

INTERNATIONAL OLYMPIC ACADEMY

9th INTERNATIONAL SESSION
FOR EDUCATORS AND OFFICIALS
OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

2 - 9 JUNE 2011

PROCEEDINGS



ANCIENT OLYMPIA



Commemorative seal of the Session

Published by the International Olympic Academy
and the International Olympic Committee

2012

International Olympic Academy

52, Dimitrios Vikelas Avenue

152 33 Halandri – Athens

GREECE

Tel.: +30 210 6878809-13, +30 210 6878888

Fax: +30 210 6878840

E-mail: ioa@ioa.org.gr

Website: www.ioa.org.gr

Editor

Prof. Konstantinos Georgiadis, IOA Honorary Dean

ISBN: 978-960-9454-18-6

Published by: **ΕΠΤΑΛΟΦΟΣ S.A.**



12-16 Ardittou Str., 116 36 Athens, Greece

Tel.: (0030) 210.921.7513, 210.921.4820 • Fax: 210.923.7033

www.eptalofos.gr • e-mail: info@eptalofos.gr

INTERNATIONAL OLYMPIC ACADEMY

9th INTERNATIONAL SESSION
FOR EDUCATORS AND OFFICIALS
OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

SPECIAL SUBJECT:

*HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES
ENRICH OLYMPIC EDUCATION*

ANCIENT OLYMPIA

EPHORIA
OF THE INTERNATIONAL OLYMPIC ACADEMY
(2011)

President	Isidoros KOUVELOS (<i>HOC Member</i>)
Vice-President	† Christos CHATZIATHANASSIOU (<i>HOC Member</i>)
Members	Charalambos NIKOLAOU (<i>IOC Member – ex officio member</i>) Spyridon CAPRALOS (<i>HOC President – ex officio member</i>) Emmanuel KATSIADAKIS (<i>HOC Secretary General – ex officio member</i>) Athanassios KANELLOPOULOS (<i>HOC Member</i>) Michail FYSENTZIDIS (<i>HOC Member</i>) † Panagiotis KONDOS (<i>HOC Member</i>) Leonidas VAROUXIS
Honorary Members	T.A. Ganda SITHOLE (<i>Director of International Cooperation and Development, IOC</i>) Pere MIRÓ (<i>Director of Olympic Solidarity, IOC</i>)
Honorary Vice-President	† Nikolaos YALOURIS
Honorary Dean	Konstantinos GEORGIADIS
Director	Dionyssis GANGAS
Advisor on education issues	Stephen MILLER

HELLENIC OLYMPIC COMMITTEE (2011)

President	Spyridon I. CAPRALOS
1st Vice-President	Pavlos KANELLAKIS
2nd Vice-President	Athanassios VASSILIADIS
Secretary General	Emmanuel KATSIADAKIS
Treasurer	Antonios NIKOLOPOULOS
Deputy Secretary General	Dimitrios CHATZIMIHALIS
Deputy Treasurer	Michail FYSSENTZIDIS
IOC Member	Charalambos NIKOLAOU
Members	Stylios AGGELOUDIS
	Georgios VASSILAKOPOULOS
	Ioannis VASSILIADIS
	Georgios YEROLYMPOS
	Georgios GLAROS
	Dimitrios DIATHESSOPOULOS
	Spyridon ZANNIAS
	Athanassios KANELLOPOULOS
	Ioannis KARRAS
	Vassilios KATSORAS
	Emmanuel KOLYMPADIS
	Isidoros KOUVELOS
	Konstantinos KOURKOUTAS
	Georgios LENOS
	Sophia MPEKATOROU
	Vasilios POLYMEROS
	Stylios PROSALIKAS
	Ioannis SGOUROS
	Vassilios SEVASTIS
	Petros SYNADINOS
	Thomas TIMAMOPOULOS
	Pericles TRIKALLOTIS
	Antonios TSAMESSIDIS
	Georgios FOUNTAS
	† Christos CHATZIATHANASSIOU

IOC COMMISSION **FOR CULTURE AND OLYMPIC EDUCATION (2011)**

Chairman

Members

Charalambos W. NIKOLAOU (GRE)

Vittorio ADORNI (ITA)

Haya AL HUSSEIN (UAE)

Beatrice ALLEN (GAM)

Franco ASCANI (ITA)

Valeriy BORZOV (UKR)

Helen BROWNLEE (AUS)

Danilo CARRERA DROUET (ECU)

Philip CRAVEN, MBE (GBR)

Iván DIBÓS (PER)

Conrado DURÁNTEZ (ESP)

Jean DURRY (FRA)

Hicham EL GUERROUJ (MAR)

Manuel ESTIARTE (ESP)

Timothy Tsun Ting FOK (CHN)

Konstantinos GEORGIAIDIS (GRE)

Nat INDRAPANA (THA)

Kipchoge KEINO (KEN)

Isidoros KOUVELO (GRE)

Karl LENNARTZ (GER)

Vladimir LISIN (RUS)

Elizabeth LONGWORTH (NZL)

Admire MASENDA (ZIM)

Alicia MASONI de MOREA (ARG)

Samih MOUDALLAL (SYR)

Norbert MÜLLER (GER)

Enrico PRANDI (ITA)

Tubby REDDY (RSA)

Thomas P. ROSANDICH (USA)

Mounir SABET (EGY)

Melitón SÁNCHEZ RIVAS (PAN)

Klaus SCHORMANN (GER)

Antun VRDOLJAK (CRO)

Ching-Kuo WU (TPE)

Zhenliang HE (CHN)

Thomas SITHOLE (ZIM)

Honorary Member

Director in charge



Commemorative photo of the participants.

CONTENTS

Foreword

by the Honorary Dean of the International Olympic Academy,

Prof. Konstantinos GEORGIADIS 15

OPENING CEREMONY

OF THE 9th INTERNATIONAL SESSION

FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

ANCIENT OLYMPIA, 3rd JUNE 2011

Address and Opening of the works of the Session

by the President of the International Olympic Academy,

Isidoros KOUVELOU 19

WORKS

OF THE 9th INTERNATIONAL SESSION

FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

Lectures

*The Master's Degree Programme on Olympic studies "Olympic studies,
Olympic education, organisation and management of Olympic events"*

Prof. Konstantinos GEORGIADIS (GRE) 23

<i>Olympic Games outside Olympia in the ancient Greek world: The example of Macedonia</i>	
Assoc. Prof. Evangelos ALBANIDIS (GRE)	29
<i>Beyond Olympic education: Olympism and value legacies of the Olympic and Paralympic Games</i>	
Dr Dikaia CHATZIEFSTATHIOU (GRE)	41
<i>How sporting tradition of different cultures can enrich the Olympic Movement</i>	
Dr Roberto MESQUITA (BRA)	51
<i>Do local sporting traditions promote international understanding?</i>	
Dr Małgorzata BRONIKOWSKA (POL)	59
<i>Olympism and Sport for All – How can sporting traditions of different cultures enrich Olympic education?</i>	
Dr Ju-Ho CHANG (KOR)	70
 Short presentations by the participants	
<i>How can sporting traditions of different cultures enrich Olympic education</i>	
Anna HOVSEPYAN and Araqsi MARUTYAN (ARM)	81
<i>A primary socio-pedagogical alliance to enrich Olympic education: A proposal to conciliate PE, sport and children stories</i>	
Assoc. Prof. Dr Marcelo Olivera CAVALLI and Assoc. Prof. Dr Adriana Schüller CAVALLI (BRA)	83
<i>Canada, the Vancouver 2010 Winter Games and Olympic education</i>	
Dr Cheri L. BRADISH (CAN)	87
<i>Olympism in Croatia</i>	
Vatroslav HORVAT (CRO)	90

<i>How can sporting tradition of different cultures enrich Olympic education?</i> Stephen BAINES (GBR).....	94
<i>Culturally responsive pedagogy as the crux of Olympic education</i> Assist. Prof. Constantine PSIMOPOULOS (USA).....	99
<i>Quarter century and the Olympic education programme of the Hungarian Olympic Academy (1985-2010)</i> Assoc. Prof. Dr Katalin SZIKORA (HUN)	102
<i>Olympism and Indian society: Complementary or supplementary</i> Assist. Prof. Dr Benu GUPTA (IND)	106
<i>Indian culture, sports and Olympic education</i> Dr Mukesh AGARWAL (IND)	111
<i>Sport as an effective instrument of business management</i> Assist. Prof. Nama Ashish PREM SINGH (IND)	113
<i>Jigoro Kano and the beginning of the Japanese Olympic Movement</i> Dr Mitsumasa GOTO (JPN).....	116
<i>Contextualising Olympism in conflict resolution for reconstructing divided societies</i> Samantha NANAYAKKARA and Ian CULPAN (NZL).....	119
<i>Olympism enriching bicultural understanding in Aotearoa New Zealand</i> Dr Ian CULPAN, Judy BRUCE and Hugh GALVAN (NZL)	131
<i>The shamanism initiation as a source of culture patterns of sport</i> Piotr BŁAJET (POL)	145
<i>Olympic Academy. Contribution of the Academy of Physical Education in Warsaw to the development of the Polish Olympic Movement</i> Dr Alicja PRYŁUSKA-FISZER (POL).....	149

<i>The Pierre de Coubertin Award. A practical Example of Olympic education</i> Robert MARXEN (GER)	157
<i>Olympic education in adapted sport</i> Dr Tamara P. BEGIDOVA (RUS)	160
<i>How can sporting tradition of different cultures enrich Olympic education</i> Andrej PAVLOVIC (SRB)	162
<i>The impact of sport traditions on the culture of different countries</i> Assad ZREKA (SYR)	166
<i>Sport and National Identity in Singapore</i> Dr Nick APLIN (SIN)	172
<i>A South African perspective on the enrichment of Olympic education</i> Dr Johannes G.U. VAN WYK (RSA)	175
<i>Olympic education: A bridge between sport, cultural diversity and development</i> Itxasne SAGARZAZU-OLAIZOLA (ESP)	180
<i>Olympic and Sports Studies Centre J.A. Samaranch - Barcelona</i> <i>Olympic Memory</i> Carla SARIOL (ESP)	191
<i>The pleasure of movement important for health</i> Dr Ann-Christin SOLLERHED (SWE)	193
<i>Sports authority of Thailand strategies (2010-2014)</i> Dr Nonchai SANTIBUTR (THA)	197
<i>Inclusion of Olympic education in the scientific courses in Colleges of Physical Education</i> Assist. Prof. Dr Safaa SALEH HUSSEIN (EGY)	200

<i>The contribution of physical and sport education to Olympic education. The Tunisian experience</i>	
Dr Monia LACHHEB (TUN)	202
<i>How can sporting tradition of different cultures enrich Olympic education?</i>	
Alicia McCONNELL (USA)	206
<i>US Sports Are Diverse</i>	
Robert B. GARDNER (USA)	208
<i>How can sporting tradition of different cultures enrich Olympic education?</i>	
Amanda SOWA (USA)	211
<i>Can Olympism be a means to improve acceptability of Physical Education in the school curriculum?</i>	
Tinny Margret MUSWAZI (ZIM)	216
<i>Enriching Olympic education – The role of a sport-conscious media educating towards knowledge</i>	
Assoc. Prof. Dr Marcelo Olivera CAVALLI and Assoc. Prof. Dr Adriana Schüller CAVALLI (BRA)	221
<i>How can sporting tradition of different cultures bring enrichment to Olympic education?</i>	
Maximo WERNET (ARU)	225
<i>How can sporting tradition of different cultures enrich Olympic education - Development of Olympic education in the new curriculum of Aruba</i>	
Miriam BAIZ B.S., M.A. (ARU)	228
<i>Decoding Olympic education for youth development</i>	
Phongpan SOONTHORNSIT (THA)	232
<i>Power of sport</i>	
Smithidet MONGPRANEET (THA)	237

Conclusions of the discussion groups.....	241

**CLOSING CEREMONY
OF THE 9th INTERNATIONAL SESSION
FOR EDUCATORS AND OFFICIALS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION
ANCIENT OLYMPIA, 7th JUNE 2011**

<i>Address on behalf of the participants of the Session,</i> by Miguel A. ALBARRÁN (PUR).....	273

<i>Address on behalf of the lecturers of the Session,</i> by Prof. Dr Ju-Ho CHANG (KOR)	275

<i>Address and closing of the works of the Session,</i> by the President of the International Olympic Academy, Isidoros KOUVELOU	276

List of participants.....	281

FOREWORD

Instead of 2010 –when the Session for Educators should have been organized regularly- finally the 9th International Session for Educators and Officials of Higher Institutes of Physical Education was organized in 2011, from 2 to 9 June.

The main theme of the Session was *“How can sporting tradition of different cultures enrich Olympic Education”*. A total of 82 participants (36 women, 46 men) from 45 countries attended the Session. A steady increase of the participants during the last years, indicates the interest of the educators -who are being selected and nominated by the National Olympic Committees and the Universities involved in Olympic education- about Olympic studies.

The 6 lecturers who had been invited to provide useful knowledge to the participants were the following: Assoc. Prof. Evangelos Albanidis (GRE), Dr Dikaia Chatziefstathiou (GRE), Dr Roberto Mesquita (BRA), Dr Małgorzata Bronikowska (POL), Dr Ju-Ho Chang (KOR) and Prof. Konstantinos Georgiadis (GRE).

The lecturers developed the different aspects of the Session’s main subject, such as examples of olympic games outside Olympia in the ancient greek world, the values legacy of Olympic and Paralympic Games, the impact of different sporting traditions to the Olympic Movement and to the international understanding and solidarity, the importance of Sport for All. Finally, information was given to the participants regarding the international Master’s Degree Programme organized in ancient Olympia by the University of Peloponnese and the IOA, a pioneering and ambitious programme aiming to empower Olympic Studies in the university and post-university level right at the birthplace of Olympism.

The analytic lectures led to fruitful interventions and created interesting discussions within the amphitheatre, which were transferred also to the discussion groups organized. Among the subjects discussed in the framework of the discussion groups (9 english-speaking and 1 french-speaking) were the following: the enrichment of Olympic education by sporting traditions, the content of the notion of Olympism, the definition of Olympic Education and Olympic values, the importance of the paralympic values, suggestions about action that should be taken by the IOC and the IOA to promote Olympism, as well as about the best ways for the participants to act as Olympism ambassadors returning to their countries.

The active participation of the participants in the works of the Session is shown also by the 36 presentations on Olympic education issues made by the participants.

It is also worth mentioning the high academic level of the works of the Session, as well as the friendly atmosphere developed during the whole duration of the Session. During the last three decades the International Session for Educators has succeeded in introducing Olympism as a research and teaching field in many Universities around the world. Moreover, many Olympic Studies Centres have been founded by the same Universities in cooperation with the National Olympic Committees and the National Olympic Academies.

We wish to thank the Hellenic Olympic Committee and the International Olympic Committee, the Ephoria of the International Olympic Academy, the staff and all the people who support the IOA's efforts.

Prof. Konstantinos GEORGIADIS
IOA Honorary Dean

**Opening Ceremony
of the 9th International Session
for Educators and Officials
of Higher Institutes of Physical Education
ANCIENT OLYMPIA, 3rd JUNE 2011**

ADDRESS AND OPENING
of the works of the Session
by the President of the International Olympic Academy,
Isidoros KOUVELOS

Dear friends,

It's an honor and pleasure for me to address the 9th International Session for Educators and Officials of Higher Institutes of Physical Education and I wish to welcome all of you, participants and lecturers, at the International Olympic Academy. You are all aware of its important educational work all these years, at international level and of the Academy's significant contribution to the broader educational community for the promotion of the ideas of Olympism and Sport. However, the cultivation and promotion of these values in schools and in the community could not be achieved without your own involvement and action. The Academy attaches great importance to this close cooperation with Higher Institutes of Physical Education for the propagation of sports values at social level, in particular through the development of a positive approach by analyzing differences between cultures. As indicated by the choice of this Session's special theme, our objective is to show how Olympic education could be enriched with the sports traditions of different cultures in today's globalized world.

One of the goals of Olympic education is to promote solidarity and respect for diversity and, thereby, other countries' different sports traditions. Pluralism in sport is part of the cultural diversity of the Olympic Movement. Olympism's philosophy rests on the principles of tolerance and peace, with the view to building a less violent society that rejects any form of discrimination on grounds of gen-

der, race, color or religion. The Olympic Games themselves are an example of peaceful coexistence among athletes who come from different sports and cultural backgrounds. The Academy, however, is also the place where tolerance and understanding are taught, not simply in a rhetorical way, but in practice, through the shared living conditions of different people from all over the world.

I believe that it is important for us to fight for this objective in today's globalization era, through Olympic education programmes. To achieve this, however, the efforts of athletes and sports officials alone are not enough. What are mostly needed are educators who will teach the humanitarian values of sport and Olympism to the young generations and embrace and promote the different sports traditions with the vision of a better and more peaceful world.

If the Olympic Movement's humanist ideas are the ideas that will determine its cohesion and future course then the International Olympic Academy's international scientific and educational network, to which all of you who are here today belong, is extremely important since you take stands on the dissemination of these ideas that stem from different cultures and practices. It is widely accepted that National Olympic Academies and Higher Institutes of Physical Education, in close cooperation with the International Olympic Academy, can and should jointly promote and support Olympism's educational values.

Dear friends, I hope that this Session will be a creative and fruitful experience for you all and I assure you that the IOA and I personally will always support your work.

Thank you very much.

**Works
of the 9th International Session
for Educators and Officials
of Higher Institutes of Physical Education**

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 MASTER'S DEGREE PROGRAMME ON OLYMPIC STUDIES

**“Olympic studies, Olympic education,
organisation and management of Olympic events”**

Prof. Konstantinos GEORGIADIS (GRE)

Honorary Dean of the IOA

Vice-Rector of the University of Peloponnese

The Department of Sports Organisation and Management of the Faculty of Human Movement and Quality of Life Sciences of the University of Peloponnese in collaboration with the International Olympic Academy organised for the first time during the Academic year of 2009-2010 a Programme of Postgraduate Studies with the title *“Olympic studies, Olympic education, Organisation and Management of Olympic Events”*. The Master's Degree Programme for the Olympic studies constitutes an innovation in the Olympic Movement at an international level.

The **International Olympic Academy** functions as a multicultural interdisciplinary centre that aims at studying, enriching and promoting Olympism. The foundation of such an institution was inspired by the ancient Gymnasium, which shaped the Olympic ideal by harmoniously cultivating body, will and mind. The IOA is an internationally recognized center for Olympic Studies and has been operating for 49 years now under the auspices of the HOC and the IOC as a neutral and free dialogue forum. Constant search for and attainment of new objectives –in the field of education and research– is essential for the promotion of the Olympic Movement and its enhanced visibility and role at international level.

The mission of the IOA is:

- To further explore and enhance the contribution of Olympism to humanity.
- To act as an International Forum for free expression and exchange of ideas among the Olympic family, intellectuals, scientists, athletes, sport administrators, educators, artists and the youth of the world.
- To bring together people from all over the world, in a spirit of friendship and cooperation.
- To motivate people to use the experiences and knowledge gained in the IOA productively, in promoting the Olympic ideals in their respective countries.
- To serve and promote the Ideals and principles of the Olympic Movement.
- To cooperate with and assist the National Olympic Academies and any other institutions devoted to Olympic education.

The **University of Peloponnese** has its seat in Tripolis and is being developed at the level of complete Faculties in the five capitals of the Prefectures of the Region of Peloponnese (Tripolis, Kalamata, Corinth, Nafplio, Sparta). It includes six (6) Faculties with ten (10) Departments that cover an ample variety of subjects and disciplines: science and technology, humanitarian sciences and cultural studies, social and economic sciences, fine arts and human movement and quality of life sciences. Additionally, ten (10) master's degree programmes are offered in the cities of the University. Furthermore, the operation of the Research Institute of Byzantine Culture in Mystras, at the Laconia Prefecture, is very important.

The purpose of the establishment and operation of the University of Peloponnese is its creative contribution to the development of the tertiary education in Greece, with high quality standards in the curriculum, research and teaching, which will meet the demands of a modern University of national, European and international impact.

The philosophy underlying the Master's Degree Programme in Olympic studies represents an innovation for the Olympic Movement at an international level. The educational programme rests on the three pillars of the Olympic Movement: Education, Sports and Culture, which are the foundation of Olympism and Olympic pedagogy. As they broaden their academic knowledge participants will experience the deeper meaning of Olympism through sporting, cultural and social activities.

The programme's philosophy is fully compatible with the core principles underpinning the Olympic Movement's creation. An idealistic approach to Olympism is followed for the propagation of the Olympic ideal worldwide, which is essential for the promotion and dissemination of the Olympic Movement's humanitarian values. Learning and research on Olympic issues is encouraged by focusing, in particular, on Olympic philosophy, Olympic pedagogy, Olympic education, the organisation and management of Olympic events. The Olympic Movement is a social and educational movement aimed at all people, races, religious groups, men and women without distinction, so that sport can contribute to the development of men's virtues and their individual and social fulfillment.

The course seeks to achieve a number of very important objectives. For the first time an international master's degree for the Olympic studies will be granted in the birthplace of the Olympic Games, in Ancient Olympia and in Sparta. A Greek university is also given the opportunity to cooperate directly with the IOA, a cooperation that will contribute to the development of both institutions. Moreover, the course aims at providing high level specialization in all these subjects to students and Olympic Movement officials and playing a leading role in the areas of Olympic research and Olympic education.

Today, there are Olympic education programmes in more than 80 countries around the world. The challenge for the International Olympic Academy and for the University of Peloponnese is therefore to support these efforts by laying down the constant principles and values that will guide the development of curricula. Greece expresses the sentimental side of the Olympic Movement –the myth– that has its own special role to play in educational matters. With the academic support of the University of Peloponnese, the Master's Degree Programme for the Olympic studies could become a source for the production of ideas for Olympic education issues at a world level.

Foreign and Greek University professors specialized in Olympic issues are teaching in the course. There is a large pool of professors from all over the world who are already working with the IOA in the context of its Postgraduate Seminar that has been running since 1993 and who together with the professors of the University of Peloponnese will constitute the faculty and research staff.

The Olympic Movement needs people who know its history and philosophy to guide its future course. This particular programme can provide people with the appropriate training to carry through this mission. The programme is open to graduates of Greek and foreign higher education institutions, officials of National Olympic Academies, National Olympic Committees, the International Olympic Committee and European Union Committees, graduates of university departments for Education, Culture and Sports, as well as graduates of physical education, media and economics departments and other institutions dealing with relevant subjects.

The programme's duration is 3 semesters, each corresponding to 30 credits. Courses are given in English. The number of enrolled students has been set at 30 each year. The curriculum includes 8 mandatory and 2 selection courses on the following subjects:

1st Semester

1. The birth of sports. The history and philosophy of sports in antiquity.
2. Modern Olympic Games (revival, historical evolution of Summer and Winter Olympic Games, social and political aspects of the Olympic Games, Olympic Institutions. Olympic Law).
3. Sport and Ethics – Olympic philosophy.
4. Olympic pedagogy: Development and implementation of Olympic education school programmes.

Selection courses (1 of the following)

1. The role, organisation and operation of Olympic museums and libraries.
2. Financial management of sports organisations.
3. International relations – Humanitarian law.

2nd Semester

1. Olympic pedagogy: Development and implementation of Olympic education school programmes.
2. Evaluation of Olympic education programmes; research methodology.

3. Organisation and management of the Olympic Games (technology, media, financial management, communication, etc.)
4. Olympic sponsoring and marketing.

Selection courses (1 of the following)

1. Specialized issues of the Olympic Movement: Media – Technology and the Olympic Games, Doping, Fair play, racism and sports, intercultural education, volunteering, etc.
2. Strategic and operational planning of major sports events.

3rd Semester

1. Preparation and presentation of a Master's thesis.

The first year of the Master's Degree Programme's Operation

31 students from 25 different countries attended the Programme for the academic year 2009-2010. All the courses of the 1st Semester took place in Ancient Olympia from the 2nd of October to the 5th of December 2009 while during the 2nd Semester that lasted from the 17th of April to the 17th of June 2010 some of the courses took place in Sparta.

Although the duration of the courses in each semester was two months with a daily intensive schedule, the evaluation of the programme showed that the participants were satisfied in almost all the aspects of the programme.

Some of the positive elements that the participants identified were the good organisation, the innovations and the quality of the lectures, the contemporary issues that were examined and analyzed, the scientific grounding of the professors, the excellent accommodation, the service of the staff, the knowledge and the experiences that the participants got and generally the positive multicultural atmosphere that prevailed during the whole duration of the Master's Degree programme.

The organisation of the programme works in combination with the visits to

archeological sites and the cultural-sporting activities contributed largely to the success of the organisation of the Master's Degree programme works.

The cohabitation in Ancient Olympia with people from different geographical and cultural background gave the participants the possibility to meet new people and to exchange views and experiences in common interests. Additionally, the innovative and interesting subjects that were examined or discussed contributed to the accomplishment of the goals of the Master's Degree Programme. Thus, the participants acquired a more ample knowledge, gained a more clear view of Olympism and the Olympic Movement, won new educational experiences and obtained more self-confidence after the completion of the courses.

The advantages that the participants gained from their participation to the programme will help them extend their career and use this knowledge in their country aiming to promote the Olympic Ideal and the Olympic education.

In the current academic year of 2010-2011, 28 students from 20 different countries are attending the Master's degree Programme in the facilities of the International Olympic Academy in Ancient Olympia. At the same time the students that completed successfully the first two semesters, are in the process of writing their master's thesis. By the end of the third semester they will be the first to receive the Master's Degree Graduation Diploma.

The Master's Degree Programme is privately financed by the John S. Latsis Foundation therefore no costs are incurred by the students regarding course fees and accommodation.

I wish to point out that the University of Peloponnese has chosen for its logo the chariot race from the legend of Pelops who is considered to be the legendary founder of the Olympic Games in antiquity. This might be symbolic for the cooperation between the two institutions with the generous sponsorship of the Latsis Foundation. This cooperation for the Master's Degree programme in Olympic Studies will revive the ancient gymnasium of "arete" (virtue) in Ancient Olympia and Sparta, two places closely connected with education, feats and wisdom. At this gymnasium of virtue young people from all over the world are trained in Olympic education in order to bring the timeless message of the Olympic Idea to their countries.

OLYMPIC GAMES OUTSIDE OLYMPIA IN THE ANCIENT GREEK WORLD: THE EXAMPLE OF MACEDONIA

Assoc. Prof. Evangelos ALBANIDIS (GRE)

Democritus University of Thrace

Unquestionably, the Olympic Games were the most important games in ancient Greece that overshadowed with their glory any other social event. The reputation of the Olympic Games is established not only by the large number of references found in Greek texts, but also by the numerous local games that were called *olympic* throughout the Greek world. There were also an important number of games defined as *isolympic*, despite the fact that they may not have adopted the title of *olympic*. These games were similar (in total or in part) to the Olympic Games celebrated in Olympia. Some *isolympic* games were held with the same frequency as the games in Olympia, others gave the same prizes, while others had the same competition programme. The most typical examples of such games were the *Augusteia* of *Neapolis*, the *Actia* of *Nicopolis*, the *Nikephoria* of *Pergamon*, the *Ptolemaia* of *Alexandria*, etc.¹

In the context of this lecture, however, we shall not deal with the *isolympic* games, since its object was the collection and processing of information regarding the local *olympic* contests that were held, apart from Olympia, in various cities of the Greek world during antiquity focusing, in particular, on the *olympic* games of Macedonia. We used as sources texts, coins and, above all, epigraphic testimonies.

1. König Jason, *Athletics and Literature in the Roman Empire*, Cambridge 2005, p. 165-166.

Propagation of the Olympic Games

The analysis and processing of sources shows that *olympic* games were organised in 32 different cities². As regards their geographical distribution, these *olympic* games extended over 3 geographical regions: mainland Greece (Athens, Dion, Veroia, Epidauros, Tegea); Western and Southwestern Asia Minor, which was the second region that hosted *olympic* contests (Aphrodisias, Attalia, Cyzicus, Ephesos, Hierapolis, Magnesia, Miletus, Pergamon, Perga, Sardes, Side, Smyrna, Tavia, Tralles) and the third region was Southeastern Asia Minor and Syria (Adana, Anazarbos, Antioch, Damascus, Tarsus, Tyre, Bostra). In addition to these regions, *olympic* games were also organised in Nicaea, Prusa ad Olympum, Prouusias ad Hypium, Thyateira and Alexandria of Egypt³.

Chronologically, very few games were held before the imperial era. They were the *olympic* games of Athens and Dion and, most probably, those of Tyre and Tegea. The vast majority of local *olympic* games were therefore established during the imperial times.

The programme of the local *olympic* games

The competition programme included the combat sports of the *olympic* games (wrestling, boxing, pankration), races, as well as heralds contests, which grew in number between the 1st and the 2nd century AD. We do not find in the epigraphic testimonies on *olympic* games any reference to equestrian events, probably because there were no hippodromes. Among the many sites where *olympic* games were held, only two cities on the Western coast of Asia Minor (Pergamon and Sardes) probably had a hippodrome. According to Humphrey, the stadia were more numerous than hippodromes, which were not apparently permanent

2. Farrington Andrew, "Olympic victors and the popularity of the Olympic Games in the Imperial Period", in: 12 *Tyche* (1997) 15-43 (with appendix 35-43). Leschorn Wolfgang, "Die verbreitung von agonen in den östlichen provinzen des roemischen reiches", in: XXIV *Stadion*, 1 (1995) 31-57. Ziehen L., *Ολύμπια* in: *RE* XIV (1939), cols. 45-48. Wallner Christian: Der Olympische Agon von Bostra, in: 129 *Zeitschrift für Papyrologie und Epigraphik* (2000) 97-107.

3. Farrington, "Olympic Victors", p. 41, tab. 1.

facilities⁴. It is therefore very probable that equestrian events at the local *olympic* games were held in temporary hippodromes built of alluvial material, as in the case of the hippodrome in Olympia. It should be noted that equestrian events were the most expensive on the programme and for this reason they were probably not held on a regular basis.

We also have very little information on the participation of children in local *olympic* games. However, according to an inscription, at the Smyrna *olympic* games there were three age categories for athletes: children, adolescents (beardless) and men⁵. There are also indications about women's participation in the *olympic* games of Antioch, in 200 BC where, according to Malalas, girls competed wearing short tunics⁶.

Moreover, the competition programme of local *olympic* games included events that were not on the Olympic Programme of the Games in Olympia. For example, the nine day contests of Dion, Macedonia, included athletic events and music contests according to Diodorus and Demosthenes⁷. Among the *olympic* games of the imperial period, those of Antioch included, during certain periods, contests of tragedians and, at the time of Libanius, in the middle of the 4th century AD, rhetoric and maybe poetry competitions⁸. It is also quite possible that flute contests were also included at Adana, Anazarbos and Tarsus, at the beginning of the 3rd century AD⁹.

Organisation of the Games

Regarding the organisation of local *olympic games*, in some few cases their staging was entrusted to the *Hellandikai*, as in the Olympic Games in Olympia. We, therefore, meet *Hellandikai* at the *olympic* games of Ephesus, who are solely

4. Humphrey John, *Roman Circuses: Arenas for Chariot Racing*, Berkeley 1986, p. 505, 526.

5. Crowther Nigel, "The Age-Category of Boys at Olympia", in: 42 *Phoenix* 4 (1988) 304-308.

6. Harris Harold, *Sport in Greece and Rome*, London and Southampton 1972, p. 41.

7. Diodorus of Sicily, XVII, 16, 3-4. Demosthenes, *On the false embassy*, XIX, 192.

8. Libanius, *Epistle* 1133. Libanius: *Oration* 54, 56.

9. Farrington, "Olympic Victors", p. 33.

responsible for the celebration of the games¹⁰. On the contrary, at the *olympic* games of Antioch the official who was mainly responsible for the games was an *alytarches*. At Tegea, the *olympic* contests were held, during the pre-imperial period, under the sole supervision of a priest. In Alexandria, the *olympic* games were supervised by *senior Hellanodikos*, while in Veroia it was the *Macedoniarch* who was in charge of the organisation¹¹.

The most important local olympic games

The olympic games of Athens

The oldest local *olympics* appear to have been those of Athens. Kyle believes that they were established during the rule of Pisistratus (605-527 BC), maybe at the time when the Olympion was built. These were not *stephanitai* contests since the athletes received material rewards. An inscription of the 3rd century BC includes the *anthippasia* among the events on the programme of the Athens *olympic* games. It is worth mentioning that the *anthippasia* was a mock cavalry battle¹². The Roman emperor Hadrian (117-138 AD) reestablished the games in the form of *penteteric* games¹³.

According to epigraphic sources, the *olympic* games of Antioch were the most important games of the imperial era.

The olympic games of Antioch

The *olympic* games of Antioch were founded, according to Malalas¹⁴, by Sossibius. Originally, the games were called *Daphneia* and were dedicated to Apollo and Artemis; they were given the name *olympeia* after the purchase of the right to organise olympic games from the Elians in 44 BC. The *olympeia* were revived

10. Lämmer Manfred, *Olympien und Hadrianeen in antiken Ephesos*, Köln 1967, pp. 24-29.

11. Farrington, "Olympic Victors", p. 33.

12. Kyle Donald, *A historical study of athletics in ancient Athens to 322 B.C.*, PhD, Thesis, 1981, p. 325.

125. Kyle Donald, *Athletics in ancient Athens*, Leiden 1987, p. 46.

13. Kyle, *A historical study*, p. 348.

14. Malalas, *Chronographia*, 282-286.

during the reign of Emperor Commodus. They were transferred for a while to Cilicia by Septimius Severus in 194 AD. Malalas affirms that the games returned to Antioch at the time of Caracalla¹⁵ and were held until 520 AD. The *olympic games* of Antioch were influenced by the *Olympic Games* of Olympia, but also by the *Pythia* of Delphi. The prize was a crown of laurel as at the *Pythia* of Delphi and the programme also included, at times, music competitions¹⁶.

The link between the *Olympic* and the *Pythian Games* was also evident, according to the coins, at Tralles, Thyateira, as well as Ephesus.

The olympic games of Ephesus

They were held at the time of Domitian (81-96 AD) and were most probably a revival of older games. The establishment of the games is automatically linked to the reconstruction of a sanctuary by the *Koinon*¹⁷ of Asia in honor of the emperors. At the time of Hadrian, the title of *neokoros* was awarded to the city and new games were founded under the name of *Hadrianeia*¹⁸, which coexisted with the *olympic games*. The coins that were minted during that period bear the names of the games: ΟΛΥΜΠΙΑ ΕΦΕΣΙΑ ΑΔΡΙΑΝΑ or ΟΛΥΜΠΙΑ ΑΔΡΙΑΝΑ ΟΙΚΟΥΜΕΝΙΚΑ, or ΕΦΕΣΙΑ, ΑΔΡΙΑΝΙΑ, ΠΥΘΙΑ¹⁹.

Hadrian and the local *olympic games*

The Roman emperor Hadrian (117-138 AD) is described as a philhellene and a

15. Malalas, *Chronographia*, 282.

16. Libanius I.291. Downey Glanville, "The Olympic Games of Antioch in the fourth century A.D.", in: *TAPA* 70 (1939) 428-438, Liebeschuetz Wolf: *Antioch city and imperial administration in the later Roman empire*, London 1972, pp. 136-149. Tsokopoulos Georgios, "Οἱ ἐν Ἀντιοχείᾳ Ὀλυμπιακοὶ ἀγῶνες" [The Olympic Games of Antioch], in: *Harmonia* 2 (1906)1-11. Yatsis Sotiris, *Ιστορία της ἀθλησης και των αγώνων στον ελληνικό κόσμο κατά τους ελληνορωμαϊκούς τους βυζαντινούς και τους νεότερους χρόνους*, [History of sport and games in the Greek world during Hellenic-Roman, Byzantine and more recent times] Thessaloniki 2000, pp. 75-76.

17. Lämmer, *Olympien*, pp. 4-11.

18. Burrell, Barbara: *Neokoroi. Greek Cities and Roman Emperors*. Brill-Leiden Boston 2004, pp. 68-

69. Lämmer, *Olympien*, pp. 11-14.

19. *The coinage of Ephesus*, Macquire University 2005, no. 8.

fervent admirer of Greek education and civilization. He spent the greater part of his life touring the Roman provinces. He was especially interested in the cities of Greece, he respected Greek athletic traditions and encouraged the cities to establish their own games, whilst promoting his own cult at the same time. Several cities (Athens, Tarsus, Anazarbos, Cyzicus, Smyrna, Ephesus), which organised *Hadrianeia olympic games* had acquired the title of neokoros, i.e. they were allowed to build a temple for the emperor's worship. Hadrian's contribution was important not only for the emperor's technical projects, but mostly for his efforts to revive the Greek spirit and strengthen the faith in ancient Greek gods. The Romans gave him the name of graeculus for his philhellenic attitude and the Greeks worshipped him under the name of *Olympian*²⁰.

MACEDONIA'S EXAMPLE: THE OLYMPIC GAMES

The olympic games of Macedonia. In ancient Macedonia, during pre-Christian centuries, the most important games were the olympic games founded by King Archelaos in honor of Olympian Zeus and the Muses²¹. The Macedonian king (413-399 BC) was steadily looking towards Southern Greece and intensified the efforts of previous Macedonian kings to promote Greek culture and Greek letters in Macedonia. Archelaos also attempted to introduce and establish Southern Greek standards in his country. In support of his efforts he invited to his court prominent representatives of southern Greek culture, among whom Euripides was the most celebrated²². As part of his policy, he established a festival modeled on the *Olympic Games* of Olympia, which reflected the king's wish to build links with the Greeks of the South. We do not know when exactly these games were

20. Burrell, *Neokoroi*, p. 337.

21. Diodorus of Sicily, XVII.16.3-4; Dion Chrysostome, 39.2.2, 46.17.16. Arrian, *Anabasis*, I.11.1

22. Daskalakis A.B., *Ο Ελληνισμός της αρχαίας Μακεδονίας*, [Hellenism of Ancient Macedonia], Athens 1960, pp. 174-184. Mallios Georgios, *Μακεδόνων άθλα-Ολυμπιονίκες και νικητές στους πανελλήνιους αγώνες της αρχαίας Ελλάδας*, [The feats of the Macedonians – Olympic champions and victors at the Pan-Hellenic Games of ancient Greece] Athens 2004, pp. 56-58.

founded, but it is quite probable that it was some time after Archelaos' victory at the Games of Olympia in the quadriga event in 408 BC.²³

Certainly, the view of Badian²⁴ and Slowikowski²⁵ that these games were founded by king Archelaos as a challenge to those of Olympia, as "anti-Olympic" contests²⁶ if you will, cannot be correct. According to Xydopoulos and Anastasiou²⁷ this festival was a further expression of the Macedonian king's will to establish closer links with the Greeks of the South, since he had effectively adopted their customs. It is certainly not by chance that the site of these contests was at the foot of Mount Olympus, the residence of the gods who were worshipped by all Greeks. Moreover, each of the nine days of the festival was dedicated to one of the nine Muses whose worship was shared by both Greeks and Macedonians. In any event, the Games of Olympia were so prestigious that it would have been foolish on the part of the Macedonian monarch to establish other competitive contests having the same name in his country.

The *olympēia* were celebrated in a lavish manner by the Macedonian kings. They were organised by Philip II in 348 BC, according to Demosthenes²⁸ and Diodorus²⁹, right after the capture of Olynthus. At the *olympēia* the Macedonian king celebrated his victory with sacrifices, games and banquets to which he invited many foreigners. Diodorus³⁰ and Polybius³¹ also mention the staging

23. Moretti Luigi, *Olympionikai. I vincitori negli antichi agoni Olimpici*, Roma 1957, no. 349.

24. Badian Ernst, "Greeks and Macedonians", in: B. Barr-Sharrar, Beryl & E. N. Borza (eds.), *Macedonia and Greece in Late Classical and Early Hellenistic Times*, Washington 1982, p. 38.

25. Slowikowski, Synthia, *Sport and Culture in the Ancient Macedonian Society*, Ph.D. Thesis, The Pennsylvania State University, 1988, pp. 72-73.

26. Xydopoulos Ioannis, *Κοινωνικές και πολιτιστικές σχέσεις των Μακεδόνων και των άλλων Ελλήνων*, [Social and cultural relations of the Macedonians and other Greeks] Society of Macedonian Studies, Thessaloniki 2006, p. 101, note 233.

27. Xydopoulos Ioannis, Anastasiou Athanasios, «Μακεδόνες Βασιλείς και Ολυμπιακοί Αγώνες» [The Macedonian kings and the Olympic Games] in: E. Albanidis (ed.) *Αρχαίοι και Σύγχρονοι Ολυμπιακοί Αγώνες: Η πολιτική και Πολιτιστική τους διάσταση* [Ancient and Modern Olympic Games: Their political and cultural dimension], *Proceedings of the 8th International Congress of the European Society of Physical Education Historians*, Komotini 25-28 September 2003, Komotini 2004, pp. 57-61, p. 59.

