote local events which combine Olympic tradition with local culture.
4. Transfer Olympism into each specific cultural lifestyle, working toward the road of change through good leadership.
5. Need to ensure that Olympism and the Olympic values are meaningful and of relevance to each individual society.
6. Those sending a message should think of those that receive it, and this message should be elaborated in a language accessible to everyone, taking into consideration the cultural specialities of each one.
7. Certain recommendations are included in the book "Foundation-Perspectives-Activities" presented by the IOA.

Group B

Question 1
(Group 4 and French Group 2 combined Question 1 and Question 5)

What are some evaluative and accountability measures NOAs can use to establish the effectiveness and quality of their respective programmes?

1. Promote research and compilation of data.
2. Ensure that your NOA has a strategic plan that includes clear (and measurable) goals and evaluation plan for your NOA.
3. Discuss what makes your NOA effective.
4. Encourage an international body (IOC) to provide a template for all NOAs to report yearly on their activities and format (information from these reports to be available on a web site for other NOAs to see what is happening in other countries).
5. Keep accurate and complete records of your NOA's activities.
6. Encourage an international body to provide guidelines or suggestions to NOAs.
7. If required, develop a stronger relationship with NOC.
8. Identify new opportunities and partnerships to promote Olym pism.
9. Have all participants at the end of an IOA session complete an evaluation of the session. Incorporate the feedback into future sessions.
10. Invite with NOAs from neighbouring countries to participate in your NOA and share ideas. Invite international speakers.
11. NOAs to establish web pages-allows other NOAs to learn about their programmes.
12. Survey NOA alumni after for example 6 months, 1 year, 3 years to learn about how they have been active in promoting Olympism.
13. Establish NOA participant association to maintain contact and involvement.

14. Take statistical measures to quantify the effect of the pro gramme.
15. Use an evaluation questionnaire for teachers and on Olympic Quiz for students to actually identify the impact on Olympic education at a youngest level.
16. The national and/or the local television and the national or local radio can help with:
    - Information, discussions, debates, interviews.
    - Games about the sport and the Olympic culture (ex. Quiz).
    - Promotion of the moments of physical activities and cultures for the propaganda of Olympism.
    - Cartoons and comics.
17. The press, magazines, articles in newspapers can include questions about the Games.
18. Posters related with the grand moments of Olympism.

Question 2

What lessons are transferable from the SOCOG Olympic 2OOO National Education Program to NOAs and NOCs?

1. Olympic Education needs to be focused to youth. The SOCOG program did that very well. We need to ensure that the youth programs of the NOAs and NOCs are relevant and appealing to that age group.
2. The power of large major sporting events is great. NOAs and NOCs must take advantage of major sporting events happening in their country to promote the Olympic message and/or develop education programs.
3. The idea of working with a newspaper to create a newspaper or newspaper insert is very appealing to the group. This is an excellent way to reach a wide audience.
4. The SOCOG program effectively used a wide range of channels to communicate its message. NOAs and NOCs must do the same.
5. NOAs and NOCs need to look at the success of the Sponsorship of the SOCOG program and seek similar sponsorship opportu nities from like-minded sponsors.
6. NOCs and NOAs will also benefit from a high sense of ownership of compatriots, in gaining the awareness of the environmental issues.

Question 3

Analyse the challenges which would confront the establishment of a global multi-dimensional Olympic Education Program which *could provide a framework for all NOAs.*

1. The need to recognize that in all countries, NOAs are at different stages of development.
2. The need to accept different cultural characteristics, which may create barriers between countries.
3. The need to accept that different nationalities think and behave differently and with obvious language barriers, this can slow down effective communication. Some people are simply resistant to change or to new tasks and responsibilities.
4. Different countries have different leadership philosophies, mak ing it difficult to achieve universality, eg. female sports or political leadership is unusual in some countries.
5. The educational process varies widely between countries. It is difficult to achieve curriculum communication between coun tries, but some European countries are trialing a common curriculum.
6. Need to include as much information as possible about the Olympic values. The multi dimensional aspects is important (books, web, videos, etc.).
7. These will be challenges to develop a program that is appropriate for both developing and for developed countries. They are very different needs to be accounted for.
8. The infrastructure educational systems in countries vary greatly; in some countries working with the government education bodies will be easy whereas in others it will be a major challenge.
9. It would be extremely helpful for the media to help to support a program focused on Olympism. We will need to work closely with the media to develop a positive relationship.
10. Need to do everything we can to promote the values of Olympism in our countries; need to get consensus that Olympism contributes significantly to build a stronger society.
11. Needs to be an understanding that this global program is to be used as a framework; a country is not obliged to use the program as is need to clarify that there is an expectation that

countries must adapt the program for appropriate use in that country.

