

INTERNATIONAL OLYMPIC ACADEMY

7th INTERNATIONAL SESSION FOR EDUCATORS AND OFFICIALS
OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

20-27 JULY 2006

PROCEEDINGS



ANCIENT OLYMPIA



Commemorative seal of the Session.

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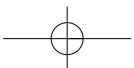
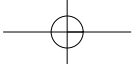
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INTERNATIONAL OLYMPIC ACADEMY

SPECIAL SUBJECT:
ETHICS AND THE OLYMPIC MOVEMENT

ANCIENT OLYMPIA



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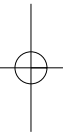
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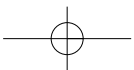
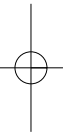
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FOREWORD

After a four-year interval, the Session for Educators and Officials of Higher Institutes of Physical Education was organized once again from July 20 to 27, 2006. For us this year's Session therefore marks a new beginning in our cooperation with higher education professors worldwide. The IOA is pursuing, with commendable zeal, its training programmes for academics and other social groups on Olympism-related issues.

The educators' participation was impressive. There were 63 participants in all (23 women and 40 men) from 37 countries, 10 observers from the Pierre de Coubertin schools (8 women and 2 men), 4 guests from ISOH (4 men), while lectures were delivered by 10 speakers (5 women, 5 men). The total number of participants in the Session was 89 people from 43 countries.

The Session's special theme "Ethics and the Olympic Movement" was analyzed and developed by 10 outstanding university teachers 5 of whom were women and 3 former IOA postgraduate students: Professor Andreas Panagopoulos (GRE), Professor Gudrun Doll-Tepper (GER), Professor Irena Martinkova (CZE), Professor Norbert Müller (GER), Professor Scott Kretchmar (USA), Professor Sigmund Loland (NOR), Professor Gabriella Tymowski (CAN), Professor Maria Bulatova (UKR) and Dr Nellie Arvaniti (GRE). The IOA once again observed its principle according to which lecturers should come from different continents, different cultural groups and gender.

In their presentations the speakers searched for the essence of the concepts of ethics, sport and education. They also identified ways and submitted proposals for educational interventions that will allow us to cultivate and develop more ef-

fectively young people's talents and skills through sports activities performed in suitable recreational settings.

New proposals were also presented for including peace in Olympic and school education programmes by means of the specific principles of the Olympic Charter.

Furthermore, the humanitarian nature of sport, its humanitarian mission and the fundamental humanitarian ideals it promotes through the same old but still very important to this day concept of education through sport, were clearly formulated.

In life and in sport, therefore, as one of the lady speakers very aptly pointed out, we have to choose how we want to live and prepare society for the choice it will be making.

Of course, the Session's participants contributed to its success by their presence and interventions, their views, proposals and questions, which resulted in a high quality dialogue on issues related to the ethics of sport and the Olympic Movement.

As we wanted to give more self-energy to the discussion groups, the Session's lecturers took on the role of discussion group coordinators and no questions or issues to be explored were handed out to the groups. In cooperation with the coordinators, participants themselves chose the topics they wished to discuss, which included the concept of Olympism and its evolution, possibilities for teaching Olympism, issues related to doping, women's still limited participation in the Olympic Movement, the most effective ways of attracting children and young people to sport, Olympic education and others. The conclusions that were of a very high level because of the participation of university professors in the discussion groups were presented at the end of the Session.

The objective of this Session is to promote Olympic Studies in universities, notably through the creation of Centres for Olympic Studies.

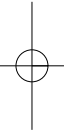
As we evaluate the Session, it is worth noting the cordiality, the cooperation and the excellent academic environment that was created, which motivated participants to work creatively.

We warmly thank the lecturers for their contribution to the Session's success.

FOREWORD

We also wish to thank the Hellenic Olympic Committee and the International Olympic Committee thanks to whose support the IOA's teaching and research activities can continue uninterrupted.

Assoc. Prof. Konstantinos Georgiadis
IOA Honorary Dean



**Opening Ceremony
of the 7th International Session
for Educators and Officials of Higher Institutes
of Physical Education
ANCIENT OLYMPIA, 21st July 2006**



Commemorative photo of the Participants.

ADDRESS

by the President of the International Olympic Academy,
Minos X. KYRIAKOU*

Ladies and Gentlemen,

With great pleasure I welcome you to the birthplace of the Olympic Games. I am sure that the historical significance of this place will inspire you in order to discuss and present your ideas and suggestions regarding the ethical and ideological basis of sport.

Sport does not simply constitute a physical activity. It is closely related to culture and education. In order for this concept to be developed and reinforced, young people need to realize sport constitute an integral part of the process of their education that aims at the integration of their human substance and uplift.

However, nowadays, sport and Olympism face a lot of threats that constitute violation of their universal ideas. Doping, one of the most serious threats, puts in danger not only the athletes themselves, but their environment as well, since doctors and scientists are also involved in this “deceit”. The quest for excellence and the achievement of personal ambitions through *agon* sometimes leads athletes and trainers to identify the purpose of sports activity with one word, victory, while the value of participation plays second fiddle.

Moreover, the limitless and without any control commercialization of the Games does not allow the proper promotion of sports, as it corrupts its values.

The challenges we are facing today are particularly high and we all have the

* The address of the IOA President, Minos X. Kyriakou was read by the IOA Honorary Dean, Assoc. Prof. Konstantinos Georgiadis.

responsibility for the development of sports and the progress of our society through sports.

Allow me to believe that through the works of the Session, a positive and constructive outcome will arise. Your contribution to your country will assist the Olympic family to achieve its goal, which is the integration of the Olympic principles, through physical exercise, into the way of life of young people in our society.

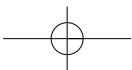
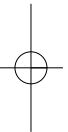
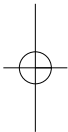
Wishing you a pleasant and constructive stay in Ancient Olympia, I declare the opening of the works of the 7th Session for Educators and Officials of Higher Institutes of Physical Education.

**Works
of the 7th International Session
for Educators and Officials of Higher
Institutes of Physical Education**

ANCIENT OLYMPIA

Lectures

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



THE MORAL PHILOSOPHY OF THE ANCIENT GREEKS AND ITS RELATIONSHIP TO EDUCATION AND SPORT

Prof. Dr Andreas PANAGOPOULOS (GRE)

Professor of Classical Literature, University of Patras

Prologue

The study of names (Antisthenes the Cynic): what we are looking for is not a definition, but a limitation and determination: (a) *Philosophy*: is the love, the pursuit and utilization of wisdom, of true knowledge. (b) *Moral*: refers to morals, those constant habits that become part of our character, are engraved on our minds and expressed as behavior patterns, making morality an individual policy, just as policy becomes collective morality. (c) *Education*: is spiritual civilization, culture, the cultivation of our soul and behavior being one half of civilization, the other half being technological civilization, what the ancient Greeks called “constructing life”. Civilization as a whole, both spiritual and technological, represents the sum of man’s efforts to move beyond the level where nature left him. And (d) *Sport*: the struggle, the effort to obtain a prize, a reward [the Greek language tells us what (e.g. ἀρχω, πολεμῶ – to rule, to make war), or how, by what means, e.g. κυννήγω: I lead the dog in order to hunt, or μαιεύω, εκμαιεύω: I use the midwife, to assist birth and finally, the purpose, the objective of an action, such as ἀθλῶ, ἀθλούμαι: I fight for the prize.

Sport, therefore, as understood by the ancient Greeks, did not include hunting and fishing, as well as other physical activities to provide means of subsistence or for other utilitarian purposes, but only those activities that involved vol-

untary physical effort for better health and competition in specific events, in conformity with the rules of fair play, without any other purpose than the joy of victory and reward. Here, we have the love of honor, the sense of honor and man's self-esteem, the Greeks' in particular.

In the beginning, during heroic times sport for the Greek people took the form of contests held in preparation, training and warming up for warfare. Later, they would be staged as part of religious feasts and ceremonies, sometimes after the funeral of important people, as in the case of the "Patrocleia", the funerary games in honor of Patroclus (Iliad, Book XXIII, the 16th rhapsody – the rap of the rhapsody is the same as the rappers' rap), before becoming pan-Hellenic contests reaching their peak with the Olympic Games.

Main theme

Sport and sports contests, local and national, (such as the Olympic, the Pythian, the Isthmian and Nemean Games) were directly related to the ancient Greeks moral philosophy. Moral philosophy, in its systematic form, began in Athens with Socrates. The famous phrase that "Socrates took philosophy from the sky and brought it down to earth" does not mean what people incorrectly often say or write, i.e. that he made it more practical and concrete and accessible to men; it means, on the contrary, that he turned materialism and natural philosophy into idealism and moral philosophy, which means that instead of focusing on the world and the universe, he focused on man and society.

As regards, in particular, the archetypal relationship of moral philosophy to education and sport, the oldest recorded testimony comes from Plato (Laches 182a and ff.). When Socrates was asked by the parents of two young people who had come to the gymnasium to exercise their arms, whether they were right to do so or not, he replied that this skill was a means not an end and those teaching it should contribute to the ethical and spiritual development of young people, so that they could become "kaloi kagathoi", good looking and virtuous citizens. And as, always according to Plato, "the Republic is a nurse of men, good to

those who are virtuous and harsh against those who are bad", the city of Athens, in classical times, shaped citizens "in its own image". They built their body in the gymnasium and the palestra, they protected their country by joining the army and carrying arms (without having to live day and night in the camp like the young Spartans), by exercising a profession they provided for their subsistence, by attending the people's assembly they later became conscientious Athenian citizens, they improved their intellectual education with the theatre and enhanced their artistic culture with the help of music and dance, sharpened their mind through public debate in the Agora, by attending the banquets they perfected their philosophical and rhetorical skills and, thus, became fulfilled citizens, as first imagined by Solon, praised by Pindar and "extolled" by the Attic drama (the Greek word "τραγούδι" (song) derives from tragedy). This is the citizen that will be chiselled by sculptors, trained by Socrates, whose interest in matters of war and peace will be aroused by Thucydides, who will be immortalized by Plato in his early dialogues and analyzed by Aristotle.

According to Aristotle, the essential conditions for a population to become a city-state were to have: a) a gymnasium, b) walls, c) an aquaduct and d) a theatre. Only that, because any population (even non-Greek) could have an agora and the same applied to schools, barracks, courts and popular assemblies. However, for a civilized, free and organized city-state the first four elements, and above all the gymnasium, were essential; *the triumph* of sport and physical exercise.

This lifestyle and city-state model had not been adopted only by the Athenians and the other Ionians, but also by the Dorians, the Achaeans and the Ionians. The Elians were a mixture of Achaeans and Aeolians, like all the non-Dorians of the Peloponnese (i.e the residents of present-day Achaia and the largest part of Arcadia, in contrast to the Laconians, Messenians, Argives and Corinthians who were Dorians), but it was their institutions that gave birth to the most magnificent expression of the sporting spirit, the Olympic Games. And there, you have the miracle, a whole city-state, rich and law-abiding, having as its only "raison d'être" the organization and celebration of the Olympic Games, thus leading to the Holy Truce and the reconciliation, be it for a short time, of all Greeks of the Helladic land and the colonies. This is why Lysias in one of his speeches, en-

titled *Olympiakos*, delivered during a rhetoric contest at the Olympic Games, says in the Prologue – the only part that has been saved – that it was Heracles himself (a hero of the Dorians above all, but of all other Greeks, too) who established the games, in order to foster friendship among Greeks. We know –and this is very characteristic– that when the first astronauts who travelled to space were asked what it was that they could see from space on earth, apart from the mountains and other natural formations, they answered without thinking twice, the Great Wall of China, 6,000 km. long. If the “astronauts” of History had been asked what the most outstanding feat is in significance and duration from antiquity to this date, they would certainly have answered, the Olympic Games, which lasted 1193 years without any interruption, longer than the existence of the Byzantine empire. But, let’s go back to philosophy.

As we have seen, it is quite clear that in the opinion of Socrates, the greatest moralist philosopher of Greek antiquity and of the whole world through the centuries, as it is mostly reflected in Plato’s texts, gymnastics and sport in general is not an end in itself, but a means of achieving physical and mental well-being that will help those who practise sport to attain lofty objectives in life and society. However, as an end in itself it also contributes to the establishment of values and principles and to character-building. It cultivates a sense of honor, the wish to be first and the pursuit of excellence (Homer G 2008) if practised properly, with moderation and in the spirit of fair play.

In those times, all these things concerned only native Greeks before including, at a later stage, also those who participated in Greek culture, to quote Isocrates famous phrase (*Panegyric* 50.1.) Isocrates said precisely that “it would be appropriate to call Greeks those who participate in our culture”. The term “πεποίνκε”, which would be suitable, is obviously a more polite expression, politically more correct –as the Anglo-Saxons would say– compared to the arrogant former statement, “any person who is not Greek is a barbarian”.

The moral philosophy of the ancient Greeks and its relation to education and sport should be associated with two concepts: justice and freedom of thought. Justice, in all its forms, both as proportional and retributive (or corrective) law and as retaliatory law, represented for the ancient Greeks the predominant doc-

trine, as love would be later for the Christians. In relation to education, justice is dominated by spirituality and freedom of thought, whilst in relation to sport, it is guided by fair play and the sense of honor. This virtue has sprung from the purest form of excellence, as indicated by its etymology, according to which it expresses love of honor and, in parallel to the Greek people's odyssey through times, has come to mean what we call in modern Greek, "philotimo", a term that is mostly misunderstood and thought to be untranslatable in other languages, but it is quite meaningful and has an experiential quality for today's Greeks, both men and women. It is not conceived as an ambition, a pursuit of excellence and superiority, as recommended by Homer, but as a mindset, very close to virtue, which could be defined as "an outstanding character attribute". And since, according to the teachings of the greatest among the Greek masters of morality Socrates, "virtue is taught" and "no one is willingly bad", this sense of honor found its best expression in sport, in Olympism in particular, especially during classical times, with the Greeks looking for the best in every thing. This pursuit, in its philosophical formulation, anyway, is expressed in the well-known phrases of Heracleitus (fragment 101D. – K.), "I searched myself" and Socrates (Plato, *The Apology of Socrates*, 38a), "for the unexamined life is not worth living for a man".

Why were the ancient Greeks capable of such philosophical insights and of applying their conclusions to their daily lives, in the form of ethical rules? For one substantial reason. Ancient Greek society did not focus on development or modernization. The Babylonians, the Persians, the Egyptians and the Assyrians may have been more in number, with more land and greater wealth than Athens for example, but Pericles nevertheless haughtily stated "our constitution does not copy the laws of neighbouring states" (Thucydides, II.37.1). This does not, of course, mean that the Greeks, during their apogee, despised the benefits of economic growth, power and prosperity. On the contrary, they tried to obtain them successfully, to a large extent, but these were not the predominant orientation of society.

Athens and Elis, for example, had both fame and power. However, improving their standard of living by accumulating capital and savings was not their daily concern. Achieving well-being was their aim. Well-being is not an economic

term like standard of living, but an ethical term; ethical not in the sense of moralism, but in the sense given to the term by Plato and Aristotle, meaning a constant habit, a propensity of the soul towards goodness. In fact, according to Aristotle, the Greeks faced their financial problems from the perspective of man and virtue, rather than from the perspective of material goods and wealth ("thus it is clear that household management attends more to men than to the acquisition of inanimate things and to human excellence more than the excellence of property, which we call wealth and to the virtue of free men more than to the virtue of slaves", *Politica* 1259b: 20-24).

Achieving and maintaining this direction, however, requires good leaders. What is the opinion of the greatest moral philosopher about political leaders? Plato in the *Republic* (A 347b–e) says on the subject: "Money and honor have no attraction for good men. They do not care about them. Therefore, necessity must be laid upon them, and they must be induced to serve for fear of punishment, of being liable to be ruled by one who is worse than themselves and who would cause serious harm to society". And Aristotle (*Eudemian Ethics*, A, 1216a) has to say on the subject that "the majority of those engaged in politics are not correctly designated 'politicians' for they are not truly political since the political man is one who purposely chooses noble actions for their own sake, whereas, the majority embrace that mode of life for the sake of money and gain." And, finally, Isocrates recaps epigrammatically, saying (*To Nicocles* 2.31.3): "The manners of the whole city are copied from its rulers".

The components of well-being, which include leisure time activities, culminating in sport and drama competitions, are what made the life of ancient Greeks a life worth living for them and something to be envied by the following generations. This is what Nietzsche meant when he said, "the world may be as dark as it pleases; we just have to bring a piece of Greek life into it to fill it with bright light." Life is not illuminated by the constant pursuit of a higher living standard and prosperity, but by "well-being" and healthy leisure time activity, "fair play", "good governance", "constructive debate" and "good education".

The love of the ancient Greeks of all cities and races (Ionians, Dorians, Achaeans, Aeolians) from Greece and the Diaspora for sport, the Olympic

Games in particular, which often bordered on enthusiasm and passion, is clearly expressed in two excerpts from Greek literature: a dialogue by Lucian (*Anacharsis*) on Solon's conversation with a Scythian about the Olympic Games and a text by Aristotle, which explains the moral, spiritual and aesthetic pleasure that Greeks felt when watching the Olympic Games.

Anacharsis, in Lucian's dialogue, asks Solon to explain to him the significance of sports contests, the victors' prizes and their objective. Anacharsis, who was of Scythian descent, ignorant of the Greeks' mentality and psyche, does not seem able to grasp the deeper meaning of the games. He finds some sports, such as pugilism and the pancration, barbarian, violent and... silly, since the reward was so small. He also blames the spectators who leave their serious concerns and come, some from very far away, to watch people hitting each other without mercy and endure such misery for nothing. Solon explains to him that had he been sitting in the stadium of Olympia in the middle of the spectators, looking at the young men's courage and physical beauty, their marvellous condition, their effective skill and invincible strength, their emulation, unconquerable spirit, and their unwearied pursuit of victory and a wreath of wild olive, he would never have been tired of backing them with his voice and applause. The Scythian retorted, I dare say, scornfully and seeing that people, athletes and spectators alike, believed on the values of sports contests, he insisted on their wasting their courage on no high cause, since neither their country is in danger nor their friends or relatives.

In the end, having tried in vain to explain as if he were teaching a pupil with learning difficulties, Solon laughed goodheartedly and gave up. The proverb "what can you expect from the mouth of a raven, other than a cawing", is most appropriate in this case.

Epilogue

The ancient Greek society did not focus on economic growth. In the case of Dorian cities –Sparta, above all, was mostly *war-oriented* (from war, with war, for

war) with bravery as the predominant virtue– expressed through war feats, whilst in the case of the other cities, the Ionian cities in particular, and Athens foremost, society was *pleasure-oriented*. This does not mean, however, sensual delight, indolence, sensuality, apathy and idleness, but enjoyment of the benefits of freedom, education, fine arts, literature and sport. The predominant virtue was justice, which in the case of sport in particular, (spirituality, freedom of thought, fair play, pride) represented the quintessence of individual and the collective felicity *at least* (if not of prosperity and happiness). «Forwärts mit den Antiken!». “Forward with the ancient people”, to quote physicist Edward Weitzacker, Nobel prize winner and brother of the President of the Federal Republic at the time, Carl Weitzacker.

THE ROLE OF INSTITUTES OF PHYSICAL EDUCATION IN HUMANISTIC STUDIES

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1. Introduction

During the past four decades, tremendous changes have occurred as far as the role of sport and physical education in society is concerned. Physical education has been on the agenda of formal education systems in many countries around the world. The institutes of physical education were, in most countries, responsible for the training of physical education teachers, in particular during the 1960's and 1970's. This is still the case in some institutions of higher learning, however, new specialisation areas have developed and new professional training opportunities have been introduced.

2. Specialisation in physical education and sport science

Since the late 1970', new specialisation areas have developed. Massengale / Swanson (1997) in their publication "The History of Exercise and Sport Science" gave an overview of the beginnings of sport science and its development, which can be characterised as an increased specialisation. They listed 9 specialisation areas:

- Sport Pedagogy
- Adapted Physical Activity
- Sport Sociology
- Sport History
- Philosophy of Sport
- Motor Behaviour
- Sport and Exercise Psychology
- Biomechanics
- Exercise Physiology

The increased variety of sport science disciplines is reflected in the 3rd edition of ICSSPE's Directory of Sport Science, which lists:

Adapted Physical Activity
Biomechanics
Coaching Science
Comparative PE and Sport
Kinanthropometry
Neuromotor Psychology, Motor Learning and Control
Philosophy of Sport
Political Science of Sport
Sociology of Sport
Sport and Exercise Physiology
Sport and Exercise Psychology
Sport Facilities
Sport History
Sport Information
Sports Law
Sport Management
Sports Medicine
Sport Pedagogy
Sports Vision
(ICSSPE, 2004).

3. On Terminology

Some institutes and departments kept the term “physical education”, whereas others have decided to introduce new terms. Here are some examples:

USA:

Grambling State University, Dept. of Kinesiology, Sport and Leisure Studies

South Africa:

University of the Western Cape, Dept. of Human Movement Studies, University of Venda for Science and Technology, Centre for Biokinetics, Recreation and Sport Science

Hong Kong:

Chinese University of Hong Kong, Department of Sports Science and Physical Education

Italy:

University Institute of Motor Science

Australia:

Australian Catholic University, School of Exercise Science

Canada:

University of Toronto, Faculty of Physical Education and Health, Memorial University of Newfoundland, School of Human Kinetics and Recreation

Czech Republic:

Palacky University, Faculty of Physical Culture

Japan:

Kobe University, Faculty of Human Development

This list could be continued with even more terms being used. It clearly reflects the diversity of professional training orientations as well as an increasing focus on various research areas.

4. New professional training opportunities – a European perspective

During the late 1980s, efforts were made in European countries to increase ex-

change opportunities for students and staff based on the ERASMUS programme. One of the most successful European programmes was the European Master's Degree in Adapted Physical Activity (EMDAPA), coordinated by the Catholic University Leuven, Belgium, which started in 1991. Nine universities were involved at the beginning of this programme, with an increasing number joining during the subsequent years. Currently, over 30 universities are participating in this programme.

In 1997 another European programme in this specialisation area was initiated, called the "European University Diploma in Adapted Physical Activity (DEUAPA)". Currently coordinated by the University of Paris (Paris X), the course attracts many European students and offers them a specialised education and certificate. In this context, it is important to note the growing importance and recognition of "Adapted Physical Activity" which is based on three significant developments:

- the change of the role of persons with a disability in society;
- the rapid and global developments in physical education and sport; and
- the increasing importance of scientific knowledge in all areas of societies, including sport. (Doll-Tepper, 2003, p. 47)

Similar initiatives of joint study programmes focusing on physical education and sport science disciplines have been discussed by members of the European Network of Sport Sciences in Higher Education (Mester, 1994).

In 2004 the European Network of Sport Science, Education and Employment (ENSSEE) listed the following programmes in physical education and sport science:

- TN Project: European Observatoire of Sports Employment (EOSE) Dissemination of Results
- ODL project: ITES – Information Technologies in European Sport and Sport Science
- Thematic Network in Adapted Physical Activity – THENAPA (Master's Programme)
- Sport Management and EASM (Master's Programme)
- Health and Fitness (Master's Programme)

- Physical Activity for Elderly People (Master's Programme)
 - Physical Education (Master's Programme)
 - Physical Education in a European Perspective
 - Biology of Physical Activity (Master's Programme)
 - Exercise and Sport Psychology
 - Sport History
 - Training and Coaching
 - Exercise and Fitness – ENFA (level 2-4)
- Children and Physical Activity
(<http://www.enssee.org>, 4 February 2005)

The “Aligning a European Higher Education Structure in Sport Science – AEHESIS” project, coordinated by the German Sport University, Cologne, on behalf of ENSSEE, evaluates the degree to which higher education institutions align themselves with the Bologna agreement principles in four areas: physical education, coaching, health and fitness, and sport management. The Bologna agreement is also seeking to develop harmonised programmes across EU member states.

Mobility of students and staff within Europe was achieved through these joint programmes, while also attracting students from non-European countries. A highly attractive programme, MEMOS, the Executive Masters in Sports Organisation Management, was founded in Europe in 1995 as a joint venture by a number of National Olympic Committees, the European Network of Sport Sciences in Higher Education, several universities, and was financially supported by the International Olympic Committee and the Socrates programme. “The aim of MEMOS was to provide a higher level of training to European sport managers. MEMOS, soon after, began to attract sport managers from other continents, and in the summer of 2002, the MEMOS Steering Committee voted to adapt the programme to an international participation” (Miro, 2003). As a consequence, in 2003 MEMOS VI was conducted in three continents (Europe, Asia, Africa) and it was opened to all National Olympic Committees. The programme includes topics such as strategic management and sport governance, marketing management and sport markets, human resource and intercultural management of sport as

well as performance management of sport organisations. The postgraduate degree for students successfully completing the programme is awarded by the University Claude Bernard of Lyon (France).

Within the scope of the European Year of Education through Sport, 2004, the European Commission supported four studies investigating:

- The situation in Europe regarding the education of young sportsmen and sportswomen and their return to education and/or employment once their sporting careers were finished. The study was carried out by PMP Consultancy in collaboration with the Institute of Sport and Leisure Policy (ISLP) at Loughborough University, UK.
- The situation in Europe regarding the training for sporting careers, with reference to the creation of jobs in this field (Vocasport). This project was conducted by the European Observatory for Sports Employment (EOSE) and the Vocasport Group.
- The contribution of sport as an instrument of non-formal education to a multi-cultural dialogue between young people, and the role it plays in facilitating the integration of young people with different socio-cultural backgrounds. The study was carried out by PMP Consultancy in collaboration with the Institute of Sport and Leisure Policy (ISLP) at Loughborough University, UK.
- Young people's lifestyles and sedentary behaviours and the role of sport in the context of education as a means of restoring the balance. The project was carried out by University of Paderborn and University of Duisburg-Essen, Germany.

(EU office Monthly Report January 2005)

Another recent development is the introduction of an Erasmus Mundus Masters programme in Adapted Physical Activity, which started in 2005 (Van Coppenolle, 2005). The European Commission approved a proposal from a consortium of four European universities including Leuven (Belgium), Limerick (Ireland), Olomouc (Czech Republic) and Oslo (Norway), to begin an Erasmus Mundus Master in Adapted Physical Activity. The overall aims of this new programme are to improve the quality of higher education in Europe and to promote intercultural understanding through cooperation between students and

staff from countries inside and outside Europe. The specific attraction to students lies in a multi- and interdisciplinary education, providing them with solid professional training as a basis for their future professional career. An overview of Vocational Training in Adapted Physical Activity was given by De Potter, Van Coppenolle, Van Peteghem, Djjobova and Wijns (2003/2004) analysing the current situation in different European countries and offering recommendations for action at a national level. This document, as well as a publication on "Inclusion and Integration through Adapted Physical Activity" (Van Coppenolle, De Potter, Van Peteghem, Djjobova & Wijns, 2004), was released as part of the initiatives within the Thematic Network on Educational and Social Integration of Persons with a Disability through Adapted Physical Activity (THENAPA), supported by the European Commission. These joint efforts at the European level are a clear indication of the need to improve vocational opportunities in specialised areas of sport science. Developments in society, which are related to inclusive approaches, are no longer limited to children and youth with a disability, but they have also led to the establishment of a Thematic Network on Ageing and Adapted Physical Activity, which started in 2004. This Network is also coordinated by the Catholic University Leuven in Belgium.

5. Worldwide developments in professional training in sport science and physical education

A detailed report on developments in European countries has been presented in the previous section. It clearly indicates increased efforts to provide quality training for professionals in physical education, various disciplines of sport science, as well as the implementation of new programmes that are open to students from all over the world. Parker (2000) has given an overview of professional training in exercise and sport science from an Australian perspective. He points out that there is a growing number of universities in Australia that offer courses in exercise and sport science. This is due to the students' demand and the growth of career opportunities. He states "In exercise science, the future of the profession will

be strongly influenced by changes in the health care system. Managed care will be important, but it will need to be more effective, oriented towards prevention, and customised" (Parker, 2000, p. 15). Amusa and Toriola (2000) focus on professional issues concerning exercise, sport science and physical education in Africa. They report on a similar change:

"In many African institutions, there has been a gradual shift of emphasis from traditional physical education that focuses on the development of physique and training sport persons, to health promotion and sport science. Realising the role of physical activity in disease prevention, there has been a growing interest in the influence of exercise in preventing lifestyle-related diseases, such as diabetes, hypertension and obesity" (Amusa & Toriola, 2000, p. 25).

In this context, the establishment of centres of excellence in physical education and sport science is being discussed. Important initiatives for career development and certification have been introduced by the American College of Sports Medicine (ACSM) and the Fédération Internationale de Médecine Sportive (FIMS).

Thompson and Stewart (2000) provide an overview of the certification programmes of ACSM, in which a distinction is being made between the health/fitness themes and the clinical themes, offering specific education and training for professionals inside and outside the United States. Certificates and specific training for professionals in sport medicine and exercise science are also provided by FIMS, open to participants from all around the world. Basic standards for professional preparation in exercise science have been developed by the National Association for Sport and Physical Education (NASPE) and the American Alliance for Health, Physical Education, Recreation and Dance (AAHPERD).

In Asian countries, a growing interest in physical education and sport science degrees has been reported by Chin, Hensley, Cote and Chen (2004), referring also to a growing demand for highly qualified professionals. The growing demand for improved professional training is reflected in numerous courses, seminars, symposia and congresses at national, regional and international levels. Events such as the Pre-Olympic Congress in 2004 in Thessaloniki, Greece, congresses hosted by the International Olympic Committee (IOC), and many others

held by international and national organisations of sport science and physical education, have proven to be excellent opportunities for the exchange of the most recent scientific knowledge. Evidence-based information is required –to a growing extent– for decision-making processes at government levels, both with regards to the introduction of new professional training and new employment opportunities.

6. Worldwide concerns regarding the state and status of physical education

Despite the fact that institutes of physical education and sport science are offering a great variety of degrees for professionals, including physical education teachers, the situation of physical education in many countries gives rise to serious concerns. Hardman and Marshall (2000) presented the results of a worldwide survey on the state and status of physical education on the occasion of the 1st World Summit on Physical Education in 1999 in Berlin, Germany. This project was initiated by ICSSPE and funded by the IOC. An updated survey was presented at the 2nd World Summit on Physical Education in 2005 in Magglingen, Switzerland, which was held in the context of the United Nations International Year of Sport and Physical Education. However, the situation they are describing is far from being homogeneous.

In many countries, physical education at schools is not seen as a priority, despite serious concerns about the health status of children and youth. Worries are also expressed with regard to the psychosocial development of young people. Among the experts in physical education and sport/sport science there is consensus that physical education and sport are an indispensable part of education. School reality, however, tells a different story:

- Physical education curriculum requirements are not fully implemented
- The subject status is relatively low
- Curriculum time allocation differs tremendously
- Resources (finance, facilities, equipment, qualified teaching personnel) are lacking

- Equity issues (gender, disability etc.) are not appropriately taken into consideration.

The Berlin Agenda for Action for Government Ministers (Doll-Tepper/Scoretz, 2001) and the Magglingen Commitment (www.icsspe.org) as well as the declarations of MINEPS III in Punta del Este (1999) and of MINEPS IV in Athens (2004) summarise the current concerns and call for action.

Another survey was carried out, “The Role of Physical Education and Sport in Education (SpinEd)” (2004) and also funded by the IOC, under the leadership of Richard Bailey. In each of the five SpinEd domains –Physical, Lifestyle, Affective, Social, Cognitive– there is evidence that physical education and sport have a positive and profound effect on children and they conclude: “...that the benefits of a quality physical education and school sport experience are significant, and many of these benefits are not reproducible through other areas of the curriculum, or through other sporting or physical activity settings ... quality school-based education and school sport should be available to every child in every school system, as an educational entitlement” (Bailey & Dismore, 2004, project report for MINEPS IV).

7. Conclusions

The growing specialisation of institutes of physical education and sport science has opened new training opportunities, including those for physical education teachers. In some countries, training in physical education is still part of humanistic studies. However, there are clear trends towards linking these studies with health-related and bio-medical areas, leading to new professional opportunities and new employment fields.

It is important to raise awareness of the impact of this ongoing process, in particular in the context of the role and importance of Olympic Education and Olympic Studies.

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THE ETHICS OF HUMAN PERFORMANCE

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At first sight, it would seem there is just one sport. When we see an athlete running, swimming or scoring we understand it in our own way and we suppose that this is the way others understand it too. This way is usually the way we have been brought up, as most people living in the same society have more or less similar understanding. However, there can be different understandings, which are not perhaps so common, but they are based on different views of life and sport, on different sport practices and on different human conduct within them. Throughout his work, Coubertin maintained a distinction between two kinds of sports (2000f: 543). He associated the first view to the practice of world championships and characterized it as athletics for the sake of winning something, which is in line with the secular way of life that is oriented towards money and fame. The second view was that of the Olympic Games which aimed more towards self perfection, the joy of life and humanity. Even though Coubertin considered the world championships to be a part of the Olympic Games (2000f: 542), he always referred to the Olympic Games as being “something else”, in the sense that this “something else” was the thing that mattered. However, in each case a human performance means something else and this “something else” leads to different human conduct.

At the Olympic Congress in 1925 in Prague, Coubertin talked about these two views again, but this time he added to them the need for making a choice

between them. He spoke about this choice in metaphors: **“Fair or temple – sportsmen must make their choice; they cannot expect to frequent both one and the other... let them choose”** (2000e: 559). Here, the word “fair” is not, as often used in the context of sport, a part of the compound “fair-play”, but it is a synonym of the word “market”. Later in the text, I shall also associate it with the ancient Greek word *agora*.

In this contribution I would like to elaborate this metaphor, because I think it remains valid even today, as every athlete must also make this choice. Making this choice means making a choice for a certain style of living which has its consequences in every aspect of life, sport practice and performance, and moral conduct, as well. In fact, being an athlete presupposes that he/she leads his/her life in some way or another. Or rather, we can say that this choice has been made for the athlete and he/she has accepted it without much realization of what was being chosen. As with childhood while the child is introduced and integrated into society he/she, so to speak, gets used to certain possibilities of living without being much aware of them. These possibilities are thus “something to which a person had previously self-committed – or better, to which a person had been committed” (Patočka¹, 1998: 159). Every society prefers some possibilities of living rather than others and the human being tends to follow the respective possibilities without much thought. And as our society, that is, Western society, is based on the metaphor of a fair rather than on that of a temple, many athletes follow the former without hesitation. No wonder, as it is the only way of life they know.

A part of making choices is to have different possibilities from which to choose. But for this, it is necessary to have at least some understanding of the possibilities being considered. Therefore, understanding is important for making choices. In our context, it is important to understand the two ways of sport Coubertin described, so that we can make the choice Coubertin invited us to make. Now, the aim of this presentation is to describe both views with consequences for

1. Jan Patočka is a Czech philosopher in the area of phenomenology (a student of E. Husserl and M. Heidegger) and an interpreter of antic philosophy.

the life of an athlete – the metaphor of the fair as well as that of the temple – so that athletes can have a chance to reconsider their ways in a new light, and maybe make a new choice that is based upon a wider perspective of possibilities in life.

Fair

“Fair” in the sense of a market reminds us of the ancient Greek word *agora*, the centre of ancient Greek *polis*, an open space where people assembled, and, therefore, a place that allowed a wide variety of human interactions. Fair is a place where people focused on their everyday business gather while fulfilling their manifold needs. And this involves different contradictory motives: a good example is selling and buying, in which both parties try to achieve contradictory ends: gaining or saving as much money as possible. However, the fair is not only about commerce. It is also a place where people meet and chat or discuss or take part in a dialogue (*dialegein*). Once again, it is often filled with contradictions of different speeches (*logoi*) that very often struggle for primacy in trying to assert their own point of view. After all, Socrates liked going to *agora* and talking to people, too – but within his dialogues he usually managed to surpass this struggle and let people look into their own contradictions. Thus, *agora* can be understood as an open space, a space for choice, which is, however, only seldom used.

Then, what does “to choose the fair” mean? Choosing the fair means choosing the assertion of the individual self and of one’s perspective. Thus, the fair witnesses various incompatible dealings, struggles between the various interests of different people as well as struggles among the different interests of an individual. This struggle for self-assertion means overcoming or defeating the others. This gives rise to an endless competition that can be seen in various aspects of life, and sport is no exception to it. At this point the famous Olympic motto *citius, altius, fortius* is very characteristic.