28. Demosthenes, *On the false embassy*, XIX.192.

29. Diodorus of Sicily, XVI.55.1-4.

30. Diodorus of Sicily, XVII.16.4.

31. Polybius, IV.62.

of *olympic* contests in Dion, in 335 BC, by Alexander the Great who delivered encouraging speeches during the games, in an attempt to reduce his officers' inhibitions on the eve of his expedition to Asia³².

There is some confusion regarding the site of the games as a result of the conflicting information provided by Arrian and Diodorus. According to Arrian³³ the venue of the *olympic* games during the reign of Archelaos as well as Alexander's was the city of Aiges whereas according to Diodorus the venue was Dion³⁴. Adams affirms that these were two different games: the *olympieia* which were celebrated at Aiges and the dramatic contests that were held in Dion³⁵. Mari, after an exhaustive examination of the sources, does not exclude the possibility that festivals were also organised at Aiges in 335 BC, but believes that Dion³⁶ was the venue of the Macedonian *olympic* games. Badian³⁷, Bosworth³⁸ and Slowikowski³⁹ consider Dion to be the more probable site and reject Arrian's information as incorrect. This view is supported by the fact that the sacred temple of Olympian Zeus was located in Dion, surrounded by large colonnades and various buildings which could clearly meet the needs of the huge crowd that came from all over Macedonia for the great festival⁴⁰. So, most probably, the venue was not Aiges but Dion where archaeologist D. Pantermalis discovered the borders and the track of the stadium, as well as rows of low, earth terraces⁴¹.

32. Diodorus of Sicily, XVII.16.3-4.

33. Arrian, *Anabasis*, I.11.1.

34. Diodorus of Sicily, XVII.16.3-4.

35. Adams Winthrop Lindsay, "Other People's Games: The Olympics, Macedonia and Greek Athletics", *Journal of Sport History*, 30,2 (2003) 205-217, p. 209.

36. Mari Manuella, "Le Olimpie macedoni di Dion tra Archelao e l'età romana", *Rivista di Filologia e di Istruzione Classica*, 126 (1998) 137-169, p. 150, (from now on "Le Olimpie...").

37. Badian, *Greeks and Macedonians*, n. 17.

38. Bosworth Brian, «Errors in Arrian» *CQ* 26 (1970) 119-121.

39. Slowikowski, *Sport and Culture...*, p. 70, f. 30.

40. Pantermalis Dimitrios, *Dion. The discovery*, Athens 1999, p. 9. Regarding the different views of researchers on the site of the Macedonian Olympics cf. also: Oliva Vera, "Agoni Sportivi e Musicalli nell' Anabasi di Arriano", *Nikephoros* 6 (1993) 93-104, p. 93, note 1. Dion, according to the excavation finds, was a fully developed city in the 4th century BC. Mari Manuella, "Le Olimpie macedoni di Dion tra Archelao e l'età romana", *Rivista di Filologia e di Istruzione Classica*, 126 (1998) 137-169 (Μελετήματα 22) [Meletimata], p. 129, (from now on *Macedonian Institutions...*).

41. Pantermalis, *Δίον [Dion]*, p. 76.

The arguments according to which Dion was the venue of the *olympic* games are supported by an epigraphic testimony of 100 BC, which refers to a Macedonian runner who won the *hoplite race* at the Dion *olympic* games, at the *Nemea* and at games called *Basileia*⁴².

In contrast to the Olympic Games of Olympia, the programme of the *olympieia* of Macedonia included in addition to sport games and artistic competitions. According to Demosthenes, king Philip, after his victory at Olynthus, invited a large number of dramatic artists to the *olympic* games of Dion and crowned the victors himself⁴³. Alexander the Great also included similar artistic contests on the competition programme of the Dion *olympieia*. According to Diodorus⁴⁴, the games lasted for nine days and each day was dedicated to a different Muse. What differentiated the games was the period during which they were celebrated. The Dion *olympieia*, in all probability were held in autumn, during the month of October, while the *Olympic* games of the Peloponnese were organised in the summer⁴⁵.

During the imperial era, we do not have any evidence indicating that *Olympic* games were indeed held at Dion, probably because during that period the city of Veroia was the center of the Macedonians and therefore all festivals and games would be organised there.

The Veroia *Olympieia*

The *olympieia* were the most important games of the city. Contests called *olympieia* appear on many coins of the imperial era, according to which these games were organised by the *Koinon* of the Macedonians during the rule of emperors Gordian III (238-244 AD) and Philip the Arab (244-249 AD) in the city of Veroia⁴⁶. At the time of Gordian III (242 or 243/244 AD)⁴⁷ coins bearing Alexan-

42. Moretti Luigi, *Iscrizioni Agonistiche Greche*, Roma 1953, no. 54.

43. Demosthenes, On the false embassy, *Περὶ παραπρεσβείας*, XIX.192.

44. Diodorus of Sicily, XVII.16.3-4

45. Mari, "Le Olimpie", p. 151. Hatzopoulos, *Macedonian Institutions*, p. 288.

46. Gaebler Hugo, *Die antiken Münzen Nord – Griechenlands* III/I, Berlin 1906, p. 93, no. 320, p.177, no. 795, 796, 797, 798a, 798b, 799, 800 και 801. On Philip the Arab, no. 856, 871.

47. Burrell, *Neokoroi...*, p. 195.

der's head on the obverse and two competition palm leaf crowns on the reverse with the inscription: KOINON MAKEΔONΩN B NEΩKOP(ΩN) OΛYM/ΠIA⁴⁸ were minted. The *Koinon* of the Macedonians organised games in Alexander's honor that were called *olympēia*. Their celebration in the same year is confirmed, according to some researchers, by a gold coin from Aboukir⁴⁹, which bears on the obverse the bust of Alexander the Great and on the reverse the inscription OΛYM/ΠIA ΔOC, i.e. the name of the *olympic* games and the Actian date ΔOC corresponding to 242-243 AD⁵⁰.

On a coin of that same period during the rule of Gordian III, the games bear the name *olympēia alexandreia*⁵¹. The existence of these *olympēia alexandreia* games in Veroia during the 3rd century AD is confirmed by an inscription from the Thracian city of Perinthos⁵². As we explore the reasons that led to the staging of these *Alexandreia* games, we are led to the conclusion that their main object was to preserve the memory of Alexander the Great and the wish of the city's residents to promote their historic heritage⁵³.

Olympic Games were also held at the time of Philip the Arab (244-249 AD). The relevant coins date back to 246-247 AD⁵⁴. According to an inscription of 253-257 AD, the Veroia *olympic* games were given the title of *sacred and ecumenical*⁵⁵ games whereas on an earlier inscription of 240 AD, they are designated as *sacred, eiselastic and isolympic*⁵⁶. Already since the Hellenistic times, the *eiselasis*, i.e. the triumphant entry of the athletes into their home town also applied to the victors of regional games, as well as to contests that had the same characteristics as the Pan-Hellenic games.

48. Klose, Dietrich, & Stumpf, Gerd, *Sport Spiele Sieg: Münzen und Gemmen der Antike*, München 1996, no. 197.

49. Dressel Heinrich, *Fünf Goldmedaillons aus dem Funde von Aboukir*, Berlin 1906, Tab. III, p. 3. Leschhorn, "Griechische Agone", p. 402.

50. Savio A., "Intorno ai medaglioni talismanici di Tarso e di Aboukir", *Rivista italiana di numismatica* 96 (1994/1995) 73-103. Burrell, *Neokoroi*, p. 196.

51. Gaebler, *Die antiken*, p. 178, no. 801.

52. IGR I, 802.

53. Burrell, *Neokoroi*, p. 193.

54. Gaebler, *Die antiken*, p. 22.

55. IG III, 1, 129.

56. Robert Louis, *Bulletin Epigraphique* 1971, no. 400.

Conclusions

The analysis and processing of sources reveal that in Greek antiquity local *olympic* games, modeled on the Olympic Games of Olympia, were celebrated in 32 cities of the Greek world. Most of these games were held during the imperial era in Western and Southwestern Asia Minor where the center of the Greek world had been transferred during that period. Several *olympic* games were designated by a large number of different names, which combined Pan-Hellenic and imperial titles. In some cases, these local *olympic* games coexisted with the *Pythia* (in the areas where Apollo's cult was widespread), while in other cases they coexisted with games held in honor of emperors like the *Augusteia*, *Severeia*, *Sebasmia* and *Hadrianeia* (in cities where the emperor's cult was predominant). In many cases, the cities would add to the title *olympic* the name of the emperor who was honored or other names wishing to flatter the Roman emperor⁵⁷. Thus, the successful establishment of a sacred and stephanites contest bearing the name of *olympia* clearly shows imperial favor. A large number of these games were related to the Roman emperor Hadrian who supported and promoted, through his policies, local *olympic* games on many occasions.

The competition programme and the way in which local *olympic* games were organised did not follow closely the Olympia model, being influenced by local traditions. Thus, in many cases, equestrian events were absent from the programme, while in others artistic competitions were added, the most typical example being the *olympia* of Macedonia.

In Macedonia, during the classical period, the most important games were the Dion *olympia* founded by king Archelaos not as a challenge to the Games of Olympia, but as the expression of the Macedonian king's will to build closer ties with the Greeks of the South and propagate their athletic traditions. It was, in any case, a different competition from the Olympic Games of Olympia, closer to Macedonian tradition. The Dion *olympia* were held in honor of Zeus and the Muses; they lasted longer and their programme included a large variety of artistic

57. König, *Athletics*, p. 166.

contests. The *olympic* games of Macedonia were also organised by Philip II and Alexander the Great. In imperial times *olympic* games continued to be held in Veroia, alongside the *Alexandreia*. The *Alexandreia* were held in honor of the Roman emperors, but also in honor of Alexander the Great whose cult remained alive until the end of the imperial era.

Finally, the number of local *olympic* games organised in the ancient Greek world is further proof of the prestige of the Olympic Games of Olympia. Philological, archaeological and mainly epigraphic evidence confirm that Greek sport flourished outside Olympia in all the corners of the Greek world until the end of the imperial era.

BEYOND OLYMPIC EDUCATION: OLYMPISM AND VALUE LEGACIES OF THE OLYMPIC AND PARALYMPIC GAMES

Dr Dikaia CHATZIEFSTATHIOU (GRE)

Senior Lecturer in Sociology of Sport and Leisure

Canterbury Christ Church University, UK

Representative for “Young Protagonists of Olympism”

of the International Pierre de Coubertin Committee

Introduction

As the author has demonstrated elsewhere (2009, 2011), the ideology of Olympism has not been static but its values have been adapted to the relevant historical, political, social and cultural shifts of society. Although this process was slow and involved negotiated power relationships among the different parties involved with the Olympic Games, we can claim that the Olympic Movement has demonstrated a “(constrained) flexibility” for transformation and change. As part of the democratisation process of the Movement, the value of amateurism was gradually less emphasised, while values of inclusion (“all for sports for all people”) became more prominent. Also the sexist, racist and exclusionary character of the early Olympics, closely associated with the elitist character of the imperialist European protagonists of the revived modern Games, progressively gave its way to a more inclusive event. Though the Games are still criticised for Euro-centrism, commercialisation, gender discrimination (particularly at the level of administration), doping, gambling, bribery etc., the newly added concerns for corporate

social responsibility and sustainability at all levels (and not just environmental) provide evidence of the transformational flexibility that was mentioned above.

Olympism from its birth, by the founder of the modern Olympic Games Baron Pierre de Coubertin, was linked with sport, culture and education. Thus it is important to understand that Olympism in all these spheres shall also not be seen as a static and narrow frame of values but as a philosophy which has the flexibility to be adapted to varying contexts which extend beyond the strict sense of “Olympic education”.

Defining Olympism

The term “Olympism” was first coined by the founder of the modern Olympic Games, Baron Pierre de Coubertin (Segrave and Chu, 1981). Coubertin understood, towards the end of the nineteenth century, that sport would become a central point of popular culture and was working towards the definition of a universal philosophy that would have sport and physical activity at its core (Parry 1994). In his *Memoires Olympiques* (1931) Coubertin interpreted Olympism as a “school of nobility and of moral purity as well as of endurance and physical energy – but only if...honesty and sportsman-like unselfishness are as highly developed as the strength of muscles” (p. 208). Thus, Olympism, for Coubertin, aimed at the harmonious development of the intellectual, moral and physical aspects of a human being through athletic competition (Segrave and Chu, 1981).

The concept of Olympism and the content of the Olympic philosophy has always been strongly linked with education. Coubertin was working towards an educational reform in collaboration with the French government. While he travelled in England, Germany, America and Canada visiting educational institutions, he was inspired by sport education in England and the intercollegiate competitions in America and Canada (Müller, 2000). His biographers (Weber, 1970; Eyquem, 1981; MacAloon, 1981) suggest that Coubertin, after years of study and field research, developed his project for the Olympic Games as a response to political and social crises in his country. He was deeply concerned with the rapid industrialisation and urbanisation which resulted in poverty and conflict (Kidd, 1996). Thus, Olympism came as a product of many different influences and trends but

it was also related to Coubertin's concern for the reform of French education (Müller, 2000; Kidd, 1996). Coubertin viewed education as "the key to human happiness" and he was convinced that education should be the response "to the accelerated pace of change in the world" (Müller, 2000: 25).

The fundamental principles of Olympism are stated in the Olympic Charter, of which the first version is estimated to have been published around 1898. Since then, the Olympic Charter has been the official "rule book" of the International Olympic Committee (Loland, 1994), and as is stated in the Charter itself (Olympic Charter, 2007), it constitutes the codification of the Fundamental Principles, Rules and By-Laws adopted by the International Olympic Committee (IOC). It governs the organisation, action and operation of the Olympic Movement and sets forth the conditions for the celebration of the Olympic Games (p. 7). The Olympic Movement consists of the IOC, the Organising Committees of the Olympic Games (OCOGs), the NOCs, the IFs, the national associations, clubs and, of course, the athletes (IOC official website 2011). The Olympic Charter (2007) provides the following information in relation to Olympism:

Modern Olympism was conceived by Pierre de Coubertin, on whose initiative the International Athletic Congress of Paris was held in June 1894. The International Olympic Committee (IOC) constituted itself on 23rd of June 1894. In August 1994, the XII Congress, Centennial Olympic Congress, which was entitled the "Congress of Unity", was held in Paris (p. 8).

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles (Fundamental Principle 1; p. 9).

The goal of Olympism is to place 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 (Fundamental Principle 2; p. 9).

Loland (1994) has argued that Olympism, from the perspective of the history of ideas, has four main goals: a) to educate and cultivate the individual through sport, b) to cultivate the relation of men (sic) in society, c) to promote international understanding and peace, and d) to worship human greatness and possibility (pp. 36-38). Its definitions have been various (Arnold, 1996). It has been referred to as a social philosophy which emphasises the role of sport in world development, peaceful co-existence, international understanding and social and moral education (Parry 1994). It has also been defined as “sport in the service of man (sic) everywhere” (Lekarska, 1988:73) “the pursuit of excellence in a chivalrous manner” (Clarke, 1988: 99), “a nebula of speeches, a sea of myths, ideologies and prejudices” (Caillat and Brohm, 1984; cited in Landry, 1985:143). Our analysis, therefore, seeks to understand how modern Olympism is defined and understood by key actors in different times and how this understanding reflects and/or reproduces the relations between the individuals who are engaged in the decision-making processes of the movement in conjunction with the economic-political-cultural interests which they represent.

Hoberman (1995) sees Olympism in parallel with other “idealistic internationalisms” which appeared in three periods that are roughly separated by the First and Second World War. The establishment of the Olympic Movement in 1894 coincided with the increasing number of a broad range of international organisations, all sharing humanistic and universal values (Hoberman, 1995). These organisations were products of late nineteenth-century liberalism, which emphasised values of equality, fairness, justice, respect for persons, rationality, international understanding, peace, autonomy and excellence (Hoberman, 1995; Parry, 1994). Coubertin’s contribution was to locate these values in the milieu of sport. Parry (1997) emphasises that Olympism shares the values of liberal humanism or perhaps simply humanism, and this position justifies why socialist societies found little difficulty in including implications of Olympism within their own ideology. Boulogne (1999) similarly emphasises the point that “Coubertin-

ian neo-Olympism asserted itself as a humanism” (p. 37). Anthony (1994) also supports the idea that Olympism and humanism share the very same purposes. Furthermore, Olympic leaders and dominant Olympic institutions claim that “Olympism is Humanism” (MacAloon, 1996: 69).

Negotiated Consensus for Shared Olympic and Paralympic Values

Undoubtedly, the major paradox is whether the nature of the modern Olympic Games, which has been transformed to a multi-billion dollar global business, may continue to constitute an appropriate vehicle for the transmission of the higher ideals that Olympism has espoused (Hoberman, 1995; Lenskyj, 2000; Milton-Smith, 2002; Tomlinson, 2004). Hoberman’s condemnation of the Olympic Movement for prioritising the maximisation of participation rather than the values marshalled in the Olympic Charter carries considerable weight (1986). Moreover, the Euro-centric character of the Olympic organisation is evident in the promotion of a single sporting model. The history of the Olympic Movement is replete with examples of “assimilation” to this single “universal” model, e.g. Women’s, Worker’s, communist movements, and partial assimilation of the Paralympic movement (though this is still successfully resisted by the International Paralympic Association, IPA) (Schantz, 2005). There are some examples of interculturalism, e.g. the incorporation of judo and *tae kwon do* into the Games. There is also one recent example of a recognition of the need for “separate development” in the case of the *Islamic Countries Women’s Sport Games* (Henry, 2005).

However, to conclude that Olympism has now become an apologetic myth to counterbalance the materialistic and excessive nature of the Olympic Games would be a simplistic and unidirectional assumption. We need, then, to consider two key questions. First, what is the contribution of Olympism to the mega event of the Olympic Games today? Second, how can Olympism deal with the culturally diverse context of the Olympic Movement? Addressing each of these questions offers different but related ways on reflecting of, and working toward, the

achievement of a link between the theoretical foundations of the philosophy and the practical application of its values in the context of the Olympics today.

In answer to the first question, some might argue that Olympism may not really need the Olympic Games or that it would be much more honest if the Olympic Games continued without Olympism (Wamsley, 2004). Nonetheless, the Olympic Movement, which, as mentioned earlier, consists of the IOC, the Organising Committees of the Olympic Games (OCOGs), the NOCs, the IFs, the national associations, clubs and, of course, the athletes (IOC 2005), has developed a global network through which the values of Olympism are disseminated not only through the conduct of the Olympic Games, but also by the organisation of Olympic education programmes, including the IOA and the NOAs, as well as by the establishment of the global sports development programme of Olympic Solidarity. With reference to the second question, it is true that Olympic sport has promoted values which might be different from those in recipient cultures, and thus to achieve a uniform or standardised interpretation of the practice of sport, which may be perceived as cultural imperialism when imposed in a “top down” dimension, becomes problematic. However, in defence of Olympism, Parry (2004), as discussed earlier (see also 7.2.2), has attempted to provide an explanation for the differing interpretations of Olympism in varying cultural contexts through his understanding of Rawl’s distinction between “concepts” and “conceptions”, to support his argument that Olympism does not undermine multiculturalism. Thus, what Parry (2004) and Henry (2005) argue for, is a broadly humanistic expression of shared values in sport, developed through negotiated consensus, which agrees on broad statements of values, and nevertheless may be interpreted differently in different socio-political contexts. Essentially, if the IOC decided to emphasise integrating rather than assimilatory cultural policies and continued to reinforce pluralist rather than ethnocentric visions of Olympism, there would be better chances for Olympism to be more inclusive and less fragmented.

Thus, in answer to the initial question, the author wishes to agree that Olympism is *not* a vacuous philosophy and not because its values still remain necessary ingredients of a successful marketing strategy for the sake of the Olympic business. Notwithstanding its inherent contradictions and paradoxes, its humanist

ideals have still much to offer in the global cultural space of the Olympic Movement including the Olympics, one of the biggest mega events of modern times, which may still have the potential to act as a forum for alternative worldviews and epistemologies (Chatziefstathiou, 2009).

Beyond Olympic education: Olympic Value Legacies

In the same way that Olympism has been open to several interpretations throughout the history of the modern Olympic Movement, Olympic education or Olympic pedagogy has also been defined and delivered in different fashions. If one “unpacks” Olympism, he will discover that the so-called “Olympic ideals” are also entailed in programmes of physical education, sport education or youth education. It can be argued that the term “Olympic education” or “Olympic pedagogy” refers to a series of many different activities which although may be implemented by different organisations or institutions (e.g. Olympic Games Organising Committees, Ministries of Education, Centres for Olympic Studies) or may adopt a different pedagogical approach thus have different targets (physical education, lifelong learning or cultural activities), they nevertheless are based on the fundamental principles of the Olympic Charter and fundamentally are associated with the Olympic ideals and the multifaceted ideology of Olympism.

One could also argue that, as it also happens with the so-called “magic dust” of the Olympics, in a similar vein there is a sense of a “magic dust” of Olympism in education. Values, norms and virtues that may already be taught –and not being named “Olympic”– in several contexts such as sport, physical activity, physical education, and youth education, through the power and the appeal of the Olympic idea they are transformed into a platform of “Olympic education”. At the very least, by using the popularity, appeal and worldwide reach of the Olympic and Paralympic Games, educators, coaches, athletes and other interesting parties have in their disposal a unique phenomenon which offers a multitude of examples (positive and negative) to promote principles and codes of practice. The Olympic and Paralympic Games can act as a vehicle wherein several mes-

sages can be transferred to the youth of the world in many different ways inside or outside the school curriculum, through PE or any other knowledge subject, through cultural activities or lifelong learning, as well as through social media or international sport development programmes (e.g. Olympic Solidarity and the International Inspiration Project).

In the long debates about Olympic education, the answer should really be that Olympic education can involve PE, sport, other knowledge subjects, culture or different milieus in an individual's lifelong learning inside and outside the strict limits of school education. As the author has also stated elsewhere (2011 forthcoming), the Olympic Games, one of the biggest and most appealing mega events of modern times, and their underpinning philosophy of Olympism –though not always systematic or coherent– can offer value legacies in the global educational space through values, practices and ideas that are flexible, multi-layered and adaptable to several contexts of wider education.

References

- Arnold, P.J. (1996). Olympism, Sport and Education. *Quest*, 48, 93-101.
- Boulogne, Y.P. (1999). Olympism more than ever. *Olympic Review*.
- Chatziefstathiou, D. (2009). *The Changing Nature of Olympism in the Modern Olympic Era*, Published by: INterdisciplinary Institute of European Studies, Analyses and Planning (INIESAP), Athens, Greece [ISBN: 978-960-89043-1-6].
- Chatziefstathiou, D. and Henry, I.P. (2009). Olympism, Governmentality and Technologies of Power. *Esporte e Sociedade Journal (Sport and Society Journal)*, Volume 12, July-August 2009, [ISSN online: 1809-1296].
- Chatziefstathiou, D. (2011). Changes and Continuities of the Ideology of Olympism in the Modern Olympic Movement, *Sport in Society*, [ISSN: 1743-0437].
- Chatziefstathiou, D. (2011 forthcoming). Olympism: A learning philosophy for physical education and youth sport. In K.M. Armour, *Introduction to Sport Pedagogy for Teachers and Coaches: Effective learners in physical education and youth sport*, Sage, London, forthcoming
- Clarke, K. Year. Olympism at the beginning and the end of the twentieth century: Immu-

- table values and principles and outdated factors. *In: 28th Session of the International Academy*, 1988 Ancient Olympia, Greece.
- Coubertin, P. (1931). *Olympic Memoirs*. Lausanne: International Olympic Committee.
- Eyquem, M. T. (1981). *Pierre de Coubertin: L'Époque Olympique*, Paris, Calman-Levy.
- Henry, I.P. (2005). Islam, Feminism and the Olympic Movement, Unpublished presentation in the *2005 British Olympic Academy*, April 10, 2005.
- Hoberman, J. (1995). Toward a Theory of Olympic Internationalism. *Journal of Sport History*, 22.
- International Olympic Committee 2007. *Olympic Charter*. Lausanne: International Olympic Committee.
- Kidd, B. (1996). Taking the Rhetoric Seriously: Proposals for Olympic education. *Quest*, 48, 82-92.
- Lekarska, M. Year. Olympism - Immutable values and outdated factors. *In: 28th Session of the International Olympic Academy*, 1988 Ancient Olympia, Greece.
- Lenskyj, H.J. (2000). *Inside the Olympic Industry: Power, Politics and Activism*. New York: State University of New York Press.
- Loland, S. Year. Pierre de Coubertin's Ideology of Olympism from the Perspective of the History of Ideas. *In: Second International Symposium for Olympism Research*, 1994 The University of Western Ontario, London, Ontario, Canada.
- MacAloon, J. (1981). *This Great Symbol: Pierre de Coubertin and the Origins of the Modern Olympic Games*, Chicago, University of Chicago Press.
- Milton-Smith, J. (2002). Ethics, the Olympics and the Search for Global Values. *Journal of Business Ethics*, 35, 131-42.
- Müller, N. (ed.) (2000). *Pierre de Coubertin 1863-1937. Olympism, Selected Writings*, Lausanne: International Olympic Committee.
- Parry, J. (1994). The Moral and Cultural Dimensions of Olympism and their Educational Application. *In: 34th Session of Young Participants*, 1994 Ancient Olympia, Greece.
- Parry, J. (2004). Olympism and its Ethic, *International Olympic Academy: 44th Young Participants Session*, International Olympic Academy.
- Schantz, O. (2005). Power Play: Olympics Versus Paralympics, Unpublished presentation in the *Centre for Olympic Studies and Research Seminar Series*, March 4, 2005.
- Segrave, J. & Chu, D. (1981). *Olympism*, Champaign, Illinois, Human Kinetics.

- Tomlinson, A. (2004). The Disneyfication of the Olympics? Theme Parks and Freak-Shows of the Body. In: J. Bale and M.K. Christensen, eds, *Post-Olympism? Questioning Sport in the Twenty-first Century*. Oxford: Berg, pp. 147-164.
- Wamsley, K.B. (2004). Laying Olympism to Rest. In: J. Bale and M.K. Christensen, eds, *Post-Olympism? Questioning Sport in the Twenty-first Century*. Oxford: Berg, pp. 231-242.
- Weber, W. (1970). Pierre de Coubertin and the introduction of organised sport in France. *Journal of Contemporary History*, 5, 3-26.

HOW SPORTING TRADITION OF DIFFERENT CULTURES CAN ENRICH THE OLYMPIC MOVEMENT

Dr Roberto MESQUITA (BRA)

Pontifical Catholic University of Rio Grande do Sul State, Brazil

Introduction

In the last years, education through sports has become more and more acknowledged by the various sectors of society, due to the fact that it offers effective possibilities for the development of attitudes and values in children and youngsters. The Olympic Movement has contributed for education through sports, since it fosters projects that may shape the future life of each one as a true citizen, who will, for example, develop a sense of fair play.

This study presents a sports event for children and youngsters which has been adapted from the scouts' Jamboree; it aims to introduce an idea of education through sports, namely basketball. This idea also serves for other collective sports, since the suggestions presented in this paper can be adapted for field soccer, indoor soccer, volleyball and handball.

Following the scouts' goals, the Jamboree was created by Brazilian professionals of basketball as an alternative to improve knowledge and develop moral, civic and organisational principles in these youths. The project arose when it was observed that the sports these youngsters play rests far away from theories of sports education.

Assuming that the competitive structure created for children and youngsters in

several Latin American countries requires that they outdo existing models, thus promoting precocious mastery and disrespecting their developmental stages. It will also present a reflection on the competitions based on high performance which are somehow copied from adult competitions.

Jamboree: a project for education through basketball

It seems to be common sense that one of the major goals of any sports programme for youngsters highlights the inclusion of every participant regardless of the kind of sport. In accordance with the Olympic Charter (IOC, 2010), the role of the IOC's is "to encourage and support the promotion of ethics in sport as well as education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned" (p. 14). The major challenge, not only for the Olympic Movement but also for projects designed by expert researchers, is to succeed in interrelating theory and practice.

The relevance of educational values is always evidenced in the various cultures, and has called the attention of different segments of society. Freire (2000) illustrates this statement emphasizing: if education alone does not transform society, without it, society cannot change.

One of the foremost pedagogues in Olympic Studies, Coubertin (1889, in Müller, 2000), asserted that no role is more honorable than educating citizens, and the moral strength of a nation can be estimated by looking at how much respect teachers have for their students.

Following this assumption, below is presented a project for education through basketball for children and youngsters. The name of the event is Jamboree and has existed in Brazil for many years.

According to the history of worldwide Jamborees (Scouts Fact Sheet, 2011), this term originated from the scouts movement created by Lord Robert Baden-Powell. The First World Jamboree was held in England in 1920, and attended by 8 thousand scouts from 34 countries. This opportunity to engage in cultural and sports activities with youngsters from all over the world is a possibility to enrich

the Olympic Movement. In July and August 2011, Sweden will be home to the 22nd World Jamboree (Simply Scouting, Online).

Adapting this Jamboree proposition to basketball in an international perspective was first carried out in Spain in 1972, during the 1st World Basketball Jamboree (Daiuto, 1991). In Brazil, the first such event took place in 1974 (Mesquita, 2004) and its organisation is as follows:

There are three teams: Team A (10 players); Team B (12 players); and Team C (14 players). These three teams will constitute three new teams with different names:

- Team 1-3 players from Team A, 4 from B and 5 from C (a total of 12 players);
- Team 2-3 players from Team A, 4 from B and 5 from C (a total of 12 players);
- Team 3-4 players from Team A, 4 from B and 4 from C (a total of 12 players).

In the Jamboree, children usually play in pairs against other pairs who have similar experience in sports. The aim is to allow for equalitarian participation of these youngsters, who will be given fair prizes without the expectation for immediate results, in addition to developing their skills by means of activities on the side of the games they play. The role of the “official referee” is taken over by the coach/teacher. The students of Physical Education and the athletes of age 17 and up, use to work together as coaches with a vision of equal participation of all players during games. Their main focus is to prioritize the integration of the youth of all different teams during the time that they are not competing or participating in the games. The responsibility for the games rests with the coaches/teachers who play the role of referee. The regulation allows for a change within the team if necessary, provided this is advised by one of the coaches/teachers responsible for one of the participating institutions. It was a positive decision not to make use of an official scoreboard in the several events organised for beginners. This example demonstrates that theory and practice can come together (Weineck, 2005; Platonov, 2008).

It must be emphasized that holding a Jamboree does not eliminate the pos-

sibility of two teams of children and youngsters playing a basketball game, provided the organisers of the game take the growth and development stages of the participants into consideration. Greco, Benda and Ribas (2007) point out that participating in competitive games is an extremely well-founded means to consolidate and improve the levels attained in training.

The Jamboree motivates competition through sports among young people, following a model which has been scientifically validated. Hence, it is important to respect individuality in the different stages of human development in accordance with the educational values mentioned in the Olympic Charter (IOC, 2010). Therefore, we can expect to see in the basketball practice of beginners that they accept fair play, which, for Lenk (1976) lies on the moral values of athletes. Accordingly, one should spread the idea of using the lessons learned in practicing sports, which are based on fair play principles, in the everyday life of each individual.

Competitions of adults versus competitions of youngsters

One of the possible hypotheses about the origin of the competition model of basketball organised for children and youngsters may be based on the model used for adults and then adapted for the latter, validated by the International Basketball Federation (FIBA). There are records of the 1st World Mini-basketball, for players of up to 12 years old, which was organised in the USA in 1967, according to Ströher and Krebs (1998).

It is clear that one cannot overlook the suggestions that have given origin to this competition above, as well as other events currently prepared to initiate sports into children and youngsters; however, they are not scientifically founded. Garganta (1998) ratifies this analysis when he mentions the spreading of poorly founded opinions, as well as the lack of knowledge gained from scientific studies related to teaching Collective Sports Games.

Piaget (1975) had already pointed out that children's mental structures are different from those of adults. They are not miniature adults; they find their own

ways to determine reality and see the world. In sports, the same concept should be applied.

FIBA currently organises World Championships for Cadet (age 17 years and under); and Junior (age 19 years and under). In the USA there are championships considered nationals by FIBA, for the College/University level (17 to 25 years old); the mini-basketball category uses the term Educational Games for this age group (International Basketball Federation, Online). This information demonstrates that both the FIBA and the USA, one of the most respected countries as far as basketball is concerned, have modified their understanding regarding forcing youngsters to compete in adult models of sports.

When referring to this topic, Bompa (2002) calls attention to the fact that the only achievement in sports for the very young is immediate success, something which is disconnected from the future of these learners. In attempting to pursue short-term results, the coaches expose their athletes to specific and intensive training without any concern for developing the motor repertoire of these youngsters. Just as in games with athletes who have come of age, games with children and youngsters frequently aim at a main goal: the often inhumane effort to win.

It is possible to identify the importance of a competitive process in educating an individual. This idea is shared by Mitra and Mogos (1990), who acknowledge that a well-conducted competition among athletes between 7 and 14 years old is bound to guarantee the development of their motor repertoire. Likewise, Hahn (1988) states that by analyzing the data and the results of investigation, it can be determined that training exerts a positive effect on children, provided pedagogical responsibility is taken into account. Else, without pedagogical responsibility, negative aspects can outnumber positive ones in basketball competitions.

For decades, the basketball regulations which determine the participation of only 12 players per team in official games have advised preparing athletes 12 years old or older. Any entity which presents a higher number of athletes must select the best who will take part in a given game. The training is obviously aimed at that.

Within this context, another aspect that deserves attention is that sports institutions accept the registration of new athletes coming from various locations,

and some of them are children and youngsters. This process is known as tryout. Looking into this context it is possible to identify examples of premature elimination, lack of consideration for biological maturity, as well as physical and psychological integrity of the athletes.

Bompa (2002) questions these facts and reinforces the criticism expressed by the academic community, suggesting teachers should provide all the children with opportunities to participate in levels of bigger challenge.

Concerning the Coubertin Pyramid, Pires (2005) considers it as one of the best-known conditional laws of the world of sports. It establishes the following structure: "In order for 100 people to develop their bodies it is necessary for 50 to practice a sport, and in order for 50 to practice a sport it is necessary for 20 to specialize; but in order for 20 to specialize it is necessary for 5 to be capable of outstanding achievement" (p. 23).

When the Coubertin Pyramid is analyzed, it is possible to understand that the structure presented by this French pedagogue establishes a starting point for children and youngsters to begin practicing sports, and this will stretch to the point where they participate as athletes with high-quality performance in Olympic Games. It is possible to understand, however, that precipitating these high efficiency results to a younger age can represent an equivocation.

Besides the possibility of exclusion, burnout must also be reflected upon. Rotella, Hanson and Coop (1991) state that burnout encompasses psychological, emotional and physical aspects, as it is the consequence of chronic stress caused by the interaction of an individual with the difficulties experienced along a given period of time. Is it possible to perceive pedagogical action in burnout?

Final Considerations

The importance of the progress of science in organised societies can never be looked down on. As in this particular study, it is necessary to search for and report on the findings of renowned scientists in the area of education through sports. Thus, academic principles will be brought together with the daily experience of

the professionals of education through sports, especially when a broader and more prospective sense is attached to it, including health and social education.

The suggestion of organising events directed to children and youngsters by following the Jamboree assumptions needs to be deepened, since educating through sports plays a complex and relevant role in people's lives.

The lack of studies which corroborate the efficiency of precocious selection of young athletes points to a reflection which deserves to be highlighted, since it is a complex topic which goes beyond Physical Education, and encompasses different areas of knowledge, such as Medicine, Pedagogy, Psychology, among others.

It is paramount not to see detection and selection of young athletes, as well as the development and organisation of sports for children and youngsters as the same thing as copying adult competitions and making small adaptations to fit the age group of children and youngsters.

Coubertin often pointed out how relevant are educational issues related to sports. Evidence shows this topic is still in need of a lot of reflection.

References

- Bompa, T. (2002). *Total Training for Young Champions*. Champaign: Human Kinetics.
- Daiuto, M. (1991). *Basquetebol origem e evolução*. São Paulo: Iglu.
- Freire, P. (2000). *Pedagogia da indignação: cartas pedagógicas e outros escritos*. São Paulo: UNESP.
- Garganta, J. (1998). "Para uma teoria dos jogos desportivos colectivos", in Graça, A; Oliveira, J. (eds.): *O ensino dos jogos esportivos*. Porto: Universidade do Porto, pp. 11-26.
- Greco, P.J., Benda, R.N., & Ribas, J. (2007). "O Sistema de Formação e Treinamento Esportivo: Estrutura temporal", in Greco, P.J., & Benda, R.N. (eds.): *Iniciação Esportiva Universal*. Belo Horizonte: Editora UFMG, pp. 63-80.
- Hahn, E. (1988). *Entrenamiento con niños*. Barcelona: Ediciones Martinez Roca.
- International Basketball Federation. <http://www.fiba.com> [Date of consulted: 5/2/2011].

- International Olympic Committee. (2010). Olympic Charter. Lausanne: IOC. Online version: < http://www.olympic.org/Documents/olympic_charter_en.pdf >
- Lenk, H. (1976). "Toward a Social Philosophy of the Olympics: Values, Aims, and Reality of the Modern Olympic Movement", in Graham, P., & Ueberhorst, H. (eds.): *The Modern Olympics*. West Point, New York: Leisure Press, pp. 109-169.
- Mesquita, R.M. (2004). "A pedagogia do desporto: investigando o caso do basquetebol", in Rubio, K. (ed.): *V Fórum Olímpico - Proceedings*, São Paulo: EEFÉ-USP, pp. 41-45.
- Mitra, G., & Mogos, A. (1990). O desenvolvimento das qualidades motoras no jovem atleta. Lisboa: Livros Horizonte.
- Müller, N. (2000). *Olympism: Selected Writings of Pierre de Coubertin*. Lausanne: IOC.
- Piaget, J. (1975). *Piaget ao alcance dos professores*. Rio de Janeiro: Ao Livro Técnico.
- Pires, G. (2005). *Gestão do Desporto - Desenvolvimento Organizacional*. Porto: Associação Portuguesa de Gestão do Desporto.
- Platonov, V. N. (2008). *Tratado geral de treinamento desportivo*. São Paulo: Phorte.
- Rotella, R., Hanson, T., & Coop, R. (1991). Burnout in Youth Sports. *The Elementary School Journal*, 91(5), 421-428.
- Scouts Fact Sheet (2011). *World Scout Jamborees History*. Geneva: World Organization of the Scout Movement. <<http://scout.org/en/content/search?SearchText=worldwide+Jamborees+>>
- Simply Scouting. <http://www.worldscoutjamboree.se/2011/02/visit-the-jamboree/> [Date of consulted: 5/2/2011].
- Ströher, M., & Krebs, H. (1998). Dr H.C.R. William Jones. Munich: International Basketball Federation.
- Weineck, J. (2005). *Biologia do Esporte*. Barueri: Manole.

DO LOCAL SPORTING TRADITIONS PROMOTE INTERNATIONAL UNDERSTANDING?

Dr Małgorzata BRONIKOWSKA (POL)

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

The United Nations General Assembly proclaimed 2005 The International Year of Sport and Physical Education. The main aim of that declaration was to raise awareness among the general public about the values of sport and encourage communities, organisations and also individuals to share their knowledge about these values. In addition, this declaration was made in order to create the appropriate climate and conditions for more sport-based development programmes and projects around the world (www.un.org/sport 2005). When announcing that 2005 would be the International Year of Sport and PE, Kofi Annan, the Secretary-General of the UN, said: “sport is a universal language. Sport –used wisely– brings people together, regardless of their ethnic and social origin, religion or economic status” (Korzeniowski & Zdziarski, 2005, p. 6). Let’s go deeper into the matter and see what the situation we are facing today is like.

However here, we must first address the lack of “ludo-diversity” and encourage an appreciation of the variation of movement cultures, encompassing the domains of play, physical culture, and bodily expression whether games, sports, physical exercises, dance, or acrobatic performance (Renson, 2004). Perhaps it is a good idea to examine the effectiveness of such an innovative approach in a

pedagogically set context of school or extra-curricular opportunities. This could also influence some suggestions for further research.

The idea of ludo-diversity itself is not enough and it requires professionals who are aware of new developments and develop the appropriate skills (educational tools) necessary for their implementation. Therefore I can say that what we, as a society really need now are skillful and pedagogically aware educators. For example Naul (2003) distinguishes four major vectors determining directions of today's physical education concepts in Europe. Among them he mentions *the cultural heritage of physical education vector*, which needs to be taken into account while planning changes into curriculum and content approach. Other important vectors concern the sport education, the movement education and the health education matters.