12. As always, money is a challenge.Who will fund this? If it is a sponsor that could be problematic in some countries (i.e.: some countries do not allow any sponsorship in classrooms).
13. It is a challenge to identify how will pay a lead role in this. Who will develop the program? Who will administer, evaluate, update, etc.? Who will make the decisions?

Question 4

What are your suggestions as regards the educational programme of the IOA (Sessions - Postgraduate Seminar)?

1. The IOA should gather up the good ideas and resources and distribute them to all NOAs.
2. In addition to the wide range of target groups which get invited to the IOA, some other groups could be invited (e.g. Presidents and Secretary Generals of NOCs, Secretaries of Education, Government expectations of delegates attending the IOA offi cials).
3. Olympic Education must be a topic for all IOA programmes.
4. NOAs must prepare their representatives well so that they can gain full educational advantage of the IOA programmes.
5. The IOA must continue to develop modern educational methods, in addition to the traditional lecture/discussion format.
6. The invitation sent by the IOA to the NOCs regarding the selection of delegates should contain information regarding the expectations of delegates attending the IOA.
7. The book "The Olympic Movement" should be provided by the IOA to all delegates before they come to the session so that they read it in advance.
8. Encourage speakers to use appropriate technology whenever possible.
9. The IOA should develop a follow-up system, regarding what participants should do in their home countries.
10. Have a joint session for NOC staff and NOA presidents and directors.
11. Have all papers ready before the presentations so that the participants can study them in advance.
12. Develop an IOA session specifically for athletes and coaches.
13. The existing programme of lectures and discussion groups should be modified. Emphasis should be placed to workshops (a week of workshop with six people as facilitators).
14. The IOA should develop qualitative standards and a framework for an educational programme.
15. Create Spanish-speaking discussion groups.

16. Apart from professors, directors, young participants, journalists e.t.c., artists could participate in a session. They have a special way to communicate Olympism.
17. The IOA should develop a program for four years. This would be more helpful to NOAs because it has a continuity.
18. Visit more archaeological sites.
19. A wider range of subjects, especially problems of modern world, should be discussed.
20. Discussion groups should be based on a general theme. The conclusions should be channeled to centres of decision.

Question 5

How will the NOA be able to measure the training and developing of Olympic values?

1. Selected candidates after their sessions at Olympia should go back to their respective academies with commitment to share all learnings about Olympic Values in their country.
   - Hold symposia, debates and workshops.
   - Promote active plans such as practical programmes.
2. The programme put in place should be measured by the amount of research done or number of people touched by Olympiern or who showed their interest through the Internet.
3. Creation of a web site to develop more and faster communication between academy members, and training at the same time around the world.
4. Physical education through a curriculum activity should become compulsory at schools and thus promoting Olympism to all students.
5. All educational programmes about Olympism should be moni tored through NOAs, who can contact private institutions and other associations.
6. Set and define goals, for example in order to promote Fair Play, and measure how the situation is before the programme starts and afterwards.
7. Promote research and compilation of data, i.e. spread evaluation forms (questionnaires) among teachers and students; evaluate younger students in the form of a quiz or something similar.
8. The NOA needs to define what Olympism values are (i.e. Canada's NOC has developed 7 Canadian Olympic values: fun, fairness, peace excellence, leadership, human development and respect.
9. A sociological tool or interviews is necessary - this could be the topic of a detailed workshop conducted by the IOA with repre sentatives of the NOA's.

Question 6

How can "building friendships" promote international understanding"

1. Friendship is the basis of communication, which can only lead to a better understanding.
2. At the IOA the importance of gathering at sessions brings together people who share a common interest.
3. The IOA in order to promote international understanding should publish a booklet, a directory of National Olympic Academies with biographical details of the people involved.
4. The IOC should give the opportunity to every Director of the different Olympic Academies to assist the Olympic Games every four years.
5. A session directed by both the IOC and the IOA where:

- A quiz on Olympism could be organised with athletes and directors from different countries, something which would reinforce the spirit of international comprehension.
- The NOAs in cooperation with the NOCs could organise some events presenting every country's culture.
- The access to some cultural festivities (concerts, exhibitions) addressed only to VIPs could as well be addressed to members of National Olympic Academies.
- The IOC should continue to encourage countries which haven't succeeded in preparing athletes for the Olympic Games.