Coubertin himself was aware of this fact, saying: “Human society works by

the principle of competition; it has always been so, and will remain so. Competition is becoming more and more intense, bringing greater and greater dangers of corruption. Unbridled competition entails grave risks to the Spirit of fair play, gives occasions of blameworthy acts to the commission, engenders a lamentable atmosphere of jealousy, envy, vanity, and mistrust. This can be seen in all branches of activity, and athletic life cannot escape from it" (2000f: 543). When this struggle is so pervasive in human society, it is no wonder why it is so easily accepted by new generations and why they are subdued by it without hesitation. And it is no wonder, then, why it is to be found in sports, too. In society, where winning mainly counts, it is very easy to follow the winning paradigm and sacrifice everything to it. For Coubertin, the Spirit of competition was the Spirit of world championships, something which Coubertin also sometimes called a vulgar competition (2000f: 543).

Nowadays, the goal society struggles and competes for is mainly money and fame. In his time too, Coubertin was mainly afraid of money: "Sports have developed within a society whose love for money threatens to cause that society to rot right to the marrow" (2000e: 557). Unfortunately, struggle and competition and the orientation towards money have unpleasant consequences in terms of human conduct that easily becomes unethical. Striving for winning, which is inextricable from defeat, often leads to sadness and frustrations of those who have not won, and animosity towards opponents and failure to respect them (Tuxill & Wigmore, 1998). It also leads to violence against oneself and/or others, pushing the rules of the game and cheating, taking performance enhancing drugs and so on (Hyland, 1990: 35-36). This all is based on an understanding of the world as a fair place, where striving to be better and win is a necessity (Kretchmar, 1994: 98).

I do not want to say that competition is bad. Through competition we can learn many important things, as, for example, it is a field of learning how to lose or to take the risk of taking up a challenge to react (Parry, 1998: 223) and to let oneself to be compared with others. Coubertin also used competition as a potent incentive to attract people in sports. However, Coubertin knew the twofold role of competition; he considered it: "...the potent incentive and the dangerous

canker with which we have to reckon. Potent incentive, we cannot deny; the most potent of all, in fact" (2000f: 543). Thus, competition needs limits, as without them it would go on infinitely in the pursuit of our goals (see also Loland, 2002: 11). But in this point of view these limits are not to be found. For this, we have to change our perspective.

Temple

Let us now elaborate the metaphor of the temple. This is much harder to do because in our lives we are more familiar with the notion of the fair than with the notion of temple. "Temple" is a different view of life from the fair (*agora*). *Agora* is profane and the temple is sacred. According to Coubertin, ancient Greek athletes were religiously athletic: "It was to honor the gods with their trained and well-balanced bodies that, for centuries on end, young Hellenes were urged to chisel their bodies through intense muscular exercise" (2000b: 566). Also, the name of the sacred site of Olympia as well as the name of Olympic Games were associated with the gods of Olympus. Unlike ours, ancient Greek life was connected with this notion of temple and sacredness, so they could understand it, and for them it could be a part of the Olympic Games as well as their sport life. However, people nowadays have problems with this. For us, there is not much of what we call sacred and thus we remain in the sphere of the fair and relate to it all our doings. However, if Olympism should be more than running after secular aims, we have to take care of this idea of the temple, too. And this is also what Coubertin wanted. I think this is also why Coubertin sometimes compared Olympism to religion (2000b: 576). So, our task is now to understand this idea, so that we can have it as one of the possibilities from which to choose.

When Coubertin talked about this second view of sport, he meant the regular joyful participation in sports in company of other athletes (2000f: 543), while actively seeking for self-improvement and perfection (2000b: 565) which result in balance (2000d: 549). Here, there are two topics to be discussed: firstly, the

striving for improvement which has to be differentiated from the improvement achieved in order to chase after records, and, secondly, the striving for self improvement.

Within striving for self improvement there is a struggle – but this is quite different from the one mentioned in the discussion on the metaphor of the fair. It is not a struggle to beat the others and, as a result, to gain fame or financial reward that is found in the unbridled competition in which the athlete always wants to achieve a better performance in terms of his/her physical achievement. Here, I am not only talking about elite sport, but also about the numerous levels of sport performance as well as physical education in which the education is predominantly focused on the physical aspects of the human being and is also often oriented towards results (fortunately, physical education is nowadays slowly turning away from its orientation concerning results). However, in this second view of sport, the struggle for improvement concerns the improvement of the whole human being, not only an improvement of a record achieved mainly through the physical abilities and skills of the athlete. Thus, for example, self improvement does not mean improving the result in running one hundred meters, nor is it to become a versatile disciplined athlete who is better in comparison to others. This can be just one part of it. Self improvement includes the overall improvement of the whole human being, not just the excellent use of the physical body, while the other parts lag behind.

The attempt to improve must therefore be oriented towards the whole of the human being. But, what is this whole human being? Though in his work Coubertin mentioned different concepts of the human being, he definitely did not take a materialistic point of view, in which we are mere physical bodies. Rather, he saw the human being as a whole being in which we can recognize various parts and where all the parts should be developed.² For example, in the Olympic Letter III (1918), Coubertin described a human being as entailing muscles, understanding, character and conscience (2000c: 547). Here, we can see that

2. It is necessary to understand parts as parts of a whole, where a part is always a part of a whole and therefore it cannot be approached as it existed on its own, independently (see for example: Martínková, 2003).

Olympic education was not meant to be only physical education, education through anatomy, physiology and biomechanics, and therefore the human being was not meant to be striving for physical deeds only. Therefore, education was also meant to encompass much more.

However, no matter how well-intentioned we are when we try to overcome the idea of the human being as a pure material body, all the concepts in which we put the human being together from different parts without treating the parts as parts and without knowing how they are related, are problematic. It further tempts us into dealing with them individually, which can easily lead us astray, especially when the education of the wholeness of the human being is in question. Therefore, I think it is better to understand the human being in its initial wholeness; for example, a suitable understanding can be found in Heidegger's concept of Dasein that is Being-in-the-world (Heidegger, 2001), from which it is easier to arrive at a more holistic approach (Martínková, 2003).

The care of the whole self is no more profane striving to achieve some status or position in society, but the care of the whole of oneself encompasses the care of the whole universe, as the human being is never a human being as such, but a human being in the world and with his/her understanding of the world he/she influences everything around. And this is no small thing. When we can see our sport performance from the wider perspective of our life, and when we also take into consideration our various limitations of human beings, our conduct will change and our chase after fame and financial gain may quickly lose its appeal and other values may appear. When our egoism is limited by accepting the others around us as similar human beings too, the quality of human relations may come to the forefront, and based on this understanding striving for altruism, friendship and respect for others may appear. And as we all know Coubertin very often wrote about this (e.g. 2000d: 550). When we accept the transience and the limitation of our life, the process of doing and the joy it brings, we can gain precedence over the planning of future victories. Coubertin even mentioned joy as the first condition of Olympism (2000d). Also the harmonious development of the self and health, which also includes the conscious relation to the environment (Schantz, 1998: 228), may gain in importance. In general, we

usually understand this all as belonging to ethical conduct and this is what we would like to promote in sports. But, if we wish people to do this without orders and threats, a change of their perspective from the fair to the temple is necessary.

In this context of the temple, the performance, which results from the athletic life, then is not a physical achievement, but rather a performance of life, in which the athletes take care of their conduct, communication, relations with others, environment etc. And I am convinced this is the “something else” that Coubertin described when talking about Olympism. The effort to promote this “something else” is also seen, for example, in the general regulations drawn up in 1894 that “reserves the right of the organizing committees to reject any candidate whose character or previous record of conduct might reflect injuriously upon the dignity of the institution” (Coubertin, 2000f: 546) or in the insistence on keeping money away from sport, as seen in the example of amateurism. Of course, all these measures, which were supposed to differentiate the Olympic Games from world championships, are always problematic and easily abused. It is difficult to say who is of good character and who is not or who is an amateur and who is not, especially in borderline cases as nothing is black and white in our lives. However, they show that the Olympic Games were not meant to be only about the best athletes in terms of physical performance, but also about the excellent performance of a human being in all aspects of life. But maybe, these measures would not be necessary if Olympic education was more clearly described, developed and implemented in terms of this second view of sports. As time passed and the Olympic Games developed, Coubertin himself became more and more sceptical about the Olympic educational strength (2000e: 555; Müller, 2000: 555). For example, in Paris in 1924 Coubertin complained that even after eight Olympiads, that is, thirty-two years of existence, the Olympic Games remained too much like a “World Championship” (2000a: 554). But this was not what Coubertin wanted. For Coubertin, Olympia was meant to be the highlight of the life of the temple choice.

Conclusion

Now, if we look at the metaphor of the fair and the metaphor of the temple we can also see two different paradigms for living. The choice of the fair or the temple then means making a choice for the way of leading one's life. Therefore an athlete cannot prepare himself/herself within the fair for the temple choice. If we wish to be prepared for the temple, it cannot be done within the fair. Being engaged in competitive sports with their emphasis on winning and maximum records in terms of physical achievement most of the time, an athlete cannot easily change his or her orientation within a single Olympiad which takes place every four years. It is hardly possible to change one's attitude for a single event, which is, all the more, considered as the most prominent one.

That is why athletes cannot have both, but just one. Both mean struggle to achieve performance, but each of them is a different kind of struggle and each of them leads to a different performance. Thus, distinguishing between these two and choosing one of them, education and the development of our understanding is very important, as it is the basis for what the performance of our life will be.

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THE IDEA OF PEACE AS VISION FOR THE MODERN OLYMPIC GAMES: ORIGIN, DEVELOPMENT AND PEDAGOGIC CONSEQUENCES

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1. Introduction

At first, the essential steps towards the idea of peace in the modern Olympic Movement will be mentioned from classical antiquity up to the founder of the modern Olympic Movement Pierre de Coubertin. His outstanding contribution to this idea will be enlarged upon in this paper as well as the official cooperation of the UN and the IOC. Then, present developments, tendencies and possibilities in the wide field of pedagogic will be touched upon.

2. The Origin of the Idea of Peace in the Modern Olympic Movement

The Olympic Games took place in ancient Greece 293 times from 776 B.C. up to 393 A.C., i.e. over a period of almost 12 centuries, and since then they have occurred without interruption.

The term “peace” was not used in ancient Greece with the Olympic Games, but the word Ekecheiria or ekeceiria, which etymologically means “truce”. Marc Golden in his Lexicon “Sport in the Ancient World from A to Z” gives the following explication:

“Truce (Greek: ekecheiria, hieromenia, spondai). A period before and after Greek festivals during which the territory of the host city was inviolate and competitors, spectators and others had safe passage to and from it. The beginning of the truce was proclaimed by emissaries (spondophoroi, theoroi) to the major centres of the Greek world. The period of the truce varied. For the Olympics, it grew from one to two months on either side of the festival; for the Pythian games, it extended for a full year. In these cases and others, violations occurred. A writer on tactics even recommends attack during a festival and the Altis at Olympia was the site of a pitched battle during the festival in 364.”¹

The term “peace” was not used in ancient Greece with the Olympic Games, but the word “Ekecheirie” or “ekeceiria”, which etymologically means “truce, holidays”.

The main idea of this truce was to make possible for participants and visitors to travel to Olympia and back without being impeded in any way. Because of widespread misconceptions it must be stressed that wars were not interrupted nor stopped on account of the Games.

In 1795 the great German philosopher Immanuel Kant published his treatise “On Eternal Peace” (“Zum Ewigen Frieden”). His conception of peace embraced philosophical, historical, legal and political aspects.

In the 19th century the idea of worldwide peace became part and parcel of general humanistic thinking. There were first attempts to put these ideas organisationally into practice.

As the real beginning of the modern peace movement must be considered the Bertha von Suttner’s (1843-1914) novel *Die Waffen nieder* (*Down with Weapons*) which was published in 1889 and translated into most German languages.

Peace organizations were founded in many countries in Europe; in particular

1. London & New York, Routledge, 2004, p. 169. See also the important explication of *ekecheiria* by Rougemont, G.: La hiéroménie des Pythia et les «trêves sacrées» d’Eleusis, de Delphes et d’Olympie. In: BCH 97 (1937) 75-106.

a strong organization in Great Britain and the USA was founded with people from all walks of life being active members.

3. Pierre de Coubertin's Vision of Peace

Pierre de Coubertin got interested and involved in these international peace activities. As the pioneer of the modern Olympic Games he incorporated the idea of peace in this movement.

"Wars break out because nations misunderstand each other. We shall not have peace until the prejudices which now separate the different races shall have been outlived. To attain this end, what better means than to bring the youth of all countries periodically together for amicable trials of muscular strength and agility?"

Pierre de Coubertin²

The quotation above shows his notion of peace.

Coubertin was convinced that peace education could only be effective if theoretical learning was accompanied by personal experience. Olympic Sport was the very means to achieve this aim. Sport should become an instrument to reform economy and politics and, thus, society as a whole: "[...] the Olympic Games will be a potent, if indirect factor in securing universal peace".³

Pierre de Coubertin was primarily a pedagogue and his foremost aim was to reform education. In 1925, being one of the founders of the World Pedagogical Union (Union Pédagogique Universelle/U.P.U.), he compiled a "Charter of Educational Reform" and in 1926 he founded an "International Centre of Sports Education" (Bureau International de Pédagogie sportive/B.I.P.S.). His great

2. Coubertin, P. de: The Olympic games of 1896. In: The century Illustrated Monthly Magazine, Vol. LIII, New Series, Vol. XXXXI, November 1896 to April 1897, p. 53. Reprinted in: Müller, N. (ed.): Pierre de Coubertin. Olympism. Selected Writings. Lausanne, IOC, 2000, p. 360.

3. Ibidem.

achievement was to combine and interweave sports, education, and the idea of world-wide peace. Influenced by his experiences during several visits to England, especially by the study of Thomas Arnold's (1795-1842) conception of education, Pierre de Coubertin demanded ethical and moral values together with physical training – sports being the basis and the initiating source. Coubertin's programme of modern sports education did not originate in ancient Greece, but in the system of English public schools. The idea of universal peace was predominant in his thoughts in the beginning, which was a misunderstanding of the ancient notion of peace by Coubertin. The modern Olympic Games conceived by Coubertin were built on the three pillars: elite sports, ethics and peace.

Coubertin's "Ode to Sport" underlines the identification of sport and peace (cf. last paragraph) in literary form:

"O Sport, You are Peace!

You forge happy bonds between the peoples

By drawing them together in reverence for strength

Which is controlled, organised and self disciplined.

Through you the young of the entire world learn to respect one another,

And thus the diversity of national traits becomes a source

Of generous and peaceful emulation!"⁴

Evaluating and looking back on the Games of 1896 he writes in more realistic tones:

"One may be filled with desire to see the colors of one's club or college triumph in a national meeting, but how much stronger is the feeling when

4. Quoted from Müller, N. (ed.): Pierre de Coubertin. *Olympism. Selected Writings*. Lausanne, IOC, 2000, p. 630. The French version is: «O Sport, tu es la Paix. Tu établis des rapports heureux entre les peuples en les rapprochant dans le culte de la force contrôlée, organisée et maîtresse d'elle-même. Par toi la jeunesse universelle apprend à se respecter et ainsi la diversité des qualités nationales devient la source d'une généreuse et pacifique émulation», quoted from COUBERTIN, P. DE: «Ode au Sport». In: MÜLLER, N. (ed.): Pierre de Coubertin. *Olympisme. Textes Choisis*. Vol. III. Zürich/Hildesheim/New York, Weidmann, 1986, pp. 666-667.

the [...] colors of one's own country are at stake! ... It was with these thoughts in mind that I sought to revive the Olympic games. I have succeeded after many efforts ... [I hope] it may be a potent, if indirect, factor in securing universal peace."⁵

4. The Notion of Peace in the Olympic Charter

Society, world-political relations and ethical norms and many more have changed gradually or radically since Coubertin, but the Olympic Charter in force since 1st September 2004 still comprises as an essential part of Coubertin's philosophy. He has described his imaginations concerning the relationships between sport, Olympism, and peace in the Olympic Charter. From the six Fundamental Principles the following one is especially relevant:

Art. 2. "The goal of Olympism is to place everywhere sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity."⁶

The first chapter "The Olympic Movement and its Action" emphasizes concretely this engagement:

§1,1: "[...] The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accord with Olympism and its values."⁷

The Olympic rings combining the five continents can also be interpreted as a symbol of peace and international understanding; the colours symbolizing the colours of all national flags indirectly represent the world wide nations.

5. Coubertin. *Selected Writings*, ibidem, p. 360.

6. International Olympic Committee: Olympic Charter (in force since 1st September 2004), p. 9.

7. Ibidem, p. 10.

5. The Cooperation between the IOC and the UN

In the 20th century the Olympic Ideal of peace was repeatedly violated (e.g. by the two World-Wars, Munich 1972). But the continuity of the ideal was maintained and enforced.

The IOC and the UN became congenial partners who strive for the same ideals following the opinion of Kofi Annan in 2000:

“Olympic Ideals are also United Nations ideals: tolerance, equality, fair play and, most of all, peace together, the Olympics and the United Nations can be a winning team. But the contest will not be won easily. War, intolerance and deprivation continue to stalk the earth. We must fight back. Just as athletes strive for world records, so must we strive for world peace?”⁸

The ancient concept of Olympism was revived. The UN declared 1994 as the “International Year of Sport and the Olympic Ideal”. General Secretary Boutros Boutros-Ghali emphasized the close connection between the Olympic ethos and the fundamental principles of the UN.

In January 1994 President Samaranch proclaimed an “Olympic Truce”: All wars over the world should be interrupted 7 days before and after the Winter Games in Lillehammer.

In 1994 Samaranch travelled to Sarajevo during the Olympic Truce, to express his solidarity with the host town of the 1984 Olympic Winter Games. In 1995 it was the first time in the history of the Olympic Movement that the IOC President spoke before the General Assembly of the UN.

In 1995 the resolution of Olympic Peace was renewed during the Olympic Summer Games in Atlanta, same in 1999 for Sydney 2000, but restricted in 2001 concerning Salt Lake City Winter Olympic Games.

8. Extract of Kofi Annan’s message on the Games in Sydney, 15th September until 1st October 2000, cf. website: http://olympic.org/uk/organisation/missions/truce/initiative_uk.asp (16.07.2002).

In respect to the Olympic Games in Athens 2004 a special Olympic Truce Foundation was founded in July 2000. Afterwards an international Olympic Peace Declaration was accepted unanimously by the 190 Member States of the UN. A similar declaration was spread around the world and signed by more than three hundred NGOs (like NOCs, IFs and other members of the Olympic Family).

For Athens 2004 and Turin 2006 would also adopt an Olympic Peace proclamation by the United Nations.

6. Peace Education as an integral part of Olympic Education

According to Grupe/Müller the following educational dimensions can be described on the base of Coubertin's Olympism and the Olympic Charter:

1. the self-awareness through sports
2. the harmony of physical and spiritual training
3. the idea of human perfection with the help of physical achievement
4. sports deliberately based upon ethics as the leading principle
5. respect for and tolerance of competitors
6. understanding brought about by sport (meetings)
7. the idea of peace connected with international and interracial understanding
8. the promotion of emancipatory developments in and through sports.⁹

The field of peace education varies from studying the causes of human violence to studying the causes of war. The study of human violence involves the human psyche and aspects of aggression, while the study of war focuses on the behaviour of armies and nation-states. Between these two poles there was a vast academic domain that included the study of conditions of survival, problems of communication, international relations, legal theory and environmental awareness.

9. See Müller, N.: Olympische Erziehung. In: Grupe, O. / Mieth, D.: Lexikon der Ethik im Sport. Schorndorf, Hofmann, 4th ed. 2004, pp. 385-394. In English see the article on the homepage of the Centre of Olympic Studies. Barcelona.

Whether working to achieve immediate or long-range objectives, peace education has ten main goals, according to Harris:

1. to appreciate the richness of the concept of peace
2. to address fear
3. to provide information about defence systems
4. to understand war behaviour
5. to develop intercultural understanding
6. to provide a future orientation
7. to teach peace as a process
8. to promote a concept of peace accompanied by social justice
9. to stimulate a respect for life, and
10. to end violence.¹⁰

The famous English author H.G. Wells (1866-1946)¹¹ stated the urgency of peace education in his famous statement, that human beings are embarked upon "a race between education and catastrophe".

Within the peace education field, human rights education is normally viewed as a subject of peace education. Yet, the Declaration adopted at the World Conference on Human Rights in Vienna 1993 views human rights education as an all-embracing concept. Article II.d of the Declaration runs as follows:

"Human Rights Education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights... The proclamation of a United Nations decade for human rights education in order to promote, encourage and focus these educational activities should be considered."¹²

10. cf. Harris, I.: The goals of peace education. 1988, n.p.

11. quoted from: HARRIS, I.: The goals of peace education. 1988, n.p.

12. cf. Brock-Utne, B.: Peace education. 2000, p. 134.

This way of defining human rights education causes it to overlap with peace education.

7. Peace Education as Learning Principle in School Education of Today

All idealistic objectives and goodwill proclamations are useless if they are not effectively put into practice. Gandhi's quotation shows the way by emphasizing the necessity of starting peace education with the young ones. Ethical principles should be acquired, based upon and tested in everyday life and, therefore, in different social contexts. For man, as a social being, the educational objective is the realization of the notion of peace.

As to school education the following principles will help to promote peace:

1. practice of personal courage,
2. respect of the dignity of others,
3. acknowledgement of religious values,
4. responsible use of freedom,
5. fight against prejudices,
6. fairness,
7. tolerance and
8. intercultural understanding.

Children must learn to solve quarrels without violence.

Conclusion

As a young man, in 1892, Coubertin had had the idea of renewing the ancient Olympic Games, which duly took place in Athens in 1896. Whereas his educational aspirations had additionally been confined to France, for C. Coubertin, the success of these first Olympic Games marked the internationalization of his educational visions, where his main priority, at first, was the idea of *peace among nations*.

In his early writings, he refers to international sporting encounters as “the free trade of the future”¹³ and the participating athletes as “ambassadors of peace”¹⁴. Even though he insisted on this idea, at the time of the founding of the IOC in 1894, he had to take care not to say too much about this because he did not want to ask too much of sportsmen or to frighten the pacifists – as he, himself, says in a document that has come down to us. With his ideas of peace, however, Coubertin associated an ethical mission which, then as now, was central to the Olympic Movement and –if it were to succeed– had to lead to political education. On the threshold of the 20th century, Coubertin tried to bring about enlightened internationalism by cultivating a non-chauvinistic nationalism.¹⁵

It is precisely the relationship between nationalism and international peace –a one-sided one hitherto, because invariably regarded as a contradiction in terms– that forms the challenging peace ethos and fascination of Olympism. From the beginning, Coubertin’s sights were set upon an interplay between nations united by enthusiasm for peace and an internationalism that would set a ceremonial seal on their peaceful ambitions.¹⁶

Coubertin’s plans, thus, extended from the outset beyond the organizing of Olympic Games every four years. He wanted mankind in the 20th century to experience sport in the harmonious interplay of physical and intellectual skills, so that –set in an artistic, aesthetic frame– it would make an important contribution to human happiness.¹⁷

13. Coubertin: “Physical Exercises in the Modern World”. Lecture Given at the Sorbonne (November 1892). In: Müller, N. (Ed.): *Olympism. Selected Writings of Pierre de Coubertin*. Lausanne, IOC, 2000, p. 297.

14. Coubertin: “L’athlétisme. Son rôle et son histoire”. In: *La Revue Athlétique* 2 (1891), 204.

15. cf. Quanz, D.R.: Formatting Power of the IOC-Founding: The Birth of a New Peace Movement. In IOA (Ed.): Report of the 34th Session of the IOA. Olympia 1994. Lausanne 1995, pp.121-133.

16. Ibidem. In these ambitions he was influenced by his paternal friend Jules SIMON. Simon had been a co-founder of the Interparliamentary Union, established in Paris in 1888, and the International Peace Bureau, founded in 1892. See S. Wassong / N. Müller / C. Liungmann: Pierre de Coubertin und Jules Simon. In: Wassong, S. (Ed.): *Internationale Einflüsse auf die Wiedereinführung der Olympischen Spiele durch Coubertin*. Report 1st Symposium of the German Pierre de Coubertin Committee. Leipzig 2003. Kassel, Agon, 2005, pp. 89-102.

17. Concerning this paper see Gerling, J.: *Der Friedensgedanke in der modernen Olympischen Bewegung: Ursprung, Entwicklung und pädagogische Folgerungen*. Staatsexamensarbeit. Mainz, Fachbereich Sport, 2002 (unpublished).

THE ETHICS OF GROWING PLAYGROUNDS

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It may sound odd to talk about growing playgrounds. Normally, we regard playgrounds as places that are constructed or found, not grown. Once we know where they are, we travel to them, enjoy them, and perhaps work to preserve them, so that our children and we can visit them in the future.

Playgrounds, understood as relatively fixed environments, are not all equal. Some offer only impoverished play opportunities; others issue siren calls to visit, tarry a while, and explore their delights. We know this because we all have our favorite places, and we all avoid others when we look for intrinsically satisfying experiences.

Life tends to go better when we can find and spend time at our various playgrounds. This is so because of play's inherent qualities. Suits (1977) pointed out two of play's essential values. First, play functions an end in itself. Philosophers call this kind of human involvement autotelic activity. In play, the value lies in the doing. The objective or goal is self-validating. Play is what we want to spend our time doing –reading a good book, listening to Beethoven, hitting a ball on the sweet spot– whether any of this leads to other good things or not. This gives play a kind of imprudent quality. Play, in fact, has been described as foolish.

Second, according to Suits (19;;), play provides respite. It is a reallocation of time and energy from our primary obligations and necessities. We experience play as an oasis, a fragile interlude, a break in the ongoing actions of labor or work. When we play, we know it will come to an end. The separate time and

space of play, so well described by Huizinga (1950) and Caillois (1961), will once again be replaced by the ordinary time and space of duty – by what Huizinga called, appropriately enough, “the appetitive process.”

Those who have found a playground in Olympic competition go to grassy places, watery locations, and snowy hills to experience the intrinsic satisfactions and meanings that can be found there. These are their physical playgrounds. If play has its way with them, they will not be kicking, swimming, and skiing for money, gold medals, or the notoriety and fame their performance may bring, but for the love of the activity itself. Extrinsic benefits may come along too, but for those in the play spirit, they are extras or “icing on the cake”, as we say in America.

If play is a valuable experience for all human kind, and I think it is, and if play occurs on playgrounds of various types, then we have a moral obligation to find, build, and preserve these special places – in our homes, in our neighborhoods, indeed around the globe. This line of thinking might produce a very defensible version of work-play ecology that goes like this: We prudently preserve our natural resources to take care of our necessities, and we build playgrounds to tend to our joys and passions. All that is left to do is to get people matched up with these good places.

I like this ethical picture, but I am convinced that we can do better than this both metaphysically and ethically if we consider play in a different light. Let us suppose that playgrounds are not just found or built but that, in addition, they are cultivated and grown (Torres, 2002). And let us imagine that players are not just born with innate play interests and tendencies, ready-made to be matched with some playground, but they are also patiently educated and nurtured. Finally, and this is the most interesting part of the metaphor in my opinion, let us suppose that players and playgrounds are not entirely distinct entities. That is, after spending time together, they begin to interpenetrate one another. The player takes on qualities of the playground, and the playground is reshaped and reconstructed by the player. It is almost as if a semi-permeable membrane stands at the junction of player and playground. The playground (as if by osmosis) seeps into the player, and the player seeps into the playground. This is the philosophy

of ambiguity that was best articulated by the French philosopher, Maurice Merleau-Ponty.

We can see the wisdom in his thinking by considering our own experiences with playgrounds. Encounters with potential playgrounds –with new places– are not always fun or exciting. In fact, at first blush the environment may not appeal much at all. The playground just sits there and does not issue any invitation whatsoever. “I want to play,” announces the would-be player. But the playground, it doesn’t say anything!

Sometimes potential playgrounds intimidate the would-be players. The formidable cliff, the significant running distance, the choppy body of water, even the stationary golf ball may evoke beads of sweat, not goose bumps of joy or the fascination of intrigue.

Some environments are so stubborn that short introductions usually will not do. Sometimes they just reinforce fears or confirm reasons for disinterest, particularly if the playground requires skills, knowledge, and attitudes that we do not yet possess. To be sure, love-at-first-sight experiences happen from time to time. Playgrounds, like the love of one’s life, are occasionally found in a single meeting. But this is more the exception, than the rule – both in love and in play.

Urgings by a physical-education teacher are also unlikely to work. While verbal enthusiasm and good body language can be contagious, we learn that, in the final analysis, personal playgrounds are non-transferable. Try as we might, we cannot sneak others into play on our ticket.

Brief introductions, enthusiasm, efforts to cajole – none of these work very well because playgrounds are grown, not found. Players start on a developmental journey, not a treasure hunt. They typically start by taking small steps, ideally with someone who is familiar with the playground as their guide. A skill gained, a fear overcome, some knowledge transmitted – would-be players rub shoulders with this new environment, all the while watching the mentor who is so comfortable there. Eventually, the playground begins to talk and come alive. It slowly evolves into a special, personal playground. Players have said they can hardly believe that this vibrant playground is the same one they first met. And, in truth, it is not. Their playground was not found ready-made. It was grown.

Likewise, players are developed not simply born. When would-be players first visit a playground, they may not know what to do. No personal challenges or interests have anything to do with this place. No habits or skills allow the players to engage the environment. But this does not necessarily mean that their current incapacities cannot be overcome. It simply means that requisite muscles and attitudes for this particular playground have not yet been developed. The player in the person lies dormant.

Once again, a mentor can be helpful. Potential players need to touch the playground to become play-grounded. They need to develop the capabilities required by this domain to become play-skilled. They need to connect their ongoing life stories to the challenges of this location to become play-motivated. They need to care deeply about the achievements that hang in the balance in this terrain to become play-valuing. The master teacher knows all this and can point would-be players in the right direction.

Little by little the playground transforms the players. The players take on an identity forged by repeated encounters with this place and its requirements. The breast stroker who finds play in watery environments is a swimmer. He is not someone who just happens to trifle with water. The mountain biker who finds play on the seat of her two wheeler is a cyclist, not just someone who experiences momentary fun out in the wild.

Consequently, the same things can be said of players that were previously claimed about playgrounds. Players are not fixed entities. Players change along with their evolving playgrounds. In part they become their playgrounds.

And so this journey continues with playground and player moving forward hand-in-hand. Players' native talents, histories, and experiences help to shape the playground to accommodate *their* passions, *their* bodies, *their* unique talents. The playground gets "Michael'd" or "Mohammed'd" or "Maria'd." Conversely, the playground seeps into the player. Its requirements begin to shape the particular skills and attitudes of the player. So the player gets "mountained," "chessed," or "marathonned" not just physically or intellectually but holistically – as a person.

In short, Merleau-Ponty helped us see that playgrounds and players are not

static elements in some kind of external relationship with one another. Rather they are dynamic poles in an ongoing dance. When this dance goes well, when the playground grows toward a player-shaped maturity and when the player is progressively molded by the playground, a lifelong co-evolution is set in motion, and a life-long union is established. But unfortunately there is more to the story. The dance can be interrupted.

This is also a phenomenon that Merleau-Ponty can help us understand. If playgrounds and players can be grown, it would stand to reason that they can also wither or decline. And just as good marriages need attention and cultivation, player-playground relationships need support. One of the most unfortunate things I've witnessed as a physical educator is the disillusionment of a talented athlete who had progressively lost his playground. Normally this occurs slowly, again much like life-long partners who almost imperceptibly grow apart. But then one day, the partner or athlete realizes that he or she is in the company of a stranger or an unwelcome companion.

The success enjoyed by the Olympic Games puts player-playground relationships at risk. This is the case because relationships grow best when they are free of entanglements. Business, ulterior motives, the interjection of managers or other third parties, fame and notoriety, any variety of extrinsic goods – all of these things are part and parcel of success at the Olympic level. Unfortunately, they often start a gradual process that drains player and playground of their vitality and intimacy.

This separation is ironic because play may be partly responsible for the very success the athlete enjoys. Without the motivating passion of play, coaches have said, many athletes would never have reached their potential. Coaches know that, on most days of the week, love motivates more surely than duty, and love almost always wins in the long run. But the success that this powerful loving relationship produced then begins to poison that very union. Success turns out to be a mixed blessing. While success puts the playground on the map for all to find, and while money supports all manner of playground activity, this visibility and investment come at a cost. Growing and preserving playgrounds may work best in the shade, out of the glare of the public eye. I sometimes envy my wife who

teaches English and Speech. Nobody fills a 60,000 seat stadium to hear her students recite a Shakespearean sonnet. No pressures force her students to ingest dangerous performance enhancers just to get the grammar right.

However that may be, much sport is unmistakably (and, at least in the foreseeable future, irretrievably) in the public eye. Moreover, it is attached to and partly controlled by powerful political and business interests. The Olympic Games, of course, fit this description nicely, as many sporting settings are at least nominally amateur in nature. In facing this reality, we need to be more sage about how we inhibit the demise of playgrounds – not just the physical places, but those oases of happiness that most of our athletes patiently grew as they learned their sports. In order to gain this perspective, we will examine three elements of play that are damaged when play relationships begin to unravel in high-stakes environments like the Olympic Games. The purpose here is to better understand the illness so that we can more intelligently look for preventative interventions or cures.

Play Enclaves. Play requires a degree of insulation from the world, its problems, and its demands. Play time and play spaces must be more or less walled-off from everyday issues. This is not simply, or even primarily, a physical walling off. It is a separation that involves everybody as whole beings – our values, our motives, our emotions, our roles. Typically in our everyday lives, these elements march to the drummer of necessity, ego concern, self-protection, or even altruistic duty. When the walling off occurs, these elements are held (if only tenuously, and only temporarily) at bay.

Children seem particularly adept at securing this insulation. With the least provocation, with a minimum of distraction, they find and return to their under-construction playgrounds. Many adults, on the other hand, have trouble finding this play enclave. They find it hard to sequester duty, worry, and boredom while they take up temporary residence in some playground. Understandably frustrated, they try to construct play enclaves – by buying expensive toys, taking exotic vacations, engaging in titillating high-risk behavior, drinking heavily, or forgetting duties and worries in some other way.

In Olympic sport, where national pride, personal wealth, political agendas,

and a win-at-all cost mentality often prevail, the everyday world of duty has gained more than a toehold. The experience of practice and competition have become gradually more like the work-a-day response to necessity and duty than different. Colors blur. The enclave begins to fade. Play time and space become profane or ordinary.

Thus, we need clever and powerful interventions that are enclave reinforcers.

Play Intentionality. Play invites and pulls us. The play milieu promises something attractive. The dominant experience as we enter play is often one of intrigue, challenge, curiosity. We cannot wait to get started. It is almost as if a powerful magnet is pulling us toward some lovely foolishness.

We do not get pushed into play. In being forced out, or in running away, we do not usually find play. This is so because departures or escapes, per se, have no destination other than “not here.” And play does exist in an indiscriminate “not here.” Play is a specific and personal destination – always in front of us, pulling us away from our everyday experiences and activities to be sure, but pulling us toward a particular part of the world.

Because play pulls us away from the routine and the work of the world, it carries greater possibilities for taking us, in a sense, beyond ourselves. We visit new challenges, new meanings, new risks, new sensuous delights, new serendipities. This novelty provides a foundation for additions to our ongoing, personal storyline. Who we are, as I previously noted, changes as we and our playgrounds grow and as we become our playgrounds and vice versa. Tellingly, we begin to feel at home in our playgrounds. And equally tellingly, we describe ourselves differently. I no longer say that I am someone who bikes. That does not do justice to the relationship. So I say once again, “I am a biker.”

This intentionality that invites and distracts, however, can slowly erode when the intrigue lessens, the curiosity wanes, the repetitions begin to wear thin. This dissipation is not due simply to time, frequency, or repetition. We know this is true because many players have fruitfully spent a lifetime with their playgrounds – virtually from dust to dust. So this dissipation is undoubtedly due to an erosion of the content of the previously robust play experience – the substitution little by little of the extrinsic for the intrinsic, duty for joy, ego-pressure for self-less de-

light, safe strategies for exciting exploration, trying not to lose in place of trying to win. A spirit of earnestness begins to typify the sporting experience.

Thus, we need clever and powerful interventions that are intentionality reinforcers, strategies that preserve the attraction of the playground.