PE classes are the very first laboratory for teaching Olympism's values at schools, although most recent sport, physical and health education programmes have been based mainly on physiological and behavioural aspects only. The problem is that physical education is in decline (Hardman, 2011). In some countries it has to "fight" for its rights to be legitimized and present among other, statutory, school curricula. Perhaps what needs to be changed is the quality and range of sport and PE contents. If this is the case, then PE ought to find ways to serve future generations in their sustainable social development. However, humanistic, cultural and societal factors are becoming more significant to the society as a whole (the "setting" approach) with physical activity integrated into normal daily living. Recent social changes demand adjustments in educational systems and strategies. At the same time, great flexibility and interchangeability and a growing concern for environmental protection calls rather for more collective efforts than individual and more collaboration than competition. Therefore our – (educators and researchers) idea and even moral obligation is that, in a broader educational context, we should be introducing students to the sporting heritage of other cultures and nations by including more traditional pastime activities in our teaching. It may be a fresh and attractive alternative idea, supplementary to already existing sport-models of physical education implemented in many schools around the world at the moment. For example, Lorain Barbarash, the author of *Multicul-*

tural Games, argues that “a good way to explore other cultures and learn more about one’s own is through play [...]. A multicultural, multiethnic approach to education provides children with information they can use to form opinions and practices for their own lives” (1997, p. 7). This is a recent example, but there are other examples indicating the value of learning traditional games.

Long before the present times, the 18th century, Joseph Strutt (1749-1802), renowned English ethnographer, anthropologist and historian, who was probably the first person to be seriously interested in describing English sports and recreational pastimes, called for the same thing. Hence, his work laid the foundations for future historic and ethnographic research in this area. In his most famous book entitled, “*Sports and Pastimes of the People of England*” he maintained that:

In order to form a just estimation of the character of any particular people, it is absolutely necessary to investigate the Sports and Pastimes most generally prevalent among them. War, policy, and other contingent circumstances, may effectually place men, at different times, in different points of view, but, when we follow them into their retirements, where no disguise is necessary, we are most likely to see them in their true state, and may best judge of their natural dispositions (1801, p. 1).

A similar way of thinking about traditions hidden in physical culture (all plays¹, games and sports) was represented by a Polish researcher Eugeniusz Piasecki (1872-1947), who argued that a man could express himself fully throughout play, and only during play he was truly himself (Piasecki, 1911, p. 5). At the same time Pierre de Coubertin (1863-1937), a French pedagogue and historian, advocated for the promotion of traditional and national games with the idea to include them in the burgeoning phenomenon of the Olympic Games. As we can presume today, he was probably inspired by Robert Dover and William Penny Brookes’ vision and their ideas of the Games. Both of Dover and Brookes, long before the

1. Play in this sense means a form of physical, playful activity, and a very first variety of game and sport. It refers to a range of spontaneous, voluntary, frivolous and non-serious activity. Some plays exhibits no goals nor rules and is considered to be “unstructured” in the literature. For more information on play see the book of Garvey, C. (1999), *Play* published by Cambridge, MA: Harvard University Press.

Modern Olympic Games, along with well known sport events, included some English traditional ones such as *Shin-kicking*, *Cricket*, *Quoits* and others. Then in 1904 Coubertin suggested to introduce a new Olympic motto “All Games all Nations”. It was supposed to be the most important declaration among the other values of Olympism established by Coubertin. But as the Olympics in St Louis (1904) showed, his initiative known as “Anthropology Days”, where participants from Africa, Asia and South America were supposed to present their national games as a heritage of their unique culture, didn’t work at all! The organisers arranged those days separately from the Olympic events, thus marginalizing the cultural festival. This went far away from Coubertin’s primary vision of presenting characteristic national events during the Olympic programme and giving them the same respect to other cultures, religions, political options and race. Coubertin was so disappointed that he gave up attempting to include traditional games as a part of Olympic Games (Lipoński 2003).

Sports, and many “traditional” sports in particular, have fallen by the wayside of modern living as legitimacy has been measured less by social value than by media interest. What happened to one of the most fundamental principles of Olympism, namely “exchange of the best cultural values and traditions between nations of the world”, we can observe ourselves. This is, of course, a social trend broader than the Olympics. Fundamental differences in the understanding of universal values brought to the multi-religious and multi-cultural “melting pot” of modern multi-national societies have resulted in a lack of “ludo-diversity” a concept which explains the mechanisms of extinction, survival and invention of movement cultures and to warn against modern sport mono-culture (Renson, 2004). Few children today probably know sports other than those mainstream or standard ones played in school or seen on TV screens. Names of the traditional games like *Gorodki*, *Pelota*, *Bocce*, *Pierścieniówka* or even modern ones like English *Rock-It-Ball*, German *Speedbadminton* or *Slacklining* (Gibbon) probably do not ring any bells for the vast majority of today’s “couch potato” generation. Ironically, television has enlarged the audience for sports while lowering the quality of their understanding of the matter. There is a pressing need then to critically examine the measures by which sport is “valued”. I do not wish to sound

more mythical than historical here, to suggest we are presently witnessing a fall from some kind of golden (sporting) age. Rather, I am suggesting that physical educators need to promote critical thinking and questioning about the role that physical culture plays within society, part of which must be about understanding the ethos, rituals, traditions and internal goods of physical activities outside the usually recognized boundaries of “sport”. Because today we face a lack of meaningfulness in many children’s lives (in a physical activity context in particular), which calls for “back-to-basic” forms of physical activity (Bronikowska, 2011) we should be more aware of alternative varieties of physical activity, near-forgotten traditional physical practices, and/or traditional sports from other cultures. Indeed, it is maybe time to revisit Coubertin’s motto of “all games all nations”.

Traditional play and games are significant for culture in a more general sense. To communicate among themselves people not only use different verbal languages, but also they employ body language through games so a cultural diversity of games is produced. As proof I shall quote Parlebas, who says that:

“Social groups and people in general distinguish themselves as much by their games as they do by their languages: the Scottish *Caber* tossing, American *Baseball*, English *Cricket*, Basque *Pelote*, African dugout races or the Afghan *Buzkashi* are practices that are as distinctive as their homes or the structure of their genetic heritage” (2003).

This is one of the things about traditional games that makes me believe they could provide one of the potential alleys to stop decreasing interest in sport of today’s youth. Young people are tired of so-called “school sports” (track and field athletics, gymnastics, football, basketball or volleyball). They long for new solutions to maintain appropriate dose of stimuli. Paradoxically the “new” offer might lead us back to the past, to the old, neglected, traditional sports. Most of these activities still live on in collective memory, hidden only beneath a light layer of dust. Useful models are already in place, many echoing de Coubertin’s earlier goals of “reaching people of diverse national, ethnic, cultural, socioeconomic, and religious backgrounds” (Torres, 2006, p. 242) through participation in sport.

However, after years of being treated as a “silly” and merely trivial activity, traditional, and at the same time local, move-based activities have become

recently a very serious scientific and practical issue to be explored. They simply express the richness of human life and prospective. Fortunately some scholars from all over the world are very interested at revitalization and popularization of traditional games existing in some places, as they still appear occasionally during local festivals. Others can be found in some historically rooted sources (like on ancient bas-reliefs or Pieter Bruegel's paintings or in literature) or similar artifacts. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations (Beaulieu and Ronné, 2002). As Parlebas maintains:

[Traditional] Games are the creation of a culture and the fruit of history. [...] [Their] are generally seen as community heritage; but we should not forget forms of enjoyment, of sharing the pleasure of acting together: we must not forget games! [...] they reflect the deep social roots of different ways of behaving, of communicating with others and entering into contact with the environment. Linked to secular beliefs, performed according to traditional rites and ceremonies, inspired by practices from everyday life, physical games form part of cultural heritage. [...] And this heritage is highly diverse and exuberant" (2005, p. 15).

Even there are two different groups advocating traditional games – one calls for global popularity of the games and the other one treats sport games' heritage as a national treasure and as valuable it has to be kept save just for the local region. Regardless of this both groups started promoting the importance of traditional games.

As an example of such involvement, a special project entitled "Flemish Folk Games File" (FFGF) could be cited here. It was launched in 1973 (as the very first one in that field) at the Catholic University in Leuven. Thanks to the project, the researchers managed to gather (later also catalogued) over 1500 sources, which documented the existence of traditional games in Flanders. Such a project arguably saved the whole collection of games from being forgotten (de Vroede, Renon, 2006). Each of those traditional games was considered as an "identity" card in the sense that each one contained an internal logic that showed representative characteristics of its society.

In a current scientific climate more and more often we hear louder voices

calling for the up-grading of folk traditions research concerning different local sports and games. As a result of these calls, the European Traditional Sport and Games Association was established in 2001. However, even before that, at one of UNESCO's (the United Nations Educational, Scientific and Cultural Organization) meetings in Paris (1989) the issue of the popularization of different cultures' traditions was discussed. The traditional games were recognized at the meeting as a symbol of "a cultural community, expressed by a group or individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity; its standards and values are transmitted orally, by imitation or by other means. Its forms are, among others, language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts" (UNESCO 1990, p. 254).

Recently, an even more notable committee of UNESCO addressed traditional sports and games in their resolutions as a cultural phenomenon and cultural heritage, closely linked to issues related to cultural diversity (Lavega, 2006). Moreover, the UNHCR (the Convention on the Human Rights) launched a fundamental document for which UNESCO prepared a preamble, which appealed to the conventions' principals saying : "[...] one of the essential conditions for the effective exercise of human rights is that everyone should be free to develop and preserve his or her physical, intellectual and moral powers, and that access to physical education and sport should consequently be assured and guaranteed for all human beings" (International Charter of Physical Education and Sport, p. 1).

Lately there have been some scholars (e.g. Guy Jaouen, Pere Lavega, Wojciech Liporński, Biel Pubill) and organisations that have tried to bring, the above mentioned Coubertin's maxim alive. They have formed an unofficial traditional games support movement, which complements and is in line with Olymism's values of encouraging international tolerance and understanding. Traditional sports have become an important issue in Europe, but also all over the World. One of their initiatives has been organising the Sport for All Games with traditional sports federations (Trim and Fitness International Sport for All Association – TAFISA and UNESCO) as an opportunity to learn, communicate, work and get to know other cultures better without regard for historical barriers and to strive

to recover part of the world's rich and diverse intangible heritage. The organisation founded the quadrennial World Games of Traditional Sports, the first taking place in Hanover (Germany) in 1996, with the latest in 2008 in Pusan (South Korea) and the next in 2012 will be hosted in liauliai (Lithuania). The central idea of the Games is to promote the diversity of national cultures and cooperation, peace and welfare by sport. This is also a place which provides a platform wherein each nation is able to present and share a piece of their sporting heritage, with all attendees then encouraged to take up the challenge of trying these new sports and practices. The games differ from professional sport games, as victory is not the priority. Indeed, what is important is that the Games are traditional and accessible for all (History-liauliai, 2012). In this sense it is the only occasion where participants, spectators and citizens can meet e.g. Dutch *Fierljeppen* or Polish *Pierścieniówka*, Iranian *Zurkhaneh* or traditional game of India *Kabaddi* (or *Beach kabaddi* its leisure variety) along with examples of Spanish speaking culture *Pelota* or French *Petanque*. But who would know of these in the first place as they are not televised? These kinds of events show us – the global society, how little we know of each other. But on the other hand that event, with all those nations and their traditional sports, is the only chance to get to know each other better by presenting, and at the same time experiencing different cultures' sports heritage. This sports heritage, valued fully can help to create an environment where people live in harmony with different cultural expressions, building bridges between cultures in order to enhance mutual understanding. In this way, these Games hark back to de Coubertin's idea of "all games, all nations". Obviously, the added benefit is that, regardless of where we live, our societies are increasingly multi-ethnic and multi-cultural. Common bonds, values, and practices are increasingly needed to knit such societies together. A shared appreciation of sport and physical activity is one such obvious example.

As an outstanding example here might be also the latest publication by W. Lipoński, edited under the UNESCO logo. It is the Encyclopedia of World Sport (2003), which contains over 3,000 traditional sports, games and plays from most of the regions and cultures around the world and is a unique addition to the literature on sport and culture field. It is not simply the collection of different

sports. Each sport and each game and play comes with a careful, ethnologically supported background, rooted in various historical sources from antique vases, through paintings, sculptures and literary sources (Bronikowska, 2010).

But there are already currently some educators who are sensitive about traditions in Physical Education whose examples can be followed. Here we highlight two teachers: A. Papathanasiou from Greece and A. Mayova from the Czech Republic. They draw the attention of education authorities, specialists and curricula designers to the increasing future demanding development of e-learning methods. They have created a practical e-Twinning project, "Exchange of games", part of which is a website where teachers from all over the world can present their traditional national games. It was developed from an idea of searching for new methodological propositions to enhance traditional teaching contents and started with the game called *Beating out* and an old Greek game called *Phaininda* which have been compared with their TwinSpace (which is a multilingual tool designed specifically for e-Twinning projects). After this, the two schools played the two games with their students during PE classes. In addition, they also shared PowerPoint presentations which contained a number of pictures to help better understand the game. Towards the end of the exchange, the students began to play the games on their own and introduce them to other students in their schools (<http://www.etwinning.net/en/pub/news>). Now it has grown to become not only a physical education matter, the project involved children (during computer classes, language and cultural exchange) but also teachers of various subjects working in a network of schools. This project shows how traditional games can be the bearers of innovative, enriching ideas. It is an experience that can serve as an example to other regions, countries and even continents seeking to launch similar actions with regard to traditional games when understood as a tool for education, socialisation and entertainment.

After all, we need to remember that this particular heritage is a part of civilized development. It is very important to give a chance to everyone to find and participate in even part of own culture where he or she grows up. By doing this, we can take a first step toward creating future generations who value "beauty and

the good”, what the Greeks knew as *kalos kai agathos*, as much as the Olympic motto “*Citius, Altius, Fortius*” which means: “Swifter, Higher, Stronger”.

Thanks to “ludo-diversity” we as a global community have a chance to preserve and then to develop our national identity and heritage but also to encourage cooperation between nations, to provide experience exchange prospects, and of course to get to know and recognize other cultures through traditional, physical activity. In this sense our local sporting traditions promote international understanding of the particular country/region or nation in the World.

As a conclusion we may quote Parlebas’ statement saying that “games are places of a culture’s expression, considering that to cultural characteristics correspond playful originalities. The ‘I’ of each culture is shown in its games” (2001, p. 223). So nowadays, the decline of tradition norms and cultural principles, disorientated young generations with a lack of authority figures should be of deep concern. It is important to awake a sense of human identity, which at the same time can coexist with the current state of globalization.

Bibliography

- Barbarash L. (1997). *Multicultural Games*, Champaign, Illinois 1997.
- Beaulieu F., Ronné H. (2002). *Les jeux des Bretons*. Rennes: Ouest-France.
- Bronikowska M. (2010). Why Polish *Sobótka*, *Palant* and *Jawor* Remained only Local Polish Traditions: Preserving national Heritage through the Traditional Games *The Anthropology of East Europe Review*, 28 (1) Spring, pp. 388-406.
- Bronikowska M. (2011). “Tuning up” Physical Education for Multi-cultural Needs of Modern Schools in: *Contemporary Issues in Physical Education*, eds. Ken Hardman and Ken Green, Meyer & Meyer Sport, pp. 160-174.
- Hardman K. (2011). Global Issues in the Situation of Physical Education in Schools, In: *Contemporary Issues in Physical Education*, eds. Ken Hardman and Ken Green, Meyer & Meyer Sport, pp. 11-29.
- History-Šliauliai 2012 available on <http://www.siauliai2012.lt/en/history.html>, accessed on 21.03.2011.

- International Charter of Physical Education and Sport, Preamble Recalling. Adopted by the General Conference at its twentieth session, Paris, 21 November 1978. Available on www.unesco.org/education/information/nfsunesco/pdf/SPORT_E.PDF, accessed on 20.02.2011.
- Korzeniowski R., Zdziarski M. (2005). *Mistrzowie sportu, mistrzowie życia, czyli o tym, jak sport wpływa na rozwój społeczeństw (Sport's Champions-masters of Life, or how Sport Affects Development of Societies)*. Stowarzyszenie Producentów i Dziennikarzy Radiowych, Warszawa-Poznań.
- Lipoński W. (2003). "All Games, All Nations?" Problems of cultural universality of the Olympic Movement In: *Special Issue on Ethnology of Sport*, eds. Wojciech Lipoński, Guy Jaouen "Studies in Physical Culture and Tourism", vol. X, no. 1, pp. 107-114.
- Lipoński W. (2003). *World Sports Encyclopedia*, published by Atena.
- Naul R. (2003). *Physical Education: Deconstruction and Reconstruction – Issues and Directions*. ed. Ken Hardman, Verlag Karl Hofmann Schorndorf.
- Parlebas P. (2001). *Juegos, deportes y sociedades. Léxico de praxiología motriz*, Barcelona: Paidotribo.
- Parlebas P. (2003). The Destiny of Games Heritage and Lineage, In: *Special Issue on Ethnology of Sport* "Studies in Physical Culture & Tourism", eds. Wojciech Lipoński and Guy. Jaouen, vol. X, nr 1, June, pp. 15-26.
- Piasecki E. (1911). *Zabawa jako czynnik społeczny w: Srebrna Księga Sokoła Poznańskiego* (Play as a Social Aspect In: Silver Book of Poznan's Falcon Movement), Poznań.
- Renson R. (2004). Ludodiversity: Extinction, Survival and Invention of Movement Culture, In: *Games of the Past – Sport for the Future?* ed. G. Pfister, Academia Verlag, Sant Augustin.
- Strutt J. (1801). *Sports and Pastimes of the People of England*, London, Methuen.
- Torres C.R. (2006). Results or Participation?: Reconsidering Olympism's approach to competition, *Quest*, 58, pp. 242-254.
- UNESCO (1990). Records of the General Conference. Volume I. Resolutions Approved by the General Conference. Paris: UNESCO workshop.
- Vroede E., Renson R. (2006). Traditional Sports and Games in Flanders: State of the Art In: *Games and Society in Europe*, ed. Pere Lavega, Barcelona, pp. 131-146.

OLYMPISM AND SPORT FOR ALL
HOW CAN SPORTING TRADITIONS OF DIFFERENT CULTURES
ENRICH OLYMPIC EDUCATION?

Dr Ju-Ho CHANG (KOR)

Honorary President of the Korean Olympic Academy

President of “Sport for All Korea Association”

President of the “Korea Sports Masters Association”

1. Introduction

I would like to extend my warmest greetings to all the participants in the 9th International session for Educators and Officials of the Higher Institute of Physical Education on the theme of “Olympism”.

It is my greatest pleasure and honor to have this opportunity to share how Olympism is the primary value of sport and how Olympism impacts the development of Sport for All, which also promotes the educational values of Olympism.

The topic of my presentation is “Olympism and Sport for All”. In this presentation, I will mainly concentrate on emphasizing the values of Olympism from a fundamental and the Sport for All point of view. This will enhance the educational aspects of Olympics in the World Sport for All movement. I will try to prove that the Olympic movement is the Sport for All movement on educational values of Olympism, based on values of total wellbeing for everyone.

When nations join the Olympic Movement and send athletes to compete in the Olympic Games, they agree to a shared set of values called “Fundamental

Principles". These principles incorporate a set of values that the International Olympic Committee refers to as the educational values of Olympism. National Olympic Committees agree to promote these values in their countries through the Sport for All movement.

Although different countries have different histories, traditional and moral codes of conduct, many global values are shared or have been mingled and modified by modernization and globalization. The Olympic Movement has created opportunities for promoting these shared values.

In this presentation, three words that will recur and are worth defining here for the purposes of educators; Value, Sport, and Culture. I will be using the following definitions:

Value – A value is what is considered important in life; what makes life worth living. It is also something that helps people decide what is right or wrong in moral terms.

Sport – Sport is understood to mean all forms of physical activity that contribute to physical fitness, mental well-being, and social interaction. These activities include play, recreation, casual, organised or competitive sport, and indigenous sport or game.

And Culture – Culture is everything that allows people to situate themselves in relation to the world, society, and also the heritage, which is passed on to them such as behaviours, knowledge, belief systems, stories and myths.

With these definitions in mind, allow me to go briefly into answering the question, "What is Olympism?" But in order to do so we will look at this from Coubertin's point of view and then from the Olympic Charter.

2-a. What is Olympism? – Olympism from Coubertin's point of view

Coubertin believed that sport should play an important role in every child's learning and, in fact to enjoy to the same degree of educational influences like science, literature, and art. He was well ahead of his time. He understood that "sport makes for twice as quick learning and twice as good understanding". His

philosophy of education was the role played by sport in setting a foundation for ethics. He observed that this foundation for one's ethics arose from one's pursuit of sport. Coubertin also believed that this supported the development of morals and the achievement of broader educational goals.

From this strong conviction he was inspired to start the modern Olympic Movement and Olympic Games. Like the ancient Greeks, he considered sport to be not only a critical component of a well-rounded education, but also a vehicle for societal harmony, understanding, and peace. Coubertin once explained that "the important thing in life is not only the triumph, but to have fought well". This statement has since become the creed for the Olympic Games.

Nikolaos Nissiotis called this an "explosive philosophy of life" behind which neither a school nor a philosophical system can be determined. In fact, Coubertin did not give us a clear definition of Olympism, because he left it up to future generations to think about the meaning and the value of the body. Though he doesn't give us a definition, he set the principle that "Olympism ought to be the totality of values that are developed over and above physical energy" in order to guide our definitions. One such definition written by Nissiotis, sought to embody Coubertin's principle of Olympism. He writes:

Olympism is a sort of excess of effort, the transcendence of man as a psychosomatic unity, revealed through and in the practice of sport, activated by the constant efforts of the subject following moral and aesthetic principles, which are to be found in the consciousness, integrating thereby all human values in the education of body and mind...

So then how did Coubertin's principles on Olympism translate into today's understanding?

2-b. What is Olympism in the Olympic Charter?

Based on his ideas concerning the role of sports in education, those ideas were developed into the four general aims in the Olympic Charter:

- 1) To promote the development of those physical and moral qualities that are the basis of sport.
- 2) To educate young people through Sport in a spirit of better understanding between each other and of friendship, thereby helping to build a better and more peaceful world.
- 3) To spread the Olympic principles throughout the world, thereby creating international goodwill.
- 4) To bring together the athletes of the world for a sports festival every four years: the Olympic Games.

These four goals are the foundation of the values that collectively, are known as “Olympism”. According to the Olympic Charter in force as of July 7th of 2007, under the Fundamental principles of Olympism, Olympism was clearly defined as “a philosophy of life, exalting and combining in a balanced whole the qualities of body, will, and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and respect for universal fundamental ethical principles”. Also of notable mention is that “the goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promote a peaceful society concerned with the preservation of human dignity”. And from this working definition we draw the five values of Olympism.

2-c. Core Values of Olympism

According to the 2007 Olympic review, issue 63, the IOC and the Olympic Movement exhibit their core values of excellence, fair play, respect, joy of effort, and balance between body, will, and mind. They actively seek to bring these values to life by incorporating the three domains of learning: the Cognitive (Intellectual), Affective (Social/Emotional), and the Kinesthetic (Physical). This promotes positive changes through sport.

3-a. The Sport for All Movement – What is the Sport for All Movement?

Continuing our look into Olympism, we must also seek an understanding of the Sport for All Movement. Firstly what it is and what it means. The Sport for All Movement is a systematic and collective social campaign to maintain, change, or improve shortcomings in a social system, through the participation in sports all citizens on a voluntary basis, and to extend to all sections of the community the beneficial effects of sport to health, social, psychological, educational, and cultural development.

Therefore, Sport for All is a sport and an activity promoting movement, which establishes an ethical foundation for human life, and dignity, with the traditional and modern values of sport. It is dedicated to establishing an overall healthy society and to constructing a community of unity, friendship, peace, and wellbeing for all peoples of the world.

3-b. Definition of Sport for All

The simplest and easiest to remember definition of Sport for All is through the use of the acronym PHYSICAL: **P**hysical fitness development, **H**ealth and wellness promotion, **Y**outh self-realization, **S**ocial integration and the development of harmony, **I**nternational understanding, **C**ultural exchange, **A**daptation to natural and social environment, and **L**eadership and participation.

However, may I offer a more comprehensive definition? Sport for All is a movement aimed at realizing the Olympic Ideal, which states that sports belong to all of mankind, transcending racial and class differences. It is a movement to pursue the promotion of health, fitness, and wellbeing through sporting activities which can be adapted to different persons regardless of age, sex, social and economic conditions, or local and regional cultures. I believe it may be of some benefit to share also the four aims of Sport for All. We will just briefly look into each one.

3-c. The Aims of Sport for All

The first aim of Sport for All is: Creating Unity in the community. The body is a fundamental element of movement and communication. And our bodies are what we all have in common in the face of our other differences. We are able to communicate through body language, in play and dance, though we may not understand each other's cultures or ways of life. Thus sport can play an important role in regional and global harmony since a sound society is based on communication and understanding.

The second aim is: Practicing the right to healthy and joyful living. Sports and games are able to create and to deepen social contacts, and to contribute to social stabilization even in times of social unrest. The right of all persons to a healthy and happy life is stated in Article 1 of the International charter for Physical Education and Sport. It reads that "the practice of physical education and sport is a fundamental right for all," which is also an ideal and primary principle of Sport for All.

The third aim is: Productive alternatives to leisure time. Society is characterized by a growing volume of leisure. It is essential for human beings – for our physical health and mental condition, and it affects our culture and our work. It is our aim that sport fills the leisure time of the people to serve as an attractive alternative to smoking, drinking, and drug use primarily for young people. Contrary to sports in which the main emphasis is competition, the main characteristics of Sport for All activities are their leisure and recreational function.

The last aim of Sport for All is: Democratization and balance of sport. Sport for All, in essence, is a movement to democratize sport; that is, to make it accessible to everyone. Sport for All is only realistic if it is inexpensive and practical. Sport for All programmes should be designed such that they require minimal space and material resources. This way they can reach out to every man, woman, and child regardless of economic status.

The commercialization of sport and its influence on the structure of sport is of considerable concern. The dynamics of world sport are fed and directed mainly by the entertainment value of sport. This is why we need Sport for All as a coun-

terbalance. We must see a balance on television, in the press, and in the public. We need sports on our playgrounds and sports arenas and in the parks, where our workers relax, not just on the screen. We are focusing too much on the gold medallist, when we should be turning our attention toward sport for all.

4-a. How different cultures enrich the Olympic education – Case Studies

Now having a base of understanding of Olympism and Sport for All, we can tackle answering how different cultures enrich Olympic education. We could look at more definitions, but I believe this question would be better answered as we look quickly into individual case studies.

Let's take for example the initiative by the World Health Organization on active living. The W.H.O. and many other international governments have begun to realize the importance of sport and game in order to maintain a healthy social balance. As they say, "all work and no play makes Jack a dull boy". This initiative by the W.H.O. and its partners allowed for Olympic education, Olympism, and Sport for All to become more global, thus enriching Olympic education.

However, you may be asking how different *cultures* enrich Olympic education. Allow me to give you two examples.

The first example of another culture's sport enriching Olympic education is Taekwondo. In their creed, they realize that self-discipline needs to be foundational in order to have any impact on those around them. This sounds close to the values and principles, which are foundational to Olympism, though slightly different. One could say that Olympic education is like a circle, but through Taekwondo we have come to see that it could also be like a triangle, tip down. When one person actively pursues a healthy lifestyle, they can inspire those around them to do so as well.

Another example comes from Brazil's Capoeira. In this tradition the goal is not so much to win. In fact, they don't even keep score. The goal of their dance slash martial art is for the experience itself. You could say it is simply "doing something for the sake of just doing it". But Capoeira offers so much more; it

enriches Olympic education by bringing in the mindset of enjoying the sport. This sport incorporates music as well in order to give the practicing individual an experience and an emotional connection with the sport.

Closing remarks

Although there are so many more examples it is sufficient to say here that Olympic education is constantly being enriched as more sports and games are discovered and re-discovered throughout every culture. It is my firm belief that through all this Sport for All will play an increasingly more important role. As more and more people and governments begin to adopt the Olympic values they will realize the importance of the wellbeing of mind, body, and soul. Then, we will soon witness active citizens, active communities, and active cities, to promote an active world. This therefore ladies and gentlemen, is the Sport for All and Olympic Movement.

5. Bibliography

- Chang, JuHo, *Pedagogy of Olympism*. 3rd ed. Daemyung Printing Co. Ltd. Seoul, Korea 2011.
- _____, "What is Olympism – The Core Values of the Olympic Movement". Paper presented at the *ASFAA Certified Sport for All Leadership Course* in Macau. November 1-3rd, 2010.
- _____, "Integrating Socio-Economic Values with Sport for All – Heading toward an Active World". Paper presented at the 21st TAFISA World Congress Taipei, TAFISA Chinese Taipei Olympic Committee. September 3-7th, 2009.
- IOC, "Teaching Values – An Olympic education Toolkit". IOC, 2007.
- Müller, Norbert, "Olympism and Sport for All". Published for the *11th World Sport for All Congress, Havana International Conference Center in Cuba*. October 31st – November 3rd, 2006.
- W.H.O., "The W.H.O. Global Initiative on Active Living". Division of Health promotion, Education and Communication, W.H.O. Geneva, Switzerland, 2007.

***Short presentations
by the participants***

HOW CAN SPORTING TRADITIONS OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION

Anna HOVSEPYAN and Araqsi MARUTYAN (ARM)

World sport outstanding achievements and great sport events are possible only in an atmosphere of understanding and friendship among the peoples of every nation, which is realized through Olympism and Olympic ideas.

The studies of ideological content of Ancient Olympic Games have favored the development of modern humanistic society and civilization. In this context the realization of future generation educational problems are of great importance.

The research of content and importance of Olympic education has been evolved through national initiatives, the creation of Olympic education programmes, existing resources and new technologies.

Olympic education includes the propagation of humanistic ideas, the combination of moral and aesthetic ideals and the interaction of different kinds of art and literature.

The ancient national historical and cultural traditions testify that physical culture and sport were used by different nations to appreciate the level of the generation's physical and military abilities and the content of these traditions can be found in national holidays, particularly different genres of folklore.

Ancient Armenia was not an exception, either. Different competition festivals (Vardavar, Barekendan, Navasard) were held in honour of Pagan Gods. The aim of these events was the education of cooperation, volitional qualities, disclosure of physical abilities, etc.

Comparing Ancient Greek Olympic Games with Armenian Navasard Games a number of similarities can be found. Both were devoted to Pagan Gods, had a permanent place for competitions followed by sacrifice and awarding ceremonies.

Today, the Olympic Movement, Olympic education have acquired new qualities and have been studied by many psychologists, sociologists, philosophers and sport specialists. Olympic education, being a part of Physical Education, requires complex approach, radical changes, theory and practice cooperation. The Armenian Government pays great attention to the spread of Olympism, Olympic ideas. Today in our country serious scientific research works have been done, a number of scientific methodical books, textbooks, annuals have been published which are used in the curricula of schools and higher education foundations. A number of seminars, meetings, intellectual TV shows are organised, documentary films are shot.

“Olympism” as a separate discipline is taught at the Armenian State Institute of Physical Culture in cooperation with other subjects such as Psychology, Pedagogies, History, Theory of Physical Education, Languages, History of different Sports.

Since 1999 Pan Armenian Games have been held in Armenia. The aim of these games is the unity of all Armenians by means of sport and cultural events.

The whole ideological content of this event is “Olympic” and favors the ideas of fair play, the promotion of Physical Education and Olympic education. These games help to regenerate and preserve ancient national traditions, particularly Ancient Armenian Olympic traditions in order for the young generation to know and appreciate its national spiritual and Olympic values. The development of the Olympic Movement in Armenia testifies that the Olympic Games as a unity of historical national traditions have preserved their modernity in different periods of history.

This simple comparison shows that our ancestors estimated Olympic ideas since ancient times, so having inherited ground in our educational system. Modern Olympism is acceptable, understandable, applicable and necessary and this is what we have inherited from Ancient Greece.

**A PRIMARY SOCIO-PEDAGOGICAL ALLIANCE
TO ENRICH OLYMPIC EDUCATION:
A PROPOSAL TO CONCILIATE PE, SPORT AND CHILDREN STORIES**

Assoc. Prof. Dr Marcelo Olivera CAVALLI¹

Assoc. Prof. Dr Adriana Schöler CAVALLI (BRA)

School of Physical Education, Federal University of Pelotas, RS, Brazil

Walking. Jogging. Exercising. Leading active lifestyles. Physical, psychological and social well-being... Physical education (PE) masters those well. Cooperating. Respecting. Sharing. Experiencing. Educating. Learning... PE also grasps the meanings quite well. However, do individuals grasp the intrinsic meaning behind those concepts? Do modern human beings understand and adopt an active behaviour towards physical activity, the acquisition of healthy habits and attitudes, well-being and quality of life associated to physical activity?

Educating human beings to develop and maintain healthy habits and attitude towards practicing physical activity regularly is one of the most challenging tasks of PE. Increases in the levels of hypokinetic diseases, the lack of exercising and youth obesity, for example, are well demonstrated in the literature (Apolo, 2007; Barreto et al., 2005; Mondini et al., 2007). The findings indicate a need for a solid PE responsible for “physically” educating people, in order to promote and maintain health standards and to increase the quality of life of the individuals. Besides family, it is at school, from the very beginning, that children must be

1. The short presentation was made by Assoc. Prof. Dr Marcelo Olivera Cavalli.

exposed to multiple types of stimuli to have the opportunity to adopt a healthy active lifestyle. The benefits derived from this are extensively documented in the scientific community.

This brief statement brings us to the proposal we would like to share with you. Is the usage of reading materials regarding PE/sport emphasized in PE classes? Are PE teachers making use of the literature to disseminate concepts, beliefs, values and practices? Are students stimulated to acquire knowledge and engaged in reading PE or sport stories in the literature? Is there an appropriate specialized literature concerning the teaching of PE and sport?

The immediate answer would be: yes, there is! There is a literature dedicated to partially explaining PE and sport, the history of PE and sport, about the benefits of practicing sports and physical activity, about the rules of sports, and there is also a commercial media concerned in selling sport. Regarding the Brazilian context, Ritter and Cavalli (2009) have already verified a lack of literature for children concerning the teachings of PE.

Our main objective here is to bring PE and Olympism together, for example, through children stories. That is to say, to put forward a proposal of contemplating the history, values, ethics, fair-play, teaching and beliefs of the Olympic Movement in simple, easy stories for children. Stories that could be used in PE education classes throughout the world, concerning different cultures, languages and walks of life. Not necessarily those of the Olympic order, but also of different sporting traditions, of different cultures, of different ways of life.

In the technologically advanced world we live in, the internet could pose as a great ally to conciliate the pedagogical, sociological and cultural needs of PE and sport. Interactive stories and games, children comics, e-books, or even the not so “old-fashioned” book could be used to promote such conciliation. Olympic education would gain tremendously from well-founded efforts to promote PE. As experience teaches us, caution is advised not to impose or impregnate other cultures with a singular mode of culture that would bring us closer to the doubting power of globalization.

Let us say that we create a character that is very athletic, fast, and skilled in

sports. Besides all the surroundings of the individual's personal history, family, friends, school, etc., couldn't we additionally exploit, for example:

- a) His/her sport ability and teach children about PE?
- b) How did the individual get to be the way he/she is?
- c) His perseverance to maintain fair-play and ethics in sport?
- d) His social ability to make friends and interact with them?
- e) The values, beliefs and practices he/she preserves?

Let us imagine that one of his/her friends is strong – how do we work strength in PE? What is PE's theory regarding strength? Another friend may lack in terms of hygiene; or has bad eating habits; another one disrespects the rules of the games, cheats and deceives others; another one never wins – how does PE approach losing? Or how do we (over)emphasize winning, sometimes at all costs? How his/her enemies, we mean, adversaries are treated? Do we play against them or with them?

In other words, the proposal is to approach children's imaginary world with propriety and scientifically based knowledge. We would like to reaffirm it once again that caution is advised regarding what and to what extent we should teach them – the tendency has been, for the past centuries, that of the leading capitalist paradigm: productivity and performance. We are dealing here, however, within a macro conceptualization of sport, with social education, with peoples' lives, not with simply winning competitions.

The very next step would be a reflection about the relevance of teaching PE in order to reorganize societies towards quality of life, acquisition and maintenance of healthy habits, comprehension of the human body and its functioning. Children stories could be a didactic strategy, a means to construct and disseminate concepts, values, beliefs, practices and contents of PE, sport and Olympism. In that sense, we suggest that research shall be conducted together with PE teachers, children and parents to stimulate the usage of the materials as a didactic means to enrich their education. Also, effort shall be made to provide children –attending school or not– and PE teachers with adequate theoretical material concerning the values of Olympism and of PE.

References

- Apolo, Alexandre. *A Criança e o Adolescente no Esporte: como deveria ser (Children and adolescents in Sport: how it was supposed to be)*. São Paulo: Phorte, 2007, p. 214.
- Barreto, Sandhi Maria et al. "Analysis of the global strategy on diet, physical activity and health of the World Health Organization". *Epidemiol. Serv. Saúde. Brasília*, v.14, n.1, p. 41-68, mar. 2005. http://scielo.iec.pa.gov.br/scielo.php?script=sci_arttext&pid=S1679-49742005000100005&lng=pt&nrm=iso.
- Mondini, Lenise et al. "Overweight, obesity and associated factors in first grade school-children in a city of the metropolitan region of São Paulo, Brazil". *Cad. Saúde Pública. Rio de Janeiro*, v. 23, n. 8, p. 1825-1834, ago. 2007. <http://www.scielo.org/pdf/csp/v23n8/09.pdf>
- Ritter, Aline S.; Cavalli, Marcelo O. *Livros para crianças na Educação Física: uma estratégia alternativa para construir e disseminar conhecimento (Children books: an alternative strategy to construct and disseminate knowledge)*. Revista da Graduação, 2009. <http://revistaseletronicas.pucrs.br/ojs/index.php/graduacao/article/viewFile/6007/4325>

CANADA, THE VANCOUVER 2010 WINTER GAMES AND OLYMPIC EDUCATION

Dr Cheri L. BRADISH (CAN)

Brock University, Canada

Thank you so very much for this opportunity to present my paper related to Olympic education. Specifically, I will speak to my related experiences pre-, during and post the Vancouver 2010 Winter Olympic Games; and how, using opportunities presented by the Games and Canada's sporting tradition – which were greatly enhanced, *I might proudly add*, by our athletic and management achievements at these Games – I was able to integrate both teaching and learning opportunities to enrich my “Olympic education” teaching and learning specifically to my students, as well as to my colleagues and outlets of the greater higher education sport management academy.

On so many fronts, the Vancouver 2010 Winter Olympic Games were a phenomenal success for Canada. By the Closing Ceremony –and Canada's Gold Medal Hockey victory (we LOVE our hockey in Canada, as I'm sure you all know)– Canada had tied the record for the most medals in a Winter Games by a host country, and had recorded the most gold medal wins for a Winter Games ever. Research also indicated that over 90% of Canadians watched at least “some” aspect of the Games; and close to 95% of Canadians watched the final Gold Medal Hockey game. From a sociological perspective, the lessons –and teachings– here were many. As such, at my home university, in our specialized programme of sport management (a four year degree offering of over 40 specialized sport business

courses) we developed an undergraduate upper-year class to be offered during Games time entitled “The Olympic Games”, where we discussed a myriad of sociological and theoretical perspectives. Here, students were able to learn from such topics as “Canada’s Winter Olympic Traditions”, “The History of Olympic Hockey”, “The Rise of the Female Olympic Athlete”, and “The Use of Action Sports in the Olympic Spectacle” while we debated and discussed Canada’s role on the global Olympic stage as well as engaged in healthy and critical debate regarding Canada’s unique sporting Olympic traditions. To complement these course offerings (in addition to other units and teaching which were incorporated into our other classes during the 2009-2010 year) we also invited guest scholars and sport industry leaders to discuss with our students and faculty Olympic-related topics and themes; including an ongoing “sport media” series, from leading sport writers from Canada’s “national newspaper”. The dialogue and exchange here was fascinating and clearly had an impact on their education, as evidenced by the number of students integrating these discussions and inputs into their various written assignments and presentations. Similarly, we incorporated case studies related to “Canada and the Olympic Games” (including overviews of historical traditions here) into my broader teaching and learning objectives as well.