CONTENTS

Ephoria of the International Olympic Academy 3
Hellenic Olympic Committee 3
I.O.C. Commission for Culture and Olympic Education 5
Prologue 7

9th INTERNATIONAL POSTGRADUATE SEMINAR ON OLYMPIC STUDIES

List of participants

Athletic Nudity 19
by *Dimitra PYLARINOU* (GRE)
Dreams and magic in sport of the Ancient World 26
by *Jan TREMEL* (GER)
The exclusion of women from the Ancient Olympic Games 34
by *Vassilia ARVANITIDOU* (GRE)
Armenian participation in the Ancient Olympic Games 43
by *Artak VAHRAMYAN* (ARM)
The Games of Stockholm 1912 46
by Björn SANDAHL (SWE)
Women and the Modern Olympics:
Towards a post-modern agenda 55
by Emma RICH (GBR)
The Olympic Games and the Olympic Movement:
Peace will it be found in competition or cooperation? 65
by *Jeffritz William BAFFOE-BONNIE* (GHA)
Can one justify a quota for women in the policy of the
International Olympic Committee? 71
by *Rose van den BREEMER* (NED)
The collections of the Olympic studies centre 77
by *Yoo-Mi Steffen* (SUI)
The Olympic Movement in China 91
by *Yong HAN* (CHN)

Why Olympic Movement does not play a vital role in the development of African Sports with particular reference to Nigeria 100
by *Peter NELSON* (NGR)

The sexualization of women athletes: contact sports and emerging new sports versus the image of an ideal woman 107
by *Charlene WEAVING* (CAN)

Environmental legacy of the Olympic Games 116
by *Olena TIMASHEVA* (UKR)

The Olympism Representations at Romanian High-Level Athletes 124
by Simona *IONESCU* (ROM)

Evolution of the Olympic Games TV Coverage in China 136
by *Hongtao LUO* (CHN)

Internet and the TOP IV Partners
The use of the new technologies for the Olympic Partners of Sydney 2000 145
by *Josep M. PUIG LOBATO* (ESP)

Puerto Rico is not the only one 158
by *Elga CASTRO-RAMOS* (PUR)

Outcomes of the Olympic Games in Sydney 2000 and their implication on holding Olympics in countries of Middle East 167
by *Mohammad Reza ESMAEILI* (IRI)

Inclusion of children with movement difficulties in regular physical education 177
by Sarah ASTILL (GBR)

The possible scenes for popularising the Olympic idea in Hungary 184
by Melinda BIRO (HUN)

Judo's foundations applied to Olympic education and the development of Fair-Play 190
by Emerson FRANCHINI (BRA)

Heritage-System of values and device of education 200
by *Arben KAÇURRI* (ALB)

The Olympic Solidarity and its pedagogical value 208
by *Mikolaj MIELOCH* (POL)

Are athletes mediating the Olympic Ideal? 218
by *LeAnne PETHERICK* (CAN)

The application of an interventionary programme of Olympic education in minority schools of Komotini. A first approach 227
by *Stamatia GIORGA* (GRE)

Determinants of interorganizational relationships in Canadian Sport: the case of National Sport Centres 242
by *Kathy BABIAK* (CAN)

Moral obligations of governmental and non-governmental sports organizations to assert the values of sport 256
by Milan HOSTA (SLO)

Changes in muscle architecture during rapid repetitive contractile exercise 265
by Yuri KIMURA (JPN)

Think positive - Test negative. Health consequences of doping substances 270
by *Marija STOJANOSKA* (FYROM)

Sport as a factor of socialization 282
by Claudia D. ROCA MACIAS (ECU)

Consolidated Report 293

5th JOINT INTERNATIONAL SESSION FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

List of participants

The Institution of the Olympic flame. Reflections on the Olympic Games of Athens 2004 324
by Belkacem LALAOUI (ALG)