Play Rhythms. Advanced players are not thus categorized because they play more than other people. Rather, they are advanced because they move so freely and regularly between two forms of meaningful behavior. One has to do with improving human existence, with building up the world. We typically call this work. Work –whether volunteer or the paid-for variety– can be very rewarding. It is so rewarding that a life that does not contribute in some way to human betterment, is often felt to be a waste.

Advanced players find a way to leave the domain of work regularly and easily... as easily as moving from one site for meaning to another. So players establish something of a rhythm in life. There is a time for work and a time for play... two very different ways to make life meaningful. Back and forth, yin and yang, two complementary forces that fill our human life; the significant and gratifying balanced by the serendipitous and wonderful. Meaningful prudence and hopeful idealism related to building a better world alternating with meaningful foolishness, delicious tensions, celebrations.

In high level sport this rhythm can be thrown off. Play gets deferred. Play comes later, or never at all. No rhythm is possible when one set of beats in the syncopation is lost, but just more practice, more intensity, more pressure.

But there is another way to lose rhythm, too. This happens when both work and play become meaningless. In this case work puts one on an absurd treadmill. Work does not lead anywhere perceptible. It is unsatisfying. Likewise with play.

It can also become shallow and meaningless. It becomes a way to pass time... perhaps by giving low-level attention to television, becoming amused, being entertained. I am not sure how well these terms translate into all your languages, but they carry the connotation in English of shallow engagement, impersonal involvement, of merely coping with excess time on one's hands.

So, an alternation of meaningless work and meaningless play does not pro-

vide much rhythm at all. Both are encountered as unsatisfactory. It hardly matters which side of the equation is encountered. Work does not inspire, and play does not delight or refresh. But, because work usually produces income, individuals in this kind of unhappy spiral often invest free time in more work. As has been said, if one is going to be unhappy, one might as well get paid.

High level sport experiences easily map on to these two avenues leading to the loss of the meaningful rhythms of existence. In the first scenario, everything becomes duty. The pressure of everyday life is matched or exceeded by the pressure to win. Ego worries related to being a person in the work-a-day world are matched or exceeded by ego worries related to one's sport identity. There is no alteration because there is no significant difference.

Or, if the meaning in both work and play begins to fade, it doesn't much matter whether one is experiencing life as meaningless work or shallow play. And if sport has become drudgery, one might as well get paid for it... in the Olympics or elsewhere.

Thus, we need clever and powerful interventions that elevate both work and play to the level of meaningful involvement so that a refreshing and healthy rhythm of life can be established.

Conclusions

If growing and preserving playgrounds is a process that requires insightful educational interventions, we have our work cut out for us, particularly in high-visibility sport. Our moral duty under this version of play shifts from one of scout and matchmaker to that of patient guide and educator.

When we understand playgrounds simply as geographical places and players as relatively fixed individuals with play tendencies, our work necessarily focuses on fit – on finding the right playground for the right player. In physical education, this usually translates into providing an introductory smorgasboard of activity opportunities in hopes that the student will find the right playground. When a good fit occurs, on this view, the student experiences love at first sight, and this (hope-

fully) leads to a lasting partnership – to activity in this playground throughout the lifespan.

In high-level sport, the matchmaking is one of fitting unusual talent or genetic endowments with the proper sport activity. Those with the right assets for swimming, for instance, are recruited and matched with watery challenges. It is hoped that the accidents of biology (and culture) that incline an individual toward one playground or another result in a good marriage and a full lifetime of play experiences in this activity.

But if we understand playgrounds in the manner suggested by Merleau-Ponty, matchmaking will not work. This is so because neither players nor playgrounds come ready-made. Playgrounds are cultivated, and players are educated toward these places.

Frankly, it is harder to be an educator than a matchmaker. It is harder to grow a playground than find one. And it is more difficult to keep a long-time player-playground union alive than to keep an elite athlete in their long-time venues. Yet, if this is the way play works, it becomes our moral duty to develop an array of effective playground growing and preserving interventions. Perhaps it is even more than this for all of us who love sport. It is not just our duty, but also our privilege, to grow movement-oriented playgrounds for the citizens of the world.

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MORALITY, MEDICINE AND MEANING – TOWARD AN INTEGRATED JUSTIFICATION OF SPORT¹

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Morality, Medicine and Meaning – Toward an Integrated Justification of Sport

What are the values of sport? What is its meaning and possible significance to the individual and society? Should sport be part of a standard curriculum in the education of children and youth? If so, why?

These are all calls for a justification of sport; for its *raison d'être* so to speak. Although human physicality is a biological fact and movement is a biological necessity, deliberate education into the physical education is neither. Sport is a socio-cultural construction created by people for people based on particular human goals and values. Hence, views of the meaning and value of sport are as old as sport itself. It is precisely these views, or justifications, that will be the topic of this paper.

This is, of course, an extensive topic and it can be addressed in many ways and from many perspectives. From psychological, sociological and pedagogical points of view, sport is often seen as a significant sphere for the socialization of

1. An earlier version of this paper, with an emphasis on a justification of physical education and not sport, was presented as the C. Lynn Vendien Lecture at the 75th Anniversary meeting of the AAKPE, and it is published in *Quest* 1, 2006.

the young. From physiological and medical points of view, sport is considered a potentially significant contributor to overall health and well being. My perspective will be limited primarily to philosophical considerations. More specifically, I will engage in a critical review of what I consider to be three ideal-typical justifications of sport and, then, try to reconstruct an integrated justification that I believe can be of relevance today.

Ideal-typical justifications are not precise empirical descriptions of the many and diverse views of sport actually found in persons, groups and societies, but internally consistent elaborations of core elements of such views. For instance, one traditional view is that sport is to serve the moral development of the individual. An alternative, perhaps more modern view, is that the primary concern of sport is to serve individual and public health. Although most people will sympathize with both, in an ideal-typical discussion these views are defined as substantially different and treated separately. This approach helps to clarify basic value tensions and ethical dilemmas in the field and makes possible examination of whether some arguments seem better founded and stronger than others. Through critical reviews and comparisons, then, possibilities for integrated and more extensive justifications can be explored.

Moralism

Historically speaking, a primary justification of sport is the moralist one. I understand "morality" as an actual scheme of norms and values held by a person, a given group or a given society defining what is right or wrong and good or bad for this person, group or society (Beauchamp, 1991). Morality can be empirically described. Ethics is the systematic and critical philosophical examination of morality (Beauchamp, 1991). Ethical questions do not have simple empirical answers but require normative reasoning and justification through arguments. Moralism, then, can be understood as the non-reflective mixing of morality and ethics in taking for granted that a particular morality of a person, a group or a society is the only right and true one. Moralists are often absolutists and see as their

mission to reproduce to the full and without questioning the actual norms and values in which they believe. For the moralist, education in general and sport in particular are instruments only to reach these goals. Sport and other subjects in school have no particular meaning and value in themselves, but they are tools in the larger socialization into a particular morality. The history of sport provides a long series of examples. Let me give you two.

The construction of sport in Western Europe from the 18th century onward was based on socialization concerns. The British sport historian Tony Mangan has described the Victorian development of an educational ideology called "Muscular Christianity" and among others the headmaster of Rugby, Thomas Arnold (1795-1842) as a key figure (Mangan, 1981). Sport was given a key role. Through activities such as rugby and boxing, young men from the socio-economic elite were thought to develop the necessary sense of community and toughness to defend and expand the British Empire all over the world. Another more exotic example comes from my own country, Norway. The Norwegian humanist, polar explorer, Nobel laureate and skiing enthusiast Fridtjof Nansen (1860-1930) had a disgust for competitive sport and doubted seriously its value. In his view, sport in the English way had no cultivating force at all, but they could only be understood as an expression of the superficiality, stress and unease of the modern condition. Non-competitive skiing, on the other hand, combined with survival skills in a harsh climate, taught young men (and women) discipline, courage and moderation and it should be included in the school curriculum (Repp, 2001).

The examples are not considered as historical claims on Arnold and Nansen being non-reflective moralists and absolutists. Presumably, both were probably reflective and for their time independent thinkers with nuanced views. The point is that their statements on sport can be interpreted and has been used in ideal-typical moralist ways. Their views are radically different in substance but share a strong flavour of viewing sport as a mere instrument to reach what are considered moral goals outside of sport itself. This moralist justification is no stranger to modern society, either. Although sociologists such as Anthony Giddens hold that Western societies are in a stage of reflexive late modernity (Giddens, 1991), pure

instrumentalist views of sport have an amazingly strong position. The conviction, or the hidden premise that guides practice, seems to be that sport is basically an efficient school into morality. In a much quoted statement, the existentialist philosopher and author Albert Camus claimed that all he had learned about ethics, he had learned it from sports (Simon, 2003). Sport teaches character.

There is, however, a growing body of literature that challenges the moralist justification of sport. The challenges take several forms. I will concentrate on one ethical and one empirical point. The ethical point is that a moralist position is ethically irresponsible. Without hesitation, moralists take the step from what they believe are statements of fact (these *are* the only true values) to normative conclusions (therefore this is how sport *ought to be* practised). Moralists commit what philosophers call the naturalist fallacy, that is, a logical mistake in which more is put into the conclusions (norms) than what is found in the premises (statements of fact). Mary Midgley dissects this way of thinking in her attack on what she calls the “Hobbesian myth” (Midgley, 1985; 1993). Hobbes portrays human beings as being by nature egoists and competitive. The normative deduction is that society should be structured accordingly. As an alternative to an individualist “state of nature” in which life was “brutish, nasty and short”, Hobbes deduced the idea of a social contract based on rational self-interest. Others have, to a larger extent, viewed self interest and competitiveness as positive human dispositions and argued in favour of stimulating them both in society and in schools and sport.

According to Midgley, these deductions fail as the premise is wrong. She argues convincingly that human nature (if there is such a thing) is a complex matter and includes multiple predispositions. We seem to have just as strong predispositions for empathy and cooperation as for egoism and competition. The implication for education is that students tend to develop the predispositions that are emphasized and cultivated in the educational settings in which they take part. The moralists, taking for granted of their own morality as the only true one and their often one-dimensional claims on human nature, miss this point. Their non-reflective premises make their educational philosophies ethically irresponsible.

Secondly, the modern moralist's conviction of sport as a developing character is a problematic one for empirical reasons. For moral development to occur, pedagogical competence and the establishing of the right socio-psychological and motivational climate are of key importance (Roberts et al., 2001). One activity such as boxing can give radically different outcomes depending on the way it is taught. On the one hand, it can be practised in socially responsible ways. Imagine the rule in sparring that one party has to stop when the other party expresses discomfort or pain. Under this rule, students can develop empathy and sensitivity for other's well being. On the other hand, if being taught with emphasis on dominance and the aggressive infliction of pain, boxing seems to lead to anti-social conduct both inside and outside of the ring (Endresen & Olweus, in press). The "bracketed morality" (Bredemeier & Shields, 1995) of sport in which conduct is allowed that is otherwise banned, is expanding. In fact, the 'brackets' seem to fall off. Aggression is internalized and constitutes a disposition of action in all aspects of life.

I am not rejecting the possibility of justifying sport with reference to socialization and moral development. On the contrary, as I intend to argue later, such references are key elements in an integrated justification of sport. However, the moralist justification gets it wrong. The uncritical instrumental use of sport to serve whatever morality a person, a group or a society takes for granted is ethically unacceptable.

Health

An alternative justification that has increased in significance in the last few decades is the justification of health. However, together with the moralist justification, views on connections between sport and health have long traditions. In ancient medical philosophy and practice such as in Hippocrates moderate gymnastics is prescribed as a means toward a balanced and good life. The origins of current health justifications are to be found in the development of modern natural science. Seventeenth century philosopher Renee Descartes' dualistic anthro-

pology distinguished the body from the mind and viewed the body as a mechanism and in principle fully explainable by chains of cause-effect relationships. This was a landmark in the understanding of the human organism and led to a series of new hypotheses. According to Wachter (1985), the idea of a causal connection between physical activity and health was first presented to a broader public in one of the 35 volumes of the French *Encyclopedie*, published in the latter half of the 18th century. In a main article dealing with health, the covering image was that of a golf player!

The general public acknowledgement of sport as an efficient means towards public health belongs to the 20th century. Perhaps the first systematically developed health justification is to be found in the so-called workers' sport movement of the European 1920s and 1930s (Krüger & Riordan, 1996). Although the movement was ideologically diverse, it shared a positive evaluation of sport as a means to enhance public health. Health was not seen as a goal *per se* but as an instrument in the strengthening of the working classes who were struggling with what was considered the hegemonic power structures of the time. Interestingly, at the same period of time the argument about public health was considered from another and very different political point of view. Baron Pierre de Coubertin, the founding father of the modern Olympic Movement, argued strongly in favour of local public *gymnasia* in which people could exercise their physical abilities and skills and (according to Coubertin), thus, develop physically, socially and morally (MacAloon, 1991).

The emphasis on sport as a means towards health is even more intense today. But the premises have changed. Since the early 20th century there has been a gradual transition from openly ideological justifications towards epidemiology. Ainsworth (2005) provides a clear and informative portrayal of the epidemiological perspective. Due to the technologization of society and automation of working processes, the percentage of the population engaged in manual labour is dramatically reduced. Urbanization, or rather, suburbanization, and the development of public and private transportation to and from work, has reduced everyday movement activities. In 2004, 74% of the U.S. population did not meet recommended activity levels, 23.1% reported no exercise at all, and 22.1% were

characterized as obese (Ainsworth, 2005). There is solid evidence that physical inactivity is related to all-cause morbidity, and that an increase in public activity levels can improve public health. Probably associated with increasing inactivity, there has been a radical increase in the percentage of overweight and obese people in Western societies (Hardman & Stensel, 2003). Actually, obesity and its associated health risks are defined as a global epidemic (Gard & Wright, 2005), and in the medical literature dramatic new concepts can be found such as that of the Sedentary Death Syndrome (SDS).

These trends have given force to arguments for increased sport in school. In many educational institutions, the field has gotten a new name: Physical Education and Health (PEH) (Evans et al., 2004). Although the scientific evidence of the health benefits of regular exercise are overwhelming, and although the health risks associated with inactivity and overweight/obesity are obvious, there are good reasons to reflect critically over this justification.

One point of the critique is based on an understanding of the body (and health) as a socio-cultural construction (Hepworth & Turner, 1991; Schilling, 1993; Turner, 1984). Conceptions of health and its role in human life change according to social and cultural contexts. Waddington (2000) discussed Zola's ideas of the medicalization of modern life. This is a social process in which conceptions of illness, medication, and health take on an increasingly important role in the individuals' life. Improved health seems to become the goal towards which everything else is means. Critics see this as a repressive process in which individual and public attention is lead astray. Health is not an end value but a means in the quest for a meaningful and good life. The justification becomes instrumentally open ended. Moreover, in a visual, Western culture health is idealized not only as a bio-medical condition, but as an image, a "look". Health has become a social symbol (Synnott, 1993). The healthy image with the sporting body as the paradigmatic expression is cultivated almost to the extreme (Wachter, 1985). One problem is that to most people these are virtually unattainable health and body ideals. The cult of health and fitness creates what Johansson terms "a logic of discontent" ("misnöyets logic") (Johansson, 1998). Surveys from a series of Western countries show that a majority of the adult population is dissatisfied with

their own weight and body image (Loland, 1999; Sault, 1994). There is always an extra kilo to be taken off or an extra inch to be added and there always seems to be a new pharmaceutical product or technology with the promise of even more efficiency than the previous ones. In terms of bio-medical manipulation of the body, it seems as if enough is never enough (Elliot, 2003).

Hence, we have here a justification that offers knowledge of efficient means to reach another means but with no clear idea of the goal these means are supposed to serve. As the discussion above is meant to illustrate, the non-reflective and open-ended instrumentalism makes the health justification ethically irresponsible as well. As with the justification about morality, I do not claim that health is an irrelevant element in a justification of sport. On the contrary, I firmly believe that sport can be a counterforce to repressive medicalization processes and obsessions with unattainable body ideals. If this is to be achieved, however, health has to be integrated into a more extensive normative framework with articulation of the end values of a good education (Evans, 2004). It is to such a more philosophically sophisticated scheme I now turn.

Meaning

A third ideal-typical justification comes from the particular characteristics in sport itself. The justification is linked to what is often called the humanist tradition (Bullock, 1985). In other words, the key premise is that human beings are meaning-searching and meaning-constructing beings with the potential of becoming free and responsible moral agents. Education, or more precisely, a liberal education, is considered decisive in the realization of human potential.

The humanist tradition has deep roots. In ancient Greek culture, gymnastics and sport were considered key elements in the upbringing of the young. In the *Republic*, Plato emphasizes that two arts –music and gymnastics– must have been given to mankind by some god for the harmonious adjustment of body and soul. Key figures in Western thought such as Goethe, Schiller, Kant, Mill and William James have upheld and explored further the ideals of a liberal education. In

the context of sport, scholars such as Metheny (1968), Arnold (1988), Siedentop (1994) and Kretchmar (2005) have given important insights. These justifications focus not on mere instrumental functions of the activity, but on how the particular values of sport are interwoven with more general values of the good life and the good society. The interest is not so much in the outcome as in the meaning, in the movement. These are rather abstract ideas. What do this mean in practice more precisely?

Let me exemplify in a rather sketchy way. In the study of the particular meanings and values of sport, the methodological tool is often that of phenomenology and qualitative inquiry. Phenomenologists attempt to grasp the phenomenon under study in its immediacy and the way it is given to us directly through experience; they study the life-world (*Lebenswelt*), to use a well known phenomenological term. In sport, students run and jump, throw and hit, kick and swing, they move in indoor and outdoor, on concrete, on grass, in water and on snow and ice, in flat terrain, uphill and downhill. They experience the joy of free movement, the challenges of strictly defined motor skills, the discomforts of aerobic exercise and the joys of a steady state aerobic activity, and the cooperation and conflicts in team games. All these experiences have strong, non-verbal, embodied aspects. We can say that the typical sport-experience is an immediate and sensual exploration of the possibilities and limitations of embodied movement.

However, a thin description of the experiential qualities of sport is no justification. A further step must be taken. Are these experiences good or bad? What are their values in the larger scheme of things? Can they be justified as meaningful in the context of human life? Here, the link between phenomenology and existentialism becomes apparent. Sport has a concrete existential dimension. In a competitive game, outcomes are immediate and clear. One party wins, others lose. In the execution of motor skills, there is immediate and direct feedback in terms of mastery or failure. The direct and embodied joys over winning the mastery or disappointments over losses and failures seem to have a particularly strong influence on us. Anderson (2003) talks about sport and movement as "an exploration of our humanity". It can be claimed that sport represents a particular concrete thematization of existential questions such as

“who am I?”, “what can I do”, “who are we?”, and “what can we achieve together?”

According to the humanistic argument, thematization of existential questions constitutes the very core of an all round liberal education into free and responsible moral agents. Various school subjects do this in various ways. English cultivates a sense of language, expression and story-telling. History provides knowledge of the past and an improved understanding of the present. Mathematics challenges and develops skills of logical and stringent thinking. Sport has its own particular role as an exploration of the possibilities and limitations of our body and out kinetic abilities.

The humanist interpretation of sport has many strong aspects. As compared to the moralist and health justification, the humanist justification is non-reductionist in scope. It attempts to overcome the body-mind dualisms of the moralist and health justifications and presents a more credible account of human embodiment. Moreover, it represents a transition from instrumentalism to relationalism. Sport is seen to have its own particular norms and values that, at the same time, are expressions of more general ideals. It connects sport to existential end values such as well-being and happiness.

However, the humanist justification is exposed to criticism as well. One key critique points to its idealism. Sport is a human, historical and socio-cultural construction. As social scientists keenly point out, the norms and values of sport usually reflect the predominant morality of the time (Evans et al., 2004). Even if there are strong experiential qualities in sport, they are not phenomenologically pure but shaped by socialization. A boy experiencing anxiety before his first dive, and he still carries it through, is driven not primarily by a quest for excitement, but by a learned inclination to impress, to demonstrate courage and individuality, and to attract admiration. A girl’s gracious movements in the dance class are not just expressions of her aesthetic sense but of historical and cultural constructions of gender. Socialization shapes experience, sociology overruns phenomenology. Critics hold that the humanist justification is a-contextual, a-historical, and sociologically naive.

An extension of this critique points to the lack of pragmatic-political force. In

the struggle over scarce resources and a role in a curriculum, there is a need for demonstration of concrete effects. References must be made not just to values in sport itself, but to its role in solving the immediate and concrete challenges, for instance in terms of public health problems. Although most educationalists, at least in the Western world, would agree on humanist educational ideals, sport easily loses impact if it cannot demonstrate short term utility. There is a need to modify and modernize the humanist justification.

An integrated justification

I have outlined three justifications of sport. The outlines are not empirical descriptions of views held by actual individuals, groups or societies, but the cultivation of core elements of such views. The intent has been to clarify arguments around sport and to compare their strengths and weaknesses in more systematic and critical ways. Do some of these justifications seem stronger than others, and if so, in what way? Can any of the justifications be combined? Can they complement each other? Do the strengths of one justification outweigh the weakness of another?

From what is said above, in their ideal-typical versions moralist and health arguments become instrumental and reductionist and build on vague or no conceptions at all of what sport is all about. The consequence of instrumentalism is that if there are other and better ways of reaching moralist or health goals, so be it. Then there is no more need for sport. Reductionism implies a view of sport concerning only a part of a human being, never the whole. To the moralist, the centre of attention is the mind. The health justification is concerned with the body. In these respects, the humanist justification seems more promising. A view of sport is offered and grounded in a relational way to more general ideals of human education. In addition, the humanist justification builds on non-dualist anthropology. More than the two others, the humanist justification offers a full normative theory of sport. Still, the critique of its idealist aspects and the lack of pragmatic-political force has to be taken seriously. Two steps can be taken in this respect.

First, the understanding of the existential dimensions of sport can be and

should be contextualized. Such a contextualization is found in its programmatic form in communitarian ethics, in particular in the neo-Aristotelian virtue ethics of Alastair MacIntyre (1984). MacIntyre's theory has inspired several works on sport (McNamee, 1995; 2003; Morgan, 1994; Siedentop, 2002). I will give a brief sketch of its perspectives.

According to MacIntyre, moral virtues may develop through social interaction in what is referred to as social practices. One definitional element of a social practice is that it has standards of excellence shaped through historical and socio-cultural processes. In tennis, one standard of excellence is related to solid ground strokes with enough length and top spin to keep the opponent at a distance and under control. To the sport teacher, one standard of excellence is the teaching of motor skills through individualized didactic approaches. When these standards are realized in successful ways, the internal goods of tennis and sport come through. One such internal good in both tennis and sport is the experience of joy and mastery. The important point is that internal goods can only be realized in practice. The third step in the MacIntyrean scheme is to evaluate as to whether the striving towards the standards of excellence and internal goods of a practice can be said to be of moral worth. Does such striving develop virtues of significance to a good life and a good society? Are they worthy goals for the socialization of the young? I cannot follow up with a full fledged analysis here but only a hint as a conclusion. If sport is practised according to its standards of excellence, its internal goods are the posing and tentative answering of existential questions as exemplified above. In good sport students are given the chance to explore their humanity in a particularly direct, embodied and sensual way. Here, then, virtues can develop that probably can be defended on a more general basis as being of meaning and value to human life and society.

This is a reflection of a typical Aristotelian thought. One becomes good by becoming a good chooser and doer. Becoming good is accomplished not just by choosing or doing right actions, but by doing them in the right way. Aristotelian ethics builds on what is sometimes referred to as a holistic-teleological frame of thought. In the good life, each particular action reflects the whole and the whole is reflected in its parts (Cooper, 1975). Sport contributes with its own qualities to

this more general picture that at the same time are interwoven with more general educational ideals.

The other line of critique pointed to the political-pragmatic impotency of the humanist interpretation. The neo-Aristotelian contextualization of sport offers an important response in this respect. Let me begin with the moralist justification. It was criticized for being pre-reflective and instrumental. It can now be viewed in a new light. The neo-Aristotelian twist makes possible the transition from a moralist justification to a reflective, ethical one. By walking carefully back and forth between sport's standards of excellence, its internal goods, and moral virtues, I have argued that sport has a necessary role to play in the education of the young into free and responsible moral agents. This is a reflexive and critical restatement of sport as an arena for socialization without the absolutist flavour of moralism. In sport, pupils learn to pose existential questions in immediate, direct and sensual ways, not to accept pre-given answers. Sport is no longer a means to an external, narrowly defined morality, but a sphere for the cultivation of our moral sense.

A similar inclusion can be done with the health argument. The need for increased physical activity in the population, and the blessings of regular exercise in terms of improved health, are indisputable facts. However, facts do not become good justifications until they are handled normatively within a framework of end values. Once again, it is important to abandon simplistic instrumentalism in favour of relationism. Good health gives well being and energy and increases the possibilities of living a meaningful life. Good health is something we strive for and something we enjoy as a value in itself. Sport is no longer a means to an external, narrowly defined health condition, but a sphere both for the experience of good health and fitness in action so to speak, and for the developing good health and fitness as a means in the larger quest for a good life (Kretchmar, 2005).

Concluding Comments

I have presented an updated version of the humanist justification of sport with the inclusion of a restatement of the justifications from morality and health. I am talk-

ing here of an integrated, robust approach that gives flexibility and room for pragmatism without having to compromise on basic values. Being challenged on short term benefits, sport proponents can point to moral development and/or health. Upon further challenge and in the long run, a relational value scheme and humanist educational ideals lie ready at hand and gives direction and stability.

In today's struggle for legitimacy, I believe the humanist framework is of crucial significance. If we are to believe the contributors in Evans, Davies, and Wright's (2005) volume on physical education and sport, the health discourse seems to acquire a hegemonic status. This is not necessarily problematic in itself. A strengthening of sport can be an invaluable response to the challenges of inactivity. However, if we do not hold fresh the humanist framework, we may end up with problems as described in discussion of the ideal-typical justification from health. Perhaps a worst case scenario is the reduction of sport to health policy? In the eagerness to solve public health challenges, basic humanist ideals may slip out of focus. This really means to abandon the very old idea of education through sport and connect sport with the education of the whole human being.

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HEALTHY, OPEN FUTURES: CHILDREN'S RIGHTS IN SPORT

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The evil of excessive training in early years is strikingly proved by the example of the Olympic victors; for not more than two or three of them have gained a prize both as boys and as men; their early and severe gymnastic exercises exhausted their constitutions.

ARISTOTLE

Childhood ought to be a time of discovery, wonder, and learning. It is a stage of life that may never be revisited, and a time to be valued for what it is, not for what it is not. Children are not adults, nor should they be. Childhood is separate from adulthood, and ought to be recognized –and celebrated– as such. The world in which we live today is a high speed vortex, speeding children in many societies towards adulthood at an accelerated pace. The cost of such a rush from childhood to adulthood is high, particularly for young athletes. In the world of competitive and high-performance sport, I argue that many of the children involved are not allowed to be children, and their childhoods are compromised by those sporting experiences.

Not to be forgotten in this accelerated dash to adulthood are those children for whom sport and leisure play no role at all in their lives – and perhaps for whom the perils of obesity may be compromising their present and future quality of life. Furthermore, we cannot overlook children growing up in countries where

neither education nor sport or leisure play any role at all, with the straightforward demands of sheer survival preoccupying their young lives.

In this paper, I shall focus on the rights of children involved in competitive and high performance sport. I believe strongly that all children have inalienable rights to healthy, nurturing childhoods which prepare them for an adulthood as wide open and uncompromised as possible. Children have the fundamental right to an open future, to be able to create and live out their own life plans. Child athletes, by the very nature of their early specialization, intensive training, and frequent and demanding competition, may have their rights abrogated, and this state of affairs is morally problematic.

High-performance sport conjures up many images: finely-tuned runners exploding out of the starting blocks and hurtling along running tracks; highly-skilled alpine skiers darting through forests of slalom poles; tiny, elfin gymnasts soaring and spinning through space, or somersaulting backwards along narrow balance beams; brawny tennis players hammering aces over the net; lean swimmers surging through the pool. What links these images? Skill and mastery at the highest levels of performance, certainly; we may also think of sacrifice, dedication, and of perseverance. However, how many of us stop to consider who else the athletes may be? For example, they may also be students, husbands, wives, sisters, parents, or others. Furthermore, many of the athletes in sports such as gymnastics, figure skating, tennis, and swimming –most particularly the women's sports– may even be children. The vast majority of the adult athletes competing at the highest levels of sport, the vast majority will have begun their training at an early age.

Children who play organized sports improve their physical fitness, increase their self-esteem, and learn skills like cooperation, self-discipline, perseverance, and social skills. Conventional wisdom tells us that children –and adults– participate in sport because they enjoy it. This appears to hold true as the predominant reason most children give in Wankel and Kreisel's (1993) study for participating in youth sport programs is "fun"; Elements such as improving skills, testing one's ability against others, personal accomplishment, and the excitement of performing skills in game situations were also listed as contributing significantly to the en-

joyment of participants. Rewards such as winning and receiving awards for playing were of secondary importance to young participants. The needs of the participants ought surely to supercede the desires of the organizers, and, thus, the issue becomes one of *who* ought to formulate the criterion of youth sports.

While children comprise the participants, adults are the organizing community behind children's sports. Adults encourage the children into organized programs because they believe that sport will promote the fundamental values of leadership, teamwork, determination, and commitment. While adults may have improved safety and supervision to a certain degree, they have also brought with them adult ambitions, and even a sense of cut-throat competition (Donnelly, 1997b). At the highest levels of sport, lucrative salaries and celebrity have become alluring incentives to many, including athletes, coaches, and parents. At the earliest opportunities, determined and enthusiastic parents and coaches urge children into intensive training regimens in the hope that the young athletes will have a jump on the competition, and that their success will be shared. Supporters of the "catch them young" drive believe that if children do not enter and specialize early in a sport, then the athlete may lag in skill execution and future performance accomplishment is unlikely (Wiersma, 2000). Parents are usually the first decision-makers about the level of involvement their children will have in sport; coaches play a role further along as the child becomes more specialized. Specialization in sport means that one sport is selected, and the young athlete trains year-round at the exclusion of other sport or non-sport activities (Wiersma, 2000). There is a distinction between specializing in high-level programs in a sport and participating in a single sport at less demanding levels. Lower intensity training and a more diversified focus on other nonsport activities are unlikely to lead to the consequences discussed further along in this work.

The "catch them young" philosophy exemplifies the trend towards younger children specializing in one sport and training long hours. The numbers of specialized sport camps are also on the rise (Lord & Kozar, 1996; Micheli, 1983); at these camps, children are involved in highly organized, strenuous training programs for many hours a day. Micheli (1983) concluded that the proliferation of these specialized camps is one of the leading causes of the significant increase in

overuse injuries in children. Another contributing factor for this “epidemic” in injuries in young athletes may be that once they specialize in a given sport, children train year-round. Rarely do the sports have an “off-season” and thus the athletes are training and competing without physiological, psychological, or social breaks. They have to juggle education into their busy schedules, and as they move up in competitive levels, training and competing become priorities over school. Coakley (1998) explains that year-round commitments from athletes are encouraged by private and commercial programs because these organizations need a steady income from fees to pay their expenses. They justify their encouragement of such training in relation to the performance principle. These programs “claim that meeting performance goals and moving up to higher levels of competition requires a year-round commitment to a particular sport” (Coakley, 1998: 122). The performance principle is about the emphasis on progressive skill development and competitive success, and is the main focus of private programs that market themselves as “centers of athletic excellence”. This emphasis on performance has also encouraged sport specialization, which, “carried to an unregulated extreme, [the performance principle] can impact the health and development of children” (p. 122).

The phenomenon of high-performance sport has seen the rise of sporting “wonderkinds”. Olga Korbut and Nadia Comaneci’s Olympic successes helped women’s gymnastics develop into a “glamour” sport (Nash, 1987). Tennis star Martina Hingis won the under-18 title at the French Open when she was just 12-years-old, and turned professional at 14. Jennifer Capriati won her Olympic gold medal in tennis at 16, after being the youngest Grand Slam finalist at the prestigious Roland Garros tournament at 14 years of age. Mary-Lou Retton and Dominique Moceanu broke records in gymnastics, and Tara Lipinski in figure skating. Sports like women’s gymnastics and figure skating, where the world and Olympic champions are very young (Moceanu and Lipinski were both 14-year-old when they won Olympic medals), demand early specialization and intensive training. If one accepts that it takes approximately eight to twelve years for an athlete to reach international level, then many of these athletes began their sporting careers at very young ages. In order for these athletes to become world-class

contenders and champions at such ages, they necessarily enter their sports at the earliest possible opportunity, and specialize without delay (Beamish and Borowy, 1988). Furthermore, it has been suggested that media coverage of these highly talented, very young athletes may also serve as powerful inducements for both children and parents to follow in the star's footsteps (AAP, 2000b). Lee (1993) reports an estimate from the 1984 Los Angeles Olympic Games that 30% of the athletes were under the age of 20 years. He also mentions the 12-year-old Chinese diver, Fu Mingxia, who won a gold medal in the 10-meter platform competition at the 1991 world championships as well as the gold medal at the Barcelona Games at 13. Fourteen-year-old Kyoko Iwasaki of Japan became the youngest Olympic gold medalist in swimming history at the Barcelona Games. Four years later in Atlanta, 14-year-old American Amanda Beard won one gold medal and two silver medals in swimming. Denise Parker won the individual gold medal in archery at the Pan American Games in 1987 at the age of 13, and the bronze at the Olympic Games in Seoul at 14.

Given these requisites to reach the highest levels of sport, children are training frequently and at high levels of intensity, and they are also competing regularly. Top-level gymnasts begin training as early as three or four years of age, and have reached serious, regimented training and competition by the age of ten. There are reports 10-year-old hockey players who play 90 games in a season, which is as many as adult professionals, and some 11-year-old rugby players in the U.K. who have played more games than international players who are twice their age. Youngsters in gymnastics, swimming, and tennis may be training from four to six hours a day. Donnelly (1997b) writes of young athletes who train regularly from twenty to twenty-five hours a week, for others thirty-five hours a week is not unusual, and one figure skater trained almost sixty hours per week while training for the national championships.

These situations raise questions about the ethical basis of sports behaviour, and warrant closer examination. Sporting environments are potentially high-risk areas. Children are often entrusted to the care of adults, including coaches, trainers, and other assistants who may not necessarily be known to the parents or children. Training and traveling may necessitate close contact between athlete

and others, which may or may not be supervised. Being legally, morally, and physically immature, it is clear that children are not miniature adults. As such, children in general and athletes in particular are vulnerable to exploitation and paternalistic intervention that at times verges on or indeed becomes abusive. Children, by their very definition, cannot consent to the kinds of treatment they are experiencing. Others –parents, coaches, sporting officials– are making significant decisions on their behalf about issues that will have short- and long-term consequences. Parents may rely on a coaches' expertise in the area to identify special talent in their child, and encourage further involvement in training and competition.

Young children generally lack decision-making capacity, and sound judgment is limited (AAP, 1995). They are considered "incompetent" in terms of decision-making, and thus parents or guardians are charged with decision-making responsibility on behalf of their children. They are considered to be the "proxy decision-maker", speaking for the child who is supposedly incapable of consenting on their own behalf. Since parents and guardians are presumed "to seek to safeguard the welfare and best interests of their children" (AAP, 1995), giving them proxy consent seems appropriate. Purportedly in the best interests of the child athlete, intensive training, stringent coaching, and often parental pressure are coordinated to produce a champion. Tofler (1996) speaks of "achievement by proxy" in referring to the vicarious experiences of parents and coaches through a successful child athlete. In collusion with the child, parents and coaches seek personal success, pushing the child beyond his or her limits of interest or even ability. Such maltreatment of child athletes appears to be legitimized by the accepted norms of high-performance sport. Tofler (1996) suggests in its extreme form "achievement by proxy" is a form of legitimated child abuse. The child becomes a vehicle for the parent or coach to achieve lifelong goals and unfulfilled dreams, and implementing these agendas renders the child vulnerable to exploitation and abuse (Tofler, Knapp, & Drell, 1998). Ironically, this abuse usually occurs in the name of love, support, or altruistic parenthood (Tofler, Knapp, & Drell, 1998).

Justification of the physical and emotional harm to which some high-per-

formance child athletes are exposed to is difficult, vague, and problematic. Awareness and conscientious action towards the identification of objectionable and exploitative practices are necessarily the first steps towards more responsible and ethical practices within high-performance sport involving child athletes. Difficulty lies in determining the most appropriate ethical vocabulary to give researchers and practitioners the tools with which to challenge existing norms and provide grounds for positive change.