Of particular meaningful impact, to further enhance Olympic and Games-time student learning, we also created and supported a number of experiential learning opportunities for our students, which included exciting and enriching field placements with rigorous academic requirements (including the development of operation planning and strategic management documents). By Games end, we had supported over twenty students who worked directly for VANOC (the Vancouver Organizing Committee for the 2010 Olympic and Paralympic Winter Games) in all areas of Games management including the Olympic Torch Run, as well as those who served in other areas related to the Games related activity, including an additional five students who volunteered for Right To Play (the aid based organisation, headquartered in Canada, which works with volunteers and partners to use sport and play to enhance child development in the most disadvantaged areas of the world) and another student who offered to serve as an in-field “legal observer” of any civil concerns in the public domain. Like most learning opportunities in the field,

the impact of these experiences was profound – not only to the students who participated, but to their classmates when they shared their work when they returned from the Games. Of interest here, I am currently engaged in a research study with colleagues from two other universities examining how the Canada Games “tradition” impacted our students and contributed to their growth in our field.

In following with my research perspective, the Games were also particularly enlightening and informative in my area of specialization: sport marketing. VANOC achieved incredible sport business milestones, including the generating of over \$750 million (CDN dollars) in domestic sponsorship revenue, representing over 75 national corporate partnerships with a variety of public and private partnerships; in addition to achieving landmark Olympic viewer-ship, licensing and ticketing revenues. As such, I have been part of an international, collaborative research team that examined –and continues to do so– the consumer and marketing impact of the 2010 Games, in particular from a uniquely Canadian perspective, pulling on our “sporting traditions” for reference. This work has resulted in a number of presentations and publications to date, which we all have translated in our related educational responsibilities.

As a final note here, my greatest experience with the 2010 Winter Games, both personally and professionally, was tied to my sabbatical, wherein I was offered a three-week position to work as a “Marketing Specialist” with VANOC in the Sponsorship, Marketing and Brand Protection unit. As such, I worked daily with a myriad of Olympic stakeholders, including the IOC, the COC, international media, corporate and government partners, Games operations staff, as well as with athlete related personnel. This was truly an experience of a lifetime, and I continue to use it to shape my teaching and learning from this time in so many facets. I would encourage any colleague to take advantage of any type field related experience such as this, being part of the legacy of the Vancouver Games is one which I will cherish and embrace as I continue to teach and continue be involved in the tradition –and future– of related Olympic learning.

Thanks again for this opportunity to share with you my Olympic education experiences. I look forward to discussing further your respective experiences and national sporting traditions.

OLYMPISM IN CROATIA

Vatroslav HORVAT (CRO)

Franjo Bučar was the first one to start promoting the modern Olympic Movement in Croatia at the time when Croatia was a kingdom within the Austro-Hungarian Monarchy, bearing the name of the Kingdom of Croatia and Slavonia. Only three months after the foundation of the International Olympic Committee (IOC), in August 1894, Franjo Bučar informed the Croatian sporting public that an international gymnastics meeting had been held in Paris with the purpose of establishing the Olympic Games and rules for those games. All nations had been invited to that meeting. This piece of information was published in the magazine "Gimnastika" (Zagreb, 1894, year IV, Nr. 8, p. 128). At the beginning of the year 1896 Croatian newspapers published frequent articles about ancient and modern Olympism, hence this year is considered to be the beginning of the promotion of the modern Olympic Movement in Croatia. In January 1896, a Zagreb magazine "Šport – Glasilo za sve športske struke" (Nrs. 1 to 3), published a series of articles written by Miljenko Stefanović entitled "Olympic Games once and now". In the same year, the mentioned professional sporting magazine "Gimnastika" (Zagreb, year VI, 1896, Nr. 3, p. 46) from Zagreb published an article on the problems in the organisation of the first modern Olympic Games in Athens, and the various points of view of the leading European gymnastic organisations. A month and a half after the 1st modern Olympic Games in Athens, Franjo Bučar started publishing a series of feuilletons "Olympic Games in Athens" in the magazine "Šport". At the end of one article Franjo Bučar expressed an optimis-

tic wish which, unfortunately, did not come true all that quickly: *"...everybody parted nicely and with lots of pleasure. The international committee has started preparing the next Olympics which will be held in 1900, on the occasion of the world exhibition in Paris, where, with God's help, maybe the Croats will already participate"*.

Already since the foundation of the IOC, Franjo Bučar was pleading for Croatia to join the international Olympic Movement. Since the Czech founded their National Olympic Subcommittee in 1886 and they were in a similar state-legal position in the Austro-Hungarian Monarchy as the Croats, Franjo Bučar tried to use their experiences for the participation of Croatia in the IOC. He was invited to the IOC meeting in 1897 in Le Havre. However, due to private obligations, he did not travel to Le Havre, probably missing an historic opportunity to become a member of the most respectable world sports organisation.

Sporting organisations in Croatia were not well developed at the time. The most powerful gymnastics organisation was Hrvatski sokol. Somewhat organised sports were cycling, skating and shooting.

The first Croat to win the Olympic medal was Milan Neralić (1875-1918). He performed at the Olympic fencing tournament, under Austrian flag, in 1900 in Paris. In the competition of teachers of fencing, he won the bronze medal.

Wishing to see Croatian sportsmen participate at the so-called Intergames or the Olympic Games Jubilee in 1906 in Athens, Franjo Bučar sent the organising committee in Athens a preliminary application for the performance of the gymnasts of Hrvatski sokol which he then also sent to the Hungarian Olympic committee, proposing that the Croats found their special Olympic Committee and that Croatian sportsmen also participate at the Intergames in Athens. However, he did not succeed in that, so these Games were also held without Croatian competitors. He wrote a series of feuilletons "Olympic Games in Athens" ("Sokol", Zagreb, year V, 1906, Nr. 2, p. 31 and series Nr. 3, p. 46 and Nr. 5, p. 66). At the end of the writings, Bučar once more reflected on the possibility of the performance of Croatian sportsmen at the next Olympic Games.

Bučar was suggesting that the problem of Croatian sportsmen not getting the opportunity to perform in Athens should be solved. As an example of such a

possibility, he gave the example of the Czech Republic which was represented by a special national committee. He emphasized the fact that Croatian sportsmen are deprived because they cannot perform independently as other nations do. Bučar further states: *“If we could make it, the whole numerous yet international public would get a chance to be introduced to the Croats, for whom many still unfortunately do not know exist on this Earth.”*

At the Olympic Games Jubilee in 1906 in Athens, a Bačka Croat Đuro Stantić (Subotica, 1878) performed in Hungarian representation. He won in the repeated race in the discipline 3000 m walking, with the result 15:13.6 minutes. He also performed in quick walking on 1500 m. In the lobby of the Faculty of Physical Education in Budapest his name –Gyergy Stantics– can be found among the names of Hungarian Olympic winners.

After the Intergames in Athens in 1906, Olympism in Croatia continues to spread thanks to the efforts of Franjo Bučar as well as gymnastics teachers Ivan Trstenjak and Josip Prikril. New sporting organisations are being founded. In 1907 the 1st Pupil Olympics were held in Petrinja. Its programme was composed according to the Olympic Intergames in Athens in 1906. The first sporting organisation in Croatia bearing an Olympic name is Srednjoškolsko društvo Olimpija, founded in Karlovac in 1908.

On the occasion of celebrating the 35th anniversary of the French Gymnastic League in 1908, Bučar was in Paris as one of the members of the delegation of the league Hrvatski sokolski savez. In a conversation with the International Olympic Committee official in which they discussed Croatia joining the High Olympic Board he emphasized that *“the Olympic Games will be international only when every nation has a direct access to them. On that occasion president baron P. de Coubertin promised to put in a word for Croatian sportsmen”* (Olympic Games in London. Hrvatski sokol, Zagreb, year VII, 1908, Nr. 12, p. 171). On the same occasion the president of the IOC suggested that the greatest Croatian gymnastic association, Hrvatski sokolski savez, send an application for the acceptance to the IOC. The application was sent on 25th May 1909. However, it was not in the agenda of the IOC meeting which was held on 27th May 1909 because it arrived too late. For that reason, Croatian sportsmen did not participate at the 5th

Olympic Games either which were held in Stockholm in 1921. To these Games Franjo Bučar was invited as a guest of the Swedish Olympic Committee and Victor Balck, the president of the Organising Committee of those Games. On that occasion, Bučar also met with Coubertin to whom he talked about the independent participation of Croats at the Olympic Games.

In 1912 Bučar wrote a book "Olympic Games in Stockholm in 1912". This book also encouraged the development of Olympism in Croatia.

Franjo Bučar was elected the first president of the Yugoslavian Olympic Committee founded in 1919. He held this position up until January 20th 1927. In 1920 Franjo Bučar became a member of IOC. In that year Croatian sportsmen performed for the first time at the 7th Olympic Games in Antwerp (Anvers). At that time Croatia was part of the Kingdom of Yugoslavia. From 1945 it was part of SFR Yugoslavia so that its sportsmen participated under Yugoslavian flag.

The Croatian Olympic Committee was founded on 10th September 1991. Soon after that Croats performed at the Winter Olympic Games in Albertville in 1992 and at the Summer Olympic Games in Barcelona in 1992.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION?

Stephen BAINES (GBR)

Senior Lecturer, London Metropolitan University

To get some answers to this question a group of postgraduate students taking the module “Studying The Olympic Games” at London Metropolitan University during the spring semester of 2011 were asked to write down their thoughts. The students come from countries on three continents and therefore represent a wide cross-section of cultural backgrounds. They all have one thing in common: an interest in the Olympic Games and “Olympism”.

Here are some selected quotes from their responses:

A. European Students

1. England

“While at secondary school in England, sport was very much about taking part and enjoying the game, rather than the outcome. When too much pressure is placed on sport the enjoyment can be taken out of it. Olympic education can teach people that sport can be used as a tool to meet, socialize with people, and have fun. Winning is a bonus. The club system for sport in the UK is very extensive and this gives more people an opportunity to participate than in some other countries such as the USA, where sport is very elitist”.

2. Greece

“In Ancient Greece there was a great tradition for both sport and education: ‘A healthy mind in a healthy body’. This means the harmonious development of body and mind. Our schools continue to teach the history of the Olympics and our ancient culture. Modern parents in Greece don’t allow their children to participate in sports because they want them to study and nothing else. But it would be better to produce balanced children, as it was in ancient times”.

3. Finland

“Coming from a small country, all successful athletes are regarded as national heroes. Sport is a major factor for lifting the national spirit and bringing people together. No one watches sports by themselves – people go out or invite people to their home. It’s not all about sports, it’s about doing your best at anything you are interested in. Sport is about promoting understanding, cherishing differences, valuing uniqueness in every person and supporting their individual strengths”.

4. Denmark

“Danish sporting traditions are mainly built upon team sports and mass participation. In all sports we have tournaments where people from all of Denmark and often the whole world, compete against each other. At these tournaments there are events designed to make participants interact with each other. In this way you meet people from other regions, countries and cultures. Furthermore, in Denmark, at youth level, sport is not all about winning but more about improving. I believe that this is why Denmark is quite successful in the Olympics for a small nation (5 million people)”.

5. Germany

“Germany is good at a lot of team sports and fair play is promoted. On an elite level there is huge support from the government with youth development centres for almost every sport in all major cities”.

6. Spain

“In 2006, people crowded into the central squares of every city, town and village to watch Football World Cup on big screens. Even people who don’t usually care about football were there, supporting the Spanish team. It’s a clear example of the power of sport and the atmosphere of togetherness it is able to create throughout a country”.

7. France

“French athletes often succeed best in a team, such as in relays and the Federation Cup, and team spirit is important. This emphasizes the fact you can rely on others. You are competing for your country more than for yourself, which is something French people are proud of”.

8. Netherlands

“In the Netherlands, we care about access for everyone, in politics, education, and sports. Everyone should have the same right of access to sports. There is a lot of free access to sports and to facilities, such as basketball courts and football fields, for children to play”.

B. Asian Students

9. China

“Like Olympic education, Kung Fu develops the spirit, will, body, and inner soul. So I do believe more and more foreign friends will comprehend Kung Fu culture by the 2012 Olympic Games. Chinese sport tradition is not about ‘winning’. We believe sport can produce a healthy body, strong will, and strong personality, which creates harmony and balance. The Chinese culture can present peace and goodwill through Olympism. The performance of Chinese people can be summed up in the words ‘sacrifice and teamwork’. In Chinese culture, tolerance and an open mind are essential elements in teamwork”.

10. India

“When it comes to the Indian culture, the best part is that there is a mix of different cultures and traditions. In India, school sports didn’t used to be encouraged as much as they are today. Because of the changes that have occurred in the past few years, sport is coming up and today most of the schools encourage team sports like hockey, cricket and football. The Indian culture of being together as a family or a community can enrich Olympic education. Also religion and moral values are the pure essence of Indian culture. Olympic education would encourage mass participation, bringing people and communities together, and building individuals’ character through sport. It would help develop the importance of sports in schools throughout the country, of promoting sport through education, and helping people to come together, removing the class barriers. In India people do not consider sport as part of life or education so the Indian community could get real benefit from Olympic education”.

C. Americas Students

11. USA

“I think that more can be done in our country to develop and enlighten the people through Olympic education. As an example, in the school system, although children are required to take physical education in their classes, they should also be educated about the minerals and vitamins that are essential to the body’s everyday needs. Education about fast foods and their unhealthiness can also be part of their programme to enlighten the Olympic concepts. The development of the body needs to be more of a priority, starting at a young age. There should be programmes after school to keep children off the streets and to educate them on healthy eating to help the problem of obesity”.

12. Brazil

“Being from Brazil I grew up living and breathing football, which is an important part of our culture. Football brings the whole nation together. In every neigh-

borhood you can find a pitch, either a proper purpose built one or just one 'created' by the people on the sand, in the park, or anywhere. At the stadiums, during national championships, people from all different classes sit together, cheering and supporting their teams. The friendly atmosphere, the spirit of 'samba' and football together is spread all over the country. In schools, physical activity is part of every child's programmes, especially now that Brazil has won the bid for the 2014 FIFA World Cup and the 2016 Olympic Games".

Conclusion

The status and development of sport in these thirteen nations differs considerably yet there is a recognition of the value of Olympism and the need to use Olympic education to promote the positive values of sport and to develop the whole human being; the body, mind and spirit.

CULTURALLY RESPONSIVE PEDAGOGY AS THE CRUX OF OLYMPIC EDUCATION

Assist. Prof. Constantine PSIMOPOULOS (USA)

The Sage Colleges, Albany & Troy, NY

*President, New York State Professional Preparation Council
for Physical Education*

Education policy and reform efforts as well as researchers alike have long endeavored to seek ways in order to better prepare teachers on how to be more inclusive, and responsive to the increasing diversity in schools in the US and worldwide, so that their practices may then become more pedagogically sound. Gay (1993) describes the enactment of such a theory –that of culturally responsive pedagogy– in the practice of a teacher who is prepared to become a “cultural broker”; one who “thoroughly understands different cultural systems, can mediate cultural incompatibilities, and knows how to build bridges or establish linkages across cultures that facilitate the instructional process” (p. 293, adopted from Darling-Hammond & Bransford, 2005, p. 243-244). I would like to argue that this notion of a culturally responsive pedagogy is actually at the heart of Olympic education.

Linda Darling-Hammond & Bransford (2005) argue that when teachers are prepared to take into account “the different experiences and academic needs of a wide range of students as they plan and teach, then that practice can not only augment the teachers’ knowledge of content in powerful ways, but can even lead to increases in academic achievement of those students” as research studies have indicated. The conceptual framework for this argument is congruent with Ben-

nett's Developmental Model of Intercultural sensitivity (1993) which describes the progression of people's awareness of intercultural sophistication.

The above model includes six linear stages that are denial, defense, minimization, acceptance, adaptation and integration. Basically, the model proposes that the more cultural experiences people are exposed to, the more they tend to recognize and adapt to others' cultural perspectives (Greenholtz, 2005). Similarly, the main focus of diversity pedagogies at the college level is to provide a variety of opportunities for students in order to recognize others' cultural differences in diverse populations. Within the Olympic education Toolkit (Olympic Values Education Programme, IOC, 2007) five educational values of Olympism are presented. One of them is "respect for others", something that is indicated by "...accepting and respecting diversity...and international understanding..." The best way, therefore, to train on how to become competent and embody this value so that one may model culturally responsive pedagogy as a teacher is to expose oneself to the Olympic Movement, cherish the Olympic ideals, volunteer at the Olympic Games; emulate the character of a true Olympic champion.

As McGee-Banks & Banks (1995, 2005) purport, more than just good intentions are required for a caring pedagogy in a diverse learning environment. Such diverse learning environments are predominantly all physical education classes because of the range in skill levels as well as the inclusion of boys and girls, as Siedentop & Tannehill (2000) emphatically add. Skills and knowledge that relate diversity issues to pedagogy and content knowledge are essential in all teacher education programmes (McGee-Banks & Banks, 1995, 2005). "Diversity could be one of the lens through which all teacher education is delivered" (NCATE, 2006b). And so, what better way to infuse those Olympic values in physical education and achieve intercultural sophistication than by teaching the philosophy of Olympism?

Furthermore, as Darling-Hammond & Bransford (2005) argue, it is the "teacher's attitudes and expectations, as well as their knowledge of how to incorporate the cultures, experiences, and the needs of their students into their teaching, that significantly influence what students learn and the quality of their learning opportunities". Faculty members in PETE can enact culturally responsive pedagogies and therefore better prepare their teacher candidates to embrace

diversity and engage in culturally and socially responsive pedagogies, if they (we) adopt Olympic education in our pedagogies.

The Ancient Greeks had it right. Olympia (this land) was the birthplace of something greater than each and everyone of us, any sport or sporting culture in itself. But I say to you today, let diversity thrive through sport, let the sporting cultures of the world blend together and make Olympic education even richer, and let us all (educators and officials of physical education in higher ed.) come together, as one, and show the world that Olympic education can indeed be the greatest pedagogical approach ever conceived!

Bibliography

- Banks, J., et al. (2005). "Teaching diverse learners". In L. Darling-Hammond & J. Bransford, *Preparing teachers for a changing world* (pp. 232-274). San Francisco: Jossey-Bass.
- Bennett, M. (1993). "Towards ethnorelativism: A developmental model of intercultural sensitivity". In M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.
- Darling-Hammond, L. & Bransford, J. (Eds.). (2005). *Preparing teachers for a changing world: What teachers should learn and be able to do*. San Francisco: Jossey-Bass.
- Gay, G. (1993). Building Cultural bridges: A bold proposal for teacher education. *Education and Urban Society*, 25 (3), 285-299.
- Greenholtz, J. F. (2005). "Does intercultural sensitivity cross cultures? Validity issues in porting instruments across languages and cultures". *International Journal of Intercultural Relations*, 29, 73-89.
- National Council for Accreditation of Teacher Education (2006). Standard b. In Professional Standards for the Accreditation of Schools, Colleges, and departments of education. Retrieved from <http://www.ncate.org/public/standards.asp>, September 26th, 2009.
- Olympic Values Education Programme, (2007). Teaching Values: An Olympic education Toolkit. *International Olympic Committee Commission for Culture and Olympic education*, p. 13.
- Siedentop, D. & Tannehill, D. (2000). *Developing teaching skills in physical education* (4th ed.). Mountain View: Mayfield.

QUARTER CENTURY AND THE OLYMPIC EDUCATION PROGRAMME OF THE HUNGARIAN OLYMPIC ACADEMY (1985-2010)

Assoc. Prof. Dr Katalin SZIKORA (HUN)

*Semmelweis University Budapest, Faculty of Physical Education
and Sport Sciences*

Council member of the Hungarian Olympic Academy

Hungary participated –since 1961– from the very beginning of the annual events of the International Olympic Academy and always internationally renowned lecturers represented the country. However, establishing an own academy was still far away for different reasons. As an interim solution in the “Eötvös College” of the University of Budapest (ELTE) Olympic seminars were held that can be regarded as the forerunner of the Hungarian Olympic Academy. At the same time the then Secretary General of the Hungarian Olympic Committee Árpád Csanádi –was also the Hungarian member of the IOC– made the necessary arrangements of establishing the Olympic Academy but his sudden death in 1983 prevented him from completing it. His successor Pál Schmitt accelerated the events and in November, 1985 the Hungarian Olympic Academy was founded. At its inaugural session then IOC President Juan Antonio Samaranch underlined that Hungary is one of the key members of the Olympic family. It was the 26th Olympic Academy in the world and the first one in a socialist country. Nowadays it still operates as an institution of the Hungarian Olympic Committee. The fundamental aim of the organisation was to analyze the international and domestic Olympic Movement,

its past, present and future as well as the spreading of the Olympic ideal and scientific research.

The Hungarian Olympic Academy started its work with Pál Schmitt as the President and László Kutassi as the Secretary General. The Council of the Academy was also set up. The most important was to create the proper conditions of operation as well as to define the different functions of the members of the Council. After 1990 when Pál Schmitt was elected as the President of the Hungarian Olympic Committee the new Secretary General Tamás Aján became the President of the Academy and Maria Mező Jakabházy the Secretary (from 1992) then Secretary General (from 1995). The Academy with their leadership along with the contribution of the Council –that is changing every once in a while but always stays united– is working hard to fulfill the academy's original role.

In the focus of the activity of the Hungarian Olympic Academy is the scientific research, examination with the tools of science the political/economical/cultural connections of the international and the Hungarian Olympics. In order to do this the Council of the Academy organised and organises conferences, sessions, seminars and summer schools. After nearly a decade-long research the work entitled "The Chronicles of the Hungarian Olympic Movement" was published which was crucial in the research of the Hungarian Olympic Movement. The yearbook of the Hungarian Olympic Academy is issued annually and apart from accounts of events it also contains papers from acknowledged experts regarding the Olympics. The Academy also hosted a successful international scientific conference in 1994 at the 100th anniversary of the foundation of the International Olympic Committee. The theme of the conference was "The 100 years History of Olympism in the Mirror of Sciences". 32 international and 42 national experts shared their views with the audience of several hundreds.

The other important activity of the Academy is to popularize the Olympic idea and values and preserve its traditions which require varied efforts from the members of Council. It should be noted that in the Olympic courses organised in the two school years of 1985-87 almost two hundred students participated from all over the country.

The work and efforts of the Hungarian Olympic Academy (HOA) is recog-

nized internationally. During the last 25 years the members of the Council of Academy become a community whose work is highly beneficial. To honor this in 1999 the Hungarian Olympic Committee awarded the HOA with its Medal of Excellence. The Hungarian Olympic Academy which is a part of the Hungarian Olympic Committee made a remarkable job and capitalized on its possibilities despite the scarce funds and financial difficulties.

Olympic schools, named after famous Olympians

In the Hungarian Olympic Movement it is more and more acknowledged that an ever-growing number of elementary and high schools are choosing to name themselves after an Olympic champion or other prominent Olympic figure. We are pioneers in the area as according to our knowledge there is only one similar institution abroad. In Romania a school was named after gymnast Nadia Comaneci.

The series started in Nagykanizsa on the 22nd of March, 1967 when a local high school adopted the name of Ferenc Mező, who had connections to the city and was also winner of the art competitions at the Olympic Games. The Hungarian Olympic Academy is dedicated from the beginning to raise the number of Olympic schools. At this moment there are 21 schools in the network which means almost 7000 students are able to obtain information about the Olympic Movement.

The efficiency of the Olympic education greatly depends on the work of the teachers and parents who are dedicated to the cause. Nowadays when the young generation is tempted by TV, computer and other forms of leisure it is hard to teach them to play sports and live a healthy life. It is even a tougher duty to teach them the true values of the Olympic spirit. The schools tried out many different methods in the last years and most of them were successful. The schools are also trying to pass on the Olympic message with memorial plaques and statues about the person whom after the school is named as well as with exhibitions and organised events. These institutions are also regularly taking part in the Ferenc Mező Olympic Quiz and athletic contests and their representatives are invited to the important events of the Olympic Movement. We announce with delight that at the first Youth Olympic Games the students of the Ferenc Csík and Árpád Csanádi

High Schools achieved medals. Olympic schools are proud of the success of the Hungarian athletes. It is also an honor for them that a great sportsman studied in their institution or lived in their town or played their sport or was a prominent member of the Olympic Movement. Gratitude is mutual as our Olympic athletes accept gladly every invitation to go to the schools and be among students as they are truly role models for all of us and especially for the young generation.

The Olympic schools are: named after Ferenc Csík (swimmer, Olympic champion), Pál Kovács (fencer, six times Olympic champion), Alfréd Hajós (swimmer, the first Hungarian Olympic champion 1896), György Kolonics (tragically died at the young age of 36, Olympic champion canoeist), Dezső Lemhényi (Olympic champion water-polo player), Imre Németh (Olympic champion hammer thrower), Ferenc Mező (Olympic champion in art competition), Ferenc Puskás, Gyula Grosics, József Bozsik (Olympic champions in soccer), Aladár Gerevich (fencer, the Hungarian recorder, seven times Olympic champion), Alajos Szokolai (runner, had achieved 3rd place in 1896), Bertalan Papp (fencer, double Olympic champion), Árpád Csanádi, Ferenc Kemény (IOC members).

OLYMPISM AND INDIAN SOCIETY: COMPLEMENTARY OR SUPPLEMENTARY

Assist. Prof. Dr Benu GUPTA (IND)

University of Delhi

Olympism suggested a code of conduct to the individuals of the civilized society to improve and maintain the quality of living. Filaretos (1993) a great philosopher described Olympism as an inner faith of a man in himself for physical and intellectual enhancement. While talking on education, Gandhi emphasised exercise and sports as an essential part of life; sound mind in sound body; but through the Indian way and Indian culture. The International Olympic Academy in 1997 quantified the term of Olympism. It defines that Olympism is a general concept which emphasizes not only the development of bodily strength, but generally healthier individuals with a happier attitude and a more peaceful vision of the world. It recognizes and extols individual effort and accepts no discrimination among Nations, Races, Political Systems and Classes etc.

The educational values of Olympism are learned through regular practices which ultimately change the behaviour of the individuals and their perception towards the society. This changed behaviour creates an insight awareness to lead a healthy and effective lifestyle not only for self, but also to educate others about the same.

Modern Olympism was conceived by Pierre de Coubertin. It seems that Coubertin, himself, never tried to define those terms unequivocally. Nevertheless, from Coubertin's previous discourses and essays, one can find that Coubertin

did make a clear statement about Olympism. In a letter on the 22nd November 1918, he writes:

Olympism is not a system; it is a state of mind. The most diverse educational forms may be penetrated by it, and no one race or epoch can claim an exclusive monopoly of it (De Coubertin, 1918: 55).

Has the modern conception of Olympism changed compared with Coubertin's original Olympic ideas? Besides the fact that some issues are no longer stressed, such as the notion of amateur rules and more female athletes in the Olympic Games, we see no dramatic changes in Olympism. The spirit of Olympism has generally and commonly been accepted. While in recent decades there have been numerous interpretations and notions of Olympism, they are still greatly based on Coubertin's thoughts. In addition, the term "Olympism" has been justified and given deeper meaning.

The first words of the Olympic Charter (1994) state simply the nature and goal of Olympism. Fundamental Principle 2 says:

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles (p. 10).

Fundamental Principle 6 says:

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (p. 11).

The definition of Olympism from the Olympic Charter basically is still deeply rooted in Coubertin's ideas. Wigmore (1999:2) identifies the following issues

in the above two quotes: *Tolerance, Solidarity, Respect For Others, Fair play, Equality, Non-discrimination, Taking part, Friendship, Character development.*

For Wigmore, the concept of Olympism will be at a high level of generality. It will find different expressions in time and place, history and geography. That is to say, there will be different conceptions of Olympism, which will interpret the general concept in such a way as to bring it to real life in a particular context.

The organisation of the Modern Olympics in 1896 is more focused on the formal sporting events, but Olympism is not limited to formal sports. It extends its proximity to educate the society to live and work in a healthier way for the community. The great thing about being an athlete is that athletes speak only one language i.e. sports languages. It hardly matters that he belongs to any of the community, race, background, nation etc. Only one thing counts i.e. sporting efforts on the playfield.

The Olympic Charter emphasized that 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. The Olympism values are: *The search for excellence, Fair Play, The joy of effort, Respect for others, Harmony between body and mind.*

The demand of Indian Society is to bring closeness among the individuals as they are segregated in regions, religions, caste and cultures. The harmony between the individuals needs to be strengthened. The Godhara incidents in Gujarat, Babri masjid episode in Aydhya in U.P, Marathivaad in Mumbai Maharashtra, Racism in Australia against the Indians, are some of the examples which strictly indicates the need of development of brotherhood/sisterhood and peace with close relations among the different sections of the society.

Olympism is based on the concept of educating not only the athletes, coaches or the other sports persons or stakeholders but also the common man of the society so as to develop a link between sports and non sports stakeholders and also an effort to bring them under the umbrella of sports as a common culture.

The Olympic Movement needs to be promoted in the society so as to minimize the differences on the basis of caste creed religion region etc. The movement

needs to be implemented in a proper manner so that every social cluster or community will be involved and educated. A small and comprehensive programme needs to be made which covers all aspects of Olympism. The programme should be of five days / 35 hrs in total. The programme covers the need of Olympism; its propagation, involvement of all sections of society, positive attitude toward sports, sense of intimacy and involvement even as a spectator/contributors to the sports events, participation in sport activities with joy of effort and fair play, attainment of physical and mental fitness etc.

In a nutshell, Olympism shall be propagated even to the minute section of the society through the comprehensive and precise programme of 5 days/35 hrs. A programme based on traditional cultural sports and activities. It is further suggested that the neighbouring countries should also be included in this programme because of to and fro movement of the respective countries in the Indian society.

In conclusion, Olympism in its current structure and content could not fulfil the need of societies of different cultures and races because it creates hurdles to achieve its basic objectives. Hence, a modified version is needed to serve both purposes (the competitive sports and sports for all). It is not a complete cake to swallow and digest with comfort but a lavish, aesthetic, eatable of bitter taste. Soothing to the eyes but pinching to the tongue. Indian society has a blend of all components of Olympism but conflicts with the ideology of Coubertin's Olympism. Likewise, Olympism has an interesting mixture of unification of society but lacking with true spirit of socio-psychological gratification. This is thoroughly needed to narrow the boundaries of Indian Society and Coubertin's Olympism by frequent exchange and interchange of Flag bearers.

Bibliography

- Cahill, J. (1999) "Political influence and the Olympic flame", *Journal of Olympic History*, Vol. 7, No. 1, pp. 29-32. [Torch]
- Clarke, E.H. (1964) "The Olympic Games and their influence on physical education", *Journal of Health, Physical Education and Recreation*, Vol. 35, pp. 23-25. [Education]

- Davenport, J. (1996) "Olympism: foundation of the Olympic movement", *Journal of the International Council for Health, Physical Education and Recreation*, Vol. 32, No. 4, pp. 26-30. [Olympism]
- DeFrantz, A.L. (1993) "The Olympic Games: our birthright to sports", in G.L. Cohen (ed), *Women in Sport: Issues and Controversies*, Newbury Park, CA.: Sage, pp. 185-192.
- Headon, D. (2000) "Peaks, troughs and snouts - shades of the Olympic ideal", *Sporting Traditions*, Vol. 16, No. 2, pp. 105-115. [Sydney]
- Lucas, J.A. (1994) "USOC President Douglas MacArthur and his Olympic moment, 1927-1928", *Olympika*, Vol. 3, pp. 111-116. [USA]
- Lunzenfichter, A. (1998) "Women and Olympism", in *Report of Sessions – International Olympic Academy 36 19 June-2 July, 1998*, Olympia: International Olympic Academy, pp. 191-193. [Women] [Olympism]
- MacAloon, J.J. (1992) "The ethnographic imperative in comparative Olympic research", *Sociology of Sport Journal*, Vol. 9, No. 2, pp. 104-130. [Research]
- Pope, Clive C. (2007) *Olympism: Sports at the service of people. Messages for Physical Educators and Coaches*. The 4th Porritt Memorial Lecture, College of Education, University of Canterbury, Christchurch, New Zealand.
- Rychtecký Antonín, (2011) "The Place and Role of Olympism in Higher Education", United States Sports Academy - America's Sports University, *The Sport Journal*, vol. 14.
- Serpieris, F. (1998) "Thirty-six years of the International Olympic Academy: aims and contribution to the Olympic movement", in *Report of Sessions - International Olympic Academy 36, 19 June-2 July, 1998*, Olympia: International Olympic Academy, pp. 35-39. [International Olympic Academy]
- Ueberhorst, H. (1976) "The International Olympic Academy: idea and reality", in Graham and Ueberhorst, *op. cit.*, pp. 50-52. [International Olympic Academy]
- United States Olympic Academy (1985), *Olympism: A Commitment to a Better Tomorrow through Sport: Proceedings of the United States Olympic Academy IX*, State University of New York, Pittsburg, Eugene: Microform Publications.
- Wilson, H. E. (1997) "A legend in his own mind: the Olympic experience of general George S. Patton, Jr", *Olympika*, Vol. 6, pp. 99-113. [USA]

INDIAN CULTURE, SPORTS AND OLYMPIC EDUCATION

Dr Mukesh AGARWAL (IND)

Head, Dept. of Physical Education

Maharaja Agrasen College, University of Delhi

Undoubtedly, Olympism is not only the philosophy of sports but a state of mind which emphasizes the role of sports in the development of the people as well as society. Though, the Olympic Movement started in 1894 in a most systematic way through blending the sports with culture and education by incorporating the ancient Greek ideals. Olympism focused on the balanced development of the human being rooted deeply in to the soul with joy, inculcating the educational values and nurturing the social ethics. The Olympic Movement co-relates with each and every member of the society, whether child, teenager, youth, adult or old person.

The dream of the founder of Olympism is to manage societies of different cultures over a common platform with a goal to sustain peace and human dignity throughout the world. Coubertin's principles of pedagogy in Olympism are: The Olympic Games and Educational setting, which derived the influence in schools and universities from Olympism. The games need to be played by athletes with true spirit. The concept of fair play evolved after discovering the cases of cheating, doping and other unfair means to manipulate the results of the sporting event. The athletes especially youth needs to be educated about the Olympic education. They should be aware of the real taste of victory by fair play and must be able to digest the defeat equally well.

Though, different societies have different traditions in regard to sports and

have direct association with their cultures. The members of the societies get educated through sports as they learn the social ethics like tolerance, co-operation, sharing of the moments of joy and sorrow, leadership, sympathies, adjustment and so on.

The schools and universities are the basic unit of society through which Olympic education can be effectively imparted. The role of coaches and physical educators is very important in propagating the same. Olympic education needs to be propagated throughout the planet because it makes an individual complete in respect to perform their duties and responsibilities more reasonably and effectively. The merger of sports and culture teaches the stakeholders of the society about Olympic education. The sporting tradition of countries like India such as yoga, fencing, archery wrestling, horse riding etc. are treated as a means of education. Their techniques were taught with the involvement of ethics and implementation of the same with prescribed rules and regulations. It is also seen that the arena of the sports field also catered to the educational values in the form of posters and art on the surrounding walls etc. The recent example of political diplomacy in Cricket world cup match between India and Pakistan narrowed the boundaries for spreading the peace by using sports as a platform. Some percentage of the funds generated through corporate firms for the development of sports culture should be spent to enrich Olympic education. Different societies are encouraged to initiate the interaction programme of different cultures.

The Indian traditional method of transacting rich Indian Culture in terms of knowledge and skills through love, respect, friendship, unity in diversity etc. is the golden bench mark. The traditional method of *Diksha* was purely based on continuous and comprehensive evaluation including sports.

Nowadays, a new phenomenon of evaluating the society has been developed. The increased involvement of people in sports reflects the advancement of the society in general, especially in terms of peace and sociability. The victory or defeat in the playfield replaces the notion of the same in the battle field. The dominance or supremacy of any Nation is determined through their expertise in the respective field. The sports lovers should be facilitated with some catchy tags like Luvpics or Olyluv or could be ambassadors with some new terminology.

SPORT AS AN EFFECTIVE INSTRUMENT OF BUSINESS MANAGEMENT

Assist Prof. Nama Ashish PREM SINGH (IND)

Motilal Nehru College, University of Delhi

Sport - the multi-faceted icon

- Sport as a leisure-time pursuit (recreation or pastime)
- Sport as the most grueling competitive reality of our times as an impact of the Olympic Movement
- Sport as the greatest show of muscle-mind integration and excellence
- Sport as a complex management system
- Sport as an incredible cultural extravaganza or pageant
- Sport as an education for life
- Sport as an industry, marketing, business

Today's sport is all science

Sport and Management – points of convergence and divergence

- Business is for profit and sport for recreation but management is common to both.
- In function and nuances both are distinctly different but management of men and materials is crucial to both.
- Business is run by professional individuals and companies, sport is a vol-

untary engagement, though violation of rules is common to both, always creating social and behavioral problems.

- Business requires investment, sport requires aptitude, interest, determination, common sense and skill – physical and mental.
- To reach the top in sport one ought to be genetically gifted and have good environment and highly specialized training. In business is acquired by observation, experience, guidance and training, but hard work is common to both.
- Neither business nor sport is immune to crisis and disaster for the path to progress in both is undulated; the leadership in both need to have the grit and guts to overcome the odds with managerial skills.
- Business with sport background possess the ability to prove better managers of men, minds, muscles, materials, matters and morals in contingencies, exigencies and emergencies.

What can business management learn from sport?

- Try sport persons (the fittest and healthiest lot of people in the world) as managers, organisers and administrators; they would be more successful for they possess such qualities of body and mind as are unheard of in ordinary mortals.
- If you want to see business personnel in their true colours insist on them to play some sport.
- Sports participants are penalized instantly for rule-violation and they accept punishment in all humility; imbibe this spirit in the business world.
- Make sport a requirement for selection and appointment or set aside a few minutes from out of the routines for some in-house sport activity that underlines fitness. This will improve personnel's efficiency and add to productivity.

To know is to achieve

To know in general is as easy as Aristotle indicated, but to know the when, the where, the wherefore, the where-unto, and the how much – this, as Aristotle concluded, is the final test of a wise man. An education which does not recognize this, and specifically provide for it, makes not wise men, but educated fools.

– Dideonse

JIGORO KANO AND THE BEGINNING OF THE JAPANESE OLYMPIC MOVEMENT

Dr Mitsumasa GOTO (JPN)

Lecturer, School of Political Science and Economics, Meiji University

Jigoro Kano; a pioneer of the Japanese Olympic Movement

The Olympic Movement in Japan began about 100 years ago after Jigoro Kano (1860-1938) was appointed the first Asian member of the International Olympic Committee (IOC) in 1909. He is famous as the founder of “Kodokan Judo”. It is intended to help the education of youth which had been created on the basis of a few traditional jujitsu, known in Japan from the past.

At that time he was the principal of Tokyo Higher Normal School (now at Tsukuba University). In the school, students were encouraged to do sports activities, which were swimming, athletics, tennis and football. He was able to adopt sports into education. Since 1896, he accepted international students from China. Teachers taught physical education, sports and judo the same as to other students in school. This school had received more than 7,000 Chinese students by 1909.

He thought as follows:

“Physical education is not only to contribute to the strength of body but can also enhance morality. By continuing it, you may also help to maintain a youthful body and mind; it will also lead to a happy life”.

His thought was indifferent about age, sex, and national borders. He thought that morality, which people learn from judo and sport activities, should be utilized in

real life. Pierre de Coubertin, who was the founder of the modern Olympic Games and was the IOC president at that time, wanted someone like Kano, who was eager about reforming education through sports, to join the IOC members. Kano accepted the position of the IOC member after Auguste Gérard, the French Ambassador to Japan taught his idea about the Olympics. The reason why Kano accepted the position is because the Olympic ideals and his opinion had a lot in common.

He was actively involved in the Olympic Movement after being appointed a member of the IOC. Depending on the invitation of the Swedish Olympic Committee, he began preparing for the Japanese players to join the 5th Olympic Games which were planned to be held in 1912. First, he established the “Japan Amateur Sports Association” (the role of the National Olympic Committee). Then, after a preliminary meeting for the selection of competitors, Yahiko Mishima and Shizo Kanaguri were selected to join. They were the first Japanese to join the Olympic Games (the Olympic Games in 1912 was held in Stockholm).

Since then, he attended almost all of the Olympic Games and the IOC Sessions. After each Olympic Games, he visited various IOC members, and inspected sports and physical education in their countries and tried to introduce judo.

Japanese martial art and the Olympic spirit

Kano aimed to create a fusion of the Olympic spirit and martial art spirit, which was formed by the Kodokan Judo. In 1881, after graduating from the department of literature of Tokyo University (majoring in economics and political science), he continued his studies on ethics in the department of Philosophy for one year. The reason is because he had a great interest in the development of the human mind. He founded Kodokan Judo immediately after graduating from college. He thought that Judo is beneficial for the development of the human mind.