He Olympiaze Theoria: Theoria and the Panhellenic in Ancient Greece 332
by *Ian Charles RUTHERFORD* (GBR)

Between the local and the global. The Acropolis as national and international heritage 339
by Elena YALOURIS (GRE)

Visions for Athens - 2004 349
by *Lamartine P. DACOSTA* (BRA)

eek culture and Olympic tradition in Europe 365
by *Kurt WEIS* (GER)

Sports education in modern Greece and the Olympic Games 376
by *Christina KOULOURI* (GRE)

Physical education or elite Olympic Sport? 383
by *Mimi MURRAY* (USA)

The concept of "Athlos" in Africa and present Olympic reality.... 395
by Souaibou GOUDA (BEN)

World Expectations of Greece in 2004 412
by *John CHEFFERS* (USA)

Short Presentations

Olympism: relevance to the Universities in Ghana 421
by Frank *S. BEDIAKO* (GHA)

International sports and values 425
by *James Abodunrin AJALA* (NGR)

lagogical force behind the figures of Olympic Education 427
by *Michal BRONIKOWSKI* (POL)

Olympism - a new dimension after Sydney 2000 435
by *Leonard CALLUS* (MLT)

How the Icelandic school system works toward Olympic swimming excellence 438
by *Haflhor GUDMUNDSSON* (ISL)

The pedagogy of neo-olympism in a national physical education curriculum: the Greek connection 442
by *Ian CULPAN* (NZL)

Socio-cultural aspects of the ancient Olympics 450
by Sabina *SHAKHVERDIEVA* (GEO)

The view on the use of drugs in sport and in society in general 453
by *Ann-Christin SOLLERHED* (SWE)

Polish Olympic Academy. Brief history of activity 454
by *Halina ZDEBSKA* (POL)

A new paradigm for the Olympic Movement 459
by *Francisco BATISTA* (POR)

Count Eugenio Brunetta D' Usseaux 462
by *Federica FAGNANI* (IT)

Consolidated report 466
by Kostas GEORGIADIS (GRE)

6th INTERNATIONAL SESSION FOR DIRECTORS OF NATIONAL OLYMPIC ACADEMIES

List of participants

The concept of "athlos" in ancient Greece and its pedagogical value 489
by *Nicolaos YALOURIS* (GRE)

The Sydney 2000 National Olympic Education Programme 498
by Susan *CRAWFORD* (AUS)

International Olympic Academy: Vision and reality 506
by Kostas *GEORGIADIS* (GRE)

Organization, operation, activities and perspectives of the National Olympic Academies 524
by *Conrado DURANTEZ* (ESP)

An evolving structure within a definitive function. The New Zealand Olympic Academy's Programmes on Olympic Education: Olympism in Action 539
by *Ian CULPAN* (NZL)

Olympism and Multicultural Education 560
by Neise ABREU (BRA)

Olympic education in Universities: Expectations and perspectives for co-operation with National Olympic Academies 571

by *Daniel Gustavo de la CUEVA* (ARG)
Keeping of records and archives. Why and How? .....
by *Angie RIZAKOS* (IOC) 585

Short Presentations

A Malaysian Model 593
by *Ah-Tok CHUA* (MAS)

Origins, goals and activities 595
by Fernando Lersundy DELGADO (COL)

The presentation for the 6th International Session
for Directors of NOA's 598
by *Zdenka LETENAYOVA* (SVK)

The priority trends of Lithuanian Olympic Academy 600
by Povilas KAROBLIS (LTU)

The Belarusian Olympic Academy 603
by *Andrey KOKASHINSKY* (BLR)

The major spheres of the Olympic idea in Armenia 606
by *V.B. ARAKELIAN* and *H.A. BABAYAN* (ARM)

Olympic Academies in Canada 608
by *Charlotte MacNAUGHTON* (CAN)

The Danish Olympic Academy 611
by Preben KRISTENSEN (DEN)

The Activities of the National Olympic Academy of Estonia
in the field of Olympic Education 613
by Merike KULL (EST)

A brief report of the activities of the
Finnish Olympic Academy 617
by Anja JÄRVINEN (FIN)

Georgian Olympic Academy in the past and nowadays 622
by *Lela APTSIAURI* (GEO)

Facing the challenges of our times 625
by Alexander NIKOLOV (BUL)

Consolidated Report 629
by .Kostas *GEORGIADIS* (GRE)

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