While I agree that not *all* children participating in high-performance sport are necessarily being harmed, that *some* are being harmed is sufficient to question the practices within these sports. For many young athletes, the stress and strain of training and competition is not excessive, and they may actually thrive under the intense pressure and extreme physical demands of competitive sport (Gould, 1993). However, Martens (1993) reports "a small but significant minority do experience excessive stress" (p. 14). He attributes this inordinate stress as being experienced primarily by children who evaluate their self-worth on the basis of winning or losing. Excessive stress may also be physical: Kozar and Lord (1983) point out "the fact that a few genetically exceptional individuals are capable of withstanding strenuous, long-term training loads does not mean that less talented youngsters will not suffer from overuse injuries that may prevent them from continuing in sports" (p. 118). In the entertainment industry, child labor laws protect children against adult exploitation; however, in sport there are few similar enforceable regulations protecting the interests and integrity of child athletes. A welcome exception exists in Belgium where a number of non-governmental organizations in the area of child advocacy have developed a campaign, 'Children's Rights in Sports', to address the need to respect children's rights and to lobby for changes in government legislation to protect children (de Smet, 1993).

The nature of training and competing at the highest levels is complex and challenging, even for adults. Adverse consequences have been reported, and as such, a significant body of literature exists which details the travails of child athletes. Potential outcomes of high intensity training and competition include acute and chronic physical trauma and injury (AAP, 2000a, 2000b, 2000c, 1990; American College of Sports Medicine [ACSM], 1993; Buckley, 1994; Gerrard,

1993; Kozar and Lord, 1983; Lord & Kozar, 1996; Micheli, 1983), short stature (Thientz et al, 1993), permanent alteration of bone growth with long-term morbidity and disability (Buckley, 1994), and in a few cases, even death (Ryan, 1995; Tofler, 1996). In addition to the physical pressure is the psychological stress. At best, this could lead to a diminishment of fun in participation, and at worst, this could lead to anxiety and eating disorders (AAP, 2000c; Martens, 1993; Ryan, 1995), burnout (Coakley, 1998; Martens, 1978; Smith, 1986), and leaving the sport altogether (Martens, 1993). Martens (1978) compared the stress levels of children in competitive sporting environments to those of soldiers in combat.

The ethical issues surrounding the treatment of these young athletes must be explored. That sport can be a wonderful, enriching experience for many children is not denied. Having fun, improving playing skills, improving fitness, and being part of a team are only a few of the important values that children experience through involvement in sport (Yiannakis, Melnick, & McIntyre, 1993). I argue, however, as others have (Brackenridge & Kirby, 1997; David, 1999; Franck & Olgner, 1996; Lipowski, 1996; MacAuley, 1996; Telama, 1999; Tofler, 1996), that some children are being harmed by participating in high-performance sport, and suggest that a rights perspective may aid in the protection of these children. This work will begin with a limited overview of conceptions of children and of childhood. Next, there will be a discussion of the harms that child athletes are experiencing in order to illuminate some of the practices in high performance sport and contextualize this work. I shall, then, discuss how children's rights may be applied as a means of child protection. Rights theory, I shall argue, provides the necessary connections between theoretical discourse and practical moral life. Reference will be made to the United Nations Convention on the Rights of the Child (1989), which provides a framework for the identification and promotion of children's rights in sport. The European Sports Charter and Code of Ethics will be consulted, along with the "Bill of Rights for Young Athletes" from Martens (1997), in addition to other works.

We all have general understandings of what a child is, or represents, in our respective societies, necessarily so due to all of us having been one regardless of

where or when we were born. When we put forth the concept of childhood we must consider it from a variety of perspectives, in relation to other presuppositions surrounding the term. For example, in our western, liberal, democratic society, a child is not necessarily understood, accepted, and treated in the same way as a child in a third world country, or in another political, economical, or cultural environment. Nor would the conceptions necessarily be the same at different times in history; children today are far more educated in the “ways of the world” through mediums such as television and the Internet than ever before. The length of childhood, or how long one remains a child, varies, as does the nature or qualities which distinguish children from adults, and also the significance or importance of all of these differences (Archard, 1993). The implications of those variations are significant when we wish to examine other related issues such as the treatment of children because of normative commitments. For example, the education for children, or the lack thereof, will be affected directly by what society feels is appropriate for its citizens.

The implications of physical activity and fitness for good health are established (Smith & Smoll, 1996). As with other good things, however, moderation is sometimes difficult to come by. It is sometimes difficult for even adult athletes to refrain from overtraining because of the relentless urge to improve. Simply competing at the highest levels of sport necessitates extreme training, even for adults. An athlete may feel that they have no time to rest since the competition will get a jump on them if they reduce their training loads, or even take time out to recover from injury (Ryan, 1996). Children are inherently vulnerable because of their very nature, and also because they are under an adult’s control (parent or coach) both legally and socially, and more susceptible to paternalistic interventions. Furthermore, “the anatomical, physiological, and psychological immaturity of children may place them at greater risk during athletic training and competition” (Rowland 1990: 253).

For many children, sporting involvement is a positive experience. They meet new friends, learn new skills, engage in healthy physical activity, and generally enjoy themselves. Proponents of youth sport argue that involvement in sport teaches children cooperation, how to handle competition and self-control, and

also how to deal with risk-taking and failure: all integral components of “real” life (Smith & Smoll, 1996). The stress of competitive sport may help children to develop coping skills that translate into all aspects of their lives, and may also help build their self-esteem (Martens, 1993) as well as leadership skills. Sadly, there are also adverse consequences of sporting experiences. For instance, competition clearly identifies winners and losers. Martens (1993) suggests that children who consider that their failures are a consequence of their own actions or inactions may develop feelings of negative self-esteem, and their confidence may plummet. Furthermore, repeated failures in an arena that children understand to hold such importance to parents, coaches, and others may lead to long-term adverse consequences. Unfortunately, an even darker side exists; within competitive sport, children may be emotionally, physically, or sexually abused. Sport “becomes a hostile, destructive environment that erodes self-esteem, confidence and trust. The child is not only assaulted by the immediate behaviors, but is also often robbed of the potential benefits of sports and recreation” (Minnesota Amateur Sports Commission, 1997).

The inherent vulnerability of children to exploitation and abuse renders sport a potentially high-risk environment. Coaches and various officials are entrusted with the care of children, often with parents knowing little or nothing about these individuals (MacAuley, 1996). To a child, and to most athletes, the coach is a very important figure. He or she acts as gatekeeper to the sport, to selection teams, to future opportunities, and may also act in various capacities as a mentor, a friend, sometimes even as a surrogate parent. Adults have power over children in general, and most children want to please those adults whom they consider important. The coach often has tremendous power over an athlete, particularly the younger ones. When a child sees their parents respecting or even idolizing the coach, the child may come to venerate the coach above even their parents. That the children may perceive the coach as a higher authority than their parents may create all kinds of conflicts when that person of importance, influence, and authority does something the child recognizes as inherently wrong (MacAuley, 1996). The immense power and influence of the coach over the child makes it very difficult for a child to question

the coaches' behaviour. Many young athletes are incredibly obedient toward their coaches, doing almost anything to avoid anger and to garner words of encouragement.

There is a fine line between success and failure in sport in general, but particularly in sports at the highest levels. "Physical injuries or illness can occur at any time, destroying years of training. Psychological damage can be caused by the withdrawal of the coach's attention or interest" (Brackenridge & Kirby, 1997). Athletes become dependent on their coaches for direction in their sporting endeavors and in being successful. This dependence leaves them vulnerable to exploitation and abuse. David (1999) refers to the severe physical and corporal abuse of children by trainers and coaches, including the case of 11-year-old gymnast Adriana Giurca, who was beaten to death by her trainer for not performing perfectly during training.

The recognition of childhood as a transitory phase, a period of an ongoing development, is essential when considering the rights of children. This means that adults must show awareness and sensitivity in giving children opportunities to develop their autonomy through self-determination. Galasso (1988) recommends this process to be as quick as possible; I disagree. Childhood is a special period of one's life that can never be recovered once passed. Elements of childhood such as imagination, creativity, and even naiveté and innocence should be celebrated as being special. Urging children to develop and mature as quickly as possible will bring on the pressures and responsibilities of adulthood that should wait. Granted, some of these special characteristics of childhood are also those which leave children vulnerable to exploitation and abuse; however, the moral responsibility ought to be on adults to protect children rather than on children to be precocious in the ways of the world before they are truly ready to meet those challenges.

Athletes' rights are predicated on standard civil liberties. Due process, or fairness in disciplinary proceedings, stems from the common law, in addition to statutes. More specifically, when one speaks of athletes' rights, one refers to

"those benefits and protections the legislators and the courts have recog-

nized as belonging to individuals who are members of athletic organizations and recipients of government sport services, or to individuals in similar positions. The latter phrase is important, because in the absence of a clear statute that enumerates all the rights an athlete enjoys, we have to look for them in various places" (Kidd & Eberts, 1982: 18).

A number of general principles ought to guide the statement of athletes' rights, argue Kidd and Eberts (1982). These are "the rules of law" which include the principle of conformity to the law, the principles of sentencing, and "natural justice" and "fairness." The rule of law states that the conduct of human societies must be based on established rules, and not on discretionary decisions:

"If people can be judged only according to the law, they must know exactly what it means and what its limits are. Accordingly, the 'rule of law' also means that laws must be stated with clarity, that the limits of the law are clear, and that the source of the law is a proper authority or legislative body" (Kidd & Eberts, 1982: 19).

The courts have ruled in the past against sporting organizations who have attempted to banish the established judicial system from their jurisdiction, and have denied athletes their rights to natural justice. For example, Kidd and Eberts (1982) discuss an English case (which has been cited as a precedent in Canada) wherein the British Amateur Weightlifters Association had their claim that only they had the right to interpret their own rules overturned. In another case, a report on the Alberta Amateur Hockey Association charged that the Association denied hockey players their rights to natural justice. While the courts have accepted jurisdiction, and have insisted that sports associations follow the proper procedures, Kidd and Ebert (1982) argue that sports governing bodies should implement their own internal appeal processes to avoid the "expense and anguish that can be involved in litigation" (p. 31).

While it is difficult to pinpoint any specific right as being the most important, two rights may be identified as girders upon which to base the framework of chil-

dren's rights in sport. The first is the right of a child not to be harmed, and the second is the right to self-determination. Following, there are a variety of other rights, all of which must keep the first two at the forefront. All of these rights should be enshrined in codes of conduct, to be understood and adhered to by all involved in sport, including other athletes. The United Nations Convention on the Rights of the Child [UN Convention] (1989) apply a number of contexts, some of which have been explored in the following listing of rights of children in sport.

1) **The right not to be harmed:** children are inherently vulnerable to exploitation and abuse by their very nature. The Canadian Charter of Rights and Freedoms (1982) entitles all citizens to freedom from harm: "Everyone has the right to life, liberty and security of person and the right not to be deprived thereof except in accordance with the principles of fundamental justice" (Legal Rights, Section 7). Article 3 of the UN Convention holds that in all actions concerning children, the best interests of the child should always be a primary consideration. Parents, coaches, and others involved in sport such as governing bodies and federations have a moral duty to protect children from harm, as well as legal duties to safeguard children and athletes in their charge. Child athletes must be recognized as children first, and as athletes second, and treated as such; they have a right to be treated as children, and not as adults. This ties in with the responsibilities of coaches to include thorough knowledge and the application of specific coaching practices appropriate for children.

Motivation and intention of coaches, parents, and others involved with children in sport must be examined. Intent is a useful tool for ethical guidance as it may help in establishing acceptable practices within sport, as well as in defining what are not acceptable practices. Intent comports well with a human sense of justice and fairness in relation to acts of harm from acts of beneficence; that is, the coach intends to help the athlete, but the 'help' is actually harming the athlete. Identifying and evaluating intent may in turn help in labeling abusive treatment of the child athletes, which may go under the guise of 'training' and 'preparing' them to be champions. Moral identification may be an effective way of protecting the child athletes by pointing out culpability for exploitation or

abuse, and reminding the adults of their duties to protect children. Children must also be protected from themselves, as their enthusiasm and immaturity, as well as their desire to please others, may prevent them from understanding or recognizing harm. Suggestions towards the protection of children in high-performance sport includes that "participation should be the child's idea, not a response to the desires of others, including parents" (Rowland 1990: 242). While the parents or guardians have penultimate responsibility for the child, coaches also have strong moral and legal responsibilities to prevent harm. Children have a right to participate in safe and healthy environments.

Within the right not to be harmed falls the right to informed consent. This doctrine has been discussed earlier, but it is of sufficient importance to reiterate here. For athletes, 'informed consent' means that they must be told about the purposes and risks of physiological and psychological testing procedures, and they retain the right always to refuse or accept the procedures and seek alternatives (Kidd & Eberts, 1982). This right is respected by sport scientists, and must also be respected by team trainers, physicians, physiotherapists, biomechanists, and all others involved with athletes. Furthermore, athletes being tested must also retain the right to confidentiality; they must be given diagnoses first, and must consent to such information being released to coaches, team managers, and others. Article 16 of the UN Convention addresses the child's right to privacy, including a right against unlawful attacks on his or her honor and reputation. Another aspect of 'informed consent' relates to training.

"Athletes do not consider their training a form of medical treatment or physiological experiment. This is true even when training subjects them to intensive aerobic and anaerobic stress, diet and hormonal manipulation, and feradic stimulation (a form of therapy/training with electronic stimulation of muscles). Most regard these practices as a necessary evil of participating at the highest levels of performance" (Kidd & Eberts, 1982: 63).

In many ways, coaches, physicians, trainers, and others involved in sport do take considerable liberties with athletes and their bodies (Thomas, 1980). They

may ask (or tell) the athlete to change their diet, they may direct the athlete to add or lose weight, they may ask the athlete to train and/or compete while injured, they may persuade the athlete to change their ways of thinking and behaving. Thomas questions these liberties, and asks whether these are uninformed, or uneducated choices, and if athletes are being asked to abdicate choice out of coercion or out of their own vulnerability, then basic human rights are being violated. The requirement in sport is thus for coaches, sport scientists, and all others involved with athletes, to always respect the athletes' rights to informed consent, and in the case with the child athlete, to obtain their assent as well as their parent or guardian's consent. Article 19 of the UN Convention covers the rights of children to protection "from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child". Furthermore, children also have the right to "the enjoyment of the highest attainable standard of health", as outlined in Article 24.

2) **The right to participate at an appropriate level:** children need to participate at a level commensurate with their maturity and ability (Martens, 1997). The Code of Ethics of the European Sports Charter (1992) recommends that sports and sports-related organizations ensure that the structure of competition acknowledges the special requirements of the developing athlete, and provide an appropriately graded level of involvement. The Code also advises the very young or immature and may need a rule or equipment modification to meet their special needs, and there should be an emphasis on fair play rather than on competitive success. It also behooves those within the organization who are responsible for the young athletes to ensure coaches and trainers are appropriately qualified and trained to understand and accommodate the biological and psychological needs of the developing child.

A further aspect of the right to participate at an appropriate level is the right to proper preparation for participation in sport. Without age- and development-appropriate training programs and competition, children risk injury and other nefarious sequelae already discussed.

Article 31 of the UN Convention recognizes “the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child”. This is a fundamental principle in relation to children’s participation in sport: first, that children are given opportunities to participate, and second, that these activities are “appropriate” to the age of the child. Many of the concerns about exploitation and abuse in high-performance sport would be alleviated if this right of children were adhered to more regularly.

3) **The right to be heard, and for the child who is capable of forming his or her own views, the right to express those views:** children should be educated in decision-making skills and the repercussions of their actions so that they become empowered to make decisions affecting themselves, and to accept the consequences of those actions. They have the right to share in leadership and decision making of their sport participation (Martens, 1997). Given that children are progressing through stages of development, the education ought to be age-relevant, and the repercussions manageable. Risks ought to be kept at a minimum, and difficult decisions shared. The coach ought to become more of a consultant or advisor rather than director for this right to self-determination to emerge and be recognized as one of the fundamental rights of athletes in sport. Children should be allowed to determine their own levels of commitment to any particular sport, albeit under the watchful eyes of their parents, guardians, coaches, and other adults involved. They should not be treated as pawns by others who have differing agendas. Children deserve the right to be children, to act like children, and the right to be treated like children.

4) **The right to knowledge** (Galasso, 1988): the child has a right to know what they are getting into, what will be expected of them, and what they can in turn expect to receive from the sport. They need to know the level of competition and the training expectations, issues of practice procedures, selection criteria, financial responsibilities, travel arrangements, transfer and policy formation, discipline, and so on (Galasso, 1988). The code of ethics and the organization constitution ought to be explained to all athletes and parents prior to involvement, and each athlete should also be provided with a copy of the code of ethics. Children have the right to participate in the decision-making regarding

their sport participation, and to assent or dissent to issues which affect them directly.

Article 12 of the UN Convention covers the right of the child to be heard, to have his or her opinions taken into account regarding decisions affecting him or her directly. They should have a voice in participating, not participating, or even regarding withdrawing from participation in sport. Article 5 is also of relevance to children participating in sport, and that is the right to be provided with appropriate direction and guidance.

5) **The right to have an equal opportunity to strive for success** (Martens, 1997): in the interest of fairness and equality, a child must have the opportunity to try out for a team or position so as to maximize his or her chances of selection. Full criteria for selection must be available before try-outs, and must be explained fully to avoid misunderstandings, and to provide the child the best opportunity to participate at the appropriate level and with the appropriate team or group. There must also be equitable opportunities for girls and boys, men and women, in all sports and at all levels. Article 2 of the UN Convention holds that children ought to be protected against all forms of discrimination or punishment. Articles 13 and 15 relate to freedoms of expression and of association. In sporting situations where the coach directs athletes without considering their views or giving them opportunities to query actions or directives, athletes' rights –as covered by these articles– are being abrogated. In cases where children are not allowed to spend time with their peers, as in situations where child athletes may be associating only with adult coaches, parents, officials, and others, they are not being allowed freedom of association.

6) **The right to properly qualified coaches and leadership** (Galasso, 1988): coaches and leaders must be knowledgeable and skilled in their sport as well as with coaching children. They must place the individual above winning. They must provide a physically and psychologically healthy environment for young athletes, and demonstrate awareness and implementation of age-appropriate coaching strategies. They must provide every child with every available opportunity to strive for success on a personal level. Coaches must respect the rights of athletes to consult with other coaches or advisors, and must respect their right to confidentiality.

7) **The right to be treated with dignity and respect** (Martens, 1997): the right to be involved in an environment where opportunity for the development of self-respect, and to be treated with respect, is paramount (Galasso, 1988). The coach must use language which conveys respect to the participants, and all others involved in sport, including opponents. The coach must not tease nor taunt any children. He or she must strive to demonstrate respect for all, and be an ideal role model for the young athletes. The coach must respect the wishes and opinions of the athletes.

8) **The right to have fun in sport** (Martens, 1997): Most children participate in sport because they think sport is fun (Wankel & Kreisel, 1993). Adults must take care not to push *their* criterion of sports participation on children: the focus *must* be on the needs of the children. Children should be rewarded for their participation and personal levels of achievement rather than on overt measures of competitive success.

Their innate vulnerability and dependence upon adults give children the privilege of rights without the responsibilities of corresponding duties. Furthermore, adults have further responsibilities to children than the above mentioned rights.

Parents have a responsibility to be fully cognizant of what their child does within the sport. They must know what happens during training, and what goes on during competitions. They must ensure that their children are safe during all aspects of participation. They must ensure that the instructors are qualified and are taking appropriate care of their child. It is their responsibility to determine whether their child is being harmed by training and/or competition; they must also educate themselves, if necessary, on evaluating the sporting environment and if it is in their child's best interests to be involved in the sport and at that level. Parents must be stringently aware of the responsibility they give to the coach; that person is charged with the care and to some degree, with the obligation to oversee the development of that child as an athlete, and as a human being. Parents must criticize the coach, and if necessary, the sport, if the child's rights are being violated, and any proceedings taken on behalf of the child must be free of reprisals. (Galasso, 1988).

Coaches also have responsibilities to the child, to the athlete, to the parents, and to their sport. They are role models for the children, whether or not they wish to be, and, thus, must behave in ways which set good examples for the young athletes and others involved in sport. They must remember, and behave in such a manner as to demonstrate their respect for the child as a whole person, not simply as an athlete. The coach has a further responsibility to ensure that the child is participating for him or herself, and not through the vicarious needs of the parents. This may be a challenge, as there will be conflicts of interest. The coach must not support or condone unfair play on behalf of other athletes, and must sanction inappropriate behavior. The coach is also responsible for skill acquisition and technical education of the young athlete. He or she must maintain current professional standards –whether they are volunteer or paid professional coaches– in order to maximize the sporting experience and meet the needs of the children.

Sport governing bodies, including officials within the sport, also have responsibilities towards young athletes. Sport and sport-related organizations must clarify and disseminate guidelines on what is considered to be ethical or unethical behavior, and strive to ensure that at all levels of participation and involvement, consistent and appropriate incentives and/or sanctions are applied (European Sports Charter, 1992). They must encourage the adoption of the highest ethical standards in all aspects of society within which sport operates, and support all organizations and individuals who demonstrate sound ethical principles in their affiliations with sport. The influence of the highest levels of sport permeates all levels, and, thus, all involved must be conscious of their authority and power. Children are easily influenced, particularly by sporting heroes, and, therefore, a heavy onus of adults exists so as to educate themselves, to conduct themselves appropriately, and to respect the rights of all others. These governing bodies and ruling federations must educate and evaluate coaching practices and experiences of all their athletes. They must ensure that competitions are athlete-centered, and organized for the benefit of athletes first. Governments have also responsibilities to young athletes “to develop and provide a system of justice for children to exercise their rights directly, or indirectly, with the assistance and in-

terest of adults" (p. 338); governments may actually carry the highest moral responsibility for protecting the rights of children in organized sport because they have a responsibility to intervene on behalf of minorities against whom others may be discriminating. They must recognize "the potentially harmful outcomes of sport participation and the measures which must be taken to offset these, and in turn maximize the positive outcomes" (p. 338). Governments must also ensure that the political agendas of the nation do not expose child athletes to harm, as in cases where the drive to be successful in sporting arenas overshadows responsibilities not to oppressively encourage, exploit, or abuse athletes, regardless of their ages.

It cannot be overlooked that children themselves do have some responsibilities in sport. These may be minor at a young age, and will progress as the athletes mature. They must be respectful of all others, including fellow athletes, sporting officials, and coaches. This respect may be demonstrated in a variety of ways, including striving to do one's best, being prepared for training and competition, and cooperating with others. The maxim of treating others as one would like to be treated is as poignant in sport as it is in all aspects of life.

Children have rights to participate and enjoy their involvement in sport. Sporting institutions and adults involved in sport must ensure that children's rights are respected, and promote concepts of fair play. Fair play is a broad concept which incorporates elements of friendship and respect for others (European Sports Charter, 1992). Fair play promotes responsible involvement in sport by all: parents, athletes, officials, governments, sporting institutions, sponsors, and others.

The potential benefits of early sport specialization outweigh the potential risks, and as such, children specializing with the concomitant intensive training and competition at young ages is difficult to endorse. The best interests of the child, and of the child-athlete, are of paramount importance in sport, as they ought to be everywhere. Some of the normative practices in certain high-performance sports are questionable, and have been shown here to contravene children's fundamental human rights. There needs to be a re-examination of both children's sport in general, and of children's participation in high-performance

sport. Child labour laws have been recommended to protect young athletes (Donnelly, 1997a, 1997b; Ryan, 1995), in addition to the recognition and implementation of children's rights in sport. Tofler, Knapp, & Drell (1998) also call for the development of enforceable laws to limit hours of work and training, and for the elimination of "loopholes in law that suggest these working professionals are simply enjoying themselves and having fun" (p. 813). The development of a code of ethics and a comprehensive, mandatory, standardized coach education program, in addition to a monitoring mechanism to ensure accountability, would serve to protect children in sport.

Prioritizing the health, safety, and welfare of young athletes before other considerations such as the vicarious achievement, or the reputation of the team, club, coach, or parent is essential. The recognition of children's rights will spearhead child protection and improve opportunities for athletes from the highest levels of sport down to those at entry levels. The UN Convention may be one of the best frameworks upon which to base a broad social debate over existing traditions within sport today. Additional efforts to curb exploitation and abuse of young athletes may include the development of codes of conduct for athletes, parents, coaches, and fans, in addition to educational programs to ensure those codes are understood and applied. Applicants for coaching positions, as well as others who are closely involved with children, must be screened closely in an attempt to prevent convicted pedophiles from coming in contact with young athletes. Coach and parent education plans are also necessary to teach those involved about the needs of athletes, and of the suitable roles of all concerned. Appropriate and inappropriate behaviour needs to be identified and disseminated throughout sport. Children must be recognized as children first, and then as athletes. Everyone involved in dealing with young athletes should be aware of these issues, and ensure that children's safety and security remain the primary objectives of sport at any level. Young athletes should not become sacrificial lambs to a coach's or parent's or even a government's ego; vulnerable children must be protected and nurtured. The UN Declaration on the Rights of the Child (1989) states explicitly that "childhood is entitled to special care and assistance" in their Preamble, and this directive ought to be upheld. The values of play and learning

must be placed before the goal of winning. When children have good experiences in sport, they will develop a love of sport and physical activity that continues throughout their lives.

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WOMEN IN SPORT: CULTURAL DILEMMAS AND GENDER EQUALITY IN THE OLYMPIC MOVEMENT

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It is a great honour for me to be invited to address the 7th International Session for Educators & Officials of Higher Institutes of Physical Education.

And as one of the few female Presidents of National Olympic Academies and the ex-minister on Sport of Ukraine, I was particularly gratified to have been asked to speak on the subject of “Women in Sport: Cultural Dilemmas and Gender Equality” and contribute to the work of the session. The role of women in the Olympic movement has always been of great importance to me.

History shows that the evolution of women’s participation in the Olympic Movement has been increasing slowly and progressively over the years, after their first participation in the Games of the II Olympiad in 1900. This evolution has taken place in a social, political and cultural context which was not always favourable, but where women’s issues started to be addressed and led to major actions and regulations which recognized and defended women’s rights at all levels of society. Reference texts such as the Convention on the elimination of all forms of discrimination against women, the Beijing declaration and platform for action, the European Sports Charter, and the Brighton declaration have been particularly instrumental in raising awareness about these issues and supporting actions throughout the world.

Women have always fought for recognition of their most basic rights and against the oppression they are subjected to in society. Our cultural and religious heritage has been and still remains an obstacle to the emancipation of women, especially in developing regions. Women have also had to fight to become part of the Olympic Movement.

Looking back to the first games in Ancient Greece, women were assigned only a limited role, taking part in the Hera Games, rather than the Olympic Games themselves. It is also worth remembering that, when Pierre de Coubertin re-established the Games in 1896 he categorically excluded women from participation and restricted their role just to 'crowning the victor'.

"The Olympic Games", –he wrote–, "are a triumph of men's power, sport harmony, of the fundamentals of internationalism, and loyalty, seen by spectators as an art and applauded appreciating by women". In fact, women were not among participants at the First Olympic Games.

The opinion of Coubertin was met with a mixed reaction from some IOC members who supported the idea of women's eligibility for the Olympic Games. As a result of further discussions, a compromise was reached that women were indeed eligible to compete in such Olympic program events as they are acceptable to the social image of women and do not run counter to their physiological peculiarities.

One more peculiarity of these sports was their orientation to high society. The kinds of sport popular at the beginning of the 20th century were "bourgeois" sports.

At the first stages of international competitions development the main criteria for adaptation of a kind of sport were its aesthetical attractiveness and refined presentation of a woman body. In author's opinion these criteria corresponded to such sports as tennis, golf, archery, swimming and figure skating – the events underlining the feminine image.

Despite artificial obstacles, women were admitted to a number of Olympic events. They had their debut at the Second Olympic Games of 1900 in Paris – 19 women, less than 1% of all the participating athletes, who were allowed to compete in golf and tennis, but most of them did not even realize their events

were considered as an official part of the Olympic schedule. The first woman to win the title of modern Olympic champion was Sh. Cooper of England in tennis.

In 1904 they had already competed in tennis, archery and then – in sailing and skating.

However, women had only a token representation at the Games of 1900, 1904 and 1908, with –11 athletes, or 0.8%– 1.3% of the total number of participants.

At the Olympic Games of 1912 and 1920, there were significantly more women athletes (57 and 64, respectively), but related to the total field of participants, that amounted to just 2.2% and 2.5%.

The 22nd IOC Session held in Paris in 1924 gave a new impetus to the Olympic movement: from then on, women could compete in a majority of the Olympic program events.

Consequently, International Federations (IF) paid more attention to women who were willing to go in for sports seriously. Yet from 1924 to 1936, when the number of sports in the Olympic program rose from 10 in 1924 to 15 in 1936, that trend did not include the women's part of the program. In fact, women were allowed to compete in only four sports: swimming, fencing, track and field, and gymnastics (tennis and archery had been excluded). Naturally, women accounted for just only 4.4% – 12.1% per cent

The situation was similar in winter sports. From 1924 to 1936, the number of women athletes at the Winter Olympic Games was fluctuating from 4.4% to 10.5 %. Out of 14 sport events at the First, Second, and Third Olympic Games, women competed in only one (women's singles in figure skating). And it was only at the IVth Winter Olympics in 1936 that women's competition program included another sport: Alpine skiing (downhill and slalom), the number of women athletes reaching 17.

Mainly, due to this circumstance, at the 34th IOC Session in Oslo in 1936, the International Federation of Women's Sport put forth an idea of special all-women Olympic Games. The International Amateur Athletics Federation, which was opposed to women participation in the Olympic Games, came up with a

similar move suggesting track and field competitions for women only. But the majority of the IOC members voted down both of these proposals.

The number of women athletes at the post-war Olympic Games gradually increased, as did the number of sports. Thus, the women's program of the XVth Olympic Games in Helsinki (1952) included already 24 events in six sports (gymnastics, track and field, swimming, canoeing, diving and fencing), which accounted for 17.1% of the Olympic program.

Over the previous 40 years, every Olympic cycle has seen a growing participation of women in Olympic sport: the number of events and sports, as well as the number of women participants of both Winter and Summer Olympics has been on the increase. More women came to be elected to the IOC, NOCs and IFs. This trend is to be seen today, too. For instance, the program of the XXVth Olympic Games in Barcelona included new sports for women (judo, yachting, water slalom, some new events in track and field and canoeing), which brought the number of sport events for women to 14 in the Olympic program. It is necessary to mark that the versatility and quantity of female sport events on the Olympic programs have been constantly changing increasing all the time. So the program of the last XXVIII Olympic Games 2004 in Athens was expanded in favour of women wrestling (4 weight divisions) and a total number of competitions in female events reached 124. Winter Olympics programme was changed so that to include female snowboarding cross and a total number of female competitions here at the 20th Winter Games in Turin reached 38.

Of equal significance is the fact that the trend to include more women's events in the programs of the Games of Olympiad and of Winter Olympics rushes headlong into another trend, the decline in the total number of Olympic Games participants, which, in the opinion of Olympic Games organizers and of many leaders of the Olympic movement and of international sport, has exceeded all acceptable proportions.

It took a half century for the female athlete participation rate to rise to over 10% (11.1% in 1952, Helsinki), only 25 years to rise to over 20% (20.1% in 1976, Montreal) and another 20 years to rise another 15 percentage points to around 34% of all participants in the 1996 Atlanta Games. At the Games of the

XXVII Olympiad in Sydney in 2000, women participated in 38% of all Olympic events (168 men, 120 women, 12 mixed). In Athens the growth of participation is clearly accelerating (41.19%).

In 1981, under the impulse of President Samaranch, women were co-opted as IOC members for the first time. To date, 14 women have joined the IOC (one is now an honorary member), which currently has 115 active members (Appendix 1).

Similarly, IOC Commissions and Working groups have included more women than before, enabling their direct contribution to all issues and policies which the IOC is engaged in. Moreover, for the first time in the history of the Olympic Movement, a woman, Anita DeFrantz, became IOC Vice-President in 1997.

A Women and Sport Working Group was established in 1995 by the IOC President to advise the Executive Board on suitable policies to be implemented in this field. A section for the Advancement of Women was also created within the IOC Department of International Cooperation. Furthermore, as of the year 2000, the IOC awards annually six IOC Women & Sport Trophies (one for each continent).

The IOC also organizes quadrennial World Conferences on Women in Sport which aim to assess the progress made on this issue especially within the Olympic Movement, and to outline priority actions for improving the situation.

Women's Olympic sport development is undoubtedly hampered by insufficient presence of women in its administration and governing bodies. Based on the information provided by 184 NOCs (as of 31 December 2004) it has become clear that 54 have more than 20% women on their board (i.e. 29.3%); 125 NOCs have met the previous target of minimum 10% (i.e. 67.9%); 181 NOCs have at least one woman on their executive board (i. e. 98.4%). Having evaluated women representation in 34 IFs and 22 recognized IFs (as of the 1st June 2005) we have got the following data: 10 Olympic Ifs have more than 20% women on their board (i.e. 29%); 19 Olympic Ifs have met the previous target of minimum 10% (i. e. 54 %); 32 Olympic IFs have at least one woman on their executive board (i. e. 91%). The following indices were received from a survey of

recognized IFs: 7 recognized IFs have more than 20% women on their board (i. e. 24%); 15 recognized IFs have met the previous target of minimum 10% (i.e. 52%); 20 recognized IFs have at least one woman on their Executive Board (i. e. 69%). The ratio of men and women in NOC Continental Associations is the following: ANOC – 1 woman of 26 total (3.8%); ANOCA – 1 of 14 (7.1%); EOC – 2 of 16 (12.5%); OCA – 2 of 22 (9.1%); PASO – 2 of 17 (11.8%), and ONOC – 1 of 10 (10.0%) (Appendix 2).

But women in sport are much more successful than, for example, in politics.

If we analyze women activity in political life of different countries we'll see that a number of women as ministers and elected Parliament deputies is gradually increasing, but too slow. E.g., in 1987 in national parliaments (178 countries) on the average, a number of woman was 7%, in 1995 – 9%, in 1999 – 10.4%, in 2001 – 13.7%. Correspondingly a number of people filling the position of a minister (187 countries) on 1987 was 3.4%, and in 1996 – 6.8%. (Appendix 3).

The women recruited to the NOC Executive Committees were very well educated (78% had degrees and/or teaching qualifications; 29.5% had postgraduate degrees, and 8% PhDs) a significant proportion had experience as elite athletes (46% had been international athletes, and 20% had been Olympians) 61% were in employment and 70% were married / cohabiting, most of – whom have children.

As for the Olympic sports we see that in the Olympic program the women ratio is 40-45% of all participants. And these are their rights, full-right participation in the Olympic movement, the right to occupy particular positions, to become an Olympic champion, etc.

The unequal ratio of Olympic movement participants number is distinctly stipulated by geography – North Scandinavian countries enjoy 65%-70% against South countries 30%-35%, religious reasons (Muslim countries), politics and economy situation in the countries, etc.

Active development of women's sport has become a present-day reality. The popularity of any one sport, its area of practice the world over, and funds earmarked for its development are directly dependent on whether this or that sport is on the Olympic competitions program. Accordingly, it comes as no surprise

that opinions clash when experts discuss the role of women's sport in the international Olympic movement.

Conclusions

The IOC policy objectives do not only focus on sports practice, they are also highly concerned by women's involvement in the decision-making structures of sports organizations.

Although there has been progress in their participation in physical activities and in the Olympic Games, the percentage of women leaders and administrators in the IOC, IFs or NOCs is still very low. It was in this framework that the IOC resolved that the NOCs and IFs should reserve at least 10% of all positions in their decision-making structures for women by the end of 2000, and at least 20% by the end of 2005. The IOC is aware of the fact that such a goal can only be reached progressively and that successive stages must be set to achieve this.

The progress made in sport reflects the advance of women's rights and participation in other cultural institutions. When women have been given the opportunity to perform in sport, their achievements have eliminated myths that have previously prevented their full participation and produced increased public awareness of the lack of gender equality in this area of human endeavor. Stereotypes and myths that suggest that women lack the physical ability and mental fortitude to excel in sport are rapidly disappearing. Such global intellectual enlightenment predicts an era of unprecedented sports opportunity for females.