The Olympic spirit is based on Hellenic philosophy, aimed at harmonious development of mind and body. Kano's martial arts spirit was to be applied to the social benefits obtained by training body and mind. This spirit was completely consistent with the Olympic philosophy. The basis of Kano's martial arts spirit

had two ideas: It was “Seiryoku-Zenyo” (to use the most effective way to fulfill the purpose), and “Jita-Kyoei” (to contribute to the human and social advancement). He aimed to utilize them in real life.

Kano conceived the idea to add the spirit of Japanese martial arts to the western sport culture. The Tokyo Olympics in 1940 was the obvious place for accomplishing his wish. However, two months after his death in May 1938, the Japanese government decided to abandon the Tokyo Olympics planned for 1940, because the war between China and Japan was bogged down due to issues.

Learning from the 1940 Tokyo Olympics and Jigoro Kano

After World War II, Japan bid again for the Olympic to be held in Tokyo again. In 1952, Avery Brundage (the member from U.S.) became the president of IOC. He was close to Kano, and was the one who supported the holding of the 1940 Tokyo Games. A. Brundage actively supported the bid of Tokyo after World War II. In 1959, the IOC meeting held in Munich decided to hold the 18th Olympic Games in Tokyo. In 1961 judo was decided to be implemented as the medal sport in the 1964 Tokyo Olympics. His 29 years human network from his career as an IOC member organised the Tokyo Olympics in 1964 and made judo become an official Olympic sport.

150 years have passed since the birth of Kano. As an opportunity to this milestone, we must look back on the achievements he has left behind once more. In Coubertin’s last memories, details about the Tokyo Olympics held in 1940 are written. It is written as follows: “It is important that Olympics will be held in Tokyo because it will produce a chance for the European Hellenistic culture to become mixed with a sophisticated Asian culture and art”.

Coubertin said that the Olympic ideals need to be changed as time goes by. He might have been uncovering clues from Japanese culture. Since antiquity times in Japan, there was a culture called “Wa” (harmony) which accepts different cultures and creates a new culture. From these facts, you may say that it is important to unite various cultures around the world to make the Olympic be the nourished universal culture in this multicultural era.

CONTEXTUALISING OLYMPISM IN CONFLICT RESOLUTION FOR RECONSTRUCTING DIVIDED SOCIETIES

Samantha NANAYAKKARA and Ian CULPAN (NZL)

*Centre for Olympic Studies, School of Sciences and Physical Education,
University of Canterbury, New Zealand*

Introduction

There are initiatives around the world that use sport on a more micro level to address specific local and regional problems (Coalter et al., 2000, Keim, 2003, Amara, 2002, Benefort & Cunningham, 2002). However, there is little research based evidence that either supports or refutes the assumption that peace is promoted by using Olympism in sport. Olympism is a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education (Parry, 2003). Nevertheless, it would seem that there are little if any researches that specifically use Olympism education in school physical education to teach children's conflict resolution skills. A lack of macro theory in the field of conflict resolution through sport, PE and Olympism has led to a predisposition towards policy friendly academic work and this field requires accurate comparative studies.

Societies battered by long term civil conflict require best quality post conflict assistance for the challenges of reconstruction to effectively transform into peaceful societies (Lopes-Cardozo, 2008, p. 31). In conflict affected situations, a sense of urgency is often required. As argued by the UNICEF, children and youth in emer-

gency situations urgently need schools that provide a protective healthy and safe environment as key means of securing psychosocial support and protection (Lopes-Cardozo, 2008, p. 31). The challenge for Governments and civil society is to channel the energy, ideas and experience of youth and children into contributing in positive ways to the creation of more peaceful societies (United Nations, 2000).

Without a critical and thorough understanding of the need for peaceful societies, children could end up with a set of irrelevant or even undesired attitudes and skills (Lopes-Cardozo, 2008, p. 31). Therefore, it can be argued that both critical and problem solving approaches to peace education should be combined with the educative quest for equity and social justice. Within this context there should also be space for discussions on sensitive themes, such as the recognition of “truth” and “reconciliation” (Lopes-Cardozo, 2008, p. 31).

Research suggests that peer conflict resolution contributes to children’s development and represents an important form of social interaction (Rende & Killen, 1992; Ross & Conant, 1992). Educators are now focused on helping children develop conflict resolution strategies independent of adult intervention (Ramsey, 1991). Kohe (2010, p. 480), encourages educators to reappraise their understandings of the “Olympic Movement” by proposing critical questions grounded in significant world issues such as environment sustainability, globalisation, politics and social justice and equality. It is the contention of the researchers that the “concept of Olympism” has presented many opportunities to overcome ethnic hatred and bring about a harmonious relationship among the different ethnic communities.

The purpose of this paper is to examine the usefulness of Olympism as a powerful vehicle for teaching children and youth social and life skills of conflict resolution and acquiring positive attitudes, values and morals through the medium of PE and sport.

In particular this article will briefly outline how Olympism education could address conflict resolution knowledge, attitudes, and skills among children of Sri Lankan war torn societies. It will provide an explanation of:

- a) The impact of education in promoting peace in Sri Lanka.
- b) The potentiality of Olympism as a conflict reduction and resolution mechanism and promoting peace in Sri Lanka.

In doing the above this paper will develop a model on Olympism emphasising its potentiality of resolution and reduction of conflicts.

Impact of education in promoting peace in Sri-Lanka

Presently as a nation, Sri-Lanka is marching forward with the anticipation to reconcile these societal conflicts now characterised by civil war and terrorism. The essential premise of the Sri-Lankan war torn societies is the need for more diffused interactions between post conflict rehabilitation and peace promotion. Enhancing civic knowledge and understanding among students is an important measure to promote respect for diversity, democratic governance and civic liberties in the backdrop of the 20 years long secessionist conflict in Sri Lanka (The World Bank report, 2005).

Education has been directed to deliver peace education with a view to resolving ethnic conflict in Sri-Lanka (Ministry of Education Sri Lanka (Moesl), 1998). In 1997, the Sri Lankan Ministry of Education initiated some far-reaching educational reforms intended to make the school curriculum less fragmented (Moesl, 1998). However, new subjects and projects (values education, peace education) have been introduced to the school curriculum but without achieving their desired outcome. For instance Lopes-Cardozo (2008, p. 23-24) emphasises educational opportunities, inter-group encounters, language, text books, teaching and learning methods, school environment, policy environment, role of actors in the field of peace education have been impacted both positively and negatively into the peace education in the Sri Lankan education system.

Even though the majority of Sri Lanka is Buddhist, schools have the option to teach religions other than Buddhism such as Hinduism, Christianity and Islam for other ethnic groups (Moesl, 1998). Nevertheless all religions spread harmonious values; integration through religion is hardly achieved because different ethnic groups believe in their own religion in a separate manner. Therefore, it is timely and essential to take immediate steps to overcome these obstacles and explore

a common concept to apply to every ethnic group for effective integration. The authors suggest that this concept is Olympism.

The “concept of Olympism” is included in the physical education curriculum in primary and secondary schools in Sri Lanka and it has the capacity to promote an atmosphere of friendship and solidarity among children, which can be considered prerequisites for peace and conflict resolution in Sri Lanka. Therefore this paper will discuss whether the IOC’s goal of building a peaceful and better world by educating youth through sport can indeed apply to the Sri Lankan situation.

The potentiality of Olympism as a conflict reduction and resolution mechanism

According to the fundamental principles, the Olympic Charter (2010) defines Olympism:

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 (IOC, 2010, p. 8)

Culpan (2007) defined Olympism as learning a particular set of life principles through the ethical practice of sport. Parry (2003) describing the quality of Olympic values has indicated its ability to spread positive attitudes among all people irrespective of their ethnic or other differences. Thus the “philosophy of Olympism” could be used to install positive values and harmonious integration among all. The Olympic Games is a world event, which attracts the participation of countries from each and every continent and it disregards religion, language, race or creed. Therefore, it would be timely to adopt a model of learning from sports including fair play, tolerance, team work and humanism which are all inherent in the philosophy of Olympism.

According to the “Needs Survey” undertaken by the Central Province Ministry of Education, Sri Lanka (2005) it has been identified that very little attention has been

given to the concept of Olympism in the Physical Education curriculum at both primary and secondary levels. Factors identified in this survey were as follows;

1. The children's general knowledge about Olympism and Olympic values are very low.
2. The concept of Olympism is used in schools only in the opening ceremony of their annual sports meet.
3. Physical Education teachers teach Olympism in theoretical classroom based lessons, mostly focused around the history of the Olympics. Therefore, children rarely obtain practical knowledge about Olympism from participation in sport.
4. In Sri Lanka due to the lack of resources, Physical Education teachers get very little chance for in-service training during their career. With such limited time available, training courses focus mainly on Health Science, athletics, team games, and aspects of Physical Education required for the school based assessment system.
5. Little time is devoted to the philosophy of sports or teaching the ideals contained in Olympism.

Although the concept of Olympism is included in the Physical Education curriculum in primary and secondary schools, this concept is yet to be implemented in all schools in Sri Lanka. The sooner Olympism can be taught in all schools the sooner student learning can focus on the values associated with the promotion of peace. As physical educators we believe that there should be a specific project to promote the philosophy of Olympism which could be very important to the next generation in Sri Lanka. This paper below presents a categorical framework for a conflict resolution model through Olympism and tests it within a strongly polarized society characterized by ethnic conflict in Sri Lanka.

The Olympism and conflict resolution integrated model

In this model, lessons are planned to focus on and build around conflict resolution core elements, mainly understanding each person's point of view in conflict

situations. Themes in the integrated model focus on critical thinking skills related to Olympism and conflict resolution associated to practical sporting activities. The model assists learners to appreciate the importance of identifying main characteristics of Olympism and how these could be used to resolve conflicts under ten different themes as follows:

- Introduction to Olympics (why Olympics?)
- Historical development of Olympics (why they continue today?, its association with peace)
- Concepts of Olympism and conflict resolution strategies
- Olympism and Tolerance; how it can be used for conflict resolution
- Olympism and Fair play; how can it be used for conflict resolution
- Olympism and Respect for others; how can it be used for conflict resolution
- Olympism and Multiculturalism; how can it be used for conflict resolution
- Olympism and Equality; how can it be used for conflict resolution
- Olympism and Friendship; how can it be used for conflict resolution
- Olympism and Non-discrimination; how can it be used for conflict resolution

The main intention of developing this Curriculum model is primarily to develop knowledge, attitudes and skills of positive conflict resolution strategies through Olympism education in combination with sporting activities to integrate students battered by conflicts. Each session is required strictly to follow a special protocol. Themes 1 and 2 will include the historical development of the Olympic Games, Greek mythology, and Olympic Sanctuary and their association with peace. Theme 3 will address the concepts of contemporary Olympism according to the IOC charter (2010) (Tolerance, Fair play, Respect for others, Multiculturalism, Equality, Friendship and Non-discrimination) and five strategies to manage resolving conflicts (Smoothing, problem solving, Compromising, Withdrawing and Forcing) (Johnson & Johnson, 2005). Identifying the above concepts will provide students with information for selection and planning of positive conflict resolution processes. Practical activities associated with themes 1, 2 and 3 will include student's involvement in mini Olympics. Firstly, each student is represented by a different culture than his actual culture and will be renamed by an appropriate name according to

his/her new culture. Then, students will be divided into groups. From this grouping, students will obtain the experience of playing in mixed cultures.

At this stage, students will take this as an opportunity to plan a mini Olympic Games competition at their physical education lesson and these groups will act as actual IOC's steering committees; such as athletic, finance and cultural committees. Throughout the mini Olympic activities students will develop their knowledge, skills and attitudes on the United Nations approved universal rights of participation in sport, acceptance of difference, respect for diversity, and UNESCO's theme of commitment in enhancing a culture of learning to live together. Additionally, at this stage students will also develop their "critical literacy" on how to resolve problems occurred while organising a competition, for instance, how to make plans for an event to fairly represent the diversity of participants without any discrimination, how to standardize fair judgement, and how to encourage equality among athletes.

Remaining themes 4 to 10 are structured with a strong combination of Olympism and conflict resolution concepts through sporting activities. These seven sessions will consist of conflict resolution exercises emphasizing how to use Olympism values in different conflict situations while involved in physical activities and sport. Four steps of peacemakers (Johnson and Johnson, 2005) will integrate with IOC Olympism concepts. Firstly, students will learn that despite conflicts positive results may be achieved when conflicts are managed beneficially. Secondly, a six-step negotiation process (Johnson & Johnson, 2005) will assist students to develop "integrative agreements". These include:

1. Describing what you want
2. Describing how you feel
3. Describing the reasons for your wants and feelings
4. Taking the other's perspective and summarizing your understanding of what the other person wants, how the other person feels, and the reasons underlying both
5. Inventing three optional plans to resolve the conflict that maximizes joint benefits
6. Choosing the wisest course of action to implement and formalize the agreement with a hand shake (Johnson & Johnson, 2005).

During the above mentioned negotiation process, students will learn how to use Olympism concepts that include fair play, tolerance, and multiculturalism with a view of conflict resolution in order to effectively control their anger, frustration and pressure. For instance, students will learn to use tolerance when providing a description about what you want, and respecting others when describing how you feel. They will also learn the consequences of cheating in sporting competitions by studying case studies of Olympic athletes that lost their reputation and prestige by cheating at world sporting events. Practical sporting activities associated with these integrated lessons will be comprised with basic skills of Basketball, Netball and Football. Mixed cultural groups of students (previously mentioned) will participate in above sports with enhanced critical thinking on why, how and when to tolerate while playing, how to play fairly, how to respect for multiculturalism while playing. This part of the model will lead students to develop their self-discipline and motivation for positive conflict resolution during sporting activity.

Students will also learn of the ways to conciliate conflicts with classmates. Therefore, how to consider each other and their relationships and well being will be highlighted. Olympic role-models in different cultures and their self-disciplines, and how they overcome barriers on their pathways to achieve Olympic success will also be discussed. At this intervention stage, Olympism ideals on multiculturalism, non-discrimination, equality and friendship will be integrated too. Sporting activities associated at this stage underlie the basic skills of Athletics (Baton relay), Volleyball and Throwball. When re-mixed cultural groups of students (above mentioned) participate in above sports, in addition to the previously mentioned critical thinking skills, they would also manipulate their critical thinking as to why and how to treat people equally, to keep longer lasting friendships. At this stage it is expected that students will enhance their knowledge, attitudes and skills on resolving their daily confronted conflicts while playing. For instance, they will enhance competencies on identifying talent in their team members, and how to select the team from different cultural representatives equally to resolve one of their previous problems of how to select their playing team.

Students will also have the opportunity to serve as mediators in conflicts by implemented peer mediated training lesson. At this intervention stage, it will also

be integrated with Olympism concepts of multiculturalism, non-discrimination, equality and friendship. At this stage students will exchange their knowledge, skills and attitudes with fellow members of all groups and will discuss how they have worked well with conflict resolution, their identified weakness and ways in which improvements could be implemented.

The importance of integrated model

The importance of improving social skills among the next generation has been stressed by educators (McNally, 1977, Wood, 1998, Bailey, 2007). Bailey (2007) emphasises that the pro-social benefits through sport which help to develop personal qualities such as team work, fair play and character building helping the individual function more effectively within society. Piaget's theory places "action and self directed problem solving" at the heart of learning development (Wood, 1998, p. 5). The promotion of Olympic values in the primary and secondary education in a country which is affected by an ethnic conflict will help students to acquire fundamental social skills and improve ethical values. For example, they will learn how to respect each other, understand the diversity of a multicultural society and spread the concept of social cohesion and sustainability through a child friendly learning environment. According to Piaget, development is not simply age related. Instead, the individual's maturation involves stimulations and interactions with external objects and the environment (McNally, 1977, p. 12). Therefore, it can be surmised that Olympism education through physical education provides extended opportunities for children's active participation in both classroom and outdoor activities. Also, it enables individual differences to be respected and children's well being to be promoted.

Children benefit from "the sense of belonging to a group" (Fisher, 2002, p. 102). This gives them security and opportunities to respond collectively. Vygotsky (1978, p. 86) stressed that development does not happen in isolation but takes place when children interact with the social environment. He has used the term "Zone of Proximal Development" (ZDP) to describe children's cognitive growth. According to Vygotsky (1978, p. 86).

It is the distance between “the actual development level” as determined by independent problem solving and “the level of potential development” as determined through problem solving under adult guidance or in collaboration with more capable peers” (p. 86).

The comprehensive approach of the teaching and learning process of Olympism education is designed to gradually enhance conflict resolution skills amongst Sri Lankan children, and to improve their optimistic behaviour. Also their development may be deeper and broader than the perspectives afforded by text books. Olympism education teaches inclusion and will enable discussion about their changing situation and will enhance their understanding about the conflict. Through using physical education practice students will be taught how to manage their emotions in their present situation, and how to release their feelings of anger, frustration and indignity in a controlled manner. For example, through the Olympic inspiration children will learn how people in other countries share their views (intercultural) and how they find answers to the community problems without conflicts respectively. Olympism education is designed to facilitate the building of a better future for Sri Lankan students and will help them to develop a global perspective.

We believe that future research should take a simple approach to identifying the valuable philosophical, ethical and practical areas in Physical Education, that develop the concept of Olympism in state primary schools in Sri Lanka. The exploration of the concept of Olympism as a core curricular activity in Sri Lankan state primary schools could play a vital role in developing very valuable qualities among the next generation and should design to bring Sinhala, Tamil and Muslim (ethnic groups) children together. This will no doubt demonstrate the capacity of sport to transcend boundaries.

Conclusion

The focus of this paper was to suggest how Olympism education could strengthen competencies of conflict resolution, through delivering socio-cultural values among young students in ethnically divided societies in Sri-Lanka. The potential of Olym-

pism education as a conflict reduction and resolution mechanism has also highlighted in opportunities to overcome ethnic hatred and bring about harmonious relationships among different ethnic communities. This paper also concludes with the suggestion that promotion of Olympism values in the primary and secondary education in a country which is affected by an ethnic conflict similar to Sri-Lanka will help students to acquire fundamental social skills and improve ethical values.

References

- Amara, M. (2002). *Roles of Sport in International Platform on Sport and Development*. Retrieved on 29.05.2009. From <http://www.sportanddev.org/en/projects/sce-all-projects/brezovica-summer-camp-2002-for-lipjanlipjan-youth.htm>
- Bailey, R. (2007). Youth sport and social inclusion. In N. Holt (Ed) *Positive Youth Development through Sport*, London, Routledge.
- Benefort, M. & Cunningham, J. (2002). *Investigating Indicators for Measuring the health and Social Impact of Sport and recreation programmes in Indigenous Communities*, Darwin, Australian Sports Commission and cooperative research Centre for Aboriginal and tropical Health.
- Coalter, F., Allison, M., Taylor, J. (2000). *The role of sport in regenerating deprived areas*, Edinburgh, Centre for leisure research.
- Central Province Ministry of Education, Sri Lanka (2005). *Needs Survey, of the Central province Ministry of Education, 2005*, un-publish report, Central Provincial Ministry of Education, Gattambe.
- Culpan, I. (2007). "Olympic education within physical education: Changing the pedagogy", *Proceedings from the International Forum on Beijing Olympic education*, Humanistic Olympic Studies Centre at Remin University of China, 24-25th Nov. pp. 136-154.
- Fisher, R. (1997). *Interactive Conflict Resolution*. Syracuse, NY: Syracuse University Press, p. 5.
- International Olympic Committee (2010). *The Olympic Charter*, International Olympic Committee, Lausanne.
- Johnson, D.W., Johnson, R. (2005). *Teaching students to be Peacemakers*, Edina, MN. Interaction Book Company.

- Keim, M. (2003). "Sport as Opportunity for Community Development and Peace Building in South Africa". In Y. Vanden Auweele, C. Malcom & B. Meulders (Eds), (2006). *Sport and Development*, Leuven, Belgium: Lannoo Campus.
- Kohe, J. (2010). Disrupting the rhetoric of the rings: a critique of Olympic idealism in physical education, *Sport, Education and Society*. Vol. 15, No 4. pp. 479-494.
- Lopes-Cardoso, M. (2008). "Sri Lanka: in Peace or Pieces? A Critical Approach to Peace Education in Sri Lanka", *Research in Comparative and International Education*, Vol. 3, No 1. pp. 19-35.
- McNally, D.W. (1977). *Piaget, education, and teaching*. Harvester press.
- Ministry of Education Sri Lanka (1998). *Annual Report 1998*, Ministry of Education, Colombo.
- Parry, J. (2003). *Olympic education in practice*, a paper prepared for the Centre d'Estudis Olímpics, Barcelona.
- Ramsey, P.G. (1991). *Making Friends In School: Promoting Peer Relationships In Early Childhood Education*, New York: Teachers College Press.
- Rende, R. & Killen, M. (1992). "Social interactional antecedents of conflict in young children", *Early Childhood Research Quarterly*. Vol. 7, Issue 4. pp. 551-563.
- Ross, H.S. and C.L. Conant. (1992). "The Social Structure of Early Conflict: Interaction, Relationships, and Alliances". In C. Shantz & W. Hartup (Eds). *Conflict in Child and Adolescent development*, Cambridge, England: Cambridge University Press, pp. 153-185.
- The World Bank Report (2005). "Treasures of the Education System in Sri Lanka: Restoring performance, expanding opportunities and enhancing prospects". The World Bank, Human Division Unit, South Asia Region. Retrieved on 22.3.2010. from <http://siteresources.worldbank.org/INTSRILANK>.
- United Nations (2003). *UN Inter Agency Task Force Report on Sport for Development and Peace: Towards Achieving the Millennium Development Goals*, Geneva, United Nations pub.
- Vygotsky, L.S. (1978). *Mind in Society: The Development of Higher Mental Processes*, Cambridge, Mass.: Harvard University Press.
- Wood, D. (1998). *How Children think and learn: The Social Contexts of Cognitive Development* (2nd Ed), Oxford, Blackwell.

OLYMPISM ENRICHING BICULTURAL UNDERSTANDING IN AOTEAROA NEW ZEALAND¹

Dr Ian CULPAN, Judy BRUCE and Hugh GALVAN (NZL)

New Zealand Centre for Olympic Studies, University of Canterbury

Preamble

While the universality of Olympism in essence claims to transcend cultural boundaries there are expressions of difference that require acknowledgement, acceptance and celebration. For a bi-cultural view of Olympism to emerge, the richness of both Pakeha (New Zealanders of European descent) and Māori (indigenous people of New Zealand) culture needs to embrace the interdependent and interconnectedness that the concept of rangatiratanga (self determination) can bring.

There is a cultural richness and vibrancy present when diverse bicultural perspectives are embraced, and Olympism provides an ideal platform for creating such views. What is required is open dialogue that values different views equally in order to capture the hearts and minds of people through a culturally rich tapestry of sport practice and sport meaning.

1. This article draws heavily on the work by Culpan, I., Bruce, J. and Galvan, H. (2008), "Toward a bicultural view of Olympism within New Zealand physical education: An emerging journey". In Ren H., DaCosta L., Miragaya A. and Jing N. (Ed.), *Olympic Studies Reader: A Multidisciplinary and Multicultural Research Guide*. Vol. 1: Olympic Studies - Selected Works (129-146). Beijing, China: Beijing Sport University Press.

Introduction

Acknowledging that New Zealand historical positioning as a young bi-cultural nation, may serve to assist in its quest in developing an understanding of Māori perspectives of Olympism. Colonisation within New Zealand led to the marginalisation of Māori culture, language, customs, values and traditions. During the 1800s and 1900s many Māori cultural practices were threatened by Pakeha governance and control and this included control over traditional Māori physical cultural practices. Early Christian missionaries perceived many such practices to be in conflict with a Christian world view and were consequently discouraged or in some instances banned (Hokowhitu, 2004). Pakeha dominance and control was also clearly evident through educational policy. For example, legislation ensured that the Māori language was banned from being spoken in schools. Māori became increasingly marginalised as their cultural practices were discouraged.

After a significant period of assimilation, Māori during the later part of the 1900s became increasingly political as they moved “toward greater self-sufficiency, a celebration of being Māori, and higher levels of autonomy” (Durie, 2003, p. 198). Foundational to this shift was an assertion of Māori rights based on the principles of New Zealand’s founding document, the Treaty of Waitangi. The principles of the Treaty provide a foundation for biculturalism and a legitimate partnership between the Pakeha and Maori. This bicultural perspective whilst manifest in many avenues of society for sport and Olympism it relates particularly to physical education and sport programmes in schools and the wider community.

Linking Physical Education and Olympism – Drawing the Relationship

In New Zealand the Health and Physical Education in the New Zealand Curriculum (NZHPE) (Ministry of Education, 1999) provides a clear link between sport and Olympism in a unique bi-cultural manner. The link is manifested through the underlying concept of Attitudes and Values. In developing the underlying concept of Attitudes and Values the curriculum clearly locates itself alongside

Arnold's argument of "*learning through movement*" and adopting the humanist position that movement (sport) is a valued human practice when it is practiced in a moral and ethical sense (Arnold, 1996).

The link between the Attitudes and Values of NZHPE (Ministry of Education, 1999) and the manner in which other physical education curriculum ideas have been conceptualised in the document suggests an harmonious integrative link with the philosophy of Olympism as per stated in the Olympic Charter (IOC, 2010). Learning through movement is central to establishing the linkages between the Attitudes and Values of the curriculum and Olympism. Indeed Da-Costa (2006) reported that scholars are generally in agreement that sport has a "carrier role" and as Arnold (1979) argued:

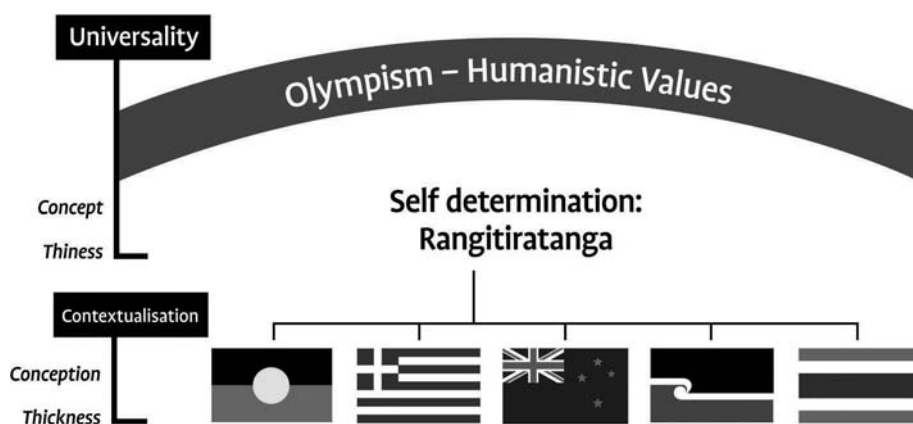
The dimension of education through movement is best conceived of as being that part of the educational process which aims to enhance and harmonise the physical, intellectual, social and emotional aspects of a growing individual chiefly through professionally selected and directed physical activities (p. 176).

Despite significant Māori input into NZHPE, in the spirit of the bi-cultural nature of New Zealand and the expectations of the Treaty, NZHPE was criticised by some for not necessarily meeting the needs of Māori (Salter, 2000; Hokowhitu, 2004). NZHPE claimed to be culturally responsive but Salter (2000a) noted that whilst NZHPE integrated Māori conceptions of health and physical education, essentially the conceptions were Western interpretations and these interpretations have been substantially sanitised. To illustrate his point, Salter (2000) argued that constructing meanings from Māori concepts is likely to give rise to differing understandings. For Māori, some of the concepts in NZHPE have far deeper meaning and understanding to that which is presently evident in the Western view. He argued that these concepts are often lived experiences for Māori but simply "official knowledge" for the Pakeha. According to Salter (2000) this difference is a "way of knowing for Māori" but for Pakeha it is a "way of education" and as such becomes institutionalised knowledge. Hokowhitu (2004) argued that learning in physical education in a bi-cultural context:

Will hold less (or no) value to a student if it is taught in a cultural vacuum. If practices are not shown to be philosophically underpinned, then a student has every right to question their validity and relevance (p. 78).

Furthermore Hokowhitu (2004) argued that by decontextualising Māori cultural concepts cultural invasion has occurred and the Freirian concept of “false generosity” may become evident. Taking this argument a little further and considering the linkages between physical education and Olympism in the New Zealand setting brings into question the appropriateness of Olympism in a bi-cultural environment. Can the Euro-centric philosophy of Olympism provide a culturally inclusive meaning for Māori?

Providing a bi-cultural education for contemporary society is critical if New Zealand is to develop fully as a nation and appreciate its unique cultural heritage, customs and traditions. To achieve this, mutual respect, inclusiveness, non-discrimination and a rich understanding between Māori and Pakeha culture is essential – all of which are consistent with the philosophy of Olympism. As Parry (2006) argued, the universal philosophy of Olympism is at a high level of conceptual generality and this generality gives rise to expressions of meaning and interpretations that are open to debate. Parry (2006) draws the distinction between *concepts* and *conceptions*. Drawing on the work of Tamir, he argues that Olympism provides a “thin layer” of humanist values that are manifested through the practice of sport (Tamir, 1995). Each culture’s different expressions in time, place and history provide *conceptions* of Olympism that add to the rich tapestry of cultural diversity. This richness is labelled the “thick values” and are contestable from culture to culture. As a result Parry (2006) argued that there is a need for nations to commit themselves to the high level generalities articulated in Olympism and then subsequently find individual expression of them in a manner that is unique to their culture. DaCosta (2006) referred to this as the axis of logic of Olympism. Parry’s (2006) and DaCosta’s (2006) argument can be illustrated below:



Each Culture develops their own conception of Olympism

Toward a Māori view of Olympism

Within New Zealand, this notion of *concept* and *conception* is reflected in Reedy's (2007) metaphor for a Māori world view; Māori interpret knowledge within two divisions; the "philosophical" and the "practical/technical". The "philosophical" is acknowledged as *te kauae runga* (the upper jaw) and is a representation of the celestial knowledge. *Te kauae raro* (the lower jaw) is the terrestrial. Reedy clarified how the "philosophical" and the "technical/practical" aspects of knowledge related to Olympism when he noted that:

The two foundations to knowledge are complementary to each other; they inform each other [in a reciprocal relationship] rather than conflict and confront. The Olympic Academy and the Olympic Committee are a reflection of the two divides of knowledge. One looks after the purity of the thing and the other looks after the nuts and bolts... I see Olympism as being the purity of sport.

The above account infers that if the *concept* of Olympism is to transcend cultures then it must be tolerant towards *both* Pakeha and Māori world views (*conception*) of Olympism and sport practice. The "upper and lower jaws" re-

mind us that both the Pakeha and Māori views of Olympism and sport are there to inform each other but not to dominate. In achieving this ideal both cultures will be equally recognised, fully acknowledged and valued as having a sense of function in an interdependent manner.

Through exploring a Māori conception of sport, a bicultural view of Olympism is emergent. Traditionally in Māori societies a holistic view of physical activity and sport meant that activities were inseparable from everyday life. However as New Zealand society became increasingly colonised the Pakeha *conception* of sport practice predominated. As Māori were assimilated into British colonial cultural practices, traditional Māori physical activities and “sports” became de-centralised and diluted (McConnell, 2000). Instead British colonial sports such as rugby, cricket, football and netball became the most prevalent of sporting codes. The consequential dominance of colonial sports led to an unquestionable acceptance and normalisation of these practices over Māori forms of movement. As Reedy (2007) noted:

It is unfortunate that sport has come down to [just a small number of dominant sports]. Unfortunately what Māori has to offer in New Zealand sport... is not coming to the surface because sport is dominated by Europeans and their view of sport... they have the appearance of catering for all but deep down they don't. I think there are prejudices... I don't think people consider the rich heritage of Māori. I don't think they even know about it or consider it.

Arnold's (1997) definition of sport provides an interesting framework for considering what counts and what does not count as sport and this has implications for constructing a bicultural view of sporting practice and Olympism within New Zealand. Arnold (1997) proposed that sport as a valued human practice is characterised by:

- Being rule governed and practiced within traditions and customs
- Each sport pursues its own intrinsic goals
- Social interaction
- Rivalry contest and competition

- Physical exertion
- Being practiced within a moral and ethical sense

Given this definition there are a number of Māori physical cultural practices that would comply with the definition of “sport”, however these forms of movement have become marginalised as dominant European sport forms have been privileged and seen as “normal” or acceptable. Coakley (2003) argued that the widely held perception of what counts as sport is likely to alienate traditional cultural practices. However, rather than alienate traditional Māori physical cultural practices, a bicultural view of Olympism seeks to embrace a Māori *conception* of Olympism and sport practice. Integral to journeying toward a bicultural view of Olympism, is the process of embracing self-determination (*rangatiratanga*).

Rangatiratanga (self determination)

If the *concept* of Olympism is to transcend cultures then it must be tolerant towards *both* Pakeha and Māori world views (*conception*) of Olympism and sport practice. Through exploring a Māori conception of sport, a bicultural view of Olympism may be emergent if the process of self determination (*rangatiratanga*) is genuinely undertaken.

Rangatiratanga literally means chiefly control. Increasingly however, Rangatiratanga has become synonymous with “self determination” as a means to describe how individuals have the right to determine and define their own destiny (Bishop, Berryman, Cavanagh & Teddy, 2007). Dominant discourse of self determination among Western Nation States speaks of self determination in absolute terms. By contrast, indigenous peoples’ aspirations of self determination are “relational, acknowledge interdependence and... are better understood as a quest for an institutional context of non domination” (Young, as cited in Bishop et al., 2007, p. 187). For Māori, self determination should be a way of promoting a world view that is seen by all as “... legitimate, authoritative and valid in relation to other cultures in New Zealand” (Bishop et al., 2007 p. 10). The need

for Māori to be self determining within the realms of an interdependent society is clearly highlighted by Reedy's (2007) analogy:

In a native forest there are all sorts of trees. There are the fern – without the fern the big trees would not grow. There are fat trees, skinny trees, wide trees and tall trees. There is this interdependence. They need each other. It takes all sorts of trees to make a native forest. It takes all sorts of people to make a nation. If we recognise each other nothing will assail our nationhood...

Durie (2003) maintained that part of self determination for Māori should be to enable Māori to successfully live as Māori, participate successfully as citizens of the world, and enjoy good health and a high standard of living. Part of living as Māori includes accessing te ao Māori (the Māori world) such as language, culture, tikanga (customs), principles and practices. Thus any form of education, including physical education and Olympism also needs to provide the opportunity for Māori to develop understandings of te ao Māori.

Reedy (2007) points out that the Māori view of rangatiratanga reconciles with Olympism's attempts to bring the world together in an interdependent manner while maintaining one's control of his/her own destiny. He noted that self determination can coexist in New Zealand's society and reinforced that Māori have a lot to offer New Zealand and other cultures globally: "what is good for Māori is good for Aotearoa (New Zealand) which is good for the world".

Olympism's Balanced Development of Body, Will and Mind

Cartesian Dualism framed a dominant belief about Māori as being overtly physical people of colour, unenlightened and, thus, uncivilised (Adams, Clark, Codd, O'Neill, Openshaw & Waitere-Ang, 2000). However Māori possessed a far more balanced development of body, will and mind than was understood or portrayed by Pakeha. This holistic perspective is clearly evident through examining traditional Māori physical activities. Hokowhitu (2004) pointed out that in actual fact

the least important aspect of Māori physical activities was the physical. Incantations and stories that surrounded these activities allowed for the regeneration of whakapapa [genealogy] and tikanga [culture] (p. 74).

For Māori, physical activities were expressions of a particular belief or value and as such were multi-dimensional as they connected the physical, with the spiritual, and the past with the present. Reedy (2007) supported Hokowhitu (2004a) in his argument that Māori were indeed a society of people whose life and practices were encapsulated in the balanced development of body, will and mind when he pointed out that:

Your physical well being had to be important... they all required some kind of ability that related to sport. Even waiata (songs) like moteatea and oriori, you can't sing those unless you are healthy, they take a long time to sing these, they require breathing... The achievements in our society combine the physical and the spiritual... The spirit and the passion are the important part of this stuff... You must allow the dignity in sport.

Reedy (2007) further explained the importance of spirituality in relation to sport practice through the metaphor of a bird's feathers. He noted that it is the huruhuru (feathers) that "birds" need to soar and these huruhuru represent the spiritual component of physical activity and sport practices. Thus a Māori perspective of Olympism is about the joy found in effort through achievement, and in a Māori society achievement combines the physical and the spiritual. This concept is expressed in a whakatauki (proverb):

He ao Te Rangi ka uhia ma te huruhuru te manu ka rere.
[Like clouds adorn the sky birds need feathers to fly].

Further significance of the spiritual nature of Māori sport was reflected by Reedy (2007) when indicated that European sport has become too sterile:

European sport does not have mauri (life force), no wairua (spirit)...

European sport has got too ho-hum... Where is the stuff in Pākehā [European] society that touches the heart...birds need feathers to fly... Olympism needs more huruhuru (feathers) so that it can fly. It needs a proverb to reflect the realms of possibility that it could strive for... [Such as] He oranga mutunga kore. A life of unbounded passion and promise.

Further to the Māori world view of relationship between the physical and the spiritual is the concept of interconnectedness with whenua (the land). For Māori the importance of whenua extends to all cultural practices including physical activity and sport. Because Māori believe that Papatuanuku (Earth mother) is living and whenua has mauri (life force) it is essential that whenua is cared for by its guardians and not reduced to a mere commodity that is bought, sold or traded (Williams, 2004). Regarding then the universal ethic of respect for others, Māori would perceive that respect must also be extended to the land. Reedy (2007) inferred that the Māori connection with whenua surpasses the Olympic ideal of balanced development of body, mind and will by saying that:

Relationships are the essence of everything. Relationships with those who were there at your birth. They look after you, they nurture you. They tell the stories [pass on history and knowledge]. The relationships transcend people to include the fish, the forest, and the seas... relationships with the environment. The Māori people know every part of every inch of the land, lakes and the seas. That is the environment they grew up with.

For Maori then, the conception of well-being (hauora) as embraced by NZHPE is essentially a contextual interpretation of the Olympism concept of “balanced development of body, will and mind” but with the strong spiritual importance of whenua (the land), whakapapa (genealogy) and tikanga (culture) providing the necessary life force to this conception. To Maori this life force or Mauri is lacking from the Euro-centric interpretation/conception of balanced development and therefore provides a greater richness to the conception – this is the thick values

that Tamir, (1995) referred to. Integral to this, balanced development and its association with hauora (well-being) are the complex interconnectedness of the past with the present, of the spiritual with the temporal and the land with the people. To Maori this provides the personal and collective meaning to life.

Concluding the link between Biculturalism, Olympism and NZHPE

This article has sought to address some of the issues relating to the formation of a bicultural view of Olympism within New Zealand. In the development of this bicultural perspective of Olympism and its relationship to New Zealand education system, more particularly NZHPE, current issues and dilemmas that impact upon this development have been identified and critiqued with a view to providing a constructive pathway for future considerations and ultimate acceptance.

The critique has centred on the importance of rangatiratanga (self determination), the notion of *concept* and *conception*, the holistic nature of Māori sport practice and the implications for NZHPE. Preliminary thoughts on a bicultural view of Olympism through an exploration of Māori sport practices and links to a Māori world view have been presented.

For a bi-cultural view of Olympism to emerge, the richness of both Pakeha and Maori culture needs to embrace the interdependent and interconnectedness that the conception of rangatiratanga (self determination) can bring. In this way Olympism may be reflected and become a lived expression. In particular, the values of tolerance and respect for the rights of others are of utmost importance here. The importance of acknowledging diverse viewpoints emphasises the need to consider *conceptions* as distinct from *concepts*. While it is clear that Māori physical practices are linked holistically to the spiritual, to the mind, to the will, and to the land, influential institutions within New Zealand such as state education, physical education, sport and media have served to further perpetuate the dominant and inaccurate notion of dualism. This dualistic discourse is being challenged by Māori medium schooling where students who are steeped in their own culture realise the significance of such values as whanaungatanga (fam-

ily), hinengaro (intellect), wairua (spirituality), aroha (love and compassion), and manaakitanga (support and concern for others). Regarding the teaching of such values, the challenge to mainstream schools within New Zealand is to ensure that Māori cultural attitudes and values are understood and valued. In particular, when considering a bi-cultural teaching/learning approach to Olympism through physical education, it has been argued that a culturally responsive physical education curriculum should reflect the holistic values important to Māori. It is only through learning a set of bi-culturally relevant life principles through sport that Maori interpretations or conceptions of Olympism can be achieved and indeed become relevant.