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MARIA BULATOVA

Appendix 1

WOMEN MEMBERS OF THE IOC

SH Princess Nora of Liechtenstein	Anita L. DEFRANTZ (USA)	HRH the Princess Royal (Great-Britain)	Gunilla LINDBERG (Sweden), IOC Vice President
Nawal EL MOUTAWAKEL (Morocco)	Irena SZEWINSKA (Poland)	Manuela DI CENTA (Italy)	Els van BREDA VRIESMAN (Netherlands)
Pernilla WIBERG (Sweden)	Rania ELWANI (Egypt)	Barbara KENDALL (NZL)	Nicole HOEVERTSZ (ARU)
	Beatrice ALLEN (GAM)	Beckie SCOTT (FIN)	

Women honorary members of the IOC

Dame Mary Alison GLEN- HAIG (Great Britain)	Flor ISAVA FONSECA (Venezuela)	HRH the Infanta Doña Pilar de BORB_N (Spain)
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Appendix 2

WOMEN IN SPORT LEADERSHIP EVALUATION OF THE 10%-20% OBJECTIVES

Women Representation in NOCs
Based on the information provided by 184 NOCs
(as of 31 December 2004):

- 54 have *more than 20%* women on their board, (i.e. **29.3%**)
- 125 NOCs have met the previous target of minimum **10%** (i.e. **67.9%**)
- 181 NOCs have *at least one woman* on their executive board (i.e. 98.4%)

WOMEN IN SPORT

Women Representation in IFs and Recognized IPs

Based on the information provided by 34 IFs out of the 35 IFs (as of 1st June 2005):

- 10 Olympic IFs have *more than 20% women* on their board, (i.e. 29%)
- 19 Olympic IFs have met the previous target of minimum *10%* (i.e. 54%)
- 32 Olympic IFs have *at least one woman* on their executive board (i.e. 91%)

Women Representation in Recognized Federations

Based on the information provided by 22 Recognized IFs out of the 29 Recognized IFs (as of 1st June 2005):

- 7 recognized IFs have more than 20% women on their board, (i.e. 24%)
- 15 recognized IFs have met the previous target of minimum 10% (i.e. 52%)
- 20 recognized Ifs have at least one woman on their Executive Board (i.e 69%)

Women Representation in NOG Continental Associations

2005	Women	Men	Total	%
ANOC	1	25	26	3.8
ANOCA	1	13	14	7.1
EOC	2	14	16	12.5
OCA	2	20	22	9.1
PASO	2	15	17	11.8
ONOC	1	9	10	10.0

MARIA BULATOVA

Appendix 3

WOMEN'S DISCIPLINES ON THE OLYMPIC PROGRAM

Year	Games of Olympiads			Winter Olympic Games		
	Disciplines in all	Women's disciplines	% of a total number	Disciplines in all	Women's disciplines	% of a total number
1896	43	—	—	—	—	—
1900	86	3	3,5	—	—	—
1904	89	3	3,3	—	—	—
1908	107	3	2,8	—	—	—
1912	102	6	5,9	—	—	—
1920	152	6	3,9	—	—	—
1924	126	11	8,73	16	2	12,5
1928	109	14	12,84	14	2	14,28
1932	117	14	11,96	14	2	14,28
1936	129	15	11,62	17	3	17,64
1948	136	19	13,97	22	5	22,72
1952	149	25	16,77	22	6	27,27
1956	151	26	17,21	24	7	29,16
1960	150	29	19,33	27	11	40,74
1964	163	33	20,24	34	13	38,23
1968	172	39	22,67	35	13	37,14
1972	195	43	22,05	35	13	37,14
1976	198	49	24,74	37	14	37,83
1980	203	50	24,63	38	14	36,84
1984	221	62	28,05	39	15	38,46
1988	237	74	31,22	46	18	39,13
1992	257	86	33,46	57	25	43,86
1994				61	27	44,26
1996	271	97	35,79			
1998				68	31	45,58
2000	300	120	40,00			
2002				78	36	46,15
2004	301	124	41,19			
2006				82	38	46,34

* — including mixed events from 1924 to 2006.

ANTI-DOPING EDUCATION IN HIGHER INSTITUTES OF PHYSICAL EDUCATION

Dr Nellie ARVANITI (GRE)

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Former Member of the World Anti-Doping Agency (WADA)'s Ethics
and Education Committee*

"To go and compete in the stadium of Olympia you have to be perfect.

– What does perfect mean, master? Asks the athlete Philinos.

– The body, Philinos, is developed with the help of gymnastics, the soul with music, and mind with knowledge. This is the only way to achieve beauty. Beauty encompasses the idea of man. A man is not someone who only has a strong body, but also a beautiful soul and mind. Beauty, therefore, is the expression of this plenitude, and this perfection is virtue. He who possesses virtue is perfect."

PINDAR, ancient poet

Doping is a worldwide, multifaceted and highly topical social phenomenon. Although athletes, top performance athletes in particular, are under constant scrutiny for doping, the fact is that they are not the only social group that uses banned substances. There is, however, no research work and evidence to show us precisely what the groups are that resort to doping and how widespread this phenomenon is. Surveys carried out by journalists mainly show that doping substances are used in:

- *Top performance sport (international and national level)*
- *Youth sport (school and university sport)*

- *Gymnasia (for bodybuilding, weight loss)*
- *At parties – young people's recreational events*
- *The Army. Substances are used that make soldiers more aggressive and increase their resistance to fatigue (Psarelis, 2006)*

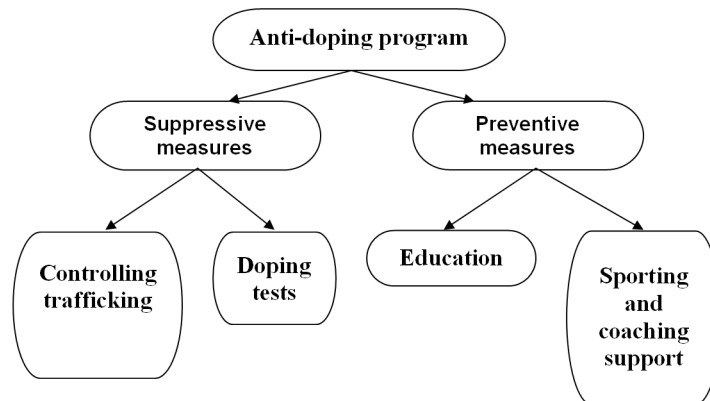
It would appear, therefore, that doping affects different social and age groups (statistical data from an American survey show that 11% of children aged 11-12 years use anabolics on a regular basis [Malliori, 2003]).

This is a problem that should really concern the community, which should become seriously involved in fighting against it.

But how can we combat doping?

To eliminate doping four major parameters need to be considered:

1. Controlling trafficking
2. Doping tests
3. Educational anti-doping programs (contribution of the anti-doping chain agencies to overcome the problem)
4. Appropriate sports medical and coaching support to athletes.



The combination of suppressive and preventive measures can contribute to countering doping says the International Olympic Committee.

Suitable training, counseling and the promotion of positive values, are just as important as sanctions for a sport without doping. Information and education cannot be separated from sanctions that will need to be enforced in case of violation of sport's ethical rules, willful cheating, lack of respect towards the opponent, infringement of fair play rules (Heinze, 1989).

Education is the long-term answer to doping in sport, emphasized Richard Pound, President of the World Anti-doping Agency (WADA) at the 41st International Session of the International Olympic Academy.

But what do we mean exactly by anti-doping education?

We could define it as an educational process, based on scientific principles and methods, that uses learning opportunities in order to give individuals the possibility to make conscious decisions not to use doping, in conformity with sports ethics and respect for the athlete's health. The main purpose of education, therefore, is to breed an anti-doping attitude in all sports, educational and social agencies involved (Arvaniti, 2003).

Who are the persons concerned and targeted by anti-doping education?

What is the anti-doping education chain?

The answer is, all those involved in the sports "system", athletes and their support team, i.e.:

- Athletes of all levels
- Student – athletes
- Educationists
- Sports administrators
- Sports scientists
- Sports media journalists
- The athletes' parents and family environment.

Now, which are the (sports and educational) organizations which will be responsible for educating and raising the awareness of the above groups? And, who will be responsible for designing and implementing, in an educational way, appropriate anti-doping programs at national and international level and, more generally, for conveying messages aimed at preventing and discouraging the use of banned substances by athletes? The answer is, all educational and sports bodies involved in sport and the Olympic Movement, which means:

- Universities (Physical Education and Sports Science Departments – Medical Schools)
- Sports Federations (national – international)
- Secondary education schools
- National Anti-doping Agencies
- The World Anti-Doping Agency (WADA)
- The International Olympic Academy
- National Olympic Academies
- National Olympic Committees
- Sports journalists associations
- The World Association and National Associations of Olympians.

WADA can contribute to the joint coordination of actions through its “Ethics and Education Committee”, which is responsible for planning, designing and implementing information and awareness – raising programs aimed at athletes all over the world with clear-cut objectives and procedures.

Funding for anti-doping programs could come from:

- Government bodies such as:
 - ☆ The Ministry of Sport
 - ☆ The Ministry of Health
 - ☆ The Ministry of Education
 - ☆ The Ministry of Employment
- The European Union (Education and Sport Directorate)

- The International Olympic Committee
- The World Anti-Doping Organization
- UNESCO

Among implementing institutions, Universities are those that can offer the best opportunities for systematic and ongoing education, since university faculties have organized structures and resources for providing education and training and as a system and a social institution they are responsible for integrating social education “courses” in their curriculum. We believe that they have the main responsibility for educating students on doping, because students are potential athletes and also because they will be the educators, the sports administrators and scientists of the future, as well as, the parents of tomorrow’s athletes, in a nutshell, the sports community of tomorrow.

The following could be a “model” for an anti-doping course. I give you its main elements, as an example, in a general and very concise way:

University Department: Physical Education and Sports Science Department

Year: 3d, Term 2nd

Main objective: Training of students on “doping” issues.

Individual objectives:

- Familiarizing students with the structure and operation of educational and sports organizations.
- Educational and teaching methodology of innovative educational programs.
- Planning and implementation of field surveys and projects
- Evaluation methods
- Planning and implementation of educational programs aimed at top performance athletes
- Inclusion of educational programs in the daily school schedule
- Cooperation with national and international organizations (educational-sports)

Curriculum:

- The institutional framework governing the operation of sports organizations
- The institutional framework governing secondary education (junior – senior high school)
- The detailed physical education – Olympic education curriculum of secondary education.
- Single interdisciplinary studies framework
- The World Anti-doping Code (WADA)
- The Code of the International Olympic Committee (OMADC)
- Banned doping substances and methods
- Effects on human health
- Nutritional supplements
- Suppressive and preventive anti-doping methods
- Doping tests procedure.

Systematic and organized inclusion of this course on the curriculum will help future educators and sports administrators to:

- Study in more depth the question of doping
- “Promote”, in a more efficient educational way, knowledge and information among athletes of different levels and student athletes.
- Design information programs for top performance athletes on doping control procedures, their rights and obligations.
- Design and evaluate the prevention education programs.
- Contribute to the preparation of printed and electronic educational material.
- Cooperate with national and international bodies in the management of anti-doping policies.

Benefits

Changes in the use of doping, which occur, as time passes, and are related to the type of substances (from the familiar substances we have moved to synthetic drugs, variations, “masking” agents), the methods (biological, genetic, etc.), the

way in which they are released on the market (internationally and through organized channels), the users' profile (more and more younger people are resorting to doping) and their treatment by the domestic and international legal order (Papadogiannakis, 2003), together with sport's competitive nature and all that it entails, make doping in sport a terrifying threat. Its management involves a long and expensive effort, very often ending in stalemate.

The systematic and repetitive inclusion of training and prevention programs, completed and supported by suppressive measures, will bring social and economic benefits of which the most important are:

- "Rehabilitation" of sports social and educational role. Preservation of the "sporting spirit".
- Budget savings for the International Olympic Committee and International Federations in the area of doping controls.
- Propagation of amateur sport (sport for all)
- Utilization of WADA (World Anti-Doping Agency) and International Olympic Committee funds for research and social responsibility programs.
- Strengthening of sport and physical education in schools.
- Optimized sports performances.

Conclusions

Students increased awareness of social ethical and doping issues, the experience and know-how (both with respect to teaching and methodology) that will be acquired along the way, the link-up of secondary and tertiary education with the "sports system" and its problems, constitute educational experiences with added value both for education and sport. By building on the positive elements that arise from the students' educational and learning experience, in cooperation with the educational and sports institutions involved in this process, we can play a part in countering the phenomenon of doping.

It is, therefore, imperative to develop strategies for positive measures and encourage the administration of university departments to consider the possibility of including anti-doping courses in their studies program; initially, these should be compulsory option courses that could, however, give access to post-graduate studies (MASTER). In this way, anti-doping education and prevention will become reality and effectively contribute to club and high level sport, as well as school-university sport and sport for all.

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HUMAN RIGHTS AND STUDENTS-ATHLETES: THE RIGHT TO HAVE FUN IN SPORTS – AN ISSUE ON CORPORAL PUNISHMENT

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I. Introduction

Is spanking a student for breaking school rules a useful or destructive practice? Should PE teachers or sports coaches be allowed to physically (and verbally) abuse student-athletes when losing a game? For those of you who do not live in Asia it may not be known that “corporal punishment” is still in presence in some Asian countries. A survey from UNICEF Press Centre (2005) shows that among children in East Asia and the Pacific, 23 per cent of the young respondents say their parents beat them when they do something wrong. Power relations between children and adults, deeply embedded hierarchal traditions and gender inequality, exacerbate both the physical and psychological forms of violence against children.

This includes Taiwan, the place I come from. At the end of last year (28 December, 2005), our law makers in the education committee passed a draft (Basic Laws on Education) prohibiting corporal punishment in order to respect students’ human- and body/physical rights. This amendment was made to request an official protecting measure from the government. It was made to ensure students learning rights, body rights and character development rights, and to protect and exempt them from “corporal punishment”, insult and men-

tal-physical abuse. Their aim is to promote a zero-corporal punishment environment.

Clearly, this represents a symbol of civilization. However, there are still some countries where “corporal punishment” is practised. According to UNICEF Press Centre, (June 2005), although the use of corporal punishment in schools is prohibited by law in China, Thailand, the Philippines and Vietnam and in some other countries by other mechanisms such as policies, guidelines and formal decrees, it is still widely practised and culturally accepted as an appropriate form of discipline, including those countries which have outlawed it. Even in a developed country such as the United States, parents and educators are sharply divided on this issue. From current information, twenty-two states allow some form of corporal punishment while twenty-eight have banned the practice (Family Education, 2006).

In addition, there seems to be a gray area concerning PE teachers and sports coaches when conducting their teaching/coaching duties at sporting grounds. Some might argue that PE teachers and sports coaches at schools have special rights and should be exempted from the constraints of “corporal punishment” because of the unique situation at sporting grounds. The concern about student-athletes rights goes beyond the general question as to whether you support a policy allowing physical punishment at your school. However, to what extend do PE teachers or sports coaches have the right to punish their student-athletes? This paper will try to clarify the concept of “corporal punishment” and then address how PE teachers and sports coaches should approach this issue. It is also argued that corporal punishment has no place in our sporting grounds.

II. The distinction between “corporal punishment” and “punishment”

“Corporal punishment” refers to knowingly and purposely inflicting physical pain or suffering on someone’s body by beating, whipping, etc, as a disciplinary measure. Although “corporal punishment” can be seen as a part of punishment

– “a penalty inflicted for an offense, fault, etc.”¹, not all kinds of punishment are “corporal punishment”. In addition, not all punishments are allowed. This also indicates why “corporal punishment” has been criticized and has drawn many controversial opinions. But this does not mean that not all punishments with regard to “physical” or “body” are not allowed. For example, a group of youngsters made the street very dirty by setting off fire work at New Year’s Eve and, therefore, violating the civil laws. On the following day, the city government orders this group to clean and sweep the street as a fair and reasonable punishment. This kind of punishment draws public awareness with the mission of promoting moral education. While it has to do with “physical activities”, it cannot be seen as “corporal punishment”, but as a fair and reasonable measure.

According to the Taiwanese “Humanistic Education Foundation” (2005), while some countries have laws to prohibit “corporal punishment”, they do not have a clear definition on it. The head Education Officer in Taipei city, Mr. Wu (2004, December, 16) states that there are two types of corporal punishment. One has to do with physical pain or suffering (for example, through spanking, beating); the other is psychological harm by scolding students in the public. He argues that certain measures such as standing for a while, jogging around the school campus track and field or staying at a school for extra time after class hours are reasonable measures and have nothing to do with “corporal punishment”.² Nevertheless, from H.L.A. Hart’s (1961) jurisprudence perspective, a punishment needs to meet a few more necessary conditions. H.L.A. Hart’s definition of ‘punishment’, which is now widely accepted, holds that a system is a system of punishment if, and only if:

(i) it involves the intentional infliction of pain or some other consequence normally considered unpleasant;

1. This is a general definition taken from *Webster’s Encyclopedic Unabridged Dictionary of the English Language* (1996, p. 1568)

2. However, from PE teachers’ perspective, jogging as a punishment or measure needs to be reevaluated, as this might damage the value of PE lessons. For pupils might think that jogging is a punishment and therefore reject PE.

(ii) it is inflicted on an individual presumed to be an offender against a system of rules *for* his or her presumed offense; and,

(iii) it is deliberately imposed by an agent authorized by the system of rules against which the presumed offense is committed who is acting within his or her official capacity.

Therefore, a system is a system of punishment if it meets at least four key elements, and those are: (1) the intention, (2) the official authority, (3) unpleasant measure or sanction, and (4) wrong doing (or offense).

From this definition, one may argue that any type of “corporal punishment” does meet this requirement and, therefore, it seems to be justified. However, two more key elements/questions should be raised with regard to (5) “reasonableness” and (6) “correcting behaviour”: Is the particular sanction “reasonable”? Will the particular sanction bring better results on the offender’s behaviour?

With regard to the (5) element on “reasonableness”, clearly, one must be aware that there are different and many measures in education. An educator is required to rethink and has to question whether he or she really needs to use ‘corporal punishment’ as a measure, since it is considered the worst measure, causing pain on the offenders. Moreover, based on previous cases, one can see that officials (normally teachers) have gone far beyond what they should do. This is not a reasonable measure at all. In particular “corporal punishment”, often associated with anger, might cause irretrievable regrets. After all, this type of punishment not only hurts two parties, it may also cause the pupil’s parents loss of trust. Here is one typical example:

On 1st June, 2005, one high school student (Mr. Chen) in Taiwan threw a bottle to his fellow student during an art course. However, the bottle was thrown in a wrong direction and thus hit his teacher Mr. Wu, who asked Mr. Chen to come forward and then scolded him in front of the class. Chen said to the teacher that it was not his intention to do so. But then Wu slapped him in the face twice causing damage to his brain and his left eye. Chen’s parents protested and asked for 200,000 NT\$ as a compensation. Wu admitted his wrong doing, but refused to pay the compensation. On

November, 2005, Wu was charged with 30 days in prison. (Humanistic Education Foundation, 2006)

With regard to the (6) element on “correcting behaviour”; whether a “corporal punishment” can bring a positive result or a better solution is doubtful. Traditional Chinese thinking is similar to the philosophy of the West on “no pain (hitting), no gain (growth)”. Some scholars might think that children get their behaviour corrected right away when they receive “corporal punishment”. However, according to the research, negative results often outweigh the positive ones. UNICEF Voices of Youth (2002) has stressed that teachers should not hit their students. Not only did participants address the physical brutality of corporal punishment, but they also acknowledged the psychological and emotional consequences. Young people stated that corporal punishment:

- promotes fear in the school
- creates resentment between students and teachers
- prevents students from learning
- makes positive things negative, and,
- is not an effective means of discipline

In summary, “corporal punishment” cannot be justified by its means and its consequences.

III. “Corporal punishment” during PE teaching and on Sports training grounds

What has been addressed above is related to general settings like teaching at schools. What then about PE teaching in particular or training and coaching on sports grounds? Here are two questions that need to be dealt with: (1) Do we use the same criteria to judge “corporal punishment” during PE teaching? (2) Do

sports coaches have special rights with regard to “corporal punishment”? This is indeed a grey area.

For this first question, the answer should be firmly negative. That is, although PE teaching involves mainly physical activities, it does not mean that PE teachers therefore have special rights with regard to “corporal punishment”. The rationale is based on the same basic human rights of all students and the previous argument that there are many measures to correct students’ wrong doings. “Corporal punishment” cannot be condoned since it is not the best measure or sanction but often brings more negative consequences. For example, it can be questioned whether a PE teacher has the right to punish students by asking them to do “push ups” or “sit ups” under the sun just because the students lost a game.

Secondly, concerning the sports coaching in comparison with PE teaching; it may be more complicated to judge the coaching setting, especially for the coaching of elite athletes. In that case there is a great need for more physical training activities and the role of sports coaches might, therefore, be stricter in order to assist athletes to improve their performance. Here is one scenario:

Father of the female basketball team in Taiwan

In 1970, Mr. Hong took over the training position for the best female basketball team. Since then, for 30 years in a row, they never lost a game. Mr. Hong later on received the title – “Father of the Taiwanese female basketball team”. However, he often used a metal (aluminum) bar to hit his players’ hips if they did not perform well during the training sessions or the games. (Humanistic Education Foundation, 2006)

This phenomenon did not only appear in Taiwan, but it is also suspected that child gymnastic athletes in China are still receiving “corporal punishment” during their training and it has drawn the attention from a former IOC member.

Olympic legend Sir Matthew Pinsent has been left stunned by the treatment of young gymnasts in Beijing

The four-times gold medalist, who assessed China’s preparations for the

2008 Olympic Games and described children in pain while training and claimed a boy had been beaten by his coach, said: «It was a pretty disturbing experience». ...Pinsent, a former IOC and current British Olympic Association member, felt children were being pushed beyond acceptable limits in pursuit of excellence. He was disappointed that it appeared to be regarded as necessary. Pinsent said: «I know it is gymnastics and that sport has to start its athletes young, but I have to say I was really shocked... I was wondering whether the western approach compared to the eastern approach is a bit different, but I do think those kids are being abused. When I talked to the vice-principals, they said hitting was against the law, but then there were parents who want you to do it. They said this is what they needed to do to make them hard». (BBC Sport, 2005).

No doubt, sometimes it is hard to judge whether a strict physical training has reached the so-called “child abuse” stage or is still considered “corporal punishment”, especially when it comes to very elite young athletes.³ From the previous discussion, at least the key criterion is on whether an act is “reasonable” or not. However, “reasonableness” can be seen as a relative term with respect to specific cultural settings. Fortunately, the IOC has published a “Consensus Statement” on Training the Elite Child Athlete (IOC News, 2005). This unique document provides information on the principles of training the child athlete, the identification of overtraining, as well as specific training recommendations. The purpose of this document is to improve the health and safety of the elite child athlete through the promotion of safe training principles and to increase awareness among all the persons in his/her entourage. In particular, they suggest that coaches, parents, sports administrators, the media and other significant parties should limit the amount of training and competitive stress on the elite child athlete. The entire sports process for the elite child athlete should be pleasurable and fulfilling.

3. For example: in a basketball training for elite young athletes, it might be questionable to punish a child to stay one extra hour to practice basic throwing skills after each training session, just because he/she did not perform well during a previous match.

Apart from the IOC's suggestions, here are three more suggestions that sports coaches ought to exercise:

(1) Coach's consciousness: Before exercising any particular punishment, ask yourself if this is a necessary measure. Are there alternative measures?

(2) If the measure is necessary, think whether this measure or means is against the civil laws, or whether this punishment is suitable for the recipient. For example, consider the recipient's health history and his/her potential injury, etc. If yes, even a short period of standing might be seen as an inappropriate measure or corporal punishment.

(3) Consider carefully the effect of executing this measure (at least in the long run) and take personal responsibilities for the consequences. This is not to mean to be passive on disciplinary actions, but to think about more efficient measures.

IV. Concluding Summary: How should PE teachers and Sports coaches respond?

In regard to the above argument on "reasonableness" and the future consideration for PE teachers and sports coaches, perhaps the following points can be strengthened and discussed further.

First of all, from the positive perspective, we should be confident about our developing programs for PE teachers and sports coaches. That is to say: certain degrees of trust should be given to our qualified teachers and coaches so that they can exercise their expertise with confidence and honour and carry more responsibilities.

Secondly, in order to reach the above, more ethical courses in physical activities should be added to developing programs and more cases on "corporal punishment" or inappropriate measures should be discussed and documented. The distinction can be made even more clearly for the officials, in order to avoid inappropriate measures. One thing can be done is to develop a code of practice for coaches (such as the "child protection" measures put in place in the UK. See: www.sportprotects.co.uk).

Thirdly, it is also suggested that all sports coaches (including PE teachers) should make their recipients acknowledge necessary, but also reasonable punishment. They also need to be familiar with the updated laws and information on disciplinary measures, and try to understand more personal rights and obligations. Of course, it may be better to obtain the young student-athletes' consent in advance, so that they know exactly their rights and duties on the training grounds. If necessary, a signed contract may be required to remind both parties' obligations.

One point that can be discussed further is that there might be different attitudes towards punishment for disciplinary offences, and punishment to make people train harder or become more hardy, or punishment to develop more competitive attitudes. If we take Hart's criteria, the first IS punishment (because there is an offence), but the second isn't. So what attitude should we take towards it, and why?

In any case, quoting one of the powerful statements (see Corbett, 1999: 168) from the "Bill of Rights for Young Athletes"⁴ (proposed by Martens & Seefeldt, 1979) I would like to draw your attention to the fact that we should remind ourselves of being physical activity educators and coaches and that our children should not only have the right to participate in sports, but we should also

Let our children have the right to have fun in sports!⁵

4. The Bill of Rights for Young Athletes was developed in the 1980's by Dr. Vern Seefeldt, professor emeritus at the Institute for the Study of Youth Sports, and Dr. Rainier Martens, in response to growing concerns regarding the abuse of young athletes. This bill has been used by a number of national organizations as guidelines for coaches and parents. It states that it is a: (1) Right to participate in sports, (2) Right to participate at a level commensurate with each child's maturity and ability, (3) Right to have qualified adult leadership, (4) Right to play as a child and not as an adult, (5) Right to share in the leadership and decision making of their sport participation, (6) Right to participate in safe and healthy environments, (7) Right to proper preparation in sports, (8) Right to an equal opportunity to strive for success, (9) Right to be treated with dignity, and, Right to have fun in sports.

5. I am indebted to Dr Jim Parry and Ms Liesbeth Rutten for their source of information and valuable comments.

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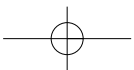
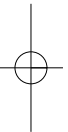
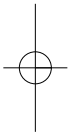
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Short Presentations



OLYMPIC YOUTH ACADEMY PROGRAMS IN CANADA

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This paper will present a review of the Olympic Youth Academy program in Canada including the history of the program, a description of the variety of different approaches to organizing and hosting Youth Academies, the role of the Canadian Olympic Committee and a summary of the highlights, challenges and future directions for this program.

The inspiration for the first Youth Academy came from 1992 Winter Olympian, Vince Poscente. Vince graduated from the Olympic Academy of Canada and his Academy experience influenced him to advocate for a similar experience for youth. He successfully organized the inaugural Youth Olympic Academy in Calgary, Alberta in 1987, and the year preceding the 1988 Calgary Olympic Winter Games. Some funding was provided by the Alberta Provincial Government for this initial Academy; the Canadian Olympic Committee did not play a direct role in this inaugural Youth Academy. The Alberta Youth Olympic Academy has continued as a vibrant symposium and in 2006 Alberta will host their sixteenth Academy.

In 1992 Saskatchewan became the second Canadian province to organize a Youth Olympic Academy. This program under the leadership of Wayne Helquist, a Board member of the Canadian Olympic Committee and a frequent facilitator for the Olympic Academy of Canada, provided an opportunity for youth in one of Canada's western and predominantly rural provinces to experience Olympism in their own community. Four additional Canadian provinces began

to host annual or biannual Youth Olympic Academies including Quebec (1993), Ontario (1994), Manitoba (1995) and British Columbia (1999). Several Youth Academies have also been hosted in Nova Scotia and in the Territory of Nunavut.

One common feature of each Provincial Youth Academy is that the originators of each Academy were motivated to initiate this program because of their own positive, personal experiences as participants at the Olympic Academy of Canada. Established in 1983, the week long National Academy for adult participants offers delegates an opportunity to learn more about the COC, the Canadian sport system, Olympism and the Olympic Movement in both Canada and around the world. Fifty delegates from across Canada are selected including sport administrators, athletes, coaches and officials, educators and others involved in the Olympic Movement. The National Academy is held every two years at a different location in Canada. The most recent National Academy, the 19th Session of the Olympic Academy of Canada, occurred in Montreal in June, 2006. The theme for the last three National Olympic Academies of Canada has been "Making A Difference". An increasing number of graduates from the National Academy program have chosen to lead the organization of a Provincial Youth Academy as their strategy for "Making A Difference".

Although the leaders of each Provincial Youth Academy have a common motivation, the format, the program, the financial support and the partnerships in Canada's Youth Academies vary from province to province. One of the unique features of the Youth Academy program is that the leadership originated from the grass roots level. In the beginning, the absence of formal guidelines from the COC allowed each new Provincial Youth Academy to adopt a wide variety of programs, utilizing different approaches to program development and establishing partnerships with a wide range of organizations. Much of the focus in the Youth Academy programs is similar to the program that the organizers have experienced through their National Academy involvement. Youth are provided with the opportunities to discover, discuss and debate issues in the Olympic Movement, to meet their Olympic heroes and are provided with resources to lead Olympic activities and promote the Olympic values in their own school and

community. The major differences in program delivery and content at each provincial Academy include, program length –may vary from 2-5 days– participant costs, facilities, activities and financial support. Funding partners include but are not limited to municipal and provincial governments, local school boards, higher education institutions and provincial sport organizations.

In 1993 the Canadian Olympic Committee assigned a staff member to develop a list of regulations for organizing a Provincial Youth Academy. In 1997 the COC revised these regulations and guidelines were established for Organizing Committees of Provincial Academies to apply for funding to support these events. In 2006 the COC continues to support Provincial Youth Academies by providing \$3500.00 to each Academy. Other support from the COC includes providing resources for the development of programs, assisting with securing speakers, donating gifts for speakers and Olympic certificates and pins for the participants. In the past 10 years the COC has also played a leadership role in encouraging the key organizers of each Provincial Academy to share their successes and challenges through regular communications.

Highlights and successes of the Provincial Youth Academy Program include the total number of Canadian youth who are graduates of the program. Since 1987, over 50 academies have occurred in eight of Canada's thirteen provinces and territories with more than 2,000 participants. Many of these delegates have become leaders in the Canadian sport community as athletes, coaches and administrators. Others are now educators influencing hundreds of Canadian children and youth by incorporating the Olympic values in the school curriculum. Some have represented Canada at Olympic Games Youth Camps and many have participated as adults in the National Academy of Canada and sessions of the International Olympic Academy.

Challenges of the program include financial support, stability of the Organizing Committees and assurance of quality delivery of the program. Despite strong promotional programs including electronic communications, many youth, parents, educators and sport organizations lack knowledge of the program. Another challenge is maintaining contact with the graduates and tracking their continued involvement in promoting the Olympic Movement.

GENE SUTTON

The Olympic Youth Academy Program of Canada continues to develop and expand, particularly with the strong support of human and financial resources provided by the Canadian Olympic Committee. A Working Group of the COC is developing a format for provinces to share their resources, successes and challenges. A goal has been set to host a Provincial Olympic Youth Academy in every province by 2010. The concept of a National Olympic Youth Academy linked to the 2010 Winter Olympic Games is being explored. A definite factor in the future success of the Provincial Youth Academy Program in Canada will be the maintenance of a strong and vibrant National Academy Program which provides the motivation for many future organizers.

THE BODY, SPORTS AND VALUES: AN ETHICAL DIMENSION

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*"... To be with others and for the others is the coexistence
of human beings..."*

JOSEPH GEVAERT, *"El problema del hombre"*

We say that adolescence is the period in life that implies the emergence of a moral behavior since physiological development brings a multitude of problems that give rise to thoughts or moral concerns in adolescents and these changes allow them to build their own, autonomous moral behavior. This process begins when the adolescents' attention is focused on their body; feeling at a very young age one's existence taken over by a body that imposes itself contributes to moral reflection. Whilst the child finds himself in his body, the adolescent discovers that this incarnation is not an identification that his body allows him to open to the world, establishing with it an external communication and, in particular, a relationship with the others. The attention given to the body and the discovery of its presence are not just new physiological data. Adolescents find out that their body incarnates values, which are recognized by the adults who surround them and by the society to which they belong. The body means something to the others and the adolescent knows that he cannot behave as he pleases. Within society the body will be judged on the basis of already existing norms. Sport appears as a mass social phenomenon –involving all society factors– which takes into consid-

eration the different social classes, heterogeneous groups, ethnic populations. Sport as conceived is an activity, which promotes social interaction among those who practise it. Sport becomes an activity in which the body comes in contact with another body and from then on a deeply moral intention vis-à-vis the opponent exists in sport. With regard to the person who must live his own existence in the body and through the body, the fundamental significance of the body is that of being man's field of expression, the place where a man must live his life. We should note that, from this perspective, sport is not just a game, but an activity that promotes moral values and takes care of those who practise it.

We could say that sport is also a means for those involved in it to face life; if we associate it with the respect of the rules, fair play and the sense of responsibility... etc., we can see that all these factors can contribute to the shaping of the individuals' personality.

However, values are becoming lost to the extent that individuals use elements that are foreign to established norms for sports practice, or they are influenced by other external elements, which often have a negative impact, thus, affecting the individual's perception of his body. Sport in Chile has not remained untouched by these mass or social phenomena that distort the practice of sport which should teach the values of life. The significant increase of violence in Chilean stadiums by bands of fans, or the excessive commercialization of certain sports depart from the norms or rules of good sporting coexistence. This situation is projected to all the levels of Chilean society, young children, in particular, who see these practices as natural phenomena and tend to imitate such behavior patterns in their neighborhood. Regarding this issue, we could ask the following question: is sport an instrument for the teaching of values?

The answer could be that if sport possesses the necessary elements that can teach and propagate social values and rules, this means that we should strengthen the educational process especially in the schools where the teaching of sport is not an end, but a means. Similarly, clubs can play an important role in the social integration process and in the care of our body, through shared activities and relations with others.

“... by responsibility I mean responsibility towards the others, therefore responsibility towards what does not belong to me, including what does not concern me; or what does not concern me is abandoned by me, as a portrait...”

“... we might say that, from the moment the other person looks at me, I am responsible for him, without even having to assume responsibility in relation to him; his responsibility is incumbent upon me. It is a responsibility that goes beyond what I am doing...”

Emanuel Levinas, *Ética e Infinito*

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OLYMPIC INTELLECTUAL PROPERTY RIGHTS PROTECTION OF BEIJING 2008 OLYMPIC GAMES

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The Olympics express human being's need for fairness and justice, and the long-term pursuit of maintenance of world peace. Protecting Olympics intellectual property rights, which means that we should inherit human cultural legacy and respect human being's lofty spirit, is the fundamental requirement of the Olympic Games. The International Olympic Committee and the National Olympic Committee are the guarantors of the Olympic Intellectual Property Rights. The spirit value of the Olympics is fully demonstrated through the Intellectual Property Rights, and protecting the Olympic Intellectual Property Rights shows respect to the owner of the rights. On July 13th, 2001, Beijing of China witnessed the attainment of the host right, which made Chinese people's Olympic dreams come true. At the time of obtaining the host right of the Olympic Games, it means that China will fulfill its serious promise to the Olympic Games including the protection of the Olympic Intellectual Property Rights. In pursuit of the Olympic Spirit, people will purchase the products with the insignia/emblem of the Olympics. If we do not protect the Olympic Intellectual Property Rights well, it will not only bring about the deceit of customers as well as the violation of customers' rights, but also destroy the socialist market economy order. Protecting the Olympic Intellectual Property Rights is necessary for the regulations and the maintenance of market economy order. Hosting the Olympic Games needs enough funds to support. The protection of the Olympic Intellectual Property Rights rigidly will make

everybody pay, according to the law; however, this is not only a way of solving the lack of funds, but it is also the host country's usual method to solve the funds problems in recent years. Protecting the Olympic Intellectual Property Rights strictly reveals not only the significant intention of Beijing hosting the Olympics 2008 successfully, but also one important safeguard of hosting this meeting.

Protecting the Olympic Intellectual Property Rights means that it can be used in a rational scale, so as to make it produce more social and economic benefits. It aims at developing the Olympic Games in a healthy and sustained way and conveying the Olympic idea and concept. The study reveals that, on one hand, our country has a relatively complete system of laws and regulations to protect the Olympic Intellectual Property Rights, numerous ways of enforcing law including fields such as the intellectual property rights, the copy rights, the industry and the commerce, and the Customs, and the court of all levels have begun to bring some cases related to the violation of the Olympic Intellectual Property Rights up for trial. On the other hand, the act of violation of Beijing 2008 the Olympic Intellectual Property Rights is quite serious. Therefore, it has to build up a three-dimensional defense of intellectual property rights made up of the protections of legislation, administration and judicature; that way the members of the IOC and NOC will be assured that the Olympic Intellectual Property Rights will be protected as well as possible.

THE OLYMPIC DAY PROJECT AND THE SCHOOL OLYMPICS IN FINLAND

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School Olympics in Finland

Since 1995 preparing material for teachers and other educators has been the most challenging task of the Finnish Olympic Academy. The principles of education at our schools share the objectives of the Olympic Movement: to raise our young to become mentally and physically balanced, co-operative, tolerant, fit and peace loving citizens, who apply the rules of fair play in their daily lives. The purpose of this project 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.

The Olympic weeks at Vääksy school

Vääksy School is located in Southern Finland, in the municipality of Asikkala on an isthmus between the lakes Päijänne and Vesijärvi. My school has currently 300 pupils from the 3rd to the 6th grade. The Olympic Idea has been greatly dis-

1. Petri Haapanen presented the paper.

seminated by my school for a long time. We have provided our pupils with an opportunity to get to know the basic principles of the Olympic Movement for nine years now. We began by holding our own Summer Games.

Olympic Tour

Finnish Olympic Academy has for the first time in history a financial opportunity to spread the Idea of Olympic Education “by face to face” on grass-root level sponsored by Nordea. This all happened in co-operation with Finnish Sport Federations and 15 areas. After Christmas, we send letters to all Finnish Schools (4,000 in number) and invite them to get more information if they are interested in arranging School Olympics at their school. We had two persons who travelled 17 places, Anja Järvinen the president on Finnish Olympic Academy and myself. We visited 11 places, one every day. In the first week we visited the places situated from the west to the north of Finland and in the second week we visited the places in the eastern Finland. Olympic Education is not a separate phenomenon. It can be naturally adapted to Finnish educational system. We have our own Olympic Education Material, a “handbook” for teachers. The material provides information for teachers and pupils on the Ancient Olympic Games and history of the modern Olympic Games and the Olympic Movement, on the Olympic idea, philosophy, symbols, ceremonies and Olympic heroes. The package consists of material specially prepared for different teaching subjects and draws on the experiences gained during the Olympic Weeks at Myllypuro Elementary School and at Vääksy Elementary School. Olympic education work calls for a lot of perseverance and hardly anyone can do it alone. This is why I would like to express our Academy’s special thanks to the Academies of Germany, Canada, Austria, Australia and Estonia who have provided us with material and motivation in many ways.

At the Olympic tour we gave them a practical idea of what they should do before and during the Games. One of the most important thing is to elect a committee for each school. The committee set up a schedule for the School Olympics

and prepared the material for each class. Teachers were free to decide which activities to introduce for their own classes. When the schools registered to arrange School Olympics they had an Olympic flag, a torch, diplomas and prizes, all free. Only the Olympic Education material cost them 35 €, but that was compulsory as they could arrange the Olympic Day without the Education material. I had the honour to communicate the Olympic Idea to over 200 Finnish teachers. I was surprised how enthusiastic teachers were. One of the reasons is probably our history in the Olympic Winter Games.

School Olympics

Only few events were mandatory for the whole school. The most important events were the Opening and Closing Ceremonies. Furthermore, we had Winter Games, Valentine's Day Dance and Olympic Trivia for classes. These events gave every child a part of the Olympic Idea. The Olympic Education Project could be realised in many ways and through many different teaching subjects. In this year we had two topics: racism and tolerance, and environment. In our school every class presented one country. My own class presented Austria (in the 5th Grade we study Europe in Geography) in this Olympic Games. The School Olympics offer teachers an opportunity to enhance the team spirit in the classroom. Fair Play is an all-pervasive topic during the week. The child has to think what specific things such as winning, losing, following the rules really mean. What kind of class do pupils like and what can we do to help them understand these notions? We had Fair Play rewards for each class and, furthermore, Nordea gave their own "Fair Play prize" for each school at the end of the school year.

Results and feedback

The School Olympics gave everyone the opportunity to be a part of something

grand. You can imagine how a nine-year-old boy feels when he carries the Finnish flag at the opening ceremony, followed by his own team. These experiences and feelings are something that we can easily provide our students in our schools.

We know now that there were 165 Finnish Schools and 25.000 children who took part in the School Olympics. As a first time, I think it's a really good result. Now, we have a plan for the Peking 2008. Our main target is to increase the number of schools which arrange the School Olympics.

As the Lord Killan has said: "The Olympic Movement is something throughout the world, which exists for 24 hours a day for every day of the year." The values in the Olympic education are things that we need nowadays. We all have a great opportunity as educators to spread the Olympic Idea to our children, and the School Olympics is one of the best ways to do it.

THE SPIRIT OF OLYMPISM: A PRAGMATIC ETHIC

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From much of the historical study of Coubertin and the Games such as that by Lucas (1978), MacAloon (1981), Uberhorst (1976), and more recently Loland (1995), it is evident that the popular attribution of the Olympic vision as the Barons' is mistaken.

Coubertin was a pragmatic and patriotic politician come diplomat. As a man he was constructed out of the fortunes or perhaps misfortunes of France during the 19th century. In keeping with the canons of his class he had a defining urge to serve his nation. He chose the reform of French education, and specifically the development of physical education, as the vehicle with which to do this. As befitting his aristocratic background he never sought elected office but he was nonetheless a relentless civic activist outside the partisan world of governmental politics. A devoted Republican liberal, he was a typical product of educated privilege. Coubertin was not a visionary, or idealist, he was not an intellectual, nor a charismatic leader but neither did he claim to be. He conceived of himself as a servant, firstly of France and then later of Olympism.

It would be glib to assert that Coubertin had 'greatness thrust upon him' but in many ways he benefited from the combination of philosophies, of religious, social and political movements, and the fragile economic stability of the late 19th century. These meta-dynamics, all of which were critical for the birth of the modern Olympic movement, spanned the Western world. The Olympic epoch, it might be argued, created both the legend of de Coubertin and the imagination

of those who were to become the Games' athletes and spectators: men and women formed by the social conditions that acted upon them, rather than the other way around. Whatever is the case, modernity was ripe for a 'global' celebration of humanity, the Olympic games were to be that celebration and Pierre de Coubertin was to facilitate them.

What I am suggesting here is that in a very discernible way the existence of the Olympics preceded their essence. The ideal that we so readily attribute to the Olympic movement, at least in popular conception, was born out of the practicalities involved in staging and running the festival. Whilst the Baron endowed the Games with much in terms of his own philosophy, this was hardly significant in relation to the far greater contribution that came from the character of his work in taking them from idea to actuality.

Coubertin was never able to explain in an adequate manner quiet how he reconciled his conflicting notions of nationalism and internationalism, pacifism and the martial overtones of muscular Christianity, or egalitarianism and the patently classist amateur code. That his later writings attempted to make coherent this mix of opposing concepts and articulate an Olympic ideal, could not mask the fact that the contradicting facets of his rationale behind the Games remained. Morgan (1995) has illustrated much of the tension inherent in the Olympism Coubertin expounded. This is no surprise to the Olympic scholar, because it is widely recognised as has already been stated, Coubertin was not as it is so often claimed, a visionary but a pragmatist (MacAloon op. cit). His belief that politics were integral to the functioning of the Games reflects the clarity of the experienced practitioner, his fancy that the Olympics would improve the political relationships between nations shows the limitations of his conviction.

The ideal as we have come to understand it, came after the Games or at best it evolved synchronously with them. It was not the justification for the Olympic festival. Indeed the realisation of the Games relied on a number of distinctly partisan discourses that can be considered to be at variance with the cluster of values that we now hold to be essentially Olympic ones (Lucas 1988). Racial, sexual, class elitism and aggressively nationalistic dimensions were integral to the Games as they were, indeed are, to sport, some were articulated quite boldly

others were unspoken. It is difficult to assume that Coubertin always pragmatic and so politically astute, would have been unaware of them. However he was a product of his time, culture and class, and he inhabited a world riven with contradictions. I stress that it was his pragmatism that enabled the Olympics to be enacted, if that required compromise of both a political and ethical nature then so be it.

Once the Games were to become established and proven successful in furthering the dominant ideologies of Europe at the dawn of the new century, Coubertin set about articulating 'the Olympic dream'. Together with Carl Diem, the German sport administrator whom he had greatly inspired, Coubertin started to explain the significance of the Games. The ideal was given form and substance, although it was not without contradictions and ambiguity. In the words of Diem "... sport finds its right place and hence its right scope and limitations in our existence only when it is fitted into a general scale of human values, this is the message of the Olympic idea, of the Games, the symbols, the five rings, the Olympic Flame and the Olympic clarion-call 'Citius, altius, fortius'." (Holthoff in Diem pp. VI 1967) Evocative words indeed but predicated on simulacra and lacking any substance other than the notional: The symbols and the flame, the Games and the ideal all purported to be classical, yet their significance can only be understood in terms of late 19th and early 20th century Western culture. They were more created than borrowed, more concocted than re-discovered, images in a most profound sense.

Although I have argued here that the Olympic ideal was a product of the Games themselves and was formed through the reality of the festival, I believe that there is a common theme that links the Olympic ideal, sport in its organised form, and the philosophical conviction of de Coubertin. This is the Olympics most profound link with Hellenic or Classical Greece. The theme is the utopian project of the perfection of man or pragmatically, the improvement of man.

There can be little argument that sport as we understand it, is a product of modernity. Rationalised and largely codified by its imbeddedness in Victorian culture, the English model of sport provided a template upon which the category has almost become a human universal. Sporting achievement is always bi-di-

mensional; the terrestrial, that is the external measure of success and the metaphysical, the judgement about ourselves in relation to an ideal.

This is central to the way Coubertin saw English games and sport, and was bolstered by his understanding of muscular Christianity and reading about Thomas Arnold. He embraced the tension between the terrestrial and the metaphysical that provides sport with its most elusive yet compelling element. Coubertin claimed this by asserting the condition of participation rather than victory yet promoting the motto ‘swifter, higher, stronger.’

He believed unquestioningly in the ability of sport to reveal what was best in man; to provide us with the possibility of a technical perfection. Sport was the arena of Heroes in a classical sense and sporting prowess would be example to all. The Olympics were to provide the setting where man could challenge his mortality without fear of hubris or blasphemy. Coubertin was to claim the Games were to “... shine through all the generations for the well-being of an ever more highly aspiring, bolder and purer humanity.” (Diem pp. 27, op. cit.). Much later Diem was to assert of man, “... that we are on earth to perfect our human nature.” (Diem pp. 80, op. cit.).

**"IT IS NOT NOON YET, GENTLEMEN.
THE DAYS OF HISTORY ARE LONG.
LET US BE PATIENT AND HAVE FAITH"
(*Pierre de Coubertin*)**

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In 1894, Pierre de Coubertin named a thought "dating 2,500 years back", "Olympism". Olympism "affects people as it always did, because it complies with an instinct that belongs to the most vital and noble of feelings". He described it as a "sunray" that penetrates the fog of time and shines on at the threshold of the 20th century like the "reflection of cheerful hope"¹. Carl Diem, the German Olympic philosopher, described Olympism as an "idealistic – humanistic ardour" which, throughout the centuries had to elevate human beings, which were divided "from the many religions, in a universal notion of pure humanism". Olympia was raising real "confidence for peace" and constituted the "universal brotherhood" tactual and evident².

The quintessence of Olympism transcends religions, political theories and socioeconomic systems. It represents a state of consciousness, a value of life, a human vision, the sense of altruism, an effort to elevate the ideals of honour and decency as to match our muscular strength. It also represents the education of body and mind, with the aim of improving and constantly perfecting the human

1. Moltmann Jurgen "Olympism and Religion", IOA Twentieth Session June 1980, Ancient Olympia, p. 102.

2. op. cit. p. 103.

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being, which is not born like that, but actually becomes what he/she is through the constant process of creation and recreation³. The principles of Olympism can be detected to the sphere of an ideology serving the combination of coherence, sequence and change of a social structure, that way ensuring eternal endurance. It serves the contemporary tendencies of society as a means of pure educational and civilizing nature. It consists of social values invariable both within the confined environment of a specified society, people, nation or clan, as well as within the universal sphere⁴.

The birth, adoption and growth of both the principles and the beneficial influence of Olympism apart from being accomplished through physical exercise, records and high competition in the peaceful stadium, are also accomplished through education in the competitive field of everyday life, regardless of profession and social class. Pierre de Coubertin defined Olympism's fundamental basis as "the growth of effort, contempt of danger, loyalty to the homeland, the large heartedness, the chivalry, the contact with art and education"⁵. And indeed, we use training to convey the importance of the effort, the desire for distinction and victory –with fair play being the starting and finishing line– honesty, civility, chivalry, altruism, self-discipline, idealism, disinterestedness, induration, voluntary participation towards a specific aim⁶. It is a lifestyle that transcends the athletic field, created and forged through education, including every human social activity field. Besides, the athlete who "beats a record" is the image of the continuous supernatural power of human alteration towards a higher goal⁷. This alteration is being guided by the bearers of the Olympic Spirit, which in turn ought to continuously interact with a spirit of critique and be defined from the remains

3. Mzali Mohamed "Olympism and Education", IOA Eighteenth Session July 1978, Ancient Olympia, p. 76.

4. Nisiotis Nikolaos "The influence of Ideology on the Formation of Society", IOA Eighteenth Session July 1978, Ancient Olympia pp. 58-59.

5. Mzali Mohamed "The affection of Olympic Ideology on Education and Teaching programs", IOA Twenty First Session July 1981, Ancient Olympia, p. 116.

6. Simitsek Otto "Olympism – Olympic Movement – Olympic Games", IOA Twentieth Session June 1980, Ancient Olympia, p.78.

7. Nisiotis Nikolaos "Problems of modern Olympism", IOA Twentieth Session June 1980, Ancient Olympia, p. 59.

of a society that does no longer exist or is on the verge of fundamental alteration⁸.

Olympism is being applied through the Olympic Movement, aiming at spiritual achievements, the edification of the individual, the formation of his soul and character, the formation of the “beautiful and noble”⁹. Nowadays, this model is not considered to be an optimistic, superficial, romantic notion of the human being under an idealistic spectrum. We think of it as a conscious act of reconciliation of opposite forces inside the individual itself¹⁰. Olympism is trying to turn the crowd into a group, the group into a community and the community into a union¹¹. At the same time, Olympism is being applied through the Olympic Games, where – considering the modern list of priorities that dominate the world of sport; exaggeration, rise of the production cost, commercial and trade coercion, political pressure, conflicts between the commands of the Olympic Charta and reality – the role it plays becomes harder. In 1906, Pierre de Coubertin had announced: “Above all we had to create the modern Olympiad; now we must reform it”. A century later, the only way to avoid decadence is to regenerate the best athletic spirit and apply it once again to the Olympic Games.

We are asked to apply the principles of “fair play” in a world whose confidence is built in the full awareness of insecurity and relativity of values, which watches proceedings from a secure distance of inaction, providing hope for partnership through the aspect of artificial intelligence and life and “measures” human value in relation to productivity indexes. The mission of “interfering rescue” is a heavy load and, at the same time, is considered to be the only solution, safely transported through information and education as a new means of Truce. Information needs the use of massive communication channels, in order to reveal the appropriate side of the “globalization coin” and therefore elevate athletics to civilization level and civilization to human level¹². We need education and cul-

8. op. cit. p. 62.

9. Simitsek Otto “*Olympism...*”, p. 74.

10. Nisiotis Nikolaos “*Problems of...*”, pp. 58-59.

11. Mzali Mohamed “*Olympism and Culture*”, IOA Nineteenth Session July 1979, Ancient Olympia, p. 137.

12. op. cit. p. 138.

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ture in every stage combined with governmental help and faith on the difficult work of humanizing the individual, because we are the ones who create our fortune. The first step to avoid the collapse is to admit and accept reality. At the Department of Physical Education and Sports Science in Athens and through the Educational Cycle "Olympic Studies", we oppose to the occasional recognition of our time, looking for all allies possible, having studied that: "Ancient Olympia had incidents of bad luck. Its Olympism came over them without foundering"¹³.

True to human evolution and fully aware of the circumstances, we admit: "It is not noon yet, Gentlemen. The days of History are long. Let us be patient and have faith" (Pierre de Coubertin).

13. Navacelle de Geoffroy *"Pierre de Coubertin's Aims and the Revival of the Olympic Games"*, IOA Twentieth Session June 1980, Ancient Olympia, p. 97.

THE SOCIAL ORIGIN OF ANCIENT OLYMPIC VICTORS

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In the modern summer Olympic Games, every four years a multiracial crowd of athletes from all over the world flocks to athletic grounds with the intention to gain an Olympic victory. Thousands of athletes from different parts of the globe compete for a single dream, for some of the most important goal in their life, the Olympic victory.

However, what was the case in antiquity? Who had the privilege to participate in the Olympic Games? Who were the athletes who managed to win the wreath of the Olympic victory? Where did they come from and, most important, what was the social status of the Olympic victors? To what extent did the political and social conditions of the time decide which social class had the right to participate in the Games? This study aims to answer the above questions.

In fact, not all athletes were allowed by the *Hellanodikai* to participate in the ancient Olympic Games. During the archaic and classic era the only ones who were allowed to compete in the Games were Greeks, a fact that by itself granted a national character to the Games.¹ Non-Greeks,² slaves,³ thieves, people of low

1. Philostratos, *On Gymnastics*, 25.

2. The Hellanodikai demanded Alexander of Macedon, the son of Amyntas, to prove his Greek origin in order to participate in a footrace. Herodotos, *Historia*, V. 22.

3. For the exclusion of slaves see: John Chrysostom, *Letter to the Jews*, 63.133. Dionysios Halikarnaseus, *Rhetorica*, 7. 6. 55-59. Artemidorus, *Oneirocritica*, 1. 62. Cf. Nigel Crowther, "Slaves and Greek Athletics", *Quaderni Urbinati di Cultura Classica*, Vol. 40, 1992, pp. 35-36. (*Athletika, Nikephoros Beihefte*, Band 11, 2004, pp. 247-253).

morals,⁴ murderers,⁵ as well as women,⁶ were excluded from the participation in the Games.

Social origin of the Olympic victors

Archaic period: The issue of origin of the Olympic victors and of all athletes participating is difficult to solve.⁷ This is due to the fact that for a significant percentage of ancient Olympic victors we have no evidence at all of their social status, high or low. Let us examine the matter from the very beginning. It is beyond any doubt that all free Greek citizens regardless of their social status in society, profession or financial situation were allowed to participate in the Olympic Games. But does the absence of any kind of record of exclusion give us the right to support the notion that rich citizens as well as poor ones, landlords and goatherds, merchants and workers might participate in the Games alike?

It is considered that in the world of Homer only members of the aristocracy were allowed to participate in athletic events.⁸ In the very beginning, therefore, the Olympic Games were destined as an activity and preoccupation of the rich

4. John Chrysostom, *Letter to the Jews*, 63.133. 9-12.

5. Demosthenes, 23.37. This text gives us the information that according to a decree of Athens those guilty of a murder were excluded from the games.

6. Pausanias, *Guidebook of Greece*, V. 6. 7. & VI. 20.9.

7. Many historians have already searched this topic: Henri Pleket, "Games, Prizes, Athletes and Ideology", *Stadion*, Vol. 1, 1975, pp. 49-89. Henri Pleket, "The participants in the ancient Olympic Games: Social Background and mentality", in *Proceedings of an International Symposium on the Olympic Games*, (Athens 1992), pp. 147-152. Henri Pleket, "Zur Sociologie des antiken Sports," *Mededelingen van het Nederlands Instituut te Rome*, N.S. Vol.36, 1974, pp. 56-87. M.I. Finley, Henri Pleket, *The Olympic Games: The First Thousand Years*, London 1976, pp. 68-82. Mark Golden, *Sport and Society* (Cambridge, 1998), pp. 141-146. David Young, *The Olympic Myth of Greek Amateur Athletics* (Chicago, 1984), pp. 44-56. David Young, *A Brief History of the Olympic Games* (Malden, 2004), pp. 95-97. It is worth mentioning that Young believes that it is impossible to search the social background of Olympic victors due to the lack of evidence. He studied the professional character of athletes in antiquity.

8. For the participation of aristocrats in the funeral Games for Patroclus see: Homer, *Illiad*, XXIII.262 ff.

aristocrats and were a reminder of a Homeric rite of aristocratic social structure.⁹ The creation of the hoplite phalanx from the beginning of the 8th century B.C. left the nobility with fewer ways to prove their superiority. They may have needed a new “arena” in which to prove their importance by demonstrating their Homeric fighting skills. The Olympics might have been an acceptable place to showcase their prowess.¹⁰

Only members of the aristocracy could avoid manual work and afford training as well as the expensive and long trip to Olympia and the residence costs in Elis for a period of one month prior to the Games. Although, theoretically, social rank, profession and property were of no importance for participation in the Games, the truth was that until the 6th century B.C., only wealthy people and members of the aristocracy were able to attend. No strict prohibition existed, but the possibilities given to the poorer members of the society were limited.¹¹

Following the establishment of democracy during the 6th but also –and foremost– the 5th centuries B.C. and the wide acceptance of the gymnasium as a public institution,¹² middle and lower classes started to gain access to *gymnic* (nude) disciplines,¹³ thus, allowing non-aristocrats to participate in local and pan-Hellenic athletic events and eventually in the Games that took place in Olympia.

As Pindar mentions,¹⁴ however, due to specialized trainers¹⁵ being hired by

9. Pleket, “Games, Prizes”, pp. 72-73. Pleket, “The participants”, pp. 147-152. Golden, *Sport and Society*, pp. 141-146. The lack of a specific Homeric reference to the Olympic Games rather suggests the local nature of the early Olympic festival. Donald Kyle, *Athletics in Ancient Athens*, (Leiden, 1987), p. 12.

10. Paul Stefan Ward, *The Influence of the Hoplite Phalanx on the Growth and Change of the Ancient Olympic Games*, Master Thesis, University of North Carolina, (Greensboro, 1998), p. 59, 62. Henri W. Pleket, “The Olympic Games in Antiquity,” *European Review*, Vol. 12, No. 3, 2004, pp. 401-413.

11. Isokrates, *Areopagetekos*, 44-45.

12. Julius Oehler, “gymnasium”, *Realen Encyclopädie*, Vol. VII, 1912, col. 2005-2008; Jean Delorme, *Gymnasion*, (Paris, 1960); Clarence Forbes, *Greek Physical Education* (New York, 1971), p. 179, n.1. Bernard Legras, *Πολιτισμός και Εκπαίδευση στον αρχαίο ελληνικό κόσμο, 8ος αι. π.Χ.-4ος αι. μ.Χ.* (Athens, 2005), p. 175-177.

13. Delorme, *Gymnasion*, p. 24. J. Delorme has argued that the rise of the hoplite phalanx force brought about the rise of the gymnasium. See also: Hirrene Marrou, *History of Education in Antiquity*, (Paris, 1964), pp. 69 & 167-168.

14. Pindar, *Olympian*, IIX, 54-66.

15. Xenophon, *Symposium*, 2.17.

those who could afford them,¹⁶ aristocrats continued to rank first among all participants. Plato is also very informative about the beliefs of his time, when he claims that the one who trains himself for Olympia should not be obstructed from other occupations.¹⁷ Furthermore, Aristotle's opinion is also characteristic of his belief that only those who dedicated themselves to specialized athletic training stood a chance in the Olympic Games.¹⁸

Nevertheless, the lower classes were not completely excluded from participating. The honors brought about by these athletic meetings, as well as the moral and material rewards relished by Olympic victors (money, dedicated statues, political rank) always had a strong impact on the public's mind.¹⁹ As a result, the Games gradually drew even greater attention. They became a more popular athletic event, comprising more athletes of non-aristocratic origin.

Although aristocrats predominated in the Olympic Games during the 8th and 6th centuries, their monopoly on victory gradually declined after the 6th century.²⁰ It should not seem odd that athletes of lower social origin are to be found among Olympic victors. Polymnestor from Miletos, winner of the boys stadion race in 596 B.C., was a goatherd.²¹ Glaukos from Karystos, famous boxer and Olympic victor of the boys boxing in 520 B.C., was a farmer.²² Amesinas from the North African city of Varke, wrestling victor in 460 B.C., was a cattle herdsman.²³ Among these exceptions, we could also distinguish Koroibos from Elis, a cook who became the first recorded Olympic champion of 776 B.C.²⁴ Further-

16. For the trainers see also: Nicholson N., "Pindar, Nemean 4.57-58 and the arts and poets, trainers and wrestlers", *Arethusa*, Vol. 34, 2001, pp. 31-59.

17. Plato, *Laws*, Z. 807c.

18. Aristotle, *Ethics Nicomachia*, G. 1116b.

19. Though the poems of Pindar are a combination of mythology and reality, they do give an indication of the great rewards attributed to athletic victors. Pindar, *Olympian*, II. This poem mentions in an heroic style the honors conferred upon the victor. See also: S.E. Stout, "An Athlete's Reward", *The Classical Journal*, Vol. 49, No. 8, 1954, pp. 361-362.

20. Pleket, "The participants", p. 148.

21. Moretti, *Olympionikai*, no. 79.

22. Moretti, *Olympionikai*, no. 134.

23. Moretti, *Olympionikai*, no. 261.

24. Moretti, *Olympionikai*, no. 1. Many of the researchers believe that a cook was high officer. Golden, *Sport*, p. 145.

more, a fisherman from Argos, was another Olympic victor mentioned by Aristotle in his rhetorical writings.²⁵

Hellenistic and Roman periods: The cultural convergences of the Hellenistic era as well as the introduction of new ethics had a great impact on the Olympic Games. *Gymnasia* were founded in all cities;²⁶ while in the years after 337 B.C. the majority of them were consolidated in the institution of *ephebia*.²⁷ The frequency of the Games also increased. There were certainly more possibilities for the members of the middle and lower classes to participate in the Olympic Games.

During the time of the Roman Empire, athletics were characterized by spectacle, high privileges for athletes, and a growing participation of the lower classes in athletic events.²⁸

A characteristic of the non-wealthy athletes was related to the financial support they received. A papyrus dating from 257 B.C. states that the wealthy Zenon from Alexandria hired Ptolemaios to train the young athlete Pyrros by paying all necessary costs.²⁹ In 300 B.C., the city of Ephesus subsidized two young athletes, (Athenodorus and Timonax), in order to participate in the pan-Hellenic Games.³⁰

Based on the above, a question arises: how likely was it for poor athletes to

25. Aristotle, *Rhetoric*, 1365a.

26. For the expansion of the numbers of *Gymnasia* during the Hellenistic period see the useful list by Oehler, *Gymnasium*, col. 2005-2008; Jean Delorme, *Gymnasion*, Paris 1960; Clarence Forbes, *Greek Physical Education*, (New York, 1971), p. 179, n.1. About the gymnasia of Egypt: Thomas Brady, *The Gymnasion in Ptolemaic Egypt, The University of Missouri Studies*, Vol. 3, 1936, esp. pp. 9-10; Legras, *Πολιτισμός και Εκπαίδευση*, p. 175 with maps of the expansion of the Greek gymnasia.

27. M. Laney, *Recherches sur les armées hellénistiques*, (Paris, 1950²), pp. 813-874; Pavlinis Evangelos, *Ιστορία της Γυμναστικής*, (Athens, 1927), p. 289; H. Krause, *Die Gymnastik und Agonistik der Hellenen*, (Leipzig, 1841), pp. 122-126.

28. Dion Chrysostom, *Orationes*, 66. 11.

29. Nigel Crowther, "Athlete and State: Qualifying for the Olympic Games in Ancient Greece", *Journal of Sport History*, Vol. 26, No. 1, 1999, pp. 34-43, esp. p. 35. (*Athletika, Nikephoros Beihefte*, 2004, Band 11, pp. 23-33). Michel Poliakoff, *Combat Sports in the ancient world*, (New Haven, 1987), p. 32.

30. I. Eph. 2005, I. Eph. 1416. cf. Stephen Brunet, "Olympic Hopefuls from Ephesos", *Journal of Sport History*, Vol. 30, No.2, 2003, pp. 219-234, esp. pp. 228-229. Crowther, "Athlete", p. 35. Pleket, "The participants", p. 151.

compete successfully in major festivals? On this issue, scholars have assumed widely differing positions. One is represented by David Young's theory that if an athlete lacked the funds to devote himself to athletics full time, all he needed to do was winning a minor local festival.³¹ In Young's view, the money from his first victory would have been sufficient for him to get his career started, and his subsequent victories would pay for anything needed in his career. Moreover, in his opinion, access to public gymnasia and the ephebic training paid for by most cities put a first and all-important victory within the reach of a poor athlete. On the contrary, Pleket believes that specialized training would offset any advantage of the innate talent a poor athlete may have³². We are inclined to follow the view of Young.

Inscriptions inform us that during Roman times, professional athletes as members of athletic guilds participated in the Olympic Games.³³ These guilds, did not provide financial support to young ambitious athletes to participate in the Games. The members of athletic guilds originated mainly from the middle and lower classes. Many were often completely illiterate. The so-called papyrus of Herminus (194 B.C.) lists professional athletes characterized in a majority as "illiterate" or "of slow writing."³⁴ Several Roman era writers, such as Galen, Philostratus, Plutarch, Lucian, and Epictetus strongly criticized the athletic practices as well as the low training knowledge of the people involved. Their criticism also reveals the lower social origin of the participant athletes. During the post Christian era a "dream interpretation" of Artemidorus in his *Dream-Book*, indicates the dominance of the middle class in athletic events.³⁵

Dio Chrysostom clearly distinguishes the professional athlete from the simply trained civilians in 74 A.D. Although members of the aristocracy focused mainly on equestrian events they never failed to rank among Olympic victors in nude

31. Young, *The Olympic Myth*, pp. 158-160.

32. Pleket, "The participants", p. 151. See also: Brunet, "Olympic Hopefuls from Ephesos", pp. 228-229.

33. Clarence Forbes, "Ancient Athletic Guilds", *Classical Philology*, Vol. L, 1955, pp. 238-252. Pleket Henri, "Some aspects of the history of the athletic guilds", *Zeitschrift für Papyrologie und Epigraphik*, Vol. 10, 1973, pp. 197-227.

34. Polliakof, *Combat Sports*, p. 32. Golden, *Sport*, p. 145.

35. Artemidorus, *Oneirocriticus*, 2. 20. 26.

disciplines. Polliakoff and Pleket have gathered several names of aristocrats who won Olympic titles in nude events during the era of the Roman Empire. Some posterior cases are: Marcus Aurelius Asclepiades³⁶ of Alexandria in 181 A.D. in *pankration*, as well as Marcus Aurelius Demetrius³⁷ from 125 to 299 A.D. in the same discipline. Both were members of the Alexandrian Museum. Aelius Aurelius Menandrus from Aphrodisias³⁸ was the offspring of an aristocratic and glorious family. Tiberius Claudius Rufus³⁹ from Smyrna was of aristocratic origin, a member of the parliament, and a senator. There was also a track race champion from Argos whose brother was a consul and Marcus Aurelius Thelimythis, victor of an unknown discipline and family member of a high priest.⁴⁰ Last, but not least, was the professional athlete Eubulos from Cnidos,⁴¹ son of an aristocratic family, and Tiberius Julius Septimus Julianus, a “hereditary member of the parliament” and “tyrant by ancestry.”⁴²

Equestrian events

Aristocrats continued to predominate in these events almost until the abolition of the Olympic Games, because of their unique ability to finance the horse riding training and competition of horses. Participation in the hippodrome was not only a privilege of the aristocracy but also of tyrants and politicians. Tyrants often became Olympic victors or contended with others for the Olympic title.

Much later, Roman aristocrats began to appear in the champion registers of the hippodrome. They replaced, in a way, the Greek aristocrats who could not afford to maintain horses any longer. The first Roman victor was Gaius, who

36. Moretti, *Olympionikai*, no. 884.

37. Moretti, *Olympionikai*, no. 865.

38. Polliakof, *Combat Sports*, p. 32.

39. Moretti, *Olympionikai*, no. 808.

40. Pleket, “The participants”, 152.

41. Moretti, *Olympionikai*, no. 282.

42. Pleket, “Zur Sociologie des Antiken Sports”, p. 78.

won an Olympic title in the *dolichos* race in 72 B.C.⁴³ The Roman victors who followed were Imperial family members, generals or aristocrats.⁴⁴

Conclusions

1. Regarding the social background of Olympic victors: initially, the Olympic Games were an activity and a preoccupation dominated by the wealthy aristocrats. Although they played an important role in Olympic events, they did not monopolize the Games. Officially, all social classes were allowed to participate.

2. During the establishment of Democracy in the 6th and 5th centuries B.C., due to the wide public institutionalization of athletic activities, the Olympic Games began to attract athletes from middle and lower social classes.

3. After 400 B.C., lower and middle class athletes predominated in the Olympic Games. Trained initially by themselves, they managed to win prizes and rewards in local Games that qualified them for participation in the Olympic Games.

4. The prosperity of Hellenic kingdoms allowed the financial support from civilians and the state alike for athletic training. The foundation of athletic guilds after the 1st century B.C. established a middle and lower class dominance of athletic events.

5. Members of the aristocracy seldom failed to participate in the Olympic Games. They continued to play an important role in equestrian disciplines and to participate in gymnastic disciplines until the abolition of the Games.

43. Moretti, *Olympionikai*, no. 684. The primary source for the victory of Gaius is Phlegon (Phlegon, fr. 12): “Υψικλῆς Σικυνώνιος δόλιχον. Γαῖος Ρωμαῖος δόλιχον”. Hypsikles and Gaius in most probability were joint victors. Rachel. S. Robinson, *Sources for the History of Greek Athletics*, (Cincinnati, 1955), p. 160. Moretti suggests the possibility that Hypsikles changed his name to Gaius on becoming a Roman citizen. See also: Nigel Crowther, “Nudity and Morality: Athletics in Ancient Italy”, *Classical Journal*, Vol. 76.2, 1980-81, pp. 119-123, p. 121, f.18.

44. Mouratidis, *History*, 312-325. Henri Langefeld, “Das antike Olympia als Politische Buehne”, in *The Olympic Games through the ages*, Proceedings of the 13th International HISPA Congress, (Athens, 1991), pp. 23-33.

Despite the evidence, a definite conclusion on the subject of class categorization and participation in the Olympic Games cannot be made. Even in their beginning, the Games never applied to a single social class. The wide acceptance of the Games, as well as their long-lasting glamour, can only be explained by their public character, a character that embraced social classes other than simply urban aristocrats. The wide social acceptance of the participating athletes, their elevation to the level of popular heroes, as well as the character of the festivities themselves, are evidence of a popular event with no particular elitist connotations.

FAIR PLAY IN THE ANCIENT OLYMPIC GAMES

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In the Ancient Olympic Games the *fair play*, which is the realization of the righteous competition, was protected by the Olympic Oath, both the judges (*Hellandicae*) and the rules. Athletes, who qualified to enter the Olympic Games, had to take an Olympic Oath before the Games started, and go through an interview, the aim of which was to find out how trustworthy they were. The name of this interview, *docimasia*, means “finding out”. The core of it was to find out whether the athlete was really eligible for the category he wanted to enter on the basis of his age (that is category of *paides* = youth and of *andres* = adults); in case an equestrian event was in question the aim was to find out the age of the horse (that is adult or foal) depending on the event in which the owner entered the horse. In the second century A.D., Pausanias had a description of the Olympic Oath in his *Periegesis tes Hellados* (namely, Descriptions of Hell):

“But the Zeus statue in the Council Chamber is of all the images of Zeus the one most likely to strike terror into the hearts of sinners. He is surnamed Oath-god, and in each hand he holds a thunderbolt. Beside this image it is the custom for athletes, their fathers and their brothers, as well as their trainers, to swear an oath upon slices of boar’s flesh that in nothing will they sin against the Olympic Games. The athletes take his further oath also, that for ten successive months they have strictly followed the regula-

tions for training. An oath is also taken by those who examine the boys, or the foals for races (i. e. *Hellandodicae*), that they will decide fairly and without taking bribes, and that they will keep a secret what they learn about a candidate, whether accepted or not.”