While it has not been the intention of this article to present a conclusive, decisive or comprehensive bicultural view of Olympism, NZHPE clearly, has made a useful albeit tentative start. However further progress will require extensive consultation and discussion between Māori and Pakeha. As Hokowhitu (2004) notes there have been a number of impediments to the emergence of NZHPE that is bicultural in nature. These include a dominant historical discourse that has been exclusionary for Māori, a lack of acceptance of rangatiratanga (the right to self-determination) and little recognition of the spiritual importance and significance of whenua (the land), whakapapa (genealogy) and tikanga (culture). It is these same impediments that have implications for the evolution of a bicultural view of Olympism. There is cultural richness and vibrancy present where diverse perspectives are embraced, and Olympism provides an ideal platform for creating such views. In New Zealand, the Olympic Academy is seeking to develop links between NZHPE, Olympism and a bicultural perspective. It is anticipated that ongoing dialogue and reflection will enable this journey to continue. The continuance of this journey reminds us of DaCosta's (2006) analysis of Olympism as being a "process philosophy". A process that in New Zealand's case can capture the hearts and minds of people through a culturally rich tapestry of sport practice and sport meaning.

Acknowledgement

The authors of this article wish to acknowledge the input of Amster Reedy a highly respected Māori leader who has a tremendous academic and practical understanding and wisdom of things Māori.

References

- Adams, P., Clark, J., Codd, J., O'Neill, A-M., Openshaw, R & Waitere-Ang, H. (2000). *Education and society in Aotearoa/New Zealand*. Palmerston North, NZ: Dunmore Press.
- Arnold, P. (1979). *Meaning in movement, sport and physical education*. London: Heinemann.
- Arnold, P. (1996). Olympism, sport and education. *Quest*, 48(1), 93-101.
- Arnold, P. (1997). *Sport, ethics and education*. London: Cassel.
- Bishop, R., Berryman, M., Cavanagh, T. & Teddy, L. (2007). *Te kotahitanga phase 3 whānaungatanga: Establishing a culturally responsive pedagogy of relations in mainstream secondary school classrooms*. Wellington, NZ: Ministry of Education.
- Coakley, J. (2003). *Sports in society: Issues and controversies*. New York: McGraw-Hill.
- DaCosta (2006). "A never ending story: The philosophical controversy over Olympism". *Journal of the Philosophy of Sport*, 33, 157-173.
- Durie, M. (2003). *Nga kahui pou: Launching Maori futures*. Wellington, N.Z: Huia.
- Hokowhitu, B. (2004). "Challenges to state physical education: Tikanga Maori, physical education curricula, historical deconstruction, inclusive and decolonisation". *Waikato Journal of Education*, 10, 71-84.
- Hokowhitu, B. (2004a). "Physical beings: Stereotypes, sport and the physical education of New Zealand Māori". In J.A. Mangan and A. Ritchie (Eds.), *Ethnicity, sport, identity: Struggles for status* (pp. 192-218). London: Frank Cass.
- International Olympic Committee, (2010). *Olympic Charter*. Lausanne, Switzerland: International Olympic Committee.

- McConnell, R. (2000). "Māori, the Treaty of Waitangi and sport: A critical analysis. In Collins", C. (Ed.), *Sport in New Zealand society* (pp. 227-239), Palmerston North, NZ: Dunmore Press Ltd.
- Ministry of Education, (1999). *Health and physical education in the New Zealand curriculum*. Wellington, NZ: Learning Media.
- Parry, J. (2006). "Sport and Olympism: Universals and multiculturalism", *Journal of the Philosophy of Sport*, 33, 188-204.
- Salter, G. (2000). "Marginalising indigenous knowledge in teaching physical education: The sanitising of Hauora (well-being) in the new HPE curriculum", *Journal of Physical Education New Zealand*, 33,(1), 5-16.
- Salter, G. (2000a). "Culturally responsive pedagogy and the renaissance of a Maori dimension in physical education: Te reo kori as cultural taonga", *Journal of Physical Education New Zealand*, 33,(2), 42-63.
- Tamir, Y. (1995). "Two concepts of multiculturalism", *Journal of the Philosophy of Education*, 29,(2), 161-172.
- Williams, J. (2004). "Papa-tua-nuku". In Ka'ai T.M., Moorfield J.C., Reilly M.P.J. & Moseley S. (Eds.), *Ki te whaiao: An introduction to Maori culture and society* (pp. 50-60), Auckland, NZ: Pearson Education New Zealand.

THE SHAMANISM INITIATION AS A SOURCE OF CULTURE PATTERNS OF SPORT

Piotr BŁAJET (POL)

Physical Education Teacher

For better understanding sport as a culture reality and a form of education it seems necessary to reach back to its origins in Palaeolithic culture (from 2.5 million to 10 thousand years ago). Awareness of that (pre)tradition could be an efficient antidote to the modern distortion of the proper spirit of sport.

Hunting Genesis of Sport

In late Palaeolithic and early Mesolithic period because of shrinking population of game for hunting men had to look for different possibilities of maintaining their status quo and demonstrate their prestige. They could fight other tribes, but they could use games as well. At first, those games could have been a way of preparing children or adults for hunting. Games with objects, undoubtedly thrown, would have been the prototype of competitive sport. They perfectly simulated hunting, in which a victim was killed by throwing an object accurately. The attacking team's cooperation (tactics) in a game corresponded to the hunting cooperation. The target which had to be hit with the object was the equivalent of the prey. The defending team was supposed to simulate the contrary, unpredictable nature forces: weather conditions, natural obstacles, potential victim behaviour etc.

You Tube presentation: “The Hunting Ape 5 of 5” (from 2:00 to 5:00)

<http://www.youtube.com/watch?v=Uq5GCeSOpGQ&feature=related>

The hunting genesis of sport legitimizes the sense of the main Olympic sport principle: *Participation is more important than winning*, which can be hard to sustain while using the rhetoric of war. In a war one is aiming to destroy an enemy, whereas in hunting one has to cooperate with the potential victims: the prey is not an enemy, it is rather your ally. That is why the athlete-hunter will treat the opposing athlete as an ally: the more skillful, the stronger he is; the more profit they get from each other. This attitude makes the sense of perfectionism and aiming to improve the sport result sharper. The better participants level, the higher quality of sport as ritual.

Sports competition as a rite of passage

Sport at its beginning had an instrumental significance. After some time its aesthetic (autothelitic) sense could have risen and could have become predominant. Step by step sport was becoming the end in itself, and gaining importance as a rite of passage.

There is essential similarity between the sport competition and the rite of passage. In social life ritual asceticism, as Durkheim says, has a very important socio-adaptive function, making possible the regulation of the affective processes:

“So asceticism as a quality of every social existence must outlast all mythologies and dogma: this is an integral part of every human culture. Truly speaking, it is the legitimizing reason of all religion transmissions of all-time” (Durkheim, p. 304).

The description of a ritual made by Durkheim is very like the characteristics of sporting activity. In a ritual, according to Durkheim, there is an exaggerated irreverence of ordinariness, and the matter is to maintain in worshippers sufficient aversion to trivial life and common pleasures (ibidem).

The aim marked by the elite, has to be set so high that the crowd cannot attain it and devalue it. The elite, i.e. sporting champions shows the crowd what

seems to be unattainable, invisible. They perform the function of mediator between what is ordinary and divine (*profanum* and *sacrum*).

In sport competition, as in the ritual, there is a suspension of ordinariness and also of its function of attributing social role. No matter who you are, you will be qualified by your behaviour in the ultimate situation. There is an occasion, Turner says, to experience *communitas* (community) as an opposite of experiences in a society with hierarchic structures (Turner, p. 82). Experiencing *communitas* as an anti-structure is absolutely necessary for proper social life. Too much structure usually leads to pathological anarchic behaviour, whereas too much *communitas* provokes increase of structure and, as an effect, revolutionary struggling to rebuild *communitas*. Through rites of passage man liberates himself from structure toward *communitas*, and goes back to structure revived by *communitas* experience (ibidem).

If we assume that the preparation of immature people for adult life used the techniques of the initiation in shamanism style (as a preparation for hunting) i.e. hyper-stimulation and deprivation, then it must have formed:

1. Skills of controlling body impulses (beyond the pleasure principle: beyond seeking pleasure and avoiding suffering) and attendant sensibility for body signals (for example, if a Palaeolithic hunter had not felt fear, pain, he probably would not have survived too many hunts and the tribe would have lost him).
2. Skills of motivation and of making responsible decisions. On the one hand, it was concerned with knowledge of the arts of hunting, on the other hand with perfect perception of both the exterior environment and bodily states.
3. Skills of coordinated and selfless cooperation of the tribe members (see ibidem).

Similar goals are realized in the process of sport training. Thus, sport training could be treated as a preparation to *rites de passage* and sport competition as a ritual itself.

Spectacle

An athlete who ascends the summits unattainable for an ordinary mortal could be compared to Prometheus bringing people what belongs to the gods; the athlete like Prometheus will have to pay for it. Jan Parandowski, Olympic medallist in the domain of literature, in his “Olympic Discus” says this about marathon runners:

“They are the wings of the world. (...) Courts of Palaestras and gymnasiums raise the noble race of runners, uncatchable space devourers, and the games made them so known, that everyone will be able to find them one day, that unexpected day, at the time of a new Marathon” (Parandowski, p. 225).

An athlete can also be compared to the shaman, who allies community members with what is invisible – what is “on the other side of the mirror”. In this manner, he introduces spectators, even temporarily, to higher states of consciousness refreshing and maintaining memory of the magic-mythic-spiritual dimension of the world.

Thus, a sport champion is the *pontifex* (i.e. bridge-maker) joining spectators, fans with the spheres inaccessible to them in ordinary life. In this way a fan can become the participant of *rite de passage* with all its consequences.

References

- Durkheim, E. (1990), *Elementarne formy życia religijnego: system totemiczny w Australii* (original title: *Formes élémentaires de la vie religieuse: le système totémique en Australie*), przeł. A., Zadrożyńska, PWN Warszawa.
- Turner, V. (1969), *The ritual process: Structure and Anti-Structure*, Routledge and Kegan Paul, London.
- Parandowski, J. (1987), *Dysk olimpijski*, Iskry, Warszawa.

**OLYMPIC ACADEMY. CONTRIBUTION
OF THE ACADEMY OF PHYSICAL EDUCATION
IN WARSAW TO THE DEVELOPMENT
OF THE POLISH OLYMPIC MOVEMENT**

Dr Alicja PRYŁUSKA-FISZER (POL)

*Rector at Piłswaski Academy of Physical Education in Warsaw,
Poland*

(introduction to “Memorial Book” of the APE in Warsaw pp. 349-403)

Since the time of its coming into being in 1929 as the Central Institute of Physical Education, the Academy of Physical Education has been a strong centre of Olympic sport. It was determined by many factors, and one of the most important of them was the personality of the first headmaster of the CIPE – Col. Dr. Władysław Osmolski (1883-1935) – the creator of the programme of the Institute’s activity, a co-founder of the Polish Olympic Committee, the head of the Polish team during the 1st Winter Olympic Games in Chamonix (1924), the author of numerous dissertations and publications in the field of theory of physical education and sport, and the editor of “Stadion” – a journal popularising sport, Olympism and models of foreign institutes and tertiary schools of physical education, especially of a French one in Vincennes near Paris (founded in 1852) and of the Berlin tertiary school of physical education (founded in 1920), which were ones whose experiences, apart from those of the Central Gymnastic Institute in Stockholm (founded in 1813), the CIPE’s founders were drawing from.

I. Participation and achievements of the APE's workers, students and graduates in the Olympic Games

Olympic achievements of the CIPE-APE are great. In the years 1924-2008 the Olympic Games were participated by 250 persons altogether. Olympic athletes from the Academy entered competitions in 20 sports during the Summer Olympic Games and in 5 sports during the Winter Games. Sport competitions which were the most often entered by Olympic athletes from the school in the Warsaw Bielany district were: track and field, volleyball weight lifting, fencing, canoeing and rowing. Representatives of the CIPE-APE won 70 medals during the Olympic Games, including 16 gold, 26 silver (1 silver medal during the Winter Olympic Games) and 29 bronze medals. Gold Olympic medals were won by: Janusz Kusociński in track and field (1932), Waldemar Baszanowski in weight lifting (twice – 1964, 1968), Jerzy Kulej in boxing (twice – 1964, 1968), Marek Dąbrowski, Jerzy Kaczmarek and Lech Koziejowski as a team in fencing (1972), Lesław Ćmiekiewicz, Jerzy Kaczmarek, Grzegorz Lato and Jerzy Kraska in football (1972), Zygmunt Smalcerz in weight lifting (1972), Ryszard Bosek, Wiesław Gawłowski, Edward Skorek, Włodzimierz Stefański, Tomasz Wójtowicz and Zbigniew Zarzycki in volleyball (1976), Janusz Pyciak-Peciak in modern pentathlon (1976), Jerzy Rybicki in boxing (1976), Tadeusz Ślusarski and Jacek Wszola in track and field (1976), Mateusz Kusznierewicz in sailing (1996), Paweł Nastula in judo (1996), Otylia Jędrzejczak in swimming (2004). The greatest successes were achieved by representatives of the Academy during the Games of the 21st Olympiad in Montreal (1976), when they won 12 medals (5 gold, 4 silver and 2 bronze medals).

In November 1949 the sports club of the Academic Sports Association-Academy of Physical Education was founded at the Academy. For decades it has been the pride of the school and the greatest centre of academic sport in the country. Since the moment of its coming into being it has been closely cooperating with authorities and workers of the Academy and, regarding programme-related and educational issues, it was integrally connected with the school.

The greatest development of the club took place in the 1970s, when there

existed from 20 to 25 of sections on the top sport level which associated from 1500 to 1800 of athletes. The club of the ASA-APE embraced the APE's students, studying youth from other Warsaw tertiary schools and secondary school students, especially from schools of sports champions.

The greatest successes of the club include results achieved during Polish championships, the Academic National Championships, the *Uniwersjadas* European championships, world championships and the Olympic Games. Athletes of the ASA-APE for the first time took part in the Olympic Games of the 15th Olympiad in Helsinki in 1952 and then they took part in all subsequent Summer Olympic Games except of those in Los Angeles (1984), which were not participated by the Polish team. In the years 1952-2008 the Olympic Games were participated by 147 athletes altogether. Athletes from the club entered competitions in 11 sports and they won 21 Olympic medals, including 7 gold, 7 silver and 7 bronze medals. The gold medallists of the club were: Waldemar Baszanowski (twice – 1964, 1968), Marek Dąbrowski (1972), Jacek Wszola (1976), Paweł Nastula (1996), Otylia Jędrzejczak (2004), Tomasz Majewski (2008).

In the Olympic ranking the ASA-APE club was four times among the best three clubs in Poland – after the Olympic Games in Montreal (1976), Moscow (1980) and Atlanta (1996), as well as after the Olympic Games in Athens when it took the first place in the ranking.

Not only the Olympic Games were participated by the CIPE-APE's students and workers, but events accompanying the games were participated by them as well. During the Olympic Games of the 11th Olympiad a 29-person group of students of the CIPE and of the School of Physical Education of the University of Poznań took part in an international student physical education camp in Berlin.

In 1972 a group of the Academy's workers went as observers to the Olympic Games of the 20th Olympiad in München together with academic teachers of other physical education tertiary schools.

Workers and graduates of the CIPE-APE were a recruitment basis many coaches, physicians, reporters, referees and masseurs who participated in preparations for the Olympic Games –and accompanied Polish Olympic teams as managers, caretakers or trainers– came from.

II. Education of the Olympic Movement staff

At the beginning of the 1950s the Academy was the first tertiary school of physical education in Poland which introduced into the curriculum “coaching specialisations” in various sports in order to educate instructors and coaches for Olympic sport. A big bunch of the Academy’s graduates with coaching specialisation performed functions of coaches in sports clubs, as well as those of coaches of the national teams and the Olympic teams.

In the mid-1950s there appeared in the Academy initiatives concerning new sports, such as women’s rhythmic gymnastics and judo, which were included in the APE’s didactic system and among specialisations, and as sections of the ASA-APE club. Their pioneers were workers of the units of combat sports and gymnastics who created organisational foundations, systems of competitions and refereeing. They organised training-instructing courses, were active in national unions and international federations, and this way they contributed to the introduction of those sports into the Olympic Games.

In the ASA-APE there came into being and developed coaching-sports schools in judo, basketball and volleyball, weight lifting, fencing and especially in track and field. Those schools enjoyed great recognition in Poland and abroad. The coaching staff was mainly recruited from among the Academy’s workers. Names of distinguished coaches made studying at the Academy attractive for young people talented in sports from all over Poland. It happened many times that athletes’ and coaches’ years of experience, enthusiasm and achievements contributed to Olympic successes.

In the area of the CIPE and the APE there were centres of Olympic preparations. In April 1958 in the area of the Academy there was founded the Centre of Olympic Preparations, which several years later was changed into the Main Centre of Olympic Preparations. The Academy’s sports facilities were used for training, and scientific units, laboratories and the clinic made specialist tests.

For several decades ceremonies of pledges made by Olympic athletes before the Polish team left for the Olympic Games kept taking place in the area of the Academy.

The CIPE-APE's workers and graduates have constituted the training and managing core of the Polish Olympic Committee; they had seats in numerous commissions of the Polish Olympic Committee and the International Olympic Committee, they were co-creators and members of the Polish Olympic Academy.

On the 1st January 2005 there was established the Academic Centre of Sports Training at the APE and the ASA-APE club, as well as the Scientific-Programme Council of the ACST, participated by the Academy's and the club's workers. In the same year at the APE and the ASA-APE club there was founded a centre of Olympic preparations for the set track and field sports. Currently activities are being undertaken for opening centres of Olympic preparations in other sports which are practiced in the club.

III. The CIPE-APE as a centre of Olympic studies

The CIPE-APE has always cared for maintenance of harmony between didactic, sports and research activity, and that is why the school has developed into an important centre of Olympic preparations in Poland. The first research in the field of physiology of Olympic athletes' sport effort was carried out by Prof. Dr Włodzimierz Miussiuro as early as in the 1930s.

Later the programme of the research was extended by new fields: anthropology, biomechanics, physiology, theory of sport, psychology, history, pedagogy and sociology. Various scientific schools have been formed in fields of various research problems. They embraced the Academy's workers as well as persons from the outside. In the domain of research on Olympic problems the Academy keeps contacts with universities and research centres in Poland and abroad. Distinguished scholars are given honorary doctors' degrees.

In 1978 the Olympic Workshop, run by Grzegorz Młodzikowski, was established at the Academy. What needs to be especially emphasised is many years' research on development of the Olympic idea, history of the Olympic Movement and the ancient and the modern Olympic Games, on Olympic ceremonies and symbols, the IOC's and the POC's activity, Poles' participation in the Olympic

and the Paralympic Games, as well as on problems of fair play and Olympic education. There has been carried out extensive research on the life and activity of the initiator and creator of the modern Olympic Games baron Pierre de Coubertin. In journals such as "Kultura Fizyczna", "Sport Wyczynowy" and "Wychowanie Fizyczne i Sport" there have been printed many works on his activity and translations of fragments of his works.

The Academy's workers were also co-authors of albums "Na Olimpijskim Szlaku" ("On the Olympic Path") and authors of numerous articles in "Almanach" – the organ of the Polish Olympic Academy published by the POC (six volumes in the years 1986-1996). "Almanach" was dedicated to various aspects of Olympism. The editorial staff of the abovementioned publications –as well as of "Magazyn Olimpijski" – was composed mainly of the Academy's workers.

The APE's workers have participated in numerous Olympic congresses, national and international conferences dedicated to Olympic problems. Since 1964 they have been also taking active part in sessions of the Polish Olympic Academy and the International Olympic Academy as participants and lecturers.

In 1976 a session of IOA was participated by a 15-person group of students of the Academy and workers of the Unit of History of Physical Culture, who took also part in the ceremony of lighting the Olympic torch in Olympia on the occasion of the Games of the 21st Olympiad in Montreal. The group went on a monthly cycling tour to Greek towns where the ancient Panhellenic games were taking place (Delphi, Corinth, Nemea and Olympia).

The Academy has been organising national and international conferences dedicated to Olympic issues for years.

It has been visited by distinguished representatives of the Olympic Movement, including the IOC's presidents: Michael lord Killanin, Antonio Samaranch and Jacques Rogge, who was given by the Academy an honorary doctor's degree on 31st May 2004. That honorary distinction was a result of an initiative undertaken by scientific circles connected with the Olympic Movement and by distinguished athletes from our Academy.

Experiences of the APE in Warsaw point out that the greatest achievements of Polish sport took place in years when sports training and cooperation between sci-

ence and sport were harmoniously developing at the Academy – the Academy was serving sport and sport was stimulating development of the Academy. Let's draw from experience of close connections between sport and physical education tertiary schools. That way history –and conclusions coming from knowledge of it– can perform an important function in modifying the modern system of physical education and sport, and situating issues of Olympic sport in the structure of tasks of the state.

The Józef Piłsudski's Academy of Physical Education in Warsaw –and the ASA-APE club which functions at it– have become lasting parts of history of sport and of the Polish Olympic Movement.

Contents

Introduction	3
Genesis and Ways of Development of the CIPE-APE.....	11
Headmasters and Rectors of the CIPE-APE in the Years 1929-2008.....	33
Authorities of the Academy in the Years 1929-2008	35
Honorary Doctors.....	39
Professors of the Academy of Physical Education Honorary Doctors of Other Schools.....	43
Gold Circle of Distinguished Personalities – “Gloria Optimis”	44
FACULTY OF PHYSICAL EDUCATION	45
Deans and Deputy Deans	45
Department of Theory and Methods of Physical Education	49
Plays, Movement Games and Field Games in the CIPE and the APE.....	73
Unit of Dances and Music Movement Exercises 1930-2000.....	75
Institute of Sport	79
Unit of Theory of Sport	83
Unit of Gymnastics.....	93
Unit of Track and Field	103
Unit of Swimming and Water Rescue	115
Unit of Sport Team Games	131
Unit of Combat Sport and Weight Lifting	141
Unit of Water and Winter Sports	151
Unit of Theory and Practice of Sport for All.....	163
Department of Anatomy and Biomechanics	165
Unit of Anatomy	165
Unit of Biomechanics.....	171
Unit of Statistics and Information Technology	181
Department of Anthropology and Biology	183
Unit of Anthropology	183
Unit of Biology.....	191
Unit of Health Promotion.....	191
Department of Physiology and Sport Medicine	203
Unit of Physiology.....	203

Unit of Sport Medicine	211
Unit of Biochemistry.....	217
Department of the Humanities	221
Unit of Pedagogy	225
Unit of Psychology	231
Unit of History of Physical Culture and Olympism.....	243
Department of Social Sciences	249
Units of Philosophy, Sociology and Organisation of Physical Culture	249
Consultative Points	263
Complex of Didactic-Scientific Units – the Institute of PE and Sport in Łódź.....	265
Institute of Tourism and Recreation	269
Unit of Foreign Languages	279
FACULTY OF REHABILITATION	281
Department of Rehabilitation	286
Department of Physiotherapy	288
Department of Theory and Didactics of Movement	290
Department of Biological Foundations of Rehabilitation	292
Department of Psychosocial Foundations of Rehabilitation	294
Centre of Complex Rehabilitation	296
Jędrzej Śniadecki's Main Library	297
Central Archive of the Józef Piłsudski's Academy of Physical Education in Warsaw	306
Centre of Scientific Information	307
Museum of the Academy of Physical Education	308
Military Courses and School of the CIPE-APE.....	
Social and Self-Government Activity of Students and Workers of the CIPE and the APE	311
Student Dance Club (1958-1990)	334
APE's Folk Dance Group "Warszawa"	337
Association of Graduates of the Academy of Physical Education in Warsaw	343
Books Published by Graduates of the CIPE-APE.....	347
Sport in the CIPE-APE in Warsaw	349
Sports Club of the ASA-APE in Warsaw	365
Workers and Graduates of the CIPE-APE in the Olympic Games.....	397
Integrating Sports Club of the APE.....	399
EXTERNAL DEPARTMENT OF PHYSICAL EDUCATION IN BIAŁA PODLASKA	403
Educational Traditions and Genesis	403
Workers of the School.....	409
Structure and Staff	413
Education	???
Research and Scientific Activity.....	???
Students	???
Sports Activity.....	???
Didactic Facilities	???
Prospects of Development	???
List of Workers.....	???
Academy in the Academic Year 2009/2010 – Structure and List of Persons.....	???
Graduates of the CIPE and the APE.....	???
Literature Concerning the CIPE-APE. A Selected Bibliography.....	???

THE PIERRE DE COUBERTIN AWARD A PRACTICAL EXAMPLE OF OLYMPIC EDUCATION

Robert MARXEN (GER)

Member of the International Pierre de Coubertin Committee

President of the German Pierre de Coubertin Committee

The Pierre de Coubertin Award was invented and developed by the *International Pierre de Coubertin Committee* with the aim of promoting exemplary behaviour of students corresponding with Pierre de Coubertin's educational ideas. In spite of his many talents and interests Pierre de Coubertin himself wanted to be seen as a pedagogue. All of his projects, including the Olympic Games, had the same aim in mind, namely *to educate men*. Though the Olympic Games are the outstanding event, staged every four years and recognized and followed by almost the whole world, for the renovator of the Olympic Games, the time between the Games was considered just as important as the actual event. The athlete is expected to prepare for the Olympic Games on a long term basis.

Pierre de Coubertin's pedagogical ideas are expressed in the Olympic Charter as follows:

"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 International Pierre de Coubertin Committee agrees on the following principles which are the main objectives of Olympism. They support and promote Pierre de Coubertin's educational aims.

- Combining Body, Will and Mind
- Blending Sport with Culture
- Promoting Joy in Effort
- Spreading Peace
- Promoting Mutual Understanding, Friendship and Solidarity
- Supporting Fair-play-Education

On this basis the International Pierre de Coubertin Committee has committed itself to support schools in all countries of the world who want to disseminate the Principles of Olympism to students of high schools in their respective countries. A network of more than 50 Pierre de Coubertin schools has been woven in almost all five continents.

The highlight of their work is the "*International Pierre de Coubertin Youth Forum*", an event organised by the IPCC every two years for the schools belonging to the network. The Forum takes place in a different country.

Each Coubertin School can send 7 students (boys and girls) between the ages of 16-18 years, accompanied by one teacher. About 150 students from all over the world come together to celebrate after a two years' preparation their "Olympic Festival"; just as Pierre de Coubertin saw the Olympic Games as the highlight of four years' training of the athletes.

The Youth Forum was carried out in the following places: Le Havre (FRA/1997), Much Wenlock (UK/1999), Lausanne (CH/2001), Genova-Arenzano (ITA/2003), Radstadt (AUT/2005) Tabor (CZE/2007), Olympia (GRE/2009), Beijing (CHN/2011).

The Youth Forum is meant to be an opportunity for young people to experience cultural exchange and to meet people from different parts of the world. Furthermore the realization of Coubertin's educational ideas is tackled. In order to fulfil these ideas the IPCC has developed the *International Coubertin-Award*. It consists of 5 different performances and, as individual achievement test, has been the centre of attention during each Youth Forum.

The 5 performances of the 7th Youth Forum in Olympia were:

1. Knowledge about Coubertin, the Olympic Movement and the Olympic Values
2. Sport practice performances
 - Cross country race
 - Long jump ancient Greek style with weights (= *by holding "halteres" like the Ancient Greeks*)
 - Discus throwing *from a sitting position*
 - Diaulos
 - Swimming
3. Arts performance as individual or group presentation
4. Social performance: activities at home during the months before the Youth Forum, e.g. support people who need help protection of environment, leaders in youth commissions, sports clubs etc.
5. Debating clubs about relevant topics of Olympism
 - ethical values (e.g. fair play, internationalism, solidarity, all sport games,
 - citius-altius-fortius, mutual respect etc.)
 - dangers (e.g. doping, instrumentalizing athletes, north-south-conflict,
 - inequality of technical conditions etc.)
 - questions about the Olympic Games.

The Coubertin-Award has the inscription:

"voir loin, parler franc, agir ferme" or *"see afar, speak frankly, act firmly"*.

OLYMPIC EDUCATION IN ADAPTED SPORT

Dr Tamara P. BEGIDOVA (RUS)

Professor at the Voronej Institute of Physical Education

In Russia, there are about 15 million people with reduced mobility (more than 10% of the total population). Attitudes towards these people are now changing as many disabled persons grow up integrated but health issues are a major concern for the nation and have therefore generated interest on the subject. These people must be integrated in society. Adapted sport is one of the instruments for their rehabilitation, social adaptation and integration. These people do not take part in the Olympic Games; they participate in the Paralympic Games, the Deaflympics and the Special Olympics. Olympic education is an ongoing research process. It promotes experience, physical and moral qualities, will, in any activity!

The object of this research is to use Olympic education for the rehabilitation of disabled persons building on the practices of adapted sport.

Since 1993, the teachers and students of the Voronej institute of physical education organise sport meets for disabled children. The result of these events has led to the establishment of a sports school. In this school there are about 750 pupils with different disabilities, visual, hearing, motor and mental impairments. In addition to sport training and competitions, they have to acquire theoretical knowledge, i.e. Olympic education.

This knowledge can be assessed during creative contests and events. We invited former athletes as honored guests: Olympic champions Dmitri Saoutin (aquatic diving), Irina Makagonova (volleyball), Tamara Lioukhina (gymnastics)

and many other figures of Russian sport whose presence enhanced the glamour and interest of the event.

Athletes take part in international competitions. Among these athletes we can mention for the Olympic Champion Cup, 4 times champion Alexander Popov, Alexander Karelin (3 times Olympic champion in wrestling), 11 times Olympic and world champion Dimitri Volkov, as well as Galina Prozoumenchikova (swimming) who were also attending.

For the summer meets we organise Olympic education courses. I have personally taught with swimmers, winners of different competitions including the Paralympic Games. My son, Russian champion and record holder Mikhail Beguidov, has taught courses for gymnasts who compete in the Special Olympics programme. He told them the interesting myths and legends of ancient Greece with passion and humor.

Swimmers have made progress in sport but this is not the main thing, the priority being to achieve good adaptation and integration in sports practice. Anna Nosavela, visually impaired, is a world champion; she combines sport and studies as a university student in mathematics. Evgeni Dioudiounkin, motor impaired, has won international competitions while studying at the High Tech University. Nina Riabova, a Paralympic athlete, world record holder is a student at the Voronej physical education institute. She was the laureate of the international Olympic contest "Sport and Literature 2009". Mikhail Beguidov, winner of the Olympic session, belongs to the Russia 2010 students and young intellectuals. He finished his studies at the Faculty of Law and is working in a Russian state bank as a legal consultant.

Olga Tchernikova and Andrei Vostrikov (suffering from Down's syndrome) are Special Olympics champions in gymnastics. They are studying in a professional school to become cooks and they are role models both as athletes and in their professional capacity.

In conclusion: to deal with the complex issues of integration and the acceptance of differences, Olympic education and sports activities are important drivers that make it possible through passion to tear down the barriers of prejudice and culture.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION

Andrej PAVLOVIC (SRB)

“Olympism is not a system; it is a state of mind. The most widely divergent approaches can be accommodated in it, and no race or time can hold an exclusive monopoly on it.” Coubertin, 2000, p. 548.

Sport can be seen as a catalyst that connects the past, the present and the future of one's nation. Through practicing different sports one can reach harmony between the body and the soul. We tend to use sport as a tool to promote peace, and this concept has developed strong roots supported by the Olympic Movement and the Olympic Charter¹. But how can we implement various cultural traditions in a meaningful way to enrich our own views and perspectives? Cultural tradition of any country is highly dependent on the consistency of the policy choices informing its cultural dimensions both at a global and a local level. Only the creation of coherent cultural policies can assist securing a legacy that goes beyond economic impacts and touches both local communities and global viewers in meaningful and distinctive ways.

Practicing sports without understanding core theoretical elements that reside within can be called futile efforts. We have to strive to persist in the mission of

1. *“Olympism is 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 life based on the joy of effort, the education value of good example and respect for universal fundamental ethical principles”*. IOC, *Olympic Charter*, 2007, pp. 11.

teaching fundamental principles of Olympic education to young athletes². For those principles can be later implemented in their professional life regardless of their field of interest. Athletes of today are leaders of tomorrow. And who will we trust the future of our planet to if not them?

Tracing the historical relationship between sports and politics, we can say that sports represent a powerful tool for promoting cultural values, cooperation and the sense of patriotism amongst citizens and can be a powerful tool for a better World, a world without tensions, borders and discrimination of any kind.

We can achieve this through various forms of education: both formal and non formal. Olympic education can be taught using different approaches: knowledge-oriented, experience-oriented, physical-achievement, and lifeworld-oriented approach³. In addition, implementing various cultural experiences can be of immense importance for it can create a broader sense of mutual understanding, breaking the barriers of irrational fear from the unknown. One doesn't need words to teach someone a new game. Sport is a channel of communication for new social interaction that empowers the receiver of information to act as an equal partner in that interaction. Through teaching new sporting traditions from different cultures one can grasp the idea of joy of effort. Binder stresses the idea that Nussbaum focuses on; an idea on lived experiences and moral conflicts of real people in real situations as opposed to intellectual discussions of abstract moral dilemmas⁴. Having this in mind, we can disseminate the idea of respect for others.

Diversity of world's cultural traditions is of immense importance to the goal of enriching the Olympic education. Grasping one's nation and their identity is not just about their language. It is about their civilization. For without tradition and cultural uniqueness language is just a set of words and grammar rules. We cannot grasp the core spirit of that nation.

2. Five educational values: joy of effort, fair play, respect for others, pursuit of excellence and balance between body, will and mind. Binder D., *Teaching Values, An Olympic education Toolkit*. IOC 2007, p. 13.

3. Naul R., *Olympic education*. Oxford: Meyer and Meyer (UK) Ltd 2008, pp. 117-121.

4. Binder D., *Teaching Olympism in schools: Olympic education as a focus on values education*. Autonomous University of Barcelona 2004, p. 8.

Different cultures have different festivals and ceremonies that can serve as a pool of ideas for dissemination of cultural diversities. Traditional clothes, songs and dances are a fine example of this. In Serbia, every summer there is a festival “*Mowing the Rajac*” that consists of two parts: competition and rivalry of Hum. Hum jury in assessing values: the width of cuts, speed, quality, the rest of the grass height, amount of cuts on the part of the two cuts. All participants are dressed in traditional clothes, with elements of local folklore. This represents a good example how we can rediscover lost and hidden values in our own national traditions. Once we find this lost treasure, we must communicate the knowledge to as many communities as possible.

There is a noticeable tendency in the societies of the 21st century – rediscovering the traditional cultural heritage. This concept is not strange having in mind fast pace of life. Forgotten tradition can remind us of how we need to rediscover the nature that have given us the necessary field of play and provided us with a healthier life style. Building an expensive infrastructure is not vital to plan a sport event. In this way one nation can achieve a significant increase of the overall level of physical activity among the people. In Serbia, we are starting to grasp this idea by organising Traditional Village Olympic Games with traditional disciplines that our ancestors used to play, like long jump from steady position, throwing the rock from the shoulder, tug of war, throwing the horseshoe, herdsman turn around the stick etc.

Rapid changes of the pace of life today, and changes in social actions and cultural change of an individual, have inevitably changed our perception of the mainstream culture. Culture can always adapt itself to new conditions, like every living organism. By combining culture and sport we are encouraging social action that creates new needs and ideas and encourages individuals to strive to new highs.

By incorporating best practices from various countries and disseminating them to other nations through either formal or non formal ways of education, Olympic education can bring the nations closer together, by giving them the chance to learn each other’s culture and traditions, leading to a better understanding of

the people. Conflicts usually arise from sheer lack of knowledge or understanding. Sport can bridge the gap of fear and distrust.

The concept of Olympic education certainly is not a new one. We can find all aspects of it in various forms that are implemented in the educational system of any country. Perhaps, our duty is to strive to provide continuous support for positive social tendencies in promotion of those values and cherish them as a set of guidelines for building a sustainable society for tomorrow's leaders.

If we can't change the system immediately, we mustn't be discouraged. Let's start by opening small windows of opportunities on local and regional values. The change will inevitably come.

THE IMPACT OF SPORT TRADITIONS ON THE CULTURE OF DIFFERENT COUNTRIES

Assad ZREKA (SYR)

Olympia in history

Olympia incarnates the ancient Greek spirit in its most perfect form. Under the shadow of the Cronion hill, the noble Pan-Hellenic contests reached the level of a religion and created an incomparable pedagogical institution for the education of youth.

In this beautiful place, men moved closer to god. Olympia through its philosophy became the centre of the national unity of Greeks from all over the world. From the moment man found himself on earth he started looking for the sources of strength, high aspirations and competition and was thus led to stage athletic contests that would support this object. This was how the ancient Olympic Games were established; they did not have a founder and took their final form under the influence of the sporting and social events of the time that were directly related to religious life.

The Olympic Games are human civilization's great symbol, a wonderful activity that incarnates man's ethical values and contributes to man's psychological, physical and spiritual development. The Olympic idea has received cultural influences from other people, mainly from the East and Egypt in earlier periods. Many different cultures have contributed to the shaping of Olympic culture and their impact continues to this day.

The first modern Olympic Games were held in 1896 in Athens with the participation of athletes from all over the world and are celebrated since then every four years in a different country. New sports and events are constantly added to the programme, depending on the needs, the customs and the traditions of the people. And these traditions of the different countries started to build the Olympic culture.

The celebration of the Olympic Games in a different city and country each time is an opportunity for us to get to know that country and its culture, its traditions, its history and the development of its sport. The opening and closing ceremonies of the Olympic Games integrate elements from the traditions, the culture and the history of the host country and this makes it easier for people to get to know and understand one another.

The arrival of the Winter Olympic Games in 1924 in Chamonix, France and women's participation in the Amsterdam Olympics in 1928 had a significant impact on Olympic culture.

Fully complying with the Olympic Spirit and its significance, people should initiate a peaceful and honest debate, in their National Olympic Committees for combating doping, violence and bribery during the Games.

Special emphasis should be given to the promotion of the traditions of different countries. Each country's past should be promoted through different events and the participation of artists in these events can certainly help. Moreover, the media will also play an important role in this.

Special attention should also be given to each country's traditional sports events, which could be developed and maybe included in the Olympic Games in the future.

I propose that during the period between two Olympiads local traditional games should be organised in countries that belong to neighbouring geographical areas like: "Latin America – the Arab states – Balkan countries, etc."

Examples of traditional events could include:

1. "*Traneint Ball*". i.e. "passing ball" that dates back to the ancient Egyptian period (the period of the pharaohs). It is something between basketball and handball and is quite popular in Arab countries under the auspices of

the Arab Federation. Its main characteristic is that the players do not have the ball for a long period of time and the goal gets a different score depending on the shooting distance (1 point from the closest line, 2 points from the second line, 3 points from the third line, 4 points from the fourth line, the farthest one).

The court is 28 by 16 m. divided into four transversal lanes of 7 m. each. At the transversal edge of the court there are two goals with a round hoop, 0.65 m. wide mounted to a 2.20 m. backpost. The distance between the two goals is 3 m. So, each team has two goals and the objective is to throw the ball in the rival team's hoop.

Each game has two 25-minute halves with a break of 15 minutes.

Each team has 6 players.

The game is controlled by three referees (two field referees and one timekeeping referee).

2. *"Indoor football"*, which started in Chile in 1930 and gradually spread to the other countries of Latin America, Europe and the other parts of the world.

It is recognized by FIFA and is played in an indoor hall on a smaller field naturally. The field's size may vary within the following limits: the length from 28 to 42 m. and the width from 18 to 22 m. Each team has five players with seven substitute players and player substitutions are unlimited.

The game has two 20 minute halves with a break of 15 minutes.

It is played with four referees.

3. The *"Camel Games"*, which are staged in the countries of the Arab Gulf, in accordance with the Arab tradition.

The age of players ranges from 10 to 70 years.

The distance that the camels may cover can reach 3,000 m.

Each game ends after 30 halves.

4. *"Al Sour"*, which started, as its name indicates, in Syria, 6 years ago. It was founded by the Syrian Abdullah Allarat.

It is played in Syria under the auspices of the Syrian General Athletics Federation.

It is a sport between karate and taekwondo, with two opponents, as for the other two sports, the distinctive feature being that each athlete tries to strike his opponent with his open palm. The athletes must compete on the mat, under the control of a referee.

The matches include three different forms:

- a) Free combat
- b) Demonstration of technical movements
- c) Demonstration of dynamic movements.

There is a system for the evaluation of athletes that is similar to that of related sports with a ranking system reflected by belts, green, red, silver and gold, in that order.

5. “Ara” that is practised in the region of Lattakia in Syria relies on speed and strength. It is played on a field, 12 m long and 6 m wide, by two teams without any change. One player from each team alternately enters the opponent’s field (half-field) where all the players of the rival team are waiting and moves quickly, his aim being to touch players of the other team without being caught by them. Those he touches leave the field and the rival team remains with fewer players. If they catch him and immobilize him for three minutes he has to go too. He can also leave earlier if he shouts “ara” while being immobilized. The team that can make all the members of the rival team leave is the winner.