The athlete broken his oath had to pay a fine. Along the road leading from Altis to the Stadium bronze Zeus sculptures (*Zanes* = *Zeuses*) stood. These sculptures were made of the money that had been paid as a fine by sportsmen who violated the rules. Everybody who entered the Stadium could see these statues and read the inscriptions carved in the basis of them. From the inscriptions the people became aware of the name and sin of the athletes who had to pay the sculptures. In this way we got to know that Eupolus of Thessaly had dared to bribe his rivals in 388 B.C., but the case was disclosed. In 332 B.C., Callippus of Athens, who had entered for the pentathlon, bought off his fellow competitors by bribes. When he paid the fine, six images were made in honor of Zeus.

The fines were imposed by the Olympic judges because it was the judges' responsibility to supervise that the rules of competition were not violated. The judges were selected from the most prominent aristocrats of Elis, the province where Olympia was situated. They had to take part in a ten-month-training before the start of the Games, they were prepared by official experts for the competition rules, the so-called *nomophylakes*, i.e. guards of the law. In the prime of the Games it was the task of twelve judges to control the competitors and it may have been the responsibility of only three judges to supervise each events. On the whole, the judges were honest and not biased against their countrymen. But there is a story about the Elean Eupolemus, winner of the stade in 396 B.C., which says that two of the judges named him as the winner, while the other judge considered Leon of Ambracia to be the winner. This close finish must have been similar to the finish of the men's 100 m freestyle finale at the Olympic Games in Rome in 1960 when neither the electric clock, nor any other technical device could tell whether the Australian Devitt or the American Larson was the winner. In the end, the board of judges credited Devitt with the victory by majority voting. After the ancient running finale Leon appealed and accused the two

judges, who credited his opponent with the victory, of bribery, but the result was not modified. In this case the right of the verdict was in the Olympic Council's hands. This board supervised the activity of judges. After the judgment of the Olympic Council the judges, who credited Eupolemus with the victory, had to pay a fine.

As it was proved by J. Ebert and P. Siewert, the detailed Olympic rules had been codified in the late 6th century B.C. They published an inscription from this time, which had a rule of wrestling and interpreted in this way:

“The wrestler shall not break any finger (of his opponent)...
the judge shall punish by striking except on the head...
the wrong-doers shall bring (something, perhaps the money of a fine to the judge or a compensation to injured opponent) and promise to him
(he shall compete again at) the Olympic Games
and start as being worthy of the victory...”

We can see from this fragmentary text that the rules defined the fact of breaking the rules, prescribed the way of punishment and regulated the habit of judges. But the rules and controls were not able to prevent some sportsmen from breaking the rules. The case of Damoxenus of Syracuse, champion of the Nemean Games, discloses a kind of habit that was probably present in Olympia too. In case of the bout between the two boxers was too long a special stage, the *climax*, was initiated. This time the two boxers had to face each other and had to punch each other by taking turns without being allowed to defend themselves. This made the event, which was dangerous anyway, even more dangerous. The right for the first punch was decided by the draw of lots. In this story fortune seemed to favor Creugas of Epidamnus, Damoxenus' opponent. He was the first to hit, and his punch landed hard on his opponent's head. Yet, he did not collapse, but stood straight and called on Creugas to lift his hands. He hit the athlete Epidamnus in the ribs, obviously with an open palm, and his pointed fingernails penetrated through the ribs and hurt Creugas, who immediately died on the scene. Judges punished Damoxenus. He was disqualified and the dead Creugas was declared champion.

ETHICS AND OLYMPIC MOVEMENT “RE-ELEMENTARY SCHOOL AS FUNDAMENTAL OF BUILDING OF OLYMPIC MOVEMENT ETHICS”

Bambang SUJIONO (INA)

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No matter the numerous Olympic Games taking place over the years, the spirit of Olympism is not what we expected it to be. In other words, there are still countries which cannot participate in the Olympic Games due to political, cultural, national, religious, or racial reasons. I believe the above situation is not easy to change, especially in countries where the political leaders do not include the Principles of the Olympic Movement. The Olympic Movement, based on the philosophy of Olympism which aims at uniting people through sport, culture and education, intends to include activities in our everyday life which will prepare everybody to participate in sports – something which is considered a human right (Olympic Charter, 1003: 9) in some countries’ policy. So, we need time to make a change gradually by introducing the spirit of Olympism at the nursery level of our school program.

Based on the founder of Multiple Intelligence’s theory and other experts who talked about early child development (Elisabeth B. Hurlock, Maria Montessori, et al.) supported that all children who are 5 years old are in the Golden Period, and they referred to it as the Golden Age Period. In this period, we can mould them to be what we want them to be (Watson); we can prepare them to be peaceful or warlike leaders of a country. So, based on the spirit of Olympism and the Principles of the Olympic Movement, we have to develop personalities that can understand each other, like making friends, have high level of solidarity and make the

world a peaceful place. We hope that in 20-25 years time our children, who are treated well right now, will enjoy a beautiful world with no wars and no terrorism, and they will feel safe to go to any country they want. This can be achieved through the implementation of the values of the spirit of Olympism and the Principles of the Olympic Movement at an early stage of the educational program.

As the Olympic Movement Paradigm says, being the best in any sports competition should not be the main target for the athletes; the athletes should also be able to improve their combination of physical and mental qualities, to be dedicated to the skills of the sport, to take pleasure in representing their country and develop friendship between the other athletes who come from other countries. All these aspects are called “human behaviors” which can only be enhanced through appropriate educational programs applied to children under 5 years old. So, according to Pierre De Coubertin, Socrates and Aristotle, Olympism is a complete set of ideals combining education and sport, offering healthy bodies and mind, and that way, healthy social behavior can be achieved.

Based on my experiences of childhood education institutions in Indonesia, the notions of the Olympic Movement and the Spirit of Olympism are totally unknown to them.

This happens just because in Indonesia there are no physical education teachers in the early childhood education programs. The reason is that the old paradigm say that physical education programs can be given to children who are already in the elementary school and up. So, who teaches physical education in the early childhood education...? The answer is very easy; the class teacher plays the role of the physical education teacher. However, the class teacher does not know any of the aspects that relate to the Olympic Education Movement. So, how to overcome this problem? By changing the old paradigm and including the physical education in the pre-elementary school program. Then, we have to change the point of view of the participants in education such as physical education teachers, school boards, owners and principles of pre-elementary school. We can achieve this if we insert the purpose of the Olympic Movement and the aim of the National Olympic Movement in the early school program; namely, moral education through school education integration and character building for

acceptable social behavior. Concluding, the Olympic Movement relates to the pressures of everyday life and creates responsible members of the community in a peaceful society (Vries and Crowford 1986).

Honestly, what I have already mentioned is only a thought based on my experiences of early childhood programs. I strongly believe that if we start adopting these things from an early education program, guided by the Olympic Education Movement Strategy, what Koffi Anan said “the achievement of the Olympic Charter goals can be measured by peaceful co-existence of all nations, inspired by the Olympic Spirit” can be achieved in the future, hopefully.

“Care of them right now, for better tomorrow...”

THE SPIRIT OF FAIR PLAY

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Do you know what a Frisbee is? Yes, a Frisbee is a disc toy made of plastic. In fact, the name “Frisbee” is a registered trademark of Wham-O Toy Company. The most common name of a flying disc is Frisbee. I have been playing a sport that uses “flying discs”.

World Flying Disc Federation (WFDF) controls and supervises the sports that use flying discs and more than fifty countries have been participating in WFDF. There are ten types of flying disc sports that are authorized as sports by the WFDF. For instance, one of the official sports is called “Distance” in which players compete one another and find out how far they can throw their discs. The world’s record in Distance is 250 meters. “Accuracy” is one of the official flying disc sports in which players try to throw discs as accurately as possible. In Accuracy, each player throws a disc four times from each of seven throwing points to the target frontally and slantwise. The size of the target is 1.5 square meters and the distance between the throwing points to the targets vary from 13.5 meters to 31.5 meters. In Accuracy, the player who can pass through the target more than any other players win the game. Also, another official sport is how long the discs can stay in the air.

The official flying disc sport I have been playing is called “Ultimate”. “Ultimate” was invented in the United States in the latter half of the 1960’s. In 2004, WFDF World Ultimate & Guts Championships, flying disc clubs from twenty-three countries participated in the championships. Approximately 2,000 players

currently enjoy Ultimate in Japan. Ultimate was one of the official flying disc sports held in Akita (Japan) in 2001 and Duisburg (Germany) in 2005.

There are various sports including Ultimate in the world. However, the reason I am focusing on “Ultimate” is because it has a very unique character compared to other sports. There are no referees in Ultimate games. Due to this, the spirit of fair play is considered very important in Ultimate games. A player’s moral determines whether or not Ultimate is played in a fair manner. When an Ultimate game is being held and one of the players makes a foul, the players concerned in the foul calls the foul. Then, the game is suspended and the players involved discuss what to do with the foul. When the players come to an agreement, the game is resumed. If the players concerned cannot make a mutual agreement, the game is returned to the situation just before the foul was committed. Since players in Ultimate games tend to get excited during games, they sometimes make a wrong judgment and call foul unfairly. In such a case, the spectators who watch the game jeer.

Big events, like international Ultimate games have “Spirit of the Game Prize”. The prize is offered to the team that plays fairly during the games. It is true that such sports, as soccer, have a fair play prize. However, event committee members or news reporters select the team that wins the prize for such sports. On the other hand, participating teams select the team that wins the “Spirit of the Game Prize” in Ultimate. Because of this, winning the “Spirit of the Game Prize” is as meaningful and valuable as winning a high-ranking position in an event.

I believe that adults should teach children the importance of fair plays. By praising children during fair plays, they become aware of its significance. I hope that more and more people will be aware of the spirit of fair play in the future activities of embracing better Olympic Games.

OLYMPISM, PHYSICAL EDUCATION, AND POLITICAL ETHICS

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The recent *Health and Physical Education in the New Zealand Curriculum* (1999) incorporates the philosophy of Olympism through the underlying concepts of:

- *Well-being*: the balanced development of mind, body and character; the joy found in effort.
- *Attitudes and Values and Socio-Ecological Perspectives*: observing the universal ethics of tolerance, generosity, unity, friendship, non-discrimination, and respect for others; the educative value of being a good role model.

This curriculum document has been significant in shifting physical education thought away from a scientific view to embrace a balanced approach that considers both a scientific and a socio-critical paradigm of physical education. In so doing, students of physical education are given a holistic education where learning is centred the “in, through and about” movement. Olympism, as a humanistic philosophy that embraces universal ethics, is integral to this holistic approach that challenges dominant 20th century views of scientific functionalism, neo-liberalism, and socio-cultural uniformity.

Both pre-service and in-service Physical Education Teacher Education (PETE) has been necessary within New Zealand, in order for teachers to develop greater understanding of Olympism and its role in physical education. In recent

years, this PETE has been implemented through a very successful collaborative project between the Ministry of Education and the New Zealand Olympic Academy. The following are key resources that were developed through this collaboration:

- *Understanding Olympism*
- *The Curriculum in Action Resource, Attitudes and Values: Olympic Ideals in Physical Education*
- *New Zealand in the Olympic Movement*
- *Making Meaning, Making a Difference*

While these PETE initiatives have led to greater understanding of Olympism and the explicit teaching of Olympism in schools, there is, within New Zealand, some resistance to this view of physical education that signals a shift away from a scientific paradigm to one which advocates a balanced approach to the epistemology of physical education. For example, in an attempt to combat an alleged obesity epidemic, a recent *Physical Activity in Schools* project has been mandated by the Ministry of Education. This initiative advocates that all children need to be physically active in primary schools. While this is at surface level commendable, what such an initiative may do to weaken the potency of physical education by focusing solely on physical activity and, thus, diminishing the educative value: taking the education out of physical education.

A further example of resistance to a socio-critical approach to physical education that embraces Olympism, is the market driven concept of schooling that views “man as a machine” to be honed for performance in the market place. This approach to physical education focuses on efficiency, productivity, measurability and individualism. Contrary to this, there is a humanistic view of schooling that is embedded within Olympism. Here the purpose of schooling and physical education is to develop the “real self”; seen as a person who embraces Olympic ideals as a philosophy of life and who seeks to become a socially responsible citizen concerned about issues of equity, peace, social justice, and respect for pluralistic communities. In a world of ubiquitous consumerism and ex-

exploitative global practices, there is an urgent need to adopt a socio-critical approach to physical education that embraces the Olympic ideals, thus presenting young people with an alternative vision of citizenship to that of the greatest material gain and uncritical contributions to the market place where a few are favoured and the majority is exploited.

What underpins these examples of resistance to a socio-critical approach to physical education are political decisions that are embedded in ethics. Philosophical beliefs about social and economic functioning dictate the direction that schooling, in general, and physical education, specifically, will move. Olympism provides an ethical framework that is emancipatory, but it is one that threatens neo-liberalism and market driven concepts. This tension that exists at a macro-level impacts directly on the delivery of content in the physical education classroom. What is needed in New Zealand is professional development for teachers that explores the framework of economic, political and social institutions from a critical pedagogical approach, examining issues of power and privilege. The presentation of this paper will explore these notions further and seek to provide a way forward for teacher education in this area.

CHES, EDUCATION AND THE OLYMPIC MOVEMENT

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1. Introduction

The main aims of E.O.C. are¹:

- The spreading throughout Europe of the Olympic ideals, and
- Education of youth through sport

The sport very well suited for pursuing those aims is chess. This can be shown by means of a short look at the chess history and the role of chess in education.

2. Chess Olympiads

Chess was invented more than 1500 years ago in India. Since then chess has spread to every country in the world.

The true origin of the game of chess is not clear. "Some legends attribute its invention to the Biblical King Solomon, or to the Greek god Hermes, or to the Chinese mandarin Hansing. The game of chess as it exists today emerged in southern Europe toward the end of the 15th century. Some of the old rules were modified, and new rules were added. The new game achieved popularity all

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1. See reference [5].

over Europe. Some of the best players of the 15th and 16th centuries, notably Ruy Lopez of Spain and Damiano of Portugal, recorded their games and theories in widely circulated books of chess instruction.”²

The 1st Chess Olympiad was held in London in 1927, and the 38th is planned in Dresden in 2008³.

no.	host city	year	teams	players
1.	London	1927	16	70
...				
33.	Elista	1998	110	634
34.	Istanbul	2000	126	768
35.	Bled	2002	135	802
36.	Calvià	2004	129	763
37.	Turin	2006		
38.	Dresden	2008		

Men's Chess Olympiads 1927-2008

London Chess Olympiad in 1927 included only men, especially 16 federations and only 70 chess players. Concerning the Chess Olympiad which is from 20th May to 4th June 2006, in Torino, about 130 federations are expected. In the men section it will be played on 4 boards (2 substitutes) and in the women section on 3 boards (1 substitute).

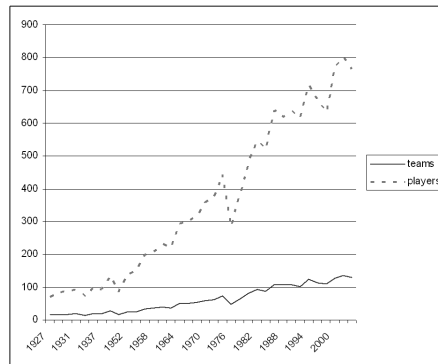
The first Chess Olympiad for Women was held in Emmen in 1957, 30 years after the first Chess Olympiad for Men. It started with 21 teams in 1957, and reached the highest number of 91.

Chess has proved to be a sport with 135 national Olympic men's teams, and 91 national Olympic women's teams competing at one Olympiad (Bled, 2002).

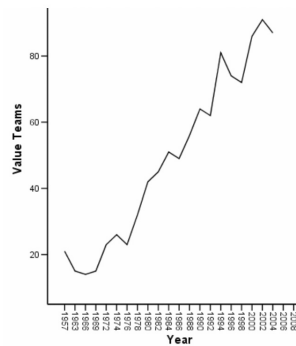
2. See reference [10].

3. See reference [1].

ALISA MARIC



Number of teams and players at the Men's Chess Olympiads



Number of teams at the Women's Chess Olympiads

3. Chess and Education

Chess is significant in the process of education at all possible levels – from the nursery to the postgraduate.

China has introduced chess not only at schools, but at kindergartens, too.

Chess has received endorsements by many educators due to the belief that it directly contributes to academic performance. Educational research and many studies have shown that chess results in increased scores on tests for both read-

ing and math. Chess is helpful for developing skills such as planning, concentrating, and juggling multiple considerations at the same time.

Teaching chess is like developing Olympic spirit. At several web sites⁴ one can find these Meyers' words: "In the schools, chess often serves as a bridge, bringing together children of different ages, races and genders in an activity they can all enjoy. Chess helps build individual friendships and also school spirit when children compete together as teams against other schools. Chess also teaches children about sportsmanship – how to win graciously and not give up when encountering defeat. For children with adjustment issues, there are many examples where chess has led to increased motivation, improved behavior, better self-image, and even improved attendance. Chess provides a positive social outlet, a wholesome recreational activity that can be easily learned and enjoyed at any age."

There is a recommendation for the adoption or adaptation of the USA Junior Chess Olympics Training Program within the school curriculum throughout the USA.

In the 1970s some Soviet schools conducted an experiment introducing chess as a subject. At the end of the school year, the results proved that the students who took chess did better at all subjects, in respect to those who did not.

Chess Scotland has for many years recognized the value of chess in an educational environment, based on a range of worldwide studies⁵. In Scotland, the Minister of Education and Youth, Peter Peacock, has stated: "Chess is a wonderful game ... (and) research has shown that pupils who get involved with chess perform well at school".

European Chess Union in 2005 presented the updated project "Congress Chess at Schools"⁶. "Chess at schools need to be drawn out of the sphere of incidental best practices towards broad acceptance of its educational benefits and, as a consequence, general implementation of chess teaching at European schools. Therefore, it needs and deserves a more structural approach from an administrative or policy point of view, as well as it requires a durable internation-

4. See reference [2].

5. See reference [9].

6. See reference [6].

al platform for the dissemination of knowledge, experiences, teaching methods, and (technological) instruments.”

Chess at Schools is also the name of the project started in Belgrade 32 years ago. It consists of tournaments for elementary school pupils at various age levels. The final competition for 2005-2006 school year involved 285 pupils at eight age levels. However, chess at schools in the form of a mandatory subject is just a project at the initial phase.

The similar situation is in Rijeka (Croatia) where the project Chess at Schools is planned to include two chess classes a week.

Teaching chess at university level has been introduced either as a complimentary or the main subject.

“Chess and Critical Thinking” is the name of the Freshman Seminar at the University of Minnesota, Department of Educational Psychology⁷. The instructor at the Seminar is professor W.M. Bart, a Fellow of the American Psychological Society, and the expert for the assessment and development of critical thinking skills among youth, college students, and other adults.

University of Wisconsin offers a math course – “Math 177 – The Logic of Chess”⁸.

At the National Sports Academy (NSA) in Bulgaria chess was established as a subject in 1983⁹. Chess academic programme is similar to the programme at the Chess Departments in Moscow and lasts 4 years for bachelor and 1 year for master degree. The main orientation of the chess education is to promote chess as a sport as well as an educational tool and to prepare wide profiled chess experts, coaches and to master their playing skills to highest level. One thesis’ title for doctor’s degree is: “The development of the chess in Bulgaria and the influence of the Russian chess school”. In other countries also there are doctoral thesis with chess involved¹⁰.

7. See reference [8].

8. See reference [4].

9. See reference [7].

10. See reference [3].

4. Conclusion

Chess is played in every country in the world. Chess is among the recognized International Sport Federations, but it is not included in the Olympic programme. The inclusion of chess, which is played in every country in the world, would enrich the Olympic programme. It would not make many costs without any stadiums or special venues needed.

“The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination or any kind, in a spirit of friendship, solidarity and fair play”. Chess does it perfect – there is even no sex discrimination since men and women play together at the same tournaments.

“Olympism is a state of mind based on equality of sports which are international and democratic¹¹”. Let’s make chess equal to the sports in the Olympic programme!

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THE SPORT INTERVIEW – AN INTELLIGENT CONVERSATION OR...?

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Imagine this scene from the sport television. The athlete or team member has won the race or the match. The journalist is going to do a victory interview. What questions are asked? What answers are given to the questions?

The outmost common questions in the sport interviews are “How does it feel?” or “Can you describe the feeling?”. The corresponding most common answers from the interviewed sport performers are something like this: “It is indescribable. I can not describe the feeling.”

The human memories are categorized into declarable and non-declarable memories. The declarable are divided into semantic and episode memories. They are possible to describe verbally. The non-declarable memories are divided into perceptual and procedure memories. We are not possible to describe with words. The procedure memories are the genetic and learned movements we have, the motor skills.

In the sport situation the non-verbal memories are highly activated, but they are difficult to be expressed. When the sport journalist asks the athlete to describe the sequences and the feeling of the movements, it is an impossible question to answer and the athlete can only express the joy with expressions. For the television spectator this can be charming, but also give an impression of nonsense. Especially among people with low interest in sports, the sports people are described as stupid, according to the foolish questions and answers.

It can be assumed that sport journalists reinforce the view on athletes as not

THE SPORT INTERVIEW – AN INTELLIGENT CONVERSATION OR...?

being clever among people in general. This could be seen as an ethical question – should sport journalists be educated in what questions are possible to be answered from a human psychological point of view in order to give the athletes a fair chance to give intelligent answers in an interview?

ETHICAL ISSUES FACING THE PARALYMPIC MOVEMENT

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In the current day, sport managers face a myriad of issues, including social, legal, economic, and political ones. Beyond these, however, there are the ethical issues which now confront sport managers. As a Professor of Sport Administration and a person who has worked at three Paralympic Games and one Olympic Games, this topic holds keen interest for me. The International Olympic Committee's Code of Ethics states the following: "There shall be no discrimination between participants on the basis of race, sex, ethnic origin, religion, philosophical or political opinion, marital status or other grounds" (International Olympic Committee, n.d., Dignity section, par. 2). Additionally, in the Olympic Charter's Fundamental Principles of Olympism is the statement "Olympism is a philosophy of life... Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles" (International Olympic Committee, 2004, 9).

These statements apply to the Paralympic Movement, as well. Given this statement, this paper will briefly highlight a few ethical issues facing sport managers in the Paralympic Movement, including (a) the relationship of sport and human rights, (b) participation by athletes with more severe disabilities, (c) the role of expanding technology, and (d) participation by women with disabilities.

First is the role of the International Paralympic committee (IPC) in promoting human rights. In 2004 during the Athens Summer Games, the IPC released its

Position Statement on Human Rights. Accordingly, the IPC has made the following declaration (International Paralympic Committee, 2004):

“1. The Vision of IPC is ‘to enable Paralympic Athletes to achieve Sporting Excellence, and to Inspire and Excite the World’.

2. IPC believes all individuals should enjoy equal access and opportunities for leisure, recreation and sporting activities, and such rights must be granted and guarded by the legal and administrative systems, by the responsible governments and communities.

3. IPC firmly believes in the unlimited athletic potential of persons with a disability, and, thereby, embraces the sporting achievements of Paralympic Athletes. Equal opportunities for sporting development, participation, training, and recognition of achievement should be provided for persons with disabilities in all schools, sports clubs and venues, sports organizations and communities.

4. IPC believes in sport as a vehicle to promote peace, which will result in preservation of lives and quality of life.

5. IPC shall promote the above philosophy and actualize its policy through the Paralympic Games and all other sporting activities, and through its membership and work with nations, regions, sports, and groups representing persons with a disability.”

Another ethical issue confronting the Paralympic Movement is the participation by athletes with more severe disabilities. As the IPC examines the classification system and decides whether or not to make modifications in the current system, the place of these athletes must be considered. While setting qualifying standards higher will mean inclusion of higher caliber athletes, what about those athletes who are lower functioning but are still best for their level of disability? They could be denied their chance to represent their home nation and compete on the world stage. As a related issue, one must examine the role of technology in the Paralympic Games. In every Games event, athletes have access to higher level technology, whether it is wheelchairs or prosthetic devices. Consequently, world records fall with regularity. While this may be good for some in the sport, athletes from developing nations who lack the resources to access this technology are left at a definite disadvantage. What can be done to overcome this inequitable situation?

Next, the issue of increasing participation by women with disabilities in the Paralympic Games must be examined. Female athletes with disabilities face a dual discrimination. First, they are women, and, also, they have a disability. The IPC has stated goals for participation for the 2008 Games in Beijing, which include participation rates for women set at a minimum of 35% across the board. By setting these goals, the IPC can help expand the participation of women with disabilities in sport.

As the Paralympic Movement moves into the 21st Century, no doubt additional ethical questions will arise. Sport managers must be prepared to respond to these issues in accordance with the Principles of Olympism.

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NOA OF THE NOC FOR GERMANY: OLYMPIC EDUCATION

Margarete SCHORR (GER)

Member, NOA of Germany

According to the Olympic Charta it is the NOC's task not only to nominate and supervise the Olympic Teams of their respective countries, but also to spread the Principles of the Olympic Idea through physical activities. The Olympic Charta demands in its Fundamental Principles the introduction of Olympism in the curricula of schools and universities.

"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." (Olympic Charter, Fundamental principles, paragraph 2)

The Principles of Olympism could be formulated as follows:

The Principles of the Olympic Education



It has been a predominant task of the **NOC for Germany** for many decades to take Coubertin's and the IOC's demands for spreading the Olympic Idea seriously.

Thus, a "National Olympic Academy" was established as early as in the 1970s. Under the roof of the NOC for Germany a Board of Trustees (called: Kuratorium Olympische Akademie und Erziehung) took up its work and has developed various projects and teaching material for different target groups:

- Pupils (6-12 years)
- Students (13-18 years)
- University Students
- Teachers of Physical Education (and of further subjects)
- Former IOA Participants
- Sports Federations
- Athletes

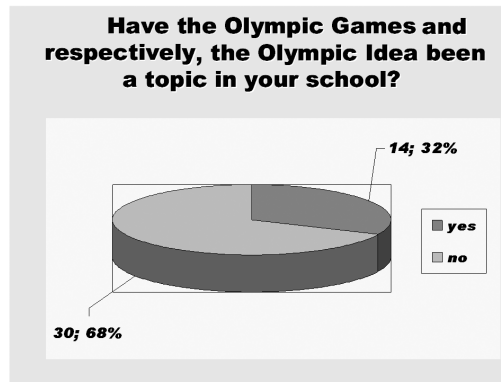
University Students of Physical Education (and partly, of other faculties):

means:

- Nomination and careful preparation (weekend seminar) of the German students for the annual Main IOA Session in Olympia/Greece,
- One-week-seminar in the IOA in Olympia/Greece every two years
 - ☆ Participants are 70 students and their professors
- Award
 - ☆ Scientific research and general publications on various Olympic Topics every two years.

Schools (pupils, students, teachers)

The following figures prove how important it is to promote Olympism and Olympic Education in schools. Those figures were collected during an NOC Youth Camp, carried out by the NOC for Germany during the Olympic Winter Games in Salt Lake City/Utah in 2002.

Question:**Consequence:****Educate the educators****i) Teachers' In-Service Training**

- Seminars on a regional level in cooperation with state-run institutions
- Seminars run by the NOC for Germany in the IOA in Olympia/Greece every two years

The topic is "Olympic Education in Schools – Fair Play, Joy of Effort and Mutual Respect"

The first seminar was carried out in 1991, the next seminar will be held in Olympia in September 2007. Teachers of all types of schools are invited. So far, about 700 teachers took part and spread as multipliers the Olympic Idea all over Germany.

Those **seminars** are only one issue (a very important one), but the other issue is: Supporting the teachers by the development of **teaching material**.

ii) Teaching Material and Activities

- **Primary Education:** Ever since the Olympic Games in Seoul, South Korea, the NOC for Germany has published a teachers' and pupils' manu-

al: **“Olympia ruft: Mach mit!”**. In 2004, 60,000 copies were distributed to all schools of primary education in Germany

(The documentations sent back to the NOC showed the great acceptance of the material.)

- Cd-Roms were developed for **Secondary Education** to be used in class-rooms and gymnasias.
- Among others a booklet for upper classes of the English language: **“Olympism- The Olympic Idea in Modern Society and Sports”** was distributed to many schools in Germany.

All these materials were also published on the Internet: www.NOK.de

In 2005, the internet pages were adapted to the Olympic Winter Games in Torino, 2006.

Further support:

- **Arts and Essay Contests** were carried out on the occasion of all Olympic Games in the recent past.
- **“NOC-Gala”**: Educational Fringe Programme on the occasion of the annual German Schools Championship.
- Poster Exhibition

“100 Years Olympic Games – The History and the Social Development of the Olympic Games”

Translations into various languages and adaptations to the national and cultural needs have been made by the respective NOCs or NOAs.

An other activity focuses the target group of Sports Clubs and Federations

Especially the youth

Since 2002 Olympic Youth Camps were organized by the NOC for Germany.

- Olympic Youth Camp in Salt Lake City, 2002
- Olympic Youth Camp in Athens, 2004
- Olympic Youth Camp in Turino, 2006
- Olympic Youth Camp Beijin, 2008

Athens 2004 – Youth Camp

65 young girls and boys (Greek and German young athletes) of several sports federations had been selected and prepared (Weekend seminar on Olympic Topics) and spend three very interesting weeks in Athens during the Olympic Games.

Future Activities

It's planned:

A current adaption of the teaching material (internet), students' and teachers' seminars and the organisation of Youth Camp in China.

Homepage: www.NOK.de

HONG KONG OLYMPISM DEVELOPMENT: A QUEST FOR DEFINITIONS

Assoc. Prof. Patrick Wing Chung LAU (HKG)

Department of Physical Education, Hong Kong Baptist University

Sport and gambling has raised a controversial issue in Hong Kong in recent years (Kwan, 2000; Kwok, 2006; Lee, 2006). All these research findings pointed into the same conclusions that the specific sport nature and merits have been replaced by its gambling component. This component brings children and youth excitement without knowing the spirit and values of sport activities itself. Consequently, sport is not more than a betting activity, and the children in Hong Kong are about to lose their intrinsic motivation and interest in sport. This situation is very critical and should be investigated by the sport professionals in Hong Kong.

One of the approaches to tackle this problem in sport development would be the Olympic education. But there is a pre-requisite of the effective implementation of the Olympic education to Chinese children in Hong Kong. According to Perry (2006), it refers to the search of a universal understanding and representation of the Olympism. This saying is supported by my personal understandings after the meeting with the staff from the Olympic museum in Lausanne. The officials stated that one of their major barriers to promote the Olympic education to the people globally is the variable cognition of Olympic values, such as Olympism, excellence, participation, winning, sportsmanship, fair play, etc. As a result, they are going to launch a program called "Olympic values education program" (OVEP). This project will start the first phase which will collect the Olympic education program content globally through the cooperation with the NOC's. After-

ward, they may start to clarify the definitions of important concepts among different cultures and countries. This is actually the challenge of the 21st century regarding Olympic movement (Perry, 2006). As Perry suggested, a universal philosophy and definition which is relevant to everyone, regardless of nation, race, gender, social class and religion, are needed. Thus, Olympic movement should be able to identify a range of values which represent the key and universal nature of Olympism. At the same time, different cultures can adopt the major Olympic concepts and merge it into their own distinguished cultural backgrounds. To conclude, a more universal representation of Olympic education program, in which unique cultural elements can be co-existed, is imperative. Based upon this solid foundation, the Olympism can be better developed in Hong Kong and the ethical issue of sport and gambling can be tackled.

THE INTERNATIONAL NETWORK OF PIERRE DE COUBERTIN SCHOOLS – A PRACTICAL FORM OF LIVING OLYMPISM

Ines NIKOLAUS (GER)

*Board Member of the International Pierre de Coubertin Committee,
Responsible for the Coubertin School Network*

1. General Introduction of the Coubertin School Network

Today, I would like to talk to you on behalf of CIPC (Comité International Pierre de Coubertin) Board, and all my colleagues coming from ten different Coubertin Schools in Europe, and participating in this Session.

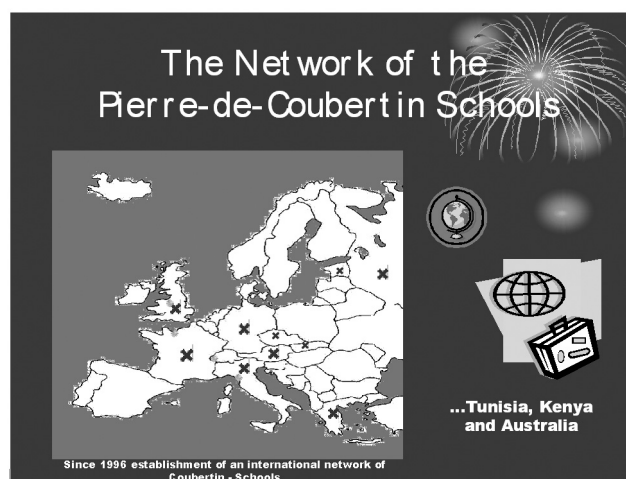
But, first, let me go back to the roots of Olympism. At the beginning of this Session we heard an interesting lecture about the “The Idea of Peace as Vision for the Modern Olympic Games”, based on its founder Pierre de Coubertin. This outstanding French educationalist and humanist once said:

“To ask the peoples of the world to love one another is merely a form of childishness. To ask them to respect one another is not in the least utopian, but in order to respect one another it is first necessary to know one another”.

And, in order to know one another, it is first necessary to meet one another! This is what we are all doing here and this is what we, in the International Pierre de Coubertin Committee, try to reach with our International Network of Pierre de Coubertin Schools: to meet in order to learn about other nations and their cultures, to avoid prejudices, develop mutual respect and, finally, to become friends.

As there was shown a deep interest in this network by participants from different countries, I would like to shortly present it to you:

At the moment, 18 schools from three continents work closely together in the network of Coubertin-Schools, which is growing faster and faster. Among them there are schools from Austria, Czech Republic, Estonia, Germany, Greece, Great Britain, Italy, Kosovo, Russia, Slovakia, Tunisia, Kenya and Australia (see map below).



2. The Youth Forums – an Intensive Course in Olympic Education

Due to Coubertin's ideas of international friendship, fight for peace in the world, fair play and tolerance, the students regularly exchange experiences and participate in joint projects.

Every two years representatives of those schools meet in an international Youth Forum of Coubertin Schools. This is always a wonderful highlight with unforgettable events in the Olympic spirit.

Simultaneously with the Olympic Congress, which took place on the occasion of the centenary of the 2nd Olympic Congress, the first Coubertin School Forum was held in Le Havre (France) in 1997.

The participants were allowed to take part in the sessions of the Congress and also met Geoffroy de Navacelle de Coubertin at castle Mirville.

After the success of the first Youth Forum of this kind, the Congress demanded in its final declaration: "Such international meetings of Pierre de Coubertin Schools should be organised every two years by the International Pierre de Coubertin Committee with the support of the IOC".

So, the first Youth Forum was followed by Forums in Much Wenlock (Great Britain) 1999, Lausanne (Switzerland) 2001, Genova-Arenzano (Italy) 2003 and Radstadt (Austria) 2005.

Since the first Forum, these meetings of youth have been characterised by the following main aspects:

Main aspects of the programme of each Youth Forum:

- competitions for the Coubertin-Award
 1. cultural competition
 2. sports performance
 3. knowledge test
 4. social performance
 5. discussions on Olympic topics
- numerous workshops and excursions

According to Coubertin's idea of a harmonious development of *body*, *mind* and *will*, during the first week the youths fight for the Coubertin-medals donated by the CIPC. Only those having completed all categories of the *Coubertin Award* successfully, will they be donated the medal, showing Coubertin's portrait on the front side and his personal motto "voir loin, parler franc, agir ferme" (see afar, speak frankly, act firmly) on the reverse side.

As the whole programme is dominated by the competitions for the *Coubertin Award* and many events on Olympic topics, this week of the Youth Forum, indeed, may be considered an intensive course on Olympic education.

3. First Empirical Investigations on Olympic Education by 0

For the first time, the 5th Youth Forum, held in Radstadt (Austria) in September 2005, was accompanied by an empirical investigation. In order to find out more about the needs of our schools and to be able to give support anywhere necessary to strengthen the Network, CIPC started a questionnaire about Olympic education in the schools of the Network, especially those connected with the Youth Forums. 95 students (46 boys and 49 girls) and 30 accompanying teachers and heads of schools were interviewed.