The game has two halves; each half lasts until all the members of one team have left. In the event of a tie, a third half will be played to designate the winning team. The game is controlled by a referee.

Furthermore, the ancient Greek Olympic events like the *pankration*, the *diaulos race* and the *pentathlon* could again be revived.

1. The “*pankration*” is a blend of boxing and wrestling. Its name comes from the Greek words παν+κρατείν (meaning all powers) the winner being the athlete who had dominant power or dominated fully, while the

athletes were called pankratiasts. This sport that could be defined as a martial art was introduced at the Olympic Games of 648 B.C. during the 33rd Olympiad. It was a spectacular and popular sport which combined striking and grappling techniques and was won by taking the opponent to the ground.

There were only three rules: athletes were not allowed to gouge the eyes of their opponent, bite him or hit him on the region of the testicles. In short, the pankration combines the techniques of boxing, kick boxing and wrestling.

There were two types of pankration, the “ano pankration” when the pankratiasts fought standing and the “kato pankration” when they took the fight to the ground where the combat continued even after the opponent’s fall.

In modern times the pankration was revived around 1970 and the World Federation has 28 member states. It is a pity that it has not been recognized as an Olympic sport.

2. The “*diaulos race*” was a double stadium race. The athletes had to cover the length of the stadium and when they reached the sill at the opposite end of the field, they turned around the posts set in the balbis, and ran back to the line where they started. It was a bit like today’s 400 m., the only difference being the narrow turn which proved to be extremely difficult, especially if you did not hold the post.
3. The “*pentathlon*”, which was the only sport in Antiquity that featured five different events: discus throw, javelin throw, long jump, stadium race and wrestling.

The pentathlon was added to the Olympic Programme during the 18th Olympiad in 708 BC. It required speed and endurance, special technical skills that were essential for the jump and discus events and finally the necessary strength for the wrestling event. The wrestling event was extremely important for designating the winner. In their present format the modern events (men’s decathlon, women’s pentathlon) do not include an event

whose key feature would be strength. This is why, in my opinion, this event should be defined, precisely as it was in Antiquity, as an Olympic event.

Since man is a very important element of the Olympic Games as an athlete, a player, a coach, a referee, etc. we must train and improve him in all areas in accordance with the spirit of Olympism. Moreover, big countries should help smaller, poorer countries in fields like the economy, know-how, advertising, etc.

The Olympic Committee should strive to improve and develop popular sports events that attract young athletes and include a recreational dimension. Moreover, Olympic sports should be adapted to the ambitions of young athletes and be attractive for spectators.

Countries should teach the principles of love and peace to their citizens and use sport as a peace course. The states that provoke wars should be punished by the other states and the UN and rejected by the nations and the International Olympic Committee.

Sporting traditions from different cultures should be taught as part of Olympic education programmes in primary and secondary education to allow schoolchildren in each country to become acquainted with the traditions of their homeland and those of other countries.

Television channels should include on their broadcasts programmes and documentaries that present the traditions and the sports history of different places.

The value of “fair-play” is the most important thing for the Olympic idea and all people should know and understand that the most important thing is fairness and integrity during the game and not victory.

Olympic culture is fully reflected in the Olympic idea, an idea that was born in this sacred place and which should follow and accompany us all our life.

The past is our strength and our identity. The present shows our action. The future is our continuity.

Long live Olympism

Long live humankind.

SPORT AND NATIONAL IDENTITY IN SINGAPORE

Dr Nick APLIN (SIN)

*Head of Olympic Studies, Singapore Olympic Academy Physical Education
and Sports Science, National Institute of Education, Singapore*

The special topic of this the 9th International Session for Educators and Officials of Higher Institutes of Physical Education is “How can sporting tradition of different cultures enrich Olympic education”.

I would like to talk briefly about a new tradition – one that is just emerging – and one that is much older – older yes, and one that is re-emerging. In both traditions there are important messages for educators in schools and for educators with a wider perspective. In the first, Singapore has proved to be the pioneer – a leader with the chance to initiate a legacy. In the second Singapore has turned earlier reluctance to recognize individual involvement in the Olympic Movement into a more accommodating approach that celebrates its Olympians. In so doing young Singaporeans in schools and Singaporeans in the wider community can become more aware of the richness of their sporting culture.

A New Tradition

Hosting important multi-sport games is one means of creating a positive image of a nation that is seen not just by neighbours and rivals but observed regionally and globally. In Singapore, we were pleased to become the hosts of the inaugural

Youth Olympic Games in 2010. The opportunities for cultural sharing were implicit in the mandate to host these Games. Not only did the visiting athletes learn more about each other during their stay in the Athletes Village at the National Institute of Education in Singapore, they also sampled the lifestyle and social environment of Singapore itself. The athletes and officials experienced culture shock of the most pleasantly stimulating nature. They were educated in a most informal and celebratory fashion. The Singaporean hosts were equally invigorated by the experience – new faces, strange garb, bright expressions and musical languages. This type of legacy is now passed on to Nanjing and the next YOG in 2014.

I was fortunate to witness the Games from a typical TV commentator's perspective – a small TV screen resting on a simple table located in a cool cabled cubicle in the International Broadcast Centre – it was a mixed blessing. I had high definition views of immaculate athletic and sporting performances, but I did not learn very much about sport. Fortunately my daily routine brought me into personal contact with one of the FINA judges – she was usually waiting for the transportation to the Pool at the same time that I was waiting for the bus to the studio. We exchanged pleasantries and chatted about the races and the unseen world of swimming strategies. One morning I had been commentating on a semi-final in the girls' relay competition. All the teams paraded in and took their positions. The lead-off swimmers were on the blocks – their teammates were ready for action too. But wait – in one team three girls kept their tracksuits on. The starting beep sounded, quickly followed by the re-call. A false start, that to me, looked contrived. As the swimmer resurfaced there was a smile on her face not a look of anguish. As the camera panned back to her teammates it was clear they were waving happily to the viewers. My response "on-air" was to say that I believed this action was not in the spirit of the Games. Why, I asked my new FINA friend the following morning, did one relay team apparently deliberately false start rather than withdraw? Were they protecting one of their teammates for a later race? Was one of them injured? There was no verbal response to my initial question, just a resigned shrug of the shoulders. These things happen. I looked for an answer. Did they want to avoid paying a fine of 200 Swiss francs for withdrawing the team after the 30 minute deadline? I was learning about sport.

An Older Tradition

The Olympic Movement provides a cultural theme that connects people internationally but it can also serve to bring understanding, cohesion and harmony to cultural groups that exist shoulder to shoulder within a multi-racial society. The Olympic Movement has provided Singapore with an important medium for educating the people about their own sporting culture. Where there are accompanying issues of personal and national identity the process of education can create dilemmas and sometimes disagreements.

Singapore has a richer and more extensive sporting culture than many might believe. The nation, formally a British colony, has strong connections with China and Malaysia. These connections were often reinforced through sport. In 1936, four sportsmen who were living in, or had been brought up in, Singapore were selected to represent China. In 1964, when Singapore and Malaysia had merged politically, twenty members of the Olympic team that went to Tokyo were from Singapore. Ironically in 2008 the Singapore Olympic team of 25 sportsmen and women included 10 who were born in China.

In May this year, Olympians Singapore celebrated their formation as an association by awarding all the members a numbered medallion and a certificate. This recognition not only encompassed past and present Olympians, who had roots in Singapore, but also became a demonstration of cultural strength for those who were present or who subsequently became aware of the event.

The YOG and Medallion Ceremony both enriched Olympic education, but in different ways. People outside Singapore learned about a small nation and its potential to act as a gracious host and a partner in all sporting endeavours. People inside Singapore discovered that their new status was built on the endeavours of sportsmen and women dating back more than seventy five years. Children in Singapore schools now have a more meaningful view of sport – it is not just about active personal participation, it is also about the stories, the values, the dilemmas, the controversies and the achievements of their contemporaries and their predecessors that have enriched the culture.

A SOUTH AFRICAN PERSPECTIVE ON THE ENRICHMENT OF OLYMPIC EDUCATION

Dr Johannes G.U. VAN WYK (RSA)

Senior Lecturer

Introduction

Sport administrators and managers need knowledge and value systems to guide successful transfer of moral reasoning to young athletes. Olympic Academies in member countries of the International Olympic Committee, including South Africa, are therefore tasked with promoting and transferring desired values and virtues for sport and life in general.

Problem Statement

It is premised that students enrolled in Sport Science, Sport Management and Human Movement Sciences degree programmes have been exposed to the ideals and knowledge base of the Olympic Movement either through formal education systems or sport programmes. This assumption, however, has never been tested empirically in South Africa.

It is, therefore, hypothesised that aspiring sport managers as future decision makers in South African Sport are adequately equipped to transfer knowledge and moral reasoning skills in terms of the Olympic Movement to sport participants.

Objectives of the study

The primary purpose of the research was to determine the status of knowledge on the Olympic Movement and the resulting role of educating aspiring sport managers. A secondary objective was to develop didactical guidelines for educational institutions to facilitate transfer of knowledge on the Olympic Movement.

Methods and Procedures of research

The Olympic Movement Questionnaire as developed by Telama, Naul, Nupponen, Rychtecky and Vuolle (2002) was used as a research instrument. A total of 621 ($n=621$), students enrolled at two South African universities in Sport Science, Sport Management and Human Movement Sciences were included as respondents. The status of knowledge regarding the Olympic Movement was determined in two (2) sections, namely: Section 1: The status of knowledge focusing on the history; symbols and current events of the Olympic Movement and Section 2: The transfer of knowledge. Both thematic and descriptive statistical analyses were done.

Results and Discussion.

The status of knowledge regarding the Olympic Movement

Unit 1: Knowledge related to the status of the Olympic Movement

- Results of three (3) questions in this unit indicated: 39% of the respondents knew that the *first modern Olympic Games* were hosted in 1896; 74% correctly identified the *site of the first modern Olympic Games*, namely Athens, Greece and 51% of the respondents indicated that they had never heard of Baron Pierre de Coubertin.

The average knowledge profile of the respondents regarding the *history of the Olympic Games* is 54.7% implying that respondents demonstrated average awareness of the history of the Games.

- Answers related to the *Olympic symbols* revealed that 74% of the respondents did not know of or responded incorrectly to questions regarding the symbolism of the Olympic Rings. Only 26% responded positively by indicating that the five Olympic Rings represent the five competing continents at the Games. 49% of the respondents had not heard of the Olympic Motto. Only one respondent was able to describe it as “Citius, Altius” (but unfortunately forgot the third concept).

38% responded correctly on questions related to the Olympic ideals and symbols.

- Responses to *current events relating to the Olympic Movement* indicate the following level of cognitive competence: 34% of respondents indicated that Salt Lake City had hosted the 2002 Winter Olympic Games; 84% indicated that Beijing would be the host city for the 2008 Olympic Games; 11% indicated correctly that Jacques Rogge is the current president of the Olympic Committee. The average positive response rate of 98% to questions relating to the Paralympic Games is encouraging and meets expectations appropriate for aspiring sport specialists.

Aspiring sport managers demonstrated an insignificant knowledge profile of 57% of current events in the Olympic Movement.

Summary: On average 50% of aspiring sport managers did not respond or responded incorrectly to questions regarding knowledge of the Olympic Movement, reflecting varying levels of awareness. Answers showed limited insight and knowledge regarding the Olympic Movement.

Unit 2: Transfer of knowledge

Results indicated 67% of respondents received some teaching on the Olympic Movement, either at school or university level, and 33% of respondents received no teaching at all in this regard.

According to respondents (on average 76%), mass media represented the primary source of information on the Olympic Games. Respondents predominantly watched the Games on television (94%), read about it in newspapers (76%) or

listened to radio broadcasts (59%). These results affirm the essence and purpose of the mass media, namely to disseminate information to as many viewers, readers and listeners as possible in a formal and informal manner.

Discussion

From the results it is apparent that respondents were not able to adequately respond to questions relating to the meaning of the Olympic Movement. It further suggested that the education system failed to effectively convey learning content related to the Olympic Movement. Students, who are the future decision makers in sport, lack fundamental Olympic education in their skills set as sport managers in the global sport industry. Instead, students and current decision makers in South Africa seem to foster a sense of entitlement, thereby downplaying and effectively negating a need for fundamental knowledge and understanding of the Olympic Movement and its ideals.

One might reason that insufficient knowledge of the names of persons, places, dates and symbols does not necessarily constitute lesser competence as a sport specialist. Yet in all spheres of life such as medicine, economics and history a basic body of knowledge is essential for a sound understanding of the development and wellbeing of humankind. Basic knowledge of an event, its history, current operations and governing structure is essential, as it contributes to a fundamental, holistic frame of reference and event planning paradigm.

Lecturer, student and learning content represent the didactical entities involved in a teaching situation. The success of teaching and learning depends on interaction between these entities whose respective roles and functions can be distinguished but not easily separated. This study reflected on the integration and interdependence between student's level of knowledge and lecturers' transfer function and formed the basis for descriptive representation of the research results. Three factors may contribute to inadequate transfer of knowledge:

- *Factor 1:* Learning content relating to the Olympic Games did not form part of the curriculum.

- *Factor 2:* Didactic accountability of the teaching facilitator required to unpack and convey learning content in a systematic and structured manner is questionable.
- *Factor 3:* Learner failed to institutionalize learning content into a sound cognitive frame of reference, being a prerequisite for successful recall of learning content.

Conclusion

The research provided evidence that tertiary education programmes are only partially successful in transferring knowledge of the Olympic Movement as limited content about the Olympic Movement is taught at schools and universities. Consequently, aspiring sport scientists have insufficient background knowledge of the Olympic Movement that could have serious ramifications for sport management decisions. Lack of knowledge of the Olympic Movement could be improved by designing and implementing a historical-philosophical paradigm on different levels of educational programmes.

Recommendations

- Primary and secondary schools act as initial facilitators in realising the ideals of the Olympic Movement. It is the task of educationists in South Africa to design a curriculum that will include the Olympic Movement as fundamental knowledge to be imparted to learners.
- Knowledge of the Olympic Movement should be regarded as a fundamental to tertiary Sport Science and Sport Management degree programmes. This could be incorporated in fields such as Foundations/Philosophy/History of Sport. From this as a point of departure, speciality fields such as Sport Ethics lend themselves to higher cognitive learning. To this end learning content should be included that is more comprehensive, descriptive, and challenges students' ability to analyse and synthesise.

OLYMPIC EDUCATION: A BRIDGE BETWEEN SPORT, CULTURAL DIVERSITY AND DEVELOPMENT

Itxasne SAGARZAZU-OLAIZOLA (ESP)

*Research Fellow, Department of Education, Universities and Research
of the Government of the Basque Country Olympic Studies Centre
(CEO-UAB), Autonomous University of Barcelona*

*“The important thing in life is not the triumph, but the fight;
the essential thing is not to have won, but to have fought well.”*

Steven Maass (2007)

Introduction

The world is changing and becoming more diverse, so philosophy and Olympic education will need to adapt to keep up with the times. Because... Does the Olympic Movement really consider global diversity? Are the values of Olympic education equal for all, regardless of gender, social class, geographical origin, culture, religion, ability, etc?

Cultural diversity/diversity of values: the influence of culture in sport

There are several definitions of and approaches to the concept of culture (e.g., philosophical, sociological, anthropological, educational, etc.). I define culture not as something static and impermeable, but rather as something dynamic, constantly changing and adapting to the environment. This dynamic culture is every-

thing that enables people to relate what they have learnt –through the socialisation process (values, attitudes, beliefs, etc.), education and life experience– to the world, to society and to heritage.

Gastronomy, languages, traditions, sports¹ and music can be considered cultural elements, as can ways of thinking, feeling, understanding, interpreting and communicating. It could be considered similar to sociologist Pierre Bourdieu's concept of habitus (although his idea was more about the influence of social class, not cultural heritage). According to this author, "Culture is the capacity to differentiate" (Bourdieu, 2006).

Thus, at one and the same time, people feel the need to identify with yet be different from others, maintaining their own idiosyncrasies while being curious and wanting to learn about other societies and cultures. This need to be recognised is the one that generates identities; it takes account of the fact that identities (as cultures) are dynamic, constantly developing and changing, which are generated during exchanges with others and the environment. Therefore, these identities can be multiple depending on the situation, without forgetting that every culture creates its own identity to communicate with other cultures and to respect the rules and laws that define the group.

Every society and individual has their own ways of doing things, and this is how cultural diversity develops. But what happens in today's globalised societies, where people from many different backgrounds bring their cultural heritage to the construction of a new, diverse and intercultural society?

Like any other cultural element, the relationship between sport and society is closely linked; it is influenced by a variety of factors such as cultural, political and religious contexts, as well as cultural value systems. This relationship leads to a sports culture model representing the cultural ideology and the dominant values that can influence the formation of an athlete's identity. The ideology of gender, its social representation and the different expectations and standards for men and women are examples of the influence culture has on sport. This raises several questions: Does the current Olympic sports culture correspond to an ideology and a Westernised cultural

1. The sport is a form of identification with a very important symbolic value

model (due to its origins over one century ago)? How valid is this sports culture for non-Western cultural contexts? Does it conflict with other value systems?

While the human body's abilities and skills are connected with participation in sport, the positive social values of sport are associated with the promotion and impact of such participation. Thus, the increase in the number of women participating in sport (traditionally considered inappropriate) has caused changes in social ideals of sports as a reflection of modern society. As Szudy (2010) stated, the definitions of sport, physical activity and health-welfare benefits gained from participation are very different in Western societies, Arab countries, or in other contexts. In her research, she examines sociocultural studies and shows that cultural specificities, and the social behaviour associated with these specificities, can indeed explain the role of dominant cultural ideologies in defining and reinforcing how an athlete perceives sport and participates in sport.

However, we must have full confidence in the fact that the principles of Olympism are perfectly adaptable, and we must work towards making them applicable to all cultures with all their specificities. To this end, the principles of Olympism as described below (Maass, 2007) can re-interpret Olympic values (Joy of Effort, Fair Play, Respect for Others, Pursuit of Excellence and Balance Between Body, Will and Mind) and facilitate the expression to promote social changes in different societies (Maass, 2007:39).

Table 1: The Principles of Olympism

-
- *Non-Discrimination:* The Olympic Movement combats all forms of discrimination in sport.
 - *Sustainability:* The Olympic Movement organises and implements its programmes, taking into account the promotion of sustainable development in economic, social and environmental spheres.
 - *Humanism:* The Olympic Movement has placed humanity at the centre of all activities to ensure that sport is a human right.
 - *Universality:* Sport is for everyone. In its decisions and actions, the Olympic Movement considers the universal impact that sport can have on individuals and societies.
 - *Solidarity:* The Olympic Movement develops programmes that, taken together, seek to provide a relevant and comprehensive societal response to problems within their sphere of influence.
 - *Association Of Sport With Culture And Education:* The Olympic Movement is committed to promoting the spirit of Olympism, which emerges at the connection between sport, culture and education.
-

Source: Based on Maass, S. (2007: 39)

Olympic education and Olympic values: are they universal?

We see sport as a microcosm in society, which means that it influences and, in turn, is influenced by social issues. The ideas and objectives of the Olympic Games and sport education are very valid tools that allow us to tackle important social problems, such as violence in sport, obesity (a 21st-century epidemic in Western societies), racism, xenophobia, doping and so on. Now more than ever, people (especially young people) need positive influences that inform, educate and promote the values of sport and participation for an active, healthy lifestyle, in relation to human effort and human existence.

The Olympic Spirit is based on a set of individual values such as self-knowledge (discovering one's possibilities and limits), fellowship (sharing experience and knowledge), excellence (giving the best of oneself), fair play (respect for rules and opponents), etc. These values can be developed by athletes at all levels, and by the general public in their daily lives. But the Olympic Spirit also has a set of global values, such as access to Sport for All without any kind of discrimination, the Olympic Truce, world peace, etc.

Both the individual and global values of the Olympic Movement are still in force in the 21st century, meaning that (quoting Maass, 2007):

“Coubertin’s foresight has paid off. Today, the Olympic values of excellence, friendship and respect are the heart and soul of the Olympic Movement. They permeate every action and decision. The sustainability of these values over time has not only elevated the discipline of sport on a world stage, but has also played a major role in the Olympic Movement’s long-term success. Above all, the values Coubertin espoused 113 years ago continue to shape a global dialogue on the role of sport in society today”.

Maass (2007: 28)

Likewise, Norbert Müller (2004) gave an excellent description of Olympic education ideas in his lecture on that subject:

Table 2: The Five Educational Values of Olympism

- *Pursuit of Excellence*: The idea of striving for human perfection through high performance [scientific, artistic and sporting]. Focus on excellence can help make young people positive, healthy and strive to be the best in whatever they do.
- *Fair Play*: Sports activity voluntarily linked to ethical principles such as fair play and equal opportunities. Fair play is a sports concept, but it is now applied throughout the world in different ways. Learning the behaviour of fair play in sport can also develop and reinforce this attitude in the community and in life in general.
- *Respect for Others*: The concept of peace and goodwill among nations, reflected in respect and tolerance in relations between individuals. When young people living in multicultural societies learn to accept and respect diversity and behave in a peaceful way, promoting peace and international understanding.
- *Joy of Effort*: The promotion of the emancipation movement in and through sport. Young people practice and develop physical skills, in addition to behavioural and intellectual ones, challenging themselves and each other in physical activities, games and sports.
- *Balance Between Body, Will and Mind*: The concept of harmonious development of all human beings. Learning occurs throughout the body, not just in the mind, and physical education contributes to moral and intellectual development. The educational idea of body and mind was one of the motives for Coubertin's revival the Olympic Games.

Source: Based on Müller, N. (2004) in Binder, D. (2005: 7)

We start from the premise that the educational values of Olympism are naturally universal but, are these Olympic values understood and experienced in the same way by people from different cultural backgrounds?

As stated by Maass (2007), values are concepts considered absolute and universally accepted. But, since we are products of our social, cultural, political and educational environment, we see the world through the filter of our education, so the importance, the meaning and the interpretation we make of these values can be different. Hans Georg Gadamer (1989) describes this filter as the “horizon” defining the limits of understanding between people (Binder, 2005). While some people prefer victory and success in competition, others prefer friendship and solidarity, or values such as equality, tolerance, respect, humanity, honesty, justice and freedom, all of which are common in democratic societies respecting human rights and sharing the same horizon.

Therefore, we must ask certain questions to approach the matter from the perspective of cultural diversity: Do the values described here have the same meaning for *me* –or people from *my* cultural background– as they do for *others*? How do they differ and how are they alike? Which elements of the Olympic education programme could be applied to our educational and value systems, taking account of the increasing cultural diversity within them due to migration? What factors would need to adapt?

Societies and Cultures in the process of change: the need for values to adapt, and the values that Olympic education should present

Many efforts to expand Olympic education and to promote participation in sport have been made, particularly to include minority groups that, until recently, had been excluded from the Olympics. But, how have the Olympic Movement and Olympic education monitored the characteristics and specific needs of diversity? Has cultural diversity been respected, and what are the limitations on enhancing and expanding Olympic education?

The popularisation of sport is due to globalisation and the expansion of Western modernity over the last 50 years, and to the universalisation of the Olympic Movement. This has led to the spread of a particular set of sports and sport-related values. This phenomenon has also occurred in a period of very pronounced changes towards post-modernism, marked by a crisis of values and beliefs.

Previously, we saw how Olympic values constituted a form of expression in a context of globalisation and change towards post-modernism, marked by a crisis of values, which need to be reconfigured to adapt to the present day situation. According to Tavares (2006), while different impacts and local appropriations have created the values attributed to sport in the 20th century, sporting values have undeniably –and mainly– been shaped by the Olympic Movement. For Loland, Olympism is the interpretation of the idea of humanism “in its purest form”, with the biggest impact on people over the past century. From this perspective, Jim Parry asserts that:

“A universal philosophy by definition applies to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic Movement has worked for a coherent universal representation of itself, a concept of Olympism, which identifies a range of values to which each nation can sincerely commit itself whilst at same time finding for the general idea a form of expression which is unique to itself, generated by its own culture, location, history tradition and projected future”. (Parry, 1997; in Tavares, 2006:211)

The similarity of the relationship between modernity and the Olympic Movement is evident from the viewpoint of the Olympics as a dynamic process. Tavares (2006) raises the issue of the permanence and relevance of Olympic values in the 21st century in a context of continuity and change. According to Giddens (1991), modernity is multidimensional and it is necessary to examine its immense dynamism, its global reach and differences in cultural traditions collected in order to understand its nature. As well as modern forms, Olympic values have a great ability to connect locally and globally in ways never before imagined.

For this reason, it is impossible to predict what 21st-century Olympic values will be. Looking ahead, the relevance and social relevance of these values, and of the Olympic Games as we know them today, will need to redefine and reassert themselves in the same way as cultures and societies do, serving as an educational tool for future generations. As Cholley stated:

“The Olympic Movement must prepare itself, not for a revolution but for a necessary process of evolution. This process will perhaps ensure that society regards the Olympic Movement, whatever its merits and flaws, as a real and unchanging source of inspiration, as a driving force for irreversible good and, above all, as a body that genuinely encourages progress for the benefit of all humanity”.

(Cholley, 2009:38)

Fortunately, the Olympic Movement has constantly modified the Olympic Charter and developed programmes to ensure the relevance of sport in contemporary

society. With this objective in mind, it has fostered initiatives to reinforce the role of sport in society and promoted conversations with the United Nations (and other international agencies) to develop projects connected with Sport for Peace and fostering health enhancement, human development, humanitarian support, women's participation in sport and the Olympic Games, etc. (Maass, 2007).

This is possible because the Olympic Games are more than just an international sporting competition. The Olympic Games promote non-discrimination, mutual respect, cooperation, intercultural understanding and global fair play in sport as a basis for international friendship (Müller, 2004).

In 2009, Rob Hughes published an article in the *International Herald Tribune* entitled "In a globalised world, sport emerges as a force for change". In that article, the journalist argues that many people, from government representatives and athletes to ordinary citizens, believe and trust that sport can change the world we live in, and consider sport to be a faithful ally of education and a factor of progress that conveys certain fundamental universal values, such as respect for self, respect for others and respect for the rules.

Sport and the millennium development goals

In keeping with the idea that sport is a factor of progress and change, and through sports programmes that aim to achieve social change and equal opportunities for disadvantaged groups, sport has the potential to contribute to the United Nations Millennium Development Goals, in areas such as the empowerment of women, access to education and better healthcare (Kay, 2010).

According to the author, sport can be a powerful tool for providing or promoting education, not only because it has a great ability to appeal to young people, but also because it can be an enjoyable, fun activity, which can experientially help to develop social and personal skills (especially in team sports). Moreover, sport can help young people better understand health issues.

There is no doubt that sports experiences are transferable to other contexts and situations. The technical mastery of a sport contributes to an increase in self-

confidence and self-esteem, and sports in general –especially group sports– help to develop decision-making skills, self-control and discipline, to learn social skills and to foster collective action (Kay, 2010).

A clear example of the Olympic Movement’s commitment to the promotion of development is a series of programmes in collaboration with international organisations and agencies in place to position sport as a bridge between cultures and ethnic groups, create jobs and business opportunities, promote tolerance and non-discrimination, reinforce social integration, offer healthier lifestyles, etc.

Worthy of special mention is the plan for culture and Olympic education, designed to promote the global Olympic Movement’s philosophy, “which cultivates the link between sport and culture in all its forms and encourages cultural exchange”, in addition to promoting Olympic education by encouraging young people around the world to study the educational and social principles of Olympism (Kay, 2010).

However, as noted by Sithole (2010), I would particularly underscore the commitment and the way in which the International Olympic Committee (IOC) has expanded its priorities in recent years to put Olympic sport at the heart of international collective efforts to achieve the Millennium Development Goals. The eight goals identified in 2000 by the United Nations (with the horizon set at 2015), which are mentioned below, give a broader perspective to the development goals of the Olympic Movement. They include the promotion of education, human values, gender equality, respect for the environment, awareness of HIV/AIDS and human development; all of these issues have already been on the IOC’s agenda for some time now.

Table 3: United Nations Millennium Development Goals

• End Poverty and Hunger	• Universal Education
• Gender Equality	• Child Health
• Maternal Health	• Combat HIV/AIDS
• Environmental Sustainability	• Global Partnership

Source: (Sithole, 2010: 37)

Although the IOC President, Jacques Rogge, warned that the sport should not

be considered a panacea for all problems, Resolution 36 of the Olympic Movement's Development through Sport agenda states that:

"The Olympic Movement should engage in the widest possible way with International Institutions to support and promote the delivery of the UN Millennium Development Goals and further such initiatives. The Olympic Movement is equally committed to the protection of the global environment and to forging closer relationships with the United Nations (UN) and all other institutions to respond to this moral imperative, particularly with regard to the key issue of climate change". (Resolution 36; in Sithole, 2010:34)

The Millennium Development Goals have a deadline, but the Olympic Movement's do not; they are constantly adapting and evolving in line with global needs. The international community generally recognises the incredible fact that sport and its influence on today's generations have no comparison with any other activity. Around the globe, sport is being used as a means to convey the message to young people and to society in general. Because there is always a need for international collaboration, to educate young people so that they can improve their future, and to invest in athletes so that they can acquire skills for life and contribute to some extent to society when not competing.

Because finally, Olympic values that seek to place sport at the service of development is the IOC's *raison d'être*. And the greatest enrichment that cultural diversity can bring to Olympic education is the internalisation and the pursuance worldwide of the Olympic model. Because Olympism is a philosophy of life!

References

- Bourdieu, P. (2006). *La distinción. Criterio y bases sociales del gusto*. Taurus.
- Binder, D.L. (2005). *Teaching Olympism in schools: Olympic education as a focus on values education: university lectures on the Olympics*. Bellaterra: Centre d'Estudis Olímpics (UAB). International Chair in Olympism (IOC-UAB). [Date consulted: 18/02/2011]. <http://olympicstudies.uab.es/lectures/web/pdf/binder.pdf>

- Cholley, P. (2009). "The Olympic Movement in Society" in *Olympic Review*, issue 72 (July-September), pp. 36-38.
- Gadamer, H.G. (1989). *Truth and method*, Second, revised edition. New York: The Crossroad Publishing Corporation.
- Giddens, A. (1991). *As Conseqüências da Modernidade*. Sao Paulo: Unesp.
- Hughes, R. (2009). "In a globalised world, sport emerges as a force for change" in *International Herald Tribune*.
- Kay, T. (2010). "Does sport deliver?" in *Olympic Review*, issue 77 (October-December), pp. 64-67.
- Loland, S. (1995). "Coubertin's Ideology of Olympism from the Perspective of the History of Ideas" in *Olympika: The International Journal of Olympic Studies*, 4, pp. 49-78.
- Maass, S. (2007). "The Olympic Values" in *Olympic Review*, issue 63 (April-June), pp. 28-33.
- Müller, N. (2004). "Olympic education: university lecture on the Olympics" [online article]. Barcelona: Centre d'Estudis Olímpics (UAB). International Chair in Olympism (IOC -UAB). [Date of consulted: 18/02/2011].
<http://olympicstudies.uab.es/lectures/web/pdf/muller.pdf>.
- Parry, J. (1997). "Ethical Aspects of the Olympic Idea", *Ancient Olympia*. IOA, p. 1.
- Sithole, T. (2010). "Action Stations" in *Olympic Review*, issue 77 (October-December), pp. 32-37.
- Szudy, N. (2010). "ISHRAQ Safe places to learn and grow: An examination of Egyptian Muslim female athletes" in *17th International Seminar on Olympic Studies for Post-graduate students*. Athens, pp. 241-253.
- Tavares, O. (2006). *Olympic values in the 21st Century: between continuity and change*. Bellaterra: Centre d'Estudis Olímpics (UAB). International Chair in Olympism (IOC-UAB) [Date consulted: 18/02/2011].
<http://olympicstudies.uab.es/lectures/web/pdf/tavares.pdf>

OLYMPIC AND SPORTS STUDIES CENTRE J.A. SAMARANCH. BARCELONA OLYMPIC MEMORY

Carla SARIOL (ESP)

Coordinator of the J.A. Samaranch Sports and Olympic Studies Centre

Any Olympic Games edition leaves its stay engraved in the memories of those who have lived it. However, it's true that there are Games that have had a bigger impact, such as Beijing, Sydney, Vancouver and Barcelona.

Nowadays, when preparing an Olympic City bid, it's very important to find/create a legacy programme that not only considers the infrastructure, but also culture and education.

This was the case of the Barcelona Olympic Games. They were the first to have an Olympic education programme, which was organised by the Barcelona council and not by the Olympic Organising Committee.

After 19 years, there remain only memories in the minds of those who lived and were part of the Games. But what happens with all the rest of the people who were born after the Games and didn't live the experience?

How can we educate all these kids?

The Barcelona Olympic Foundation, in collaboration with the Olympic Studies Centre of the University of Bellaterra, had the initiative to give visibility to all the material from the Barcelona '92 Games.

This project is divided in two parts: one virtual and the other physical and interactive.

The Barcelona Olympic Memory project will be a virtual portal (website),

creating a meeting point. It will coordinate all this material in such a way that any teacher, researcher or person will be able to find information about Barcelona '92 and two other main topics such as sport and Olympism.

The second part of the project will be a new Olympic study centre from Juan Antonio Samaranch, located in the Olympic Stadium and next to the Barcelona Olympic & Sports Museum. After the coordination of the information, the most important factor will be to promote activities and Workshops like:

- Sport History Session, a journey for students and people interested in sport history, by historic birth or century.
- A special library for kids, sport films, bring back the Olympic Day at school. However, one of the most important things is to enable the teachers by supporting them with material and by helping to train them on the topic of Olympism, something most of them haven't studied at university.

This centre and its pedagogical services wants to bring back the legacy not only from the Barcelona Games, but also for others and from Samaranch's point of view by updating and innovating through education. It is important to never forget that the teacher has this role and we must provide them with the tools to support them in Olympic education.

THE PLEASURE OF MOVEMENT IMPORTANT FOR HEALTH

Dr Ann-Christin SOLLERHED (SWE)

Kristianstad University, Sweden

Physical inactivity is a major public health problem, not only among adults, but also among children and adolescents. Physical activity was necessary for survival in ancient times. It still is, but in a very different way. Today, physical activity could be seen as more of a volitional behaviour, people can choose to be active or inactive. The question why some people like movement so much so they choose it regularly and some don't is a fascinating question. Some people not only like movement, they really love it. On the other hand some intensively hate it. In one of my studies about motivation for physical activity in all ages, the most outstanding reason for being active was that those who loved to be active answered that they felt happy during the activity. This answer generated new questions, what does it mean to feel happy? What is the pleasure of movement?

The words "happy" and "happiness" have been described as a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. A variety of biological, psychological, religious, and philosophical approaches have striven to define happiness and identify its sources. The fundamental genetic code has been shown to have primary effects on the biological and physiological factors, for example the functions of cells, tissues and organs. The genetic code has been shown to have impact on our general level of happiness (Lykken and Tellegen, 1996). The biological and physiological function is however not only dependent of the genetic code, they are also dependent on the person's

lifestyle and the ways of living. Research has identified a number of attributes that correlate with happiness: relationships and social interaction, extraversion, marital status, employment, health, democratic freedom, optimism, religious involvement, income and proximity to other happy people. Physiological aspects like endorphins released through physical exercise have also been connected to happiness. Philosophers and religious thinkers often define happiness in terms of living a good life, or flourishing, rather than simply as an emotion. Happiness in older sense was used to translate the Greek word *Eudaimonia*, which consists of the word “eu”, “good” or “well being” and “daimōn” which means “spirit” or “minor deity”, used by extension to mean one’s lot or fortune.

People believe that happiness is most valuable in life and try to achieve and preserve it. However, the effort to combat suffering seems to have higher priority than the effort to promote happiness. In health literature, satisfaction with life has been suggested as being happiness. Theories describe that a person’s quality of life is dependent on how happy he or she is. Opponents of those theories do not question that it is important for us to be happy; at this point all seem to agree. However, it is argued that the person’s quality of life depends not only on how happy or unhappy he or she is; other things are important for the quality of life. For example, how well a person’s life is also depends on the degree to which the desires are fulfilled or how the relationships and activities are laid out.

Physical activity affects the endocrine system and the brain in a very potent way. The mental state and mood is regulated by levels of energy which is controlled in the endocrine system by hormones like insulin and glucagon. The electric signals and the biochemistry with different levels of substances like GABA, serotonin, dopamine and endorphins are important for the brain function and for our perceptions of our life situation and how happy we feel. When we are physically active, experience our movement skills as high, do freely chosen activities with high level of challenge and reach flow we feel happy. At this level there is no space for thoughts of suffering, death and sorrows. The individual is totally involved and feels happiness. Physical activity is closely connected to good health, which also could encourage us to identify ourselves as immortal if we are active. We feel strong and capable, we feel very much alive. According to Csíkszentmihályi, *Flow* is

the mental state of operation in which a person in an activity is fully immersed in a feeling of energized focus, full involvement, and success in the process of the activity with completely focused motivation. In flow, the emotions are not just contained and channeled; they are positive, energized, and aligned with the task at hand. The hallmark of flow is a feeling of spontaneous joy and happiness.

Flow is the balance between skills and challenge. Individuals who perceive that they are competent are more intrinsically motivated to pursue high levels of challenge and they are more persistent and less anxious during their involvement in physical activities (Harter, 1985; Sollerhed et al., 2008). Perceptions of one's physical competence appear to influence both physical achievement and motivational orientation, and perhaps also the ability to feel happy when doing physical activities. Children tend to behave and to interpret their experiences in ways that preserve or confirm self-judgements and expectations. Many children experience physical activity through physical education in school. It is important how they experience this context and how they experience their own competence. The physical competence among children has decreased and the spectrum and variety of performed movements has decreased. The lower level of motor skills among a large number of children limits the possibility to reach flow and feelings of pleasure through physical activities. One way to raise the possibility to experience pleasure, joy and happiness for more people in physical activity goes through playful and good quality motor learning in early childhood. As all children, irrespective of parent's socioeconomic background or interest in physical activities, are in the school setting, the school physical education is important. It is important for the development of motor skills, self-perceived physical competence and the possibility to find the emotion of pleasure and happiness in movement which is crucial for motivation for physical activity in the life perspective.

References

- Csikszentmihalyi, M. (2000). *Beyond Boredom and Anxiety: Experiencing Flow in Work and Play*. 25th anniversary edition, Jossey-Bass Inc Publishers, San Francisco.

- Harter, S. (1985). "Competence as a dimension of self-evaluation: Toward a comprehensive model of self-worth". In: Leahy, R. (ed). *The Development of the Self*. Academic Press, New York.
- Lykken D., Tellegen A. (1996). Happiness is a stochastic phenomenon. *Psychological Science*, Vol. 7:186-9.
- Sollerhed A.C, Apitzsch E., Råstam L., Ejlertsson G. "Factors associated with young children's self-perceived physical competence and self-reported physical activity". *Health Educ Res.* 2008 Feb; 23(1):125-36.

SPORTS AUTHORITY OF THAILAND STRATEGIES (2010 – 2014)

Dr Nonchai SANTIBUTR (THA)

Background

Although the Sports Promotion Organisation of Thailand was founded as the government sports agency responsible for sports in Thailand, its status was just an entity set up according to the Royal Decree. It faced some difficulties in managing the overall sports matters of the nation, especially insufficient budget allocated from the government and enforcement of the government policy over sporting activities run by private sectors. Many sports personnel realized that Thailand sports administration at the time was inefficient and could not really promote sports. Moreover, some groups of people made use of sports in an unsuitable way for their own advantage. That inappropriate action surely affected Thailand's image in the eyes of the world sports community while there was no authority to control, monitor and prevent their wrong deeds.

For this reason, the Sports Authority of Thailand (SAT) was established under the Act of Sports Authority of Thailand B.E. 2528 (1985) promulgated in the Royal Gazette (Volume 102 – Part 149) dated 17 October 1985 to replace the Sports Promotion Organisation of Thailand. This newly established sports agency was authorized to promote and control sports of the country.

The Sports Authority of Thailand (SAT) has acted in place of the Sports Promotion Organisation of Thailand since 17 October 1985. In 2002 (B.E. 2545),

Thai parliament has passed the Act of Reformation of Ministries and Departments dated October 2, 2002. As to Section 5, Article 14 “The Establishment of Ministry of Tourism and Sports” of the aforementioned Act, the Ministry of Tourism and Sports has been established since then with objectives to promote and develop tourism and sports all over the country. Therefore, the Sports Authority of Thailand (SAT) has become a state enterprise under the Ministry of Tourism and Sports instead of Office of the Prime Minister as previously.