One aim of this questionnaire was to find out why young people decide to take part in the Youth Forum that they heard about from participants of previous meetings, reports of their teachers or read about in articles in the Internet or the pupils' magazine.

In the following some of the most striking results of this research shall be presented.

Results of Research:

A. Most pupils decide to take part in the Youth Forum to get to know young people from other countries

Why did you decide to take part in this Youth Forum? (more than one answer possible)

– to get to know young people from other countries	99%
– to experience something new and exciting	94%
– to learn more about Coubertin and Olympic history	85%
– to learn more about other countries and their cultures	82%
– to practise sports with young people from other countries	68%
– to travel and to learn about Austria	67%

For nearly all students the international atmosphere and the experience *to get to know people from other countries* (99%) was overwhelming. This result may

also be compared with first investigations concerning the IOA in the late sixties.

85% of the participants also wanted to learn more about Pierre de Coubertin and Olympic history. More than half of all participants also considered their participation in the Coubertin Award and the competition for the Coubertin medal as an important reason of their decision.

This result might be considered a first success of our continuous work in the Network for more than 8 years now and reflects the pupils' interest in Coubertin's life and work, the man whose name represents the philosophy of our schools.

B. Young people all over the world are willing to undertake community service for the benefit of their region

What community service did you undertake for the Coubertin Award? (more than one answer possible)

– support people, who need help	57%
– coaching and umpiring	49%
– fundraising	14%
– protection of the environment	4%
– work in students' self-government	2%

Due to a lack of possibilities and time during the first week of the Youth Forum, one category of the Coubertin Award, the **community service**, had already been completed at home. As in the previous CIPC Youth Forums the large variety of community service undertaken by the pupils was quite impressing.

The certificates about social service signed by the heads of the schools proved that most of the pupils have been engaged in community service for a long period, a large majority of them even for several years. So, their activities were not one-time services to contribute to the Coubertin Award, but they are an ***expression of the young people's willingness to give help to those in the community who need our help.***

C. Taking part in an international CIPC Youth Forum is a unique experience worth to pass to others

Which experiences you made during the Youth Forum are most important for you?

- | | |
|---|-----|
| – friendship with young people from other countries | 97% |
| – team spirit in my own delegation | 61% |
| – feeling of success about understanding a foreign language | 56% |
| – learning about customs and traditions of other countries | 54% |
| – self-confident presentation in front of a large audience | 46% |

These figures prove that the “international atmosphere” is the most important experience, but not the only one for young people. Furthermore, the long-term preparation for this outstanding event (for more than one year) helps to develop other competences generally aimed at school, such as an improvement in competence in subject matters, competence in methods, competence in self-knowledge and social contacts.

Conclusion

Hopefully, the presented facts and figures about this example of Olympic education could illustrate that it is not enough to **talk** to young people about Olympic values, to give them lectures and instructions on this topic. The most important way is to **make them experience those values themselves** in a wide range of possible activities.

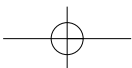
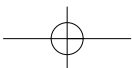
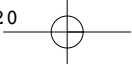
Please, take this idea home into your countries and try to put it into practice, too. And if there is not a Coubertin School in your country yet, you are welcomed to find one together with us.

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Conclusions of the Discussion Groups

This year the 6 discussion groups were asked to select the subjects and questions to discuss on during the works of the Session. The conclusions derived are being published here in the form they were presented during the closing ceremony of the Session.



DISCUSSION GROUP 1

We asked:

What is the concept of 'Olympism'?

How is the concept being promoted?

Is progress being made?

The concept is too broad and too vague to be very useful, but we do need to use it in education. Here, there is a problem. In high school and university questions are asked of the concepts that are difficult to answer. There are cultural differences in the understanding of the concept.

Baron de Coubertin did not clearly articulate what was meant by 'Olympism'. We disagreed about the depth of his scholarship but not about his legacy.

'Olympism' needs to be addressed in contemporary terms: it must encompass elite sport, mass sport, and physical education (perhaps even beyond).

We agreed that it is a vehicle for the promotion of humanistic values and ethics (these are caught not taught).

Sport was considered a window onto what we really are and 'Olympism' a state of mind.

There will be a distinction between 'Olympism' on a global scale and 'Olympism' in a national context: however it must not be pick and mix.

How should we teach it?

Is 'Olympism' a western ideology?

We must make a clear distinction between the Games and 'Olympism'.

Olympic education varies greatly:

Greece some mandatory programmes but little support for them

<u>Finland</u>	voluntary programmes that are increasing in number and improving
<u>Japan</u>	few programmes but not very popular
<u>Germany</u>	quite a lot going on particularly through the de Coubertin schools
<u>China</u>	a very recent inclusion but increasing towards 2008
<u>Italy</u>	not too much but some teaching of Olympic history
<u>USA</u>	elementary and secondary programmes available on line
<u>Indonesia</u>	started last year but promising inclusions are far reaching and increasing
<u>Taiwan</u>	27 years of NOC but little curriculum support (PE has been combined with health so available teaching has been restricted)
<u>Portugal</u>	Academy promotes inclusion in university and high school courses
<u>Brazil</u>	4 universities have courses and some high schools
<u>UK</u>	little formal inclusion beyond a section of the 'A' level PE curriculum

We might consider an educational model including five areas: moral development/aesthetic development/peace/international dimensions/multi-culturalism.
 'Olympism' is a Cinderella subject – not invited to the ball!

Abuse in sports (Coaching)

A perception that abuse of the athlete is out of control in many sports and this is not acceptable. We need to address the governance of coaching programmes. Much behaviour on the training fields would be illegal if it took place on the street.

We wondered if this is because we have become too goal oriented: - winning has become everything (was it always this way?) We may have lost sight of other benefits that accrue from sports.

In many cases the athlete is de-humanised and humiliated. This cannot be acceptable even in elite programmes. This problem comes about due to lack of general education and specifically coach education. Coaches must be both supported and observed to ensure acceptable methods are adhered to.

In some sports abuse of the athletes is so engrained that it is considered natu-

CONCLUSIONS OF THE DISCUSSION GROUPS

ral. The social framework in which sport is situated has become tainted. Coaches and parents (indeed some athletes) do not know where to draw the line.

We need to produce comprehensive guidelines (these exist in some countries)

Aggression in sports needs to be addressed, but aggression is a tool in the search for excellence. This may derive from the autocratic model of coaching.

Beach Volley Ball

Is this an authentic member of the Olympic family of sports?

It was considered by some that it is fundamentally voyeuristic and exploits the participants (female). Why is it accompanied by 'Cheer-leaders' and loud music? It is a television sport.

What does it bring to either Volley Ball or the Olympics other than TV audiences?

There is a need for popular sports in the Games, so it might be included on that basis.

Is it a problem for Islamic countries, given the demands for revealing clothing?

Doping education programmes

We were largely pessimistic about the possibilities of producing an effective education programme, but agreed that we still needed to try (for the sake of children and young people).

Doping is not confined to sport nor to performance enhancement, it is widespread in our societies.

Might we legalize drugs in sport (it would save the sports lots of time and money)? The problem here is that whilst an adult can choose to take or not to take drugs, many of our athletes are below the legal age of adulthood: thus they cannot be considered to be informed and make responsible decisions in this matter – certainly, it might have detrimental effects upon their health later in life.

WADA is a hope in sports. With the help of governments and sports and all involved it may be possible to tackle the problem. WADA is dependent upon continued funding.

Anti-doping education should be part of all social education in high schools but not left in the hands of physical educationalists.

Closing thoughts:

Greece (1) – There has been useful discussion and a sharing of knowledge.

Finland – The issues that we face are very big and difficult. If they were easily solved we would have done so already!

Germany – Improve the training of Physical Educationalists as a first step. They need to be taught ethics

Greece (2) – The IOC has little will to address the doping problems. There is too much stress put on records and sponsorship. We see little moral reasoning in children so cannot be optimistic about the future without education

China – Three points:

i) The Coach – the problem lies in the environment in which coaching takes place

ii) Beach Volley Ball – the IOC has to choose between the ‘temple’ & ‘agora’

iii) Doping – international law needs to be used in order to have any chance of succeeding

Japan – We need to be empowered to make changes in the Olympics

Italy – The IOC has little will to address the doping problems. There is too much stress put on records and sponsorship

USA – Our whole approach to doping is difficult; it is a complex and diverse problem

Indonesia – We need to be optimistic about the ability of WADA to succeed in the area of doping

Portugal – The IOC has little will to address the doping problems

Brazil – We need courage to move forward but there is much to be optimistic about in the Olympic arena

Taiwan – We need reflexive teachers to address the difficulties that we face. We must increase our influence over pupils and athletes: There is hope

UK – Goodbye and thanks for all the fish...

DISCUSSION GROUP 2

Discussion group 2 aimed to discuss three of the Congress' central themes and to arrive at recommendations from an ethical standpoint as to what should be done for the future development of the Olympic Movement.

Question 1

What is the role of the Olympics in achieving peace?

The group identified a clear tension between the roles of competition and participation in the Olympic Games, which had direct implications for the achievement of the ideal of peace. The emphasis placed on competition between athletes and between nation states during the Olympic Games can be seen as a barrier to understanding and cooperation. The media and commercial interest in sports were regarded as amplifying 'winner takes all' and nationalist interpretations of the Olympic Games.

Therefore, a need to achieve more balance between the two seemingly competing elements of competition and participation was identified as a priority for the Olympic Movement in ethical terms. The call for international peace in the form of a truce was regarded as extremely idealistic and extremely difficult to achieve in the contemporary context. The Olympic Games however, could provide the opportunity to achieve peace at the individual level, between the participants in the Games.

Regarding the changes that have occurred in the Olympic Games during the twentieth century since the birth of the Modern Olympic Movement and the es-

tablishment of the principles of Olympism to the contemporary model of commercialized sports, concern was expressed regarding the separation between ideals (or theory) and practice. A possible distancing of the Olympic Games from the ideals of Olympism was identified. This distancing could be resolved through negotiation and compromise. From the point of view of the ethicist, this would involve the establishment of more achievable goals, which should then be pursued by sports administrators led by the IOC. The IOC Athletes' Commission was identified as a key agent in this process.

A call was made for more opportunities for interaction between athletes during the Olympic Games in order to promote intercultural understanding, particularly in the organization and management of the Olympic Village. This could encourage an atmosphere similar to that of the closing ceremony where athletes intermingle and national barriers are broken down. This could be combined with increasing the role of fair play awards (the de Coubertin medal) in terms of the frequency with which they are given and the prestige attached to receiving such an award.

In this way the Olympic Games could serve as inspiration for wider Olympic education programs during the four years of the Olympiad that could bring about longer-term change in the values of young people, and reconcile the practical organization of the Olympic Games and the ideals of Olympism.

Question 2

Which issues are holding women back in the Olympic Movement?

The history of the Ancient and Modern Olympic Games have been characterized by inequality of opportunity and separate development in gender terms. While the athletes at the Hera Games were celebrated, they did not form part of the Ancient Olympic Games. In modern times the Olympic Games have also been a site of struggle for gender equality that has seen the progressive increase in women's participation to the point where, in quantitative terms, equality has nearly been achieved.

CONCLUSIONS OF THE DISCUSSION GROUPS

However, a need was identified to move this debate into the representation of the female body in the Olympic Games and the need for increased representation of women in positions of power within the Olympic Movement and sports administration in general.

Certain sports in the Olympic program, in particular beach volleyball, were identified as being highly gendered. These sports involved different rules for men and women regarding clothing, which in the female case seemed to enforce the revealing of athletes' bodies with little justification in sporting terms. This, combined with the use of bikini-clad cheerleaders, seemed to encourage predominantly male voyeurism. Concern was expressed over the fact that decisions taken by governing bodies that regulate these aspects of sport were often taken by men and, thus, reflected male interests.

However, this same phenomenon could be viewed as a celebration of the athletes' bodies, which could be admired both for their sporting powers as well as for their beauty. These sports could be regarded as empowering women, who in the case of beach volleyball overshadow their male counterparts. Furthermore, these sports were media friendly and attracted commercial interest that could result in the promotion of female participation in sports.

The concept that advocates of both perspectives agreed was central for the development of a more 'qualitative' equality in sports between the genders and it was also central for the need for the right of choice. In the case of beach volleyball, female athletes should be able to be provided with a wider range of choices regarding what they wear, as should male athletes. This would enable a wider range of female participation and include cultural groups, such as Muslim women, that may, otherwise, be excluded, or women who are seeking to change their role in society, e.g. Chinese women.

The inequality between genders in sport was identified as structural issue that was related to power relation. Certain sports in the Olympic program were still only male and it was perceived that the Olympic Movement had been slow to include women in certain sports or adapt the program in the interests of women. Indeed, the underlying problem highlighted previously was that of the male domination in positions of power in sports. Concerns were raised over the use of

quota systems to ensure female representation, which could result in the failure to recruit the most qualified person for the job. However, the experiences of countries where such systems had been employed were that change had occurred and the status quo had been challenged.

Question 3

Doping: what is the appropriate use of technology in sport?

Doping is a central issue for debate in the ethics of sport and has cast a shadow of several major sporting events and athletes' careers in recent years. The need was identified, however, to shift this debate into a discussion of the wider issue of the application of technology to sports.

Technology development is accelerating in society and its application to sport is inevitable. Technology can have a positive role to play in sport. For example, sporting performances can be enhanced through more efficient and effective training techniques and the development of sporting equipment. Technology has also the potential to increase fairness by assisting officials in their decisions and, thus, reducing the margin for human error or subjectivity and bias. The need for accurate, irrefutable decisions has become increasingly important, as the stakes are now so high in the elite sports arena.

However, the application of technology had also the potential to dehumanize sporting events, placing increasing emphasis on the need to develop and apply up-to-the minute technology in order to win or to take our decisions for us. However, this type of what could be identified as 'external' doping was identified as being less morally troubling than that of 'internal' doping, where the human body is altered in order to improve sporting performance.

Indeed, debate on internal doping led into considerations for the health and safety of athletes as well as its threat to the naturalness of human sport performances. Technological doping was seen as another form of gaining competitive advantage and was likened to 'gender doping' which brought about gender testing, or 'age doping' where athletes' age documentation is falsified.

CONCLUSIONS OF THE DISCUSSION GROUPS

Questions were also raised as to what extent the athletes should be the over-riding focus of attention in this debate and that more action should be taken against the coaches, sports administrators, traffickers and pharmaceutical companies that supply athletes with illegal substances.

Enabling the standardization of sporting performances to ensure a level playing field between athletes when they step into the starting blocks or the whistle blows seems increasingly difficult amidst rapid developments in technology. The major challenge for sport is where to draw the lines and determine what is acceptable. Worryingly, as we look to the fast approaching horizon, the prospect of a generation of genetically modified athletes seems to be an increasing reality that threatens to change the nature of sporting competition.

DISCUSSION GROUP 3

OLYMPISM – PEACE AND TRUCE

Is peace still a realistic aspiration or Utopia? Peace continues to be a focus; although the concept of Peace is universal each country has a different perspective of it. Man is fundamentally unchanged, but society is more complex, and there are variables we cannot control.

We believe that sport has the power to make a difference, though it is difficult to see how it can impact more widely on world peace. Sport can be a bridge and a link between cultures in an ever challenging world and, therefore, be preventative; however when war breaks out it is already too late.

This means that we need to develop a pragmatic approach, very much grounded in the Olympic ideals, so that it can make a real impact on micro societies, e.g. through street soccer, programme or working with victims of disasters and tragedy, young offenders, etc. This needs to permeate through societies and embed itself, so that Olympism is real and not limited to just the high profile Games every two years (Summer and Winter Games). This needs to involve sponsors and NGOs to ensure local ownership and, hopefully, further development of multicultural understanding in and through Sport.

The Greek poem “Ithaki” by Kavafis, reflects the importance and gains that will be derived from the ongoing efforts.

Possible recommendations:

- Focus on application of charter – in all societies to ensure no western bias or dominance
- Identify Education programmes that could be a catalyst for a more multicultural understanding

CONCLUSIONS OF THE DISCUSSION GROUPS

- IOC to sponsor more exchange programmes focusing on Olympic studies e.g. ERASMUS MUNDUS, to African, Asian, Eastern European and Latin American countries
- Expect follow up actions from IOAPA. Evidence of some practical application in their own countries
- IOA to gather and provide information on all countries curriculum initiatives around Olympism, University and from IOAPA members
- Smaller, closer programmes to support local needs – taking the spirit of the Olympics and Coubertin, e.g. starting school programmes from early childhood.
- Mini Olympic Games/Festivals in specific areas of the world

WOMEN IN SPORT

It is difficult to ascertain correct data and details about women in sport due to lack of evidence and poor responses to questionnaires. However, current indications imply there is a significant imbalance in the proportion of women participating in the Olympics and other sports. There has been an improvement in recent years, but there is an enormous variation between countries. Furthermore, the press coverage is very male dominated, and females are often seen more in a celebrity status than as true sports people.

Our discussions also covered the issue of an increasing number of female broadcasters, the balance of today's audience, the targeting of branded products at women and the gender awareness of market researcher, advertisers, sponsors, etc.

Possible recommendations

- IOC have an explicit expectation that NOCs respond accurately to requests for segregated data at all levels (athletes, technical, management and media positions)
- Increase awareness generally of current bias in all forms of Media, i.e. the

imbalance of current quality and quantity in the reporting of women's pursuits in sport

- Evaluate current status of women in sporting organisation in terms of influence and decision making. (refer to IOC - Loughborough report on Decision Making Positions for Women in National Olympic Federations, 2004)
- Evaluate current balance of male/female positions in Coaching/Management/Support teams e.g. doctors, physiotherapists, media personnel
- Incorporate Gender Issues as an integral component of all educational programmes rather than just the odd paper on gender issues.
- Educational Programmes for training women in sport at national and international level, i.e. ERASMUS MUNDUS.
- Prioritize appropriate facilities/accommodation in Olympic Games, other sporting venues and Higher Educational Institutes in order to encourage women with young families to return to high level sport participation, coaching and management

CHILDREN AND SPORT

We believe strongly in the development and enhancement of programmes specially targeted at meeting the needs of children. Young people have quite different cognitive and physiological capacities. They must also be coached and supported by highly qualified, checked and certificated adult professionals. We are concerned at the lack of a structured framework to support the needs of young athletes and potential risks associated with failure to reach the expected outcomes. We draw your attention to the standards that have been established for children in the work place and in the media and performing arts. We take issue with excessive daily hours of training and lack of opportunities for normality, i.e. frequent removal from family and limited access to the ongoing education.

Possible recommendations:

- Specialised programmes for children to meet their moral, emotional, cog-

CONCLUSIONS OF THE DISCUSSION GROUPS

nitive and physiological capacities and needs, recognising that they are not small adults

- Consideration of age thresholds in all sports – investigate the need for holistic development of the individual to avoid abuse and excessive training.
- Educational programmes for parents on how they can support their children (in a non exploitive manner)
- Giving status to quality coaches for children, as a high profile specialisation
- Training of coaches to include working with parents as well as children
- IOA to support NOAs in working with Universities and Sports Federations to develop appropriate Olympic programmes for parents/families, coaches and managers.
- Opportunities for on-going education and career progression for children heavily committed to specialist elite training programmes
- Where sponsorship is involved we advocate the automatic transfer and use of money for the development of further educational priorities such as multi-cultural understanding through Sport, e.g. Children in Sport, Women in Sport, as well as the gathering of data around educational activities to inform and challenge the practice of sport
- We must be particularly sensitive to data gathering and adhere to accepted protocols
- Olympic Solidarity to especially focus on developing educational programmes for children who might not longer participate in sport, i.e. war injuries, catastrophes, etc

“CHILDREN and ADULTS SHOULD BE HAPPY IN SPORT”

DISCUSSION GROUP 4

Topic 1: Education Systems and the Olympic Movement

Education Systems

An overview of each countries education system was discussed. This included details regarding elementary and high school systems and higher education, too. There are many similarities between the systems and the degree structures. At a tertiary level there has been a trend toward increased specializations of physical education and sport studies programs.

Olympic Movement in Schools

Regarding the Olympic Movement in schools, there are a number of countries where Olympism including Olympic History is a part of the official physical education curriculum. In addition to this there are a number of countries where Olympism is a recommendation of the curriculum; however, each country represented did express concern that there is the need for further development of the Olympic Movement both within schools and also in higher education.

There was general agreement that in most countries, many people consider Olympism to be about the Olympic Games and there is a widespread lack of understanding about the Olympic Movement and of Olympism.

Olympism in Higher Education

Most countries represented do teach Olympism as a part of their degree programs in universities. However, research about Olympism that is being undertaken is not that common. Research tends to be more focused on the historical as-

CONCLUSIONS OF THE DISCUSSION GROUPS

pects of the Olympic Games rather than Olympism as a philosophy, as a movement, or Olympism within education.

Recommendations

The representatives from this group have made a number of recommendations and these include the following:

1. That each National Olympic Academy works closely with the governing education bodies (e.g. the Ministry of Education and Sport) to ensure that Olympism is understood and promoted for teachers, coaches and professionals working in related industries.

2. That Centers of research and Olympic studies become established within universities so that quality research is undertaken and the Olympic Movement is developed further. In particular these Centers should be established within faculties involved in the training of teachers and coaches.

3. That National Olympic Academies develop and produce quality publications and training courses that are aimed to assist with greater understanding of the Olympic Movement. In particular these publications and training courses should help teachers and coaches to gain greater understandings, so that they may pass this information on to their students and athletes.

4. That National Olympic Academies become members of two important groups:

- a. The International Society of Olympic Historians (which publishes the Journal of Olympic History), and

- b. The International Pierre de Coubertin Committee which oversees the establishment and development of Pierre de Coubertin schools.

Topic 2: Children and Youth Sport Issues

Common Themes

While the countries present in this discussion were diverse in many ways, there

were common themes relating to children and youth sport issues that were easily identifiable. For example, many representatives were concerned about the focus of high level performance and the inappropriate levels of competition for children and youth. In one country it was noted, for example, that children were competing as young as four years old. Some representatives commented on the move away from unorganized, spontaneous play to highly structures sport systems for children. These sport organizations tended to be exclusive, choosing and developing only the elite and only with the explicit goal of winning.

Economic pressures in many countries have led to the restriction of access to sport and recreation activities for children and young people. Or in other instances, class imbalances have led to significant separation between the privileged and the underprivileged.

Positive initiatives are taking place in many countries including the funding of sport and recreation opportunities for children and young people by the government and/or local authorities. One area of concern regarding developments, however, that was commonly expressed was the lack of coach education that relates to children and youth issues specifically.

Recommendations

1. There is a need for greater opportunities for all children and young people to play sport. These opportunities need to be created for pleasure and enjoyment and not for competition as a primary focus.
2. There is a need for coach education and, also, legislation that both safeguards children and young people against abuses and ensures that children and young people are helped to develop to their greatest potential.
3. In schools there is the need for an increase in the number of hours given to physical education, so that all children may become “physically literate” creating pathways for their future involvement in sport.

Topic 3: Physical Activity and Sport for All

Common Themes

In many countries leisure time is increasing and people are realizing the value and importance of using this leisure time to participate in physical activity and sport that has health benefits. By health we are referring not just to the physical benefits, but also social, mental, emotional and spiritual benefits.

In a number of countries where people are closely connected to the land/environment, physical activity takes place in this context, in outdoor “playgrounds”, e.g. in the ocean and forests.

For many countries, however, access to physical activity and sport is prohibited through a lack of resources and funding by the government in this area or through economic constraints, e.g. where people working long hours do not have the time to participate.

Another factor discussed by a small number of countries present was the need for people to be taught how to take part in physical activity and sport that has health benefits. Education campaigns regarding the benefits and importance of physical activity in sport have also been effective, if implemented comprehensively and partnered with appropriate and adequate resources.

Conclusion

1. Leisure time is an important part of today's society and the appropriate use of this leisure time will determine health and happiness. Physical activity and sport play an important role in this area.

2. Barriers identified that prevent people from participating in physical activity and sport include economic factors such as working long hours, limited vacation time, rural isolations, and disabilities (or, more accurately disabling societies).

3. Campaigns and education programs regarding the benefits of physical activity and sport are important. These programs should also include information regarding low cost ideas for participation. Olympic Academies may have a role to play here in promoting this concept in collaboration with governments.

DISCUSSION GROUP 5

Our group, after initial brainstorming identified three questions for group work. The following document is divided into three parts, accordingly. The **first question** was:

“How can the IOC promote the Olympic value of “excellence” into countries which have unique cultural contexts?”

We defined the meaning of “excellence” through two alternatives:

Excellence embodies the concepts of fair play, respect for human dignity, tolerance and understanding with the emphasis on striving, enjoyment through participation

Excellence which focuses on the triumph of winning, fame, body forming, etc.

In the next step the group identified strategies for how the value of “excellence” could be promoted into countries which have unique cultural contexts. Some examples of strategies are as follows (not in priority order):

- Each country should accept value of “excellence” as described
- They should identify “truths” (traditional values) instead of “...-isms” that exist in their respective unique settings/countries that exemplify “excellence”
- To promote the role model for the “excellence” by deploying local athletes and coaches
- To create a title that honors all participants (including “non-winners”) of Olympic Games
- To promote sports where the experience is valued higher than winning

CONCLUSIONS OF THE DISCUSSION GROUPS

Based on the various cultural contexts our international team members gave examples for noncompetitive events like:

- Dragonboating, tai chi, akido
- Orienteering, hiking, snowshoeing
- Cycling, family or friendship team events throughout the year
- Long runs
- Cross-country skiing

The **second question** that was brought up was:

“How can IOC successfully promote credible images of the value of ‘excellence’ in countries that have unique cultural contexts?”

Actions that could be taken by the IOC to ensure that credible images of the value of excellence will be successfully promoted in countries that have unique cultural contexts are listed as follows:

- seek contact with grass-root representatives
- encourage and demand NOC’s to step out of the “ivory tower” and to listen to and hear their views about “excellence” including related values and problems
- focus and define separate programmes for world and continental support
- instigate a team of “Ambassadors of excellence” (i.e. 5 persons) of former athletes, coaches, celebrities who carry the value of “excellence” into different countries/cultures (selected by independent experts for the purpose) also involving *ad hoc* basis highly visible active athletes
- develop and deploy new effectively interactive technologies for reaching target audiences
- develop specific community relations programmes
- target well defined and distinct audiences with tailored/customized TV ads and other media (seek professional help from independent marketing experts)

As a **third and final question** discussed by the group was:

“Where does the value of ‘excellence’ lie within the axis between *agora* and *temple*?”

This question provides the context for the first two questions. IOC has the balancing power, means and also responsibility to promote “proper excellence” that is seen as encompassing both *agora* and *temple*” if we look through the paradigm of roles. For example one must be at the same time:

- an Athlete
- a Husband/wife
- a Son/daughter
- a Representative of a country, team, friends, etc.

These roles have different values at different times, but they coincide during a person’s lifetime. To choose the so called proper “excellence” one needs:

- Individual fortitude (to survive in monetized “game”)
- Support from others

However, there is a thin “red line” separating proper from deformed “excellence” when an athlete is pushed over limits due to:

- Commercial field of force (incl. IOC)
- Lack of proper role models
- Deformed values

But also by coaches, fans, parents and friends who can take the fun out by emphasizing their own values. As a result, the combined values can be severely distorted and push the athlete to the so called “dark side” where most often sport becomes a lifeless job.

DISCUSSION GROUP 6

Topic 1: The group utilized a definition of anti-doping education:

It is an educational process, based on scientific principles and methods, that uses learning opportunities, in order to give individuals the possibility to make conscious decisions not to use doping, in conformity with sports ethics and respect for athlete's health (Arvanitis, 2003).

The group's main points were as follows:

1. We must start teaching young students, so they learn about this issue early, but we must keep it simple so they can understand it. Don't use too many technical terms but use language they understand.
2. We must teach about the message of anti-doping in a positive manner. We cannot just focus on "anti-doping" narrowly, but we must include lessons of fair play in sport. While we must keep the message positive, we must teach about the dangers involved, even though we currently may not know all the long-term effects.
3. It is important to be concerned about doping on the elite and professional sport levels, but at that level there are trainers and medical staff who have some control. We must remember, however, the recreational athlete as well, as these are more numerous and are "on their own" without direct control from trainers and medical staff. This also includes young men who use supplements to enhance their body image and recreational athletes such as runners.
4. The group agreed that doping is more than a sport problem. It is an overall societal issue.

Topic 2: How has the Olympic Movement “colonized” the world of sport which has had the effect of destroying traditional games in countries?

1. As European and North American influences in sport have moved into the Olympic Movement, many countries all over the world, particularly in Africa and Asia, have seen their traditional sports become second to Olympic sports.

2. How can these games be restored within the context of the Olympic Movement? The group came up with several suggestions:

a. Traditional sport could be contested using a format of having them be an exhibition type sport within the Olympic Games time period. It was suggested this event could occur on Day 8 of the Summer Games and also part way through the Winter Games. However, it must be noted that these competitions have “sport credibility” and not be a sort of “anthropological” event.

b. Another suggestion was to have seminars in native countries which would showcase these sports. Funding for this could come from Olympic Solidarity (perhaps 1% of its budget) to promote traditional games.

c. On a regular basis, the showcasing of these sports could occur here at the International Olympic Academy. Perhaps the Young Participants could bring examples of these sports and teach about them and contest them here.

3. It would be very important that there could be some type of media focus on whatever format is chosen. This way information about these sports could be shared.

4. One participant summed up the discussion very well by saying “With this, the Olympic Games would be more complete and more inclusive of the world”.

Topic 3: Are the Paralympic Games a “more human” games than the Olympic Games?

1. Currently the Paralympic Games are smaller than the Olympic Games, but are growing and increasing in number of sports, spectators, media coverage, and sponsorship revenue.

2. Most group members agreed that the Paralympic Games are not held in as

CONCLUSIONS OF THE DISCUSSION GROUPS

high esteem in their countries as the Olympic Games. However, they did describe how the Games had a positive impact on people with disabilities in different countries, some more than others. We particularly discussed spectators' views on the Athens 2004 Paralympic Games.

3. The group then discussed different ways the Olympic Games and Paralympic Games may work together. For example, in some places athletes with disabilities compete alongside able-bodied athletes. Perhaps, disability sport could even be considered another "category" of sport, as we have with men's and women's sport. However, the group unanimously agreed that Paralympic Games disciplines should not be included on the Olympic Games programme.

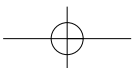
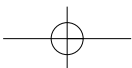
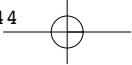
Topic 4: Is it possible to create a universal ethical code for sport and what types of topics should be included?

1. The group discussed, having a universal code, inspired by Olympism, about the world of sport which should include the following topics:

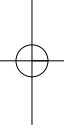
- a. Human rights – Sport opportunities should be available for all in the spirit of human rights.
- b. Doping – Such substances should not be used.
- c. Health – "Respect yourself as a human being, not a machine".
- d. Playing according to the rules – Respecting the rules of sport.
- e. Fair play – This goes simply beyond just following the rules and includes good sporting conduct.
- f. Environment – "The environment is your partner in training".
- g. Technology – This should be used in such a way as to respect sport, people, and the environment.

2. Generally, the word "respect" was often discussed and was a common theme in the discussion, although at times "respect" has different meanings.

3. The group also agreed this ethical code should be somewhat minimal, practical, and respectful of cross cultural differences.



**Closing Ceremony
of the 7th International Session
for Educators and Officials of Higher
Institutes of Physical Education
ANCIENT OLYMPIA, 25th July 2006**



ADDRESS

**on behalf of the Participants,
by Prof. Dr Thierry ZINTZ (BEL)**

Mr President of the International Olympic Academy, Mr Dean, dear Professors and Lecturers, dear colleagues,

It is a special honour for me to take the floor on behalf of my colleagues in order to present a few thoughts at the end of this 7th Session for teachers and academics.

To return to this place, the cradle of Olympism has been for each of us a highly emotional experience.

This emotional experience is associated today with a real intellectual satisfaction, new projects to be undertaken with colleagues and new friendships around the world.

Coming back to the ancient meaning of “academy”, it is interesting to recall that it was a place of exchange of knowledge and skills, but also a place where thinking and creativity were stimulated.

During this week in Ancient Olympia, we had the opportunity of sharing those values but also of making them become more real.

In the name of all the participants of this VIIth session, it is my pleasure to thank the President and the Dean of the International Olympic Academy for their achievements towards us.

It is also a great satisfaction for all participants to have shared the knowledge of distinguished Professors and lecturers. Through their presentations they have made us aware of new aspects of Olympism and Sport.

If such a high standard of intellectual and humanistic value was reached, it is

also the achievement of a whole team of workers behind their Dean Kostas Georgiadis. I believe, dear Kostas, that it is my duty in the name of my fellows, to ask you to give them our best thanks.

President, Dean, dear Professors and Lecturers, dear colleagues, I wish to conclude by taking two Olympic symbols and applying them to this 7th Session.

We have come from all five continents in order to form here the Olympic rings, different yet united.

We leave like the doves, symbols of peace, to return to each of the five continents, richer in knowledge, skills and friendships to share with our students.

For all this we thank you!

ADDRESS

on behalf of the Lecturers,
by Dr Li-Hong HSU (TPE)

It is a great honor for us to be invited by the International Olympic Academy to attend the 7th International Session for Educators and Officials of Higher Institutes of Physical Education. We have thoroughly enjoyed the session and have learned a lot from all your interesting queries, deep thoughts, and constructive comments.

As we note that much information has been exchanged and many fruitful discussions have been conducted over the past few days, we hope that through this session, all of us have better understandings on the important implication of the ethical philosophy for our societies in connection with our current education and sport. By identifying the current crisis of Physical Education around the world, we also hope that most of us have a better picture on where we are and what we stand for. While more playing grounds have been developed and cultivated, we also feel that more should be done for our surroundings and for the future generations.

We hope that the closing of this session is just the beginning of the extension of our friendship and passion to promote Olympic Education around the World.

Finally, we would like to express our gratitude to all the participants of this session for what we have learned by you these days and wish you all safe return back home.

ADDRESS AND CLOSING
of the Works of the Session
by the Honorary Dean of the International Olympic Academy,
Assoc. Prof. Dr Konstantinos GEORGIADIS

After a four year interruption, the Session for Educators and Officials of Higher Institutes of Physical Education was organized once again this year successfully. Therefore, this year's Session signifies the restart, the beginning of a new cooperation and further education with the professors of Tertiary education.

Eighty-six people (50 men and 36 women) from 40 countries participated in this year's Session.

The special subject was analyzed and presented by 10 outstanding professors from all over the world, 5 of which were women and 3 ex-postgraduate students of the International Olympic Academy. The IOA aims towards the equal participation of lecturers from different continents, different cultural groups and different sex.

The lecturers during their lectures sought the essence of the concepts of ethics, sport and education with remarkable philosophical analysis. Moreover, they pointed out ways for the individual and common prosperity and they presented suggestions regarding discerning educational interventions, in order for children's virtues and abilities to be cultivated and developed more effectively through sport and recreation facilities.

In addition, proposals regarding education, and peace as a part of the Olympic and school education through specific principles of the Olympic charter were presented.

Even more, the humanistic rationale of sport, its humanistic mission and the

CLOSING CEREMONY

main humanistic ideals it cultivates through the same, old and important till to-day recipe of education through sport were clearly stated.

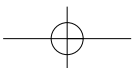
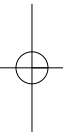
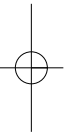
Therefore, both in life and sport, as one of the lecturers pointed out, we have to choose the way we want to live and prepare the society for its choice.

I would like to thank wholeheartedly the lecturers for their presentations and their contribution to the success of the Session's works. Yet, you were the ones who mainly contributed to the success of the Session with your positions, suggestions and questions that resulted in a high level dialogue regarding sport ethics and Olympic movement issues in this room.

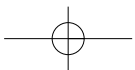
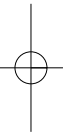
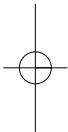
I warmly thank you on behalf of the IOA Ephoria and its president, Mr Minos Kyriakou.

I would also like to thank you for your participation in the discussion groups and the excellent conclusions that you presented. I would also like to extend my special thanks to the coordinators and the secretaries of the discussion groups for the questions that you have chosen and the splendid way of their elaboration. Finally, I would like to thank the interpreters, with whom I collaborate, all the IOA and HOC staff, the Secretariat, the electricians and the superintendent of the premises, Mr Yannaras, as well as the International Society of Olympic Historians.

On behalf of the Ephoria and its President, I declare the closing of the works of the Session and I wish you safe return to your countries.



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