Vision

“Sports Authority of Thailand is a major organisation in charge of propelling sports of the country towards elitism and professionalism as well as elevate Thailand to a position as one of the leading sports nations of Asia”.

Missions

1. Designate national sports policies, orientation, rules and regulations
2. Promote, support and administer national sports to lastingly reach elitism
3. Promote, support, manage and standardize professional sports environment and components
4. Manage sports venues and facilities and provide sports services

Objective

To enhance sports potential of the country so as to be standardized and sustainable.

Strategic Issues

1. Elite Sports Development
2. Professional Sports Development
3. Sports Services Development

Goals

1. Thailand can achieve and become prominent in sports as Asia Sports Best

in Class with aims to succeed in international competitions, i.e. SEA Games (must be ranked in the no. 1 position), Asian Games (must be ranked in the Top 4 position) and Olympic Games (must be ranked in the Top 5 of Asia). The said achievement is composed of three strategies as follows:

- Strategy I: Sports Development with Policy Measurement and Improvement
- Strategy II: Sports Management Development towards Elitism in Administering Sports Entities at all Levels, based on Good Governance
- Strategy III: Sports Performance Enhancement towards Versatile Excellence

2. Thailand can achieve in developing professional sports as “Sports Entertainment” which helps to create economic value and support national development. “Sports Entertainment” emphasizes a trust indicator and public happiness regarding professional sports involvement. The said achievement is composed of three strategies as follows:

- Strategy I: Establishment and Development of Versatile Professional Sports Business Management
- Strategy II: Establishment of Sports Culture and Value regarding Sports Involvement
- Strategy III: Establishment and Development of Standardized Professional Sports

3. SAT can efficiently provide sports services and act as “The Major Sports Supporter of Thailand”. The said achievement is composed of five strategies as follows:

- Strategy I: Sports Science and Technology Development
- Strategy II: Enhancement of Sports Service Centers
- Strategy III: SAT Modernization as High Potential Organisation
- Strategy IV: SAT Personnel Development
- Strategy V: Added-Value Augmentation of Sports Resources

INCLUSION OF OLYMPIC EDUCATION IN THE SCIENTIFIC COURSES IN COLLEGES OF PHYSICAL EDUCATION

Assist. Prof. Dr Safaa SALEH HUSSEIN (EGY)

*Department of Aquatic Sports and Combats,
Faculty of Physical Education for girls, Zagazig University*

The Olympic education is an important part of the Olympic Movement and theories of physical Education, taught in faculties of physical Education as the incorporation of Olympic education into the physical Education would significantly enrich it. Therefore, Olympic education must be integrated into the curricular system of the physical Education.

This would participate in emphasizing the aim of Olympic education in spreading the Olympic knowledge, disseminating the Olympic spirit and promoting the Olympic concepts. In addition, this would deepen the understanding of the Olympic Movement, also clarify the importance of Olympic education to promote the ideals of Olympism (Socio-cultural).

The combination of sport with culture and education would encourage the participation in sport activities. Moreover, this would provide an ideal educational situation for the development of educational values. These educational values could be developed through an imaginative approach during teaching the Olympic values, which is necessary to break through the traditional barriers between the nations.

The educational values represent a good example for the international ethical principles for Olympic education; this would be achieved through establishing an educational mechanism to promote the Olympic spirit. However, this would

require great efforts to establish the successful combination between the Olympic spirit and the university education. This would result in achieving the end goals of the Olympic education.

There is a need to develop the curriculum resources, to contain the subjects that cover all the aspects of the Olympic education. These subjects should also deal with the international peace movements.

Lecturers, as a very important factor in the future Olympic education, should be qualified to help their students and their athletes to view the world in a different way, deal with each others in a better way, and also to improve their behaviours. These lecturers should be provided with sufficient provision of educational materials and resources to meet their needs. Olympic education research should be enhanced by inviting experts from scientific institutions and universities to participate in Olympic education research.

The following is a suggested curriculum content.

Curriculum content

1. Introduction to Olympic education
2. Fundamental principles of the Olympic education
3. Learning strategy used in teaching Olympic education
4. The Educational values of Olympism
5. Educational realities and opportunities
6. Olympic education around the world
7. Olympic education – teaching approaches
8. Meaning of Olympism in our times
9. What is the Olympic education?
10. Education is the core of the Olympic Movement
11. Method of the Olympic education
12. Actual significance of the Olympic education
13. Life principles learned through Olympic Movement
14. Human ideals and moral and cultural values associated with the Olympic Movement.

THE CONTRIBUTION OF PHYSICAL AND SPORT EDUCATION TO OLYMPIC EDUCATION. THE TUNISIAN EXPERIENCE

Dr Monia LACHHEB (TUN)

Higher Institute of Sport and Physical Education (Tunis)

The object of this paper is to present the contribution of physical and sport education to the promotion of Olympic education and sports values in Tunisia. To this end, we shall consider two complementary aspects of the physical and sport education project: the theoretical and practical aspect.

The institutional framework

Guidance law 2002-80 of 23 July 2002 on education and schooling places physical and sport education at the centre of the educational project. It expressly provides that “physical and sport education is an integral part of the education process”. Physical and sport education should contribute to the “teaching of the capacities of perseverance, endurance and self-control to learners; it develops in young people the will to win and also helps them build their self-confidence, while contributing to a balanced and consistent moulding of their character” (Chapter VI, Title One, Article 55). The educational value of physical and sport education is fully recognized as it integrates the teaching of sport’s universal values as one of its central concerns.

The interest for physical and sport education is even more clearly stated in law 94-104 of 3 August 1994 on the organisation and development of physical educa-

tion and sports activities. This law provides that “physical education and the practice of sports activities are two essential factors for the individual’s development and physical, mental and moral health. They contribute to society’s enlightenment, to the complementarity of the individuals that compose it, the enrichment of its associative fabric, the coming together of people and to the strengthening of solidarity and friendship between them” (Article 1). The abovementioned educational objectives extend beyond the practice of physical activity in the school to cross-cutting goals. Physical and sport education as such appears to be strongly influenced by the logic of sport and its humanistic values that underpin the Olympic idea.

The educational trends in the field of physical and sport education are set out in the official guidelines that determine priority objectives, activities to be taught and their evaluation process. The official guidelines focus, in particular, on:

- “Motor behaviour control” and “physical and intellectual development”. In this context, familiarisation with “joy found in effort” that goes hand in hand with the ability to resist tiredness is explicitly mentioned and legitimised.
- The contribution to health protection and education.
- Motor behaviour education should promote the individual’s social inclusion through “sports games” and different “sports disciplines”.
- Finally, “the constant pursuit of a better performance” based on progressive efforts towards lasting perfection.

Within the framework of this educational project, it is obvious that physical and sport education uses different sports techniques in order to define its objectives and fulfil its educational mission. It focuses on sports performance and teaches sports practices that encourage practitioners’ compliance with the rules and regulations, respect for others and the spirit of cooperation.

The practice of physical and sport education: state of play

The current situation of physical and sport education in Tunisia was established by two field surveys that provide information on the modalities of its implementation.

- The national survey on the physical and sports activities of the Tunisian people (2010) adopted a quantitative approach, which highlighted a high participation rate in physical education activities among the school population, boys and girls.

Table 1: Participation rate (%) by gender in physical and sport activities in secondary education

	Yes	No	Total
<i>Girls</i>	94.5	5.5	100
<i>Boys</i>	94.1	5.9	100

Participation rates are more or less equal in the different Tunisian regions, showing that the government's efforts to generalize this teaching discipline in school establishments are indeed remarkable.

Table 2: Participation rate (%) by region in physical and sport activities in secondary education

	Yes	No	Total
<i>Greater Tunis</i>	94.6	5.4	100
<i>North-East</i>	96.1	3.9	100
<i>North-West</i>	94.6	5.4	100
<i>Centre-East</i>	94.8	5.2	100
<i>Centre-West</i>	90.4	9.6	100
<i>South-East</i>	95.2	4.8	100
<i>South-West</i>	90.2	9.5	100
<i>Total</i>	94.3	5.7	100

A qualitative survey focused on the ethnographic description of educational practices (Lachheb, 2008) in secondary education establishments in the Greater Tunis region (4 governorships). Their analysis showed that sport represents the unique system of reference for physical education in Tunisia and its special teaching aid. The teaching-learning process focuses on the search for efficient motivity exclusively based on a sports content that includes recognized sports techniques. The evaluation process is systematically based on a reference sports activity.

Conclusion

Sport is unquestionably prevalent in Tunisia's conception of physical and sport education. Both at institutional and practice level, Olympic sports represent the reference framework. Sport, the object of universal culture, finds in physical and sport education propitious ground for the expression and fulfilment of its values. This educational practice has borrowed sport's activities and, by extension, its logic, discipline, rules and procedures in order to achieve its educational mission.

References

- Collectif (2010), *Les pratiques physiques et sportives chez les Tunisiens. Regards croisés*, Tunis, Observatoire national du sport.
- Lachheb, M. (2008), "L'idéaltype du corps dans l'enseignement de l'éducation physique et sportive tunisienne contemporaine", *Education et Sociétés*, volume 2, n° 22, pp. 145-159.
- Official guidelines for physical and sport education in secondary education* (1987), Tunis, Ministry for Youth and Childhood, Documentation and Information Centre.
- Guidance law n° 2002-80 of 23 July 2002 on the organisation of school education.
- Law n° 94-104 of 3 August 1994, on the organisation and development of physical education and sports activities.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION?

Alicia McCONNELL (USA)

Director of Athlete Services, U.S. Olympic Committee

The Humanistic and cultural significance of sport and its contribution to modern society is evident every day across the United States because of the multicultural nature of our country. The U.S. was founded by immigrants from a variety of cultures and that continues to be the case today. This fact is evident in school classrooms and community sport programmes in small towns to large metropolitan cities. Sport in the U.S. is a melting pot of diverse people from across the globe, which creates unique opportunities to share the Olympic Ideals.

The USOC seeks to collaborate with organizations throughout the country to expand Olympism and the athlete pipeline. We work with National Governing Bodies of Sport (NGBs), Multi Sport Organisations and Sports Commissions to name a few. World Sport Chicago and the National Federation of High Schools will discuss how they integrate sport and culture in their programmes as well as their impact on the Olympic Movement.

United States Olympic Committee Mission Statement

To support U.S. Olympic and Paralympic athletes
In achieving sustained competitive excellence and preserve the Olympic ideals,
and thereby inspire all Americans.

USOC Athlete Services and Programmes Department

Is focused on accessing additional resources, services and facilities for athletes and national governing bodies of Sport (NGBs) to provide additional elite athlete training environments as well as opportunities for youth to participate in Olympic and Paralympic sport across the country.

U.S. Olympic and Paralympic Training Sites

11 Sites and one Olympic education Center in partnership with 20 NGBs
Community Olympic Development Programmes
8 CODPs in partnership with 14 NGBs

Multi-Sports Organisations

The USOC partners with over 35 multi-sport organisations throughout the country including community-based, disabled sports, military, educational and affiliated organizations to foster sport development.

US SPORTS ARE DIVERSE

Robert B. GARDNER (USA)

NFHS Executive Director

The 38th Vice President of the United States, Hubert H. Humphrey said, “Fortunately, the time has long passed when people liked to regard the United States as some kind of melting pot, taking men and women from every part of the world and converting them into standardized, homogenized Americans. We are, I think, much more mature and wise today. Just as we welcome a world of diversity, so we glory in an America of diversity—an America all the richer for the many different and distinctive strands of which it is woven”. It is indicative also of the Olympic movement. We celebrate many different cultures and the diversity of the nations, all woven into the spirit of taking part.

The United States embraces diversity and perhaps best embodies that through the different components of sport that come together to produce our athletes. We do not have a government run or funded ministry that oversees sport at all levels. Instead, we have a rather complicated system of organizations that take responsibility for their respective ages of competition as well as respective fields of competition.

For the youngest age, it is generally community based groups that provide structure. This structure relies heavily on volunteers for coaching and supervision. Communities provide facilities. As the athletes progress in age and school, the United States shifts athletic competition for young people to school-based sports. This generally occurs with what we term as the middle school years of

grades five through eight continuing into the high school years of grades nine through twelve.

School-based sports are regulated and run through the state associations of each state. The state associations are not government agencies, but are not-for-profit organizations formed by the member schools that comprise them. This again fosters widespread differences and diversity. Over one million young people compete in a wide variety of 36 different sports nationwide. The states work cooperatively through the National Federation of State High School Associations to define common playing rules of sports and to minimize risk to the participants. School-based sports have a mission of supporting academic achievement, building good citizens, and providing equitable opportunities. Schools encourage widespread participation for all levels of athletes from those with little ability in intramural programmes to those with high levels of ability in a sport on varsity teams. The coaches at this level are paid and are often teachers in the schools.

From the high school level of play, athletes with ability move to the collegiate level participating on sports teams in college. The United States provides multiple levels of competition with the colleges choosing the level of play in which their teams will compete. Structure at the college level comes from the National Collegiate Athletic Association, NCAA, a member based organization. In the two higher divisions, players with ability often receive scholarships defraying the cost of their education.

Education based sport at all levels seeks to impart the values to all participants that celebrate diversity. This comes through building teamwork for achieving a common goal in performance. Participants gain values through training and discipline promoting healthy lifestyles. Education-based sports provide opportunities for leadership that prepare tomorrow's leaders. We strive to build an appreciation for sport and the development of one's talents to the maximum.

As athletes progress through the school-based system of sport, those with exceptional abilities in a particular sport are identified. Organizations and Associations for a sport provide additional opportunities for the athlete to receive training and advanced competition. Some of these athletes with exceptional ability advance to the professional ranks of their sport. At this level, they earn their

living through participation in the sport. A number of these compete at the Olympic level.

The multiple levels of competition in the United States promote understanding of sport and appreciation for the next level of competitors. This enhances the American embracing of diversity. Through the various communication media, we see and know more of not only our national top athletes, but the world's as well.

The Olympic ideals promote participation in our programmes. We see that in interest and participation in sports during and after Olympic competition. The Olympics inspires athletes of all ages. American sports programmes promote interest and support for the Olympic sports. All this helps build understanding of different cultures and support of diversity.

The National Federation of State High School Associations has a mission to serve its member state high school associations in all states, the District of Columbia, the American Territories, the US Department of Defense Schools around the globe, and affiliate members in the Canadian Provinces by providing leadership for the administration of education-based interscholastic activities which support academic achievement, good citizenship and equitable opportunities. The NFHS does this through services to our professional organizations of coaches and officials as well as services to students. We believe the mission of the NFHS promotes positive school and community relations. We support our members in structuring interscholastic activity programmes that foster involvement of a diverse population. Identifying problems and working for solutions to those problems in interscholastic sports is the focus of the NFHS.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION?

Amanda SOWA (USA)

Programme Manager, World Sport Chicago

Overall Theme

America welcomes the world and embraces diversity. The USOC is making efforts to collaborate with groups across the country to bring cultures together and develop education through sports. The USOC is tapped into supporting and working with community and school based organizations to get people active and engaged in sport. America and the USOC welcome the world to participate in sport in the US.

- o One of the groups the USOC is working with is World Sport Chicago which focuses on implementing community sports programmes, using sport to develop communities, and address the challenges to urban youth sport participation. WSC programmes bring kids together in an urban multicultural environment.

Overview of World Sport Chicago

- Created by Chicago's Bid for the 2016 Olympic Games, has continued on as the legacy of the bid.

- Works with the parks, schools, NGB's, community groups, Olympians and others to provide impactful/sustainable programmes to Chicago's youth.
- Believes that sport has the power to transform lives and is dedicated to creating and growing positive sport programmes that enable children in Chicago to find a sport to meet their interests and abilities and grow from their participation.
- Use sport to teach kids life-enhancing values and provide a strong foundation in life - Involve youth in programmes that strengthen self respect, teamwork and leadership. Use coaches, mentors and athletes to teach values that can be learned through sport.

Sport tradition in America

- Sport in America is primarily either entrepreneurial driven or school based
 - Sports organizations/clubs can start up at any time
 - Largely driven by volunteers and individuals taking initiative
 - A few multi-sport organizations also exist - for example, Schools
- The US embraces diversity and celebrates many different cultures
- Sport is a passion that unites us all

Chicago is one of America's most diverse cities

- It is a city of neighborhoods
- Over 30 ethnic groups with more than 25,000 residents (include map of Chicago)
- Representatives from more than 150 countries
- Over 130 different languages
- It is a city of community/neighborhood festivals
- This diversity drives a diversity of sports interests

Implications for sport in urban America

- Applying this traditional focus in an urban environment presents a variety of challenges to sport participation:
 - o Schools under pressure – leading to budget cuts, etc.
 - o Families under economic pressure and stresses on family life – lead to low volunteerism and limited ability to fund clubs. The resources limitations constrain entrepreneurial development of sport.
 - o The result of school constraints and independent sport development means there are fewer opportunities for kids in urban environments to benefit from sport.
 - Research suggests that urban youth have one third the opportunity of suburban youth to participate in sport and for girls the participation rate reflects the lack of opportunity. Relative to boys, girls participate at less than half the level of boys.
 - o The result is that youth in high risk environments are faced with significant emotional challenges and lack the benefit of sport for social development.

WSC operates in an urban environment, which consists of many different cultures, to address challenges and open up more opportunities for Chicago's youth to have positive experiences through sport.

WSC is bringing cultures together through various sport programmes which focus on teaching kids life enhancing values and promotion of Olympic values/ideals.

WSC focuses on:

1. Working to prove the power of sport for social development and define best practices.
2. Providing support to urban communities to launch positive sports experiences.
3. Working to apply best practices.

Our objective is to serve as the catalyst to marshal and coordinate resources and energy to grow new or existing programmes in the urban areas.

The following are examples of how we work to reinforce values and address challenges through our programmes

- *Promote and provide programmes in non-traditional sports* (archery, weight-lifting, wrestling, swimming, badminton, etc.)
 - o WSC works to support existing and to create new youth sport programmes and opportunities not typically offered to mainstream urban youth. We also help the NGB's to link to community groups.
 - o Highlight non-traditional sports and provide participation opportunities at annual sports festivals.
- *Focus on overall Community Engagement* - Use sport to build and *strengthen families and communities* by providing programmes for kids and families to engage in.
 - o Community Engagement programme; Summer Track Programme
 - o Neighborhood Sport Stars website – Create social networking opportunities for kids through development of new WSC website.
- Apply world class resources to develop and *host quality youth sport programmes and events*.
 - o *Focus on Olympic Leadership through our Athlete Ambassador Programme* – We mobilize our Olympians, professional and college athletes to engage with kids and coaches in our programmes and events.
 - o We develop training programmes for coaches (NGB's, Urban Coach Training programme, etc.).
 - o We provide materials, equipment, and experiences typically not available in locally developed sport programmes. We serve to launch programmes and then turn them over to community groups to run and sustain the programmes.

- o We integrate events into community programmes to provide added excitement and support (Sports festivals, etc.)
- Study and measure the impact of sport on youth (BAM and Urban Coach Training Programme).

Final Thoughts/Wrap Up

- During the Bid a commitment was made to the city of Chicago that regardless of the outcome, the bid would strive to leave a strong and lasting legacy for the city and its young people and WSC has lived up to that commitment.
- Olympic values are a powerful source and a strong focus in WSC programming.
- WSC works to bring cultures together through various sport programmes.
- By addressing challenges in an urban environment WSC is creating a model that helps Chicago youth benefit from sport and the power of Olympic values.
- WSC Video.

CAN OLYMPISM BE A MEANS TO IMPROVE ACCEPTABILITY OF PHYSICAL EDUCATION IN THE SCHOOL CURRICULUM?

Tinny Margret MUSWAZI (ZIM)

University Senior Lecturer

Introduction

In many countries, Physical Education is suffering in a variety of ways that range from lack of facilities and equipment, lack of trained personnel, lack of research into problems regarding its teaching and simply lack of recognition among other things. Professionals have cried foul about this and efforts have been made to highlight these problems and to even suggest solutions, yet the predicament of the subject seems to persist. In an effort to offset the status quo focus needs to change to the people on the ground rather than concentrate on policy because there has been one policy after another without much change.

In Zimbabwe for instance, the Ganda Sithole led Advisory Committee on The Organisation of Sports of 1989 made strong recommendations that there be a thorough investigation into the teaching of Physical Education and attempts soon faded. Zimbabwe agreed to the United Nations Declaration of 1995 as the Year of Physical Education endorsing that PE is a basic human right but still, there has been very little to show for the commitment. The Presidential Commission of Inquiry into Education and Training of 1999 led by Nziramasanga recommended that Physical Education be taught and follow up measures were made to little or no avail.

Government has made other efforts, but the status quo remains. It has ap-

pointed peripatetic teachers who soon became cluster resource teachers for the subject, but not much has been realized. It sent circulars in 2002, 2004 and in 2005 to the fact that PE be taught as it is a basic human right, but again the predicament remains. Three government colleges, Belvedere Technical Teachers' College, Hillside Teachers' College and Mutare Teachers' college are training specialist PE teachers for secondary school while ten others are training Primary School teachers with a special study in PE, yet still not much change is evident.

Marira (1994) reports that infant school teachers (grade 1 and 2) revealed that parents and school administrators ranked PE among the least subjects on the curriculum. Kitts (1995) points out that it is pointless to even waste the scarce resources there are in Zimbabwe in training PE teachers because the subject is dying. Muswazi in Mararike (2006) notes that PE lessons were only taught here and there and sometimes as preparation for on-coming competitions. Mokgwathi, in Amusa, Toriola and Onyewadume (1999) says the subject is taught at the school heads' discretion. Perhaps it is time to find out how persuasive Olympism is.

I am carrying out a Case Study in one of the school districts of Harare, Kuwadzana where there are over 15000 school children. The aim of this study is to establish the possibility and potential effects of the inclusion of Olympism as a component in the school curriculum. The idea is to find something that can persuade school heads to allow PE to be taught like the other subjects on the curriculum and also to catch the children young in the hope that when they learn, they may adopt and then adapt to the values and therefore change behaviour for a better direction throughout life.

Conceptual Framework

The education system in Zimbabwe is based on examination of academic subjects which are considered important and therefore, by implication, anything not examined or examinable is deemed not important.

Statement of the Problem

Physical Education appears on the school timetable like any other subject, but it is not being taught and therefore school children are not benefiting from it.

Objectives

- To find out if school heads can be persuaded through the appreciation of the values of Olympism to adopt a more positive attitude towards P.E.
- To establish whether the school can be used as an effective vehicle for the spread of Olympism for the moulding of the character of future sports-people in particular.
- To establish whether the parents as the school community will endorse the inclusion of Olympism in the curriculum with the hope of improving the value ascribed to P.E.
- To propose an effective and powerful way of spreading Olympism.

Research Questions

1. Do school heads agree that Olympism values are cultural values?
2. By introducing Olympism to the curriculum, can the school system be used as a vehicle to instill acceptable values in future sports people?
3. Will the inclusion of Olympism in the school curriculum be acceptable to the school community as a means to enhance the perception of Physical Education as a subject?
4. What potential assurance is there that the inclusion of Olympism in the school curriculum will improve attitudes towards Physical Education?
5. Is culture considered important in the school system to an extent of embracing the teaching of values of Olympism in the curriculum?
6. Can the school be an effective agent to facilitate the spread of Olympism?

Sample and Sampling Technique

The sample consists of school heads, deputy heads and two representatives from

the School Development Committees (SDC) all from the nine Primary Schools from Kuwadzana District. Sampling was purposive as I opted to use an information rich sample. There is Olympism Education in Kuwadzana District.

Data Collection Instruments and Technique

Different questionnaires with predominantly open-ended questions will be sent to heads and their deputies and a semi-structured interview schedule will be used for the SDC members. In addition to emic and etic perspectives, there will also be follow-up interviews with deputy heads who initially respond to questionnaires.

Validity and Reliability

Validity will be ensured by a triangulation of both data collection techniques (Soy, 1997) and data analysis techniques. A pilot study will further strengthen both validity and reliability. There will also be “member checking” to verify respondent information.

Data Analysis

Data collected will be recorded, coded and analyzed qualitatively and interpreted through narratives, tables and figures.

References

- Best, J.W. and Kahn, J.V. (1993). *Research In Education*. 6th edition. Englewood Cliffs. Prentice hall.
- Bradshaw, R.R. (2006). “Should the physical education profession lobby to become a “core subject” when No Child Left Behind is amended?”, *Journal of Physical Education, Recreation & Dance*. Vol. 77, No. 2, p. 12.
- Dorovolomo, J. and Hammond, J. (2008). *The Fiji Secondary School Sport and Physical Education Status Quo and its Influence on Tertiary Curriculum Development, 2008*.

- Sithole, T.A.G. (1989). "Advisory Committee on The Organisation of Sports In Zimbabwe". *Report presented to His Excellency, The president of the Republic of Zimbabwe Comrade Robert Gabriel Mugabe*. Vol. 2 Harare.
- Nziramasanga, C.T. (1999) *The Presidential Commission of Inquiry into Education and Training To His Excellence, The President* (Report) Harare. Government Printers.
- Prandi, E. (2009). "The Mission of the Youth Olympic Game In Society's Ethical Evolution", Presentation at *The International Olympic Academy Session For Directors of National Olympic academies*. 6-13 May 2009, Ancient Olympia.
- Siedentop, D. & Locke, L (1997). "Making a difference for physical education: what professors and practitioners must build together", *Journal of Physical Education, Recreation & Dance*, Vol. 68, No. 4, pp. 25-33.
- Tinning, R. (2000). "Seeking a realistic contribution: Considering physical education within HPE", *Journal of Physical Education New Zealand*. Vol. 33, No. 3, pp. 8-21.
- Thomas, J.R., and Nelson, J.K. (2001). *Research Methods In Physical Activity*. New York. Human Kinetics.

ENRICHING OLYMPIC EDUCATION – THE ROLE OF A SPORT-CONSCIOUS MEDIA EDUCATING TOWARDS KNOWLEDGE

Assoc. Prof. Dr Marcelo Olivera CAVALLI
and Assoc. Prof. Dr Adriana Schüler CAVALLI (BRA)

School of Physical Education, Federal University of Pelotas, RS, Brazil

In a globalized world, as we live in nowadays, where information seems to be one of the primary sources of “knowledge”, we must consider the role of the media as an ultimate partner in enriching Olympic education. As we can observe in most cultures, the resolute, diligent, prompt, continuous, trend-setting presence of the media is assured. The so-proclaimed interactive channels of entertainment –television and internet, mainly– do not simply inform or entertain people anymore. They postulate a strike on behaviour, where concepts, values, beliefs and practices are organised to be socially constructed, worshipped and reinforced.

Acknowledging this, the Olympic Movement must establish a line of work together with the media in order to have sporting traditions of different cultures responsible for enriching Olympic education. How can that be done? How can this brief text contribute to the debate? In order to provide answers to these questions, this paper proposes the usage of a conscious sport-educated media as a strategy to construct and disseminate concepts, values, beliefs, practices and contents of different sporting traditions in alignment with Olympism.

As it usually happens in sports mega-events, the media concentrates a tremendous effort and most of its attention to athletes’ performances, personal histories, goals and aspirations; or devotes ample coverage to posing projections

on the medal chart, on sport technique and tactical strategies, as well as touristic information and cultural aspects of the people in the surroundings of the sport event. Why could not we have a conscious sport-educated media working to achieve better socio-educational results? Social education could and should be aimed at to enrich the Olympic Movement. The undertaking should not tend towards exerting control over societies, as the media, to a certain extent, still does; but, on the other hand, to educate the peoples of the world about Olympism and its values; respect for oneself and for the others; fair-play; sound competition, health, quality of life and knowledge.

As written elsewhere (Cavalli and Cavalli, being edited), before and after Rio de Janeiro was announced as the host city for the 2016 Olympics, “What called our attention [...] was the very few opportunities we had to listen to the opinion of specialists in Olympic studies or researchers of sport, culture, society, politics or of those interested in the intersection of these areas of knowledge. That is to say, most of the diffusion taking place was not at all based on academic findings and/or had any connection, whatsoever, to other sociopolitical structures, repercussion or implications. Solely, a ‘tunnel vision’ of the wonders derived from the event was being proffered”. Although Rio de Janeiro and Brazil have been resolute to host a series of international sports mega-events, a lack of specialized statements in the media by conscious professionals responsible for the production of knowledge regarding sport, the Olympic Games, and Olympism is easily observed. Once various social spheres and segments of the civil and corporative societies tend to profit politically and economically from sports mega-events, why could not we “use” the events to disseminate knowledge, rather than information, and to postulate attitude, rather than passiveness, about sport tradition, culture and Olympism? Why could not we make an effort to promote other sport traditions, in addition to the high level competitive mode? When we think over health, for example, there are many more people connected to and interested in less damaging sporting traditions. Let us not think in terms of countries, because our boundaries are much less physical than we can conceive – they are culturally intrinsic to the interests and objectives of groups of individuals.

Conjecturing a little more about the media coverage of international sports

mega-events, we could contend: why is it that an economic analyst, for example, needs to have a specific major or academic background to build on his conclusions about certain financial situation? The position assumed has to embody a complex, ample, volatile and intertwined context directly connected to diverse structures and variables. The analysis conducted has to be based, without any doubt, on studies, documents, tendencies and situation of the financial market, of the stock exchange, and many other fields we cannot even think of.

We could dedicate a few more lines to cite other areas, as, for example, those involving political analysis and projections – generally approached by political analysts with specific degrees or expertise; for climatic phenomena and environmental manifestations we receive explanation and knowledge from specialists in meteorology, biology or environmentalists; to explain and comment on studies or the occurrence of sicknesses or diseases, specialists in medicine or epidemiologists are consulted.

However, in sport we content ourselves with a simple narrative of curiosities, strategies and tactical structure, game statistics and facts of previous editions of events, mathematical calculation of possibilities and prevision of results, climatic forecast and athletes' physical conditions, gossiping involving sport stars, etc. Rarely, we witness statements, debates, reports on social impact, sociopolitical repercussion, socio-pedagogical possibilities and potentialities, or a coherent and logical contextualization of the whole involvement of a sport undertaking. As we altercate elsewhere (Cavalli and Cavalli, being edited), there is a need to educate a conscious media to promote international sports mega-events impregnated with educational and socially responsible knowledge. What we usually observe is trifling reports that imply an image of a self-contained event, as if the event/sport was disconnected from and unaware of social manifestations, interests and needs. Recently, however, there has been media coverage on the ways of life and culinary habits/recipes of the local people, for example.

In order not to fall on the very same cliché of athletes advertising the qualities, the benefit derived from, aesthetics and technology aggregated to a certain brand of sport merchandise, or of others with no direct link to sport, we should take a firm stand towards a great challenge, that is, not to let sports mega-events suc-

cumb “to the process of construction of markets and brands, and the local-global creation of consumers and identities” (Engelman and Perone, 2009).

On the contrary, why do not we make use of the human and media potential to promote and disseminate knowledge? How about educating the peoples of the world towards sport, health, education, education for health, environment, social responsibility, sporting traditions, culture, Olympism? We could start by sport-educating the sport media.

References

- Cavalli, Marcelo Olivera; Cavalli, Adriana Schüler. “The Olympics in Brazil and medal projections - a conscious media educating towards health: a possibility, reality or a dream?”, in: Reppold Filho, Alberto R., Engelman, Selda (Orgs.). *Olympic education - Multiple Glances*, Porto Alegre: UFRGS, being edited.
- Cavasini, Rodrigo; Reppold Filho, Alberto Reinaldo. “Olimpismo, educação olímpica e promoção da saúde em jovens (Olympism, olympic education and promotion of health for youngsters)”. In: Reppold Filho, Alberto Reinaldo; Pinto, Leila M. M.; Rodrigues, R.P.; Engelman, Selda (Orgs.). *Olimpismo e educação olímpica no Brasil (Olympism and olympic education in Brazil)*. Porto Alegre: UFRGS, 2009, pp. 99-110. il.; 14,8x21cm.
- Engelman, S., Perone, C.M. “O Olimpismo e uma nova perspectiva para o multiculturalismo (Olympism and a new perspective for multiculturalism)”. In: Reppold Filho, Alberto R., Pinto, Leila M.M., Rodrigues, R.P., Engelman, Selda (Orgs.). *Olimpismo e educação olímpica no Brasil (Olympism and olympic education in Brazil)*. Porto Alegre: UFRGS, 2009, pp. 79-87, il.; 14,8x21cm.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES BRING ENRICHMENT TO OLYMPIC EDUCATION?

Maximo WERNET (ARU)

Professor at a teacher training college, Instituto Pedagogico Arubano (IPA)

Enrichment of Olympic education can be viewed from several perspectives. In this paper I choose to view this enrichment from the perspective of the Sport Volunteer tradition. As a sport volunteer in Mutare, Zimbabwe I had the opportunity to meet and work with the people of Mutare in the Eastern Highlands of Zimbabwe. Their language was the Shona, the main food was Sadza with relish and the “Traditional Dance” was their pride. This experience has given me the possibility to learn about their culture, but most important of all, I have enriched my life with beautiful experiences and I am now able to share knowledge about sport development and physical education programmes.

Sport volunteers leaders make things happen! They organise, communicate and get people involved in sports activities. Sports Leaders are role models; helping others to achieve their goals and encouraging their communities to lead fit and healthy lifestyles.

Sports Leaders learn the essential skills of leadership; communication, organisation and motivation, and in addition they grow in confidence and self-belief. (UK Sport Leaders website)

There is an ever-increasing need for volunteers to assist in sport development; there are opportunities for men and women from all walks of life to contribute to

sport, to the development of young individuals, and to the Olympic Movement (Sport Administration Manual 2005, Working with Volunteers).

The concept of Sport Volunteering fits perfectly in the philosophy of Olympism. Volunteering is a way to show appreciation and good will to other people. Sport volunteers can be powerful assets for the development of sport.

“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, the Commission for culture and Olympic Games).

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

On Aruba our sport development has been carried by sport volunteers. The Sport structure and sporting culture in Aruba relies greatly on the support and involvement of sport volunteers. There are only a few federations who have a paid administrative and sport technical staff.

The Olympic Committee of Aruba (COA) plays a key role in this development, promoting and stimulating sport on the island. The Olympic Committee has more than a hundred qualified and committed volunteers in different commissions.

The enrichment in the form of the Aruban sport volunteer comes from different individual reasons, some people have a desire to serve to others, especially at sporting activities, others want to get some experience in work and organisation settings, some use it as a way to involve the family, and others volunteer for material gain and prestige.

Without sport volunteers our sport culture in Aruba would be very poor, so the effort and energy that each individual volunteer brings to our sporting activities are very important. However, there is still much room for improvement; for example, there is need for a structure in which the sport volunteers can organise themselves as a group.

Sport volunteering can be fun through helping and meeting other people at

special events. It can be rewarding through recognition for a job well done, the commitment to the organisation and the perspective given. It can open possibilities for further development and personal growth. Sports Leaders gain nationally recognized qualifications that add value to applications for further education, training and employment.

Volunteers who feel valued, supported, recognized and rewarded for their efforts are more likely to be retained by their organisation. Identifying and implementing training and development programmes helps in the developing of skills and confidence levels of the volunteers (Volunteer Management Programme Australian Sport Commission, 2000).

The leadership in any sports organisation must recognize these motives and needs, evaluate them in light of programme requirements, and place the volunteer in a situation that is beneficial to both the individual and the organisation (Sport Administration Manual 2005, Working with Volunteers).

As a Physical Education professor and a volunteer I would like to contribute to the Aruban Olympic Academy to set up a programme for youth leaders who can support the federations and sport clubs with their organisation and development of sporting activities on Aruba.

“Volunteering is a result of enrichment of the heart of sports” (N.C. Maduro, 2011).

Literature

Jackson R. Sport Administration Manual, (2005). International Olympic Committee.
www.sportleaders.org , (2011). United Kingdom Sport Leaders.
www.olympic.org, (2011). The Commission for Culture and Olympic Games.
www.goodssports.com.au, (2000). Volunteer Management Programme Australian Sport Commission.
www.zeus-sport.com (2011). Sport and the Olympic Movement *Pierre de Coubertin* 1880.

HOW CAN SPORTING TRADITION OF DIFFERENT CULTURES ENRICH OLYMPIC EDUCATION - DEVELOPMENT OF OLYMPIC EDUCATION IN THE NEW CURRICULUM OF ARUBA

Miriam BAIZ B.S., M.A. (ARU)

*Professor of Physical Education, Curriculum Developer,
Department of Education*

Introduction

The sporting tradition of different cultures, where different types of sports and local traditional games are practiced, and where cultural values and attitudes of people differ, can definitely enrich the Olympic education when properly applied to the Olympic values.

The first fundamental principle of Olympism (Olympic Charter, Fundamental principles) states:

“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 in effort, the educational value of good example and respect for universal fundamental ethical principles”.

The Integration of cultures

Aruba is a small island in the Caribbean enriched by diverse cultures of the world. Many have immigrated to the island looking for a better and more fulfilling life

and have carried sport traditions with them as part of their cultural heritage. All become part of a whole when as members of the society they learn and become familiar with national customs including the sporting traditions. The integration of these new traditions together with the existing ones has led to a blending of cultural elements which has contributed through the years to a new hybrid of cultural characteristics and can result in new habits, practices and games. These characteristics can lead to a wealth of sporting traditions from which those in line with the Olympic values can be well adopted and assimilated in the system. As we build awareness and emphasize our commonality as human beings we must realize that we are all connected in this world. Although these connections are sometimes complex and difficult to recognize, by examining our own patterns of behavior as world citizens we will reduce our distance and find more common grounds.

The diversity of the different cultures in Aruba will offer a unique opportunity to experience different sporting cultures and their values. This in itself can be of big influence and enrichment to us. Much can be learned from each sporting tradition, the importance of sport in each culture, the importance of women's participation in sports, the importance of participation of those with disabilities, working with volunteers versus paid professionals, etc.

Olympism: the Foundation

Olympism is an inner faith of a man in himself; a constant effort of physical and intellectual enhancement (Filaretos, 1993, p. 61). It is a general concept which not only emphasizes development of bodily strength, but generally healthier individuals with a happy attitude and a more peaceful vision of the world. Olympism recognizes and praises individual effort and accepts no discrimination among nations, races, political systems, classes etc (International Olympic Academy, p. 9). How an individual conducts his/her life can be achieved by mainstreaming the sporting traditions of his/her culture through the philosophy of Olympism.

Olympism involves not only the active participant in the sport movement

but also the general public. A prevailing challenge in today's world is how to capture people's attention long enough to convey important and enhancing messages. By incorporating Olympic education into the curriculum of our education system, individuals will understand, learn and most importantly experience this philosophy.

Inclusion into The School Curriculum

Ideal would be to include such a programme in the school curricula from kindergarten to secondary school. The ultimate goal should be to develop a uniform and nationwide programme that will teach the promotion of values by means of practice. The education of Olympism should not be a promotion of statements but rather it should teach the implementation of values in real life. The programme should emphasize the benefits of staying in school, of staying drug free, avoiding gangs and violence, and being a good citizen, be the best one can be, "Excellence". Sports therefore in the school system offers a great opportunity to promote Olympic principles and values.

Conclusion

Education is the process of learning conceptual ideas that leads to behavioral awareness and change. Our desire to educate young people regarding the values within the Olympic movement runs deep. The process of learning should be practical and conceptual, students should understand but most importantly experience Olympic values. In Olympism the principles and values that do not have a connection with an application to real life will not live long in people's mind.

I am currently working with the Department of Education of Aruba and we are in the process of developing a new curriculum for physical education, sports and health. Incorporating Olympic education into the curriculum is a must. Ultimately the student will gain an understanding that living in a multicultural setting is a unique, enriching experience.

Literature

Filaretos, Nikos (1993). *National Olympic Academies*.

Hunter, D.J., (2011), "Olympism for the 21st Century: New Life to a timeless Philosophy", *The Sport Journal*.

Mestre, Dr Alexandre Miguel (2011), "The Institutional Framework for the Development of Olympic education and the Role of the National Olympic Academy", *The Sport Journal*.

The Olympic Movement, 2nd edition 2007.

www.the-sportjournal.org, (2011), United States Sports Academy.

DECODING OLYMPIC EDUCATION FOR YOUTH DEVELOPMENT

Phongpan SOONTHORNSIT (THA)

*Instructor and Assistant President for Special Affairs of Physical Education,
Suphan Buri Campus*

Human development is a development model that is about much more than the rise or fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accordance with their needs and interests, thus bringing the focus back onto people. People are the real wealth of nations. Development is thus about expanding the choices people have, to lead lives that they value, and improving the human condition so that people will get the chance to lead full lives. By investing in people, we enable growth and empower people thus developing human capabilities. The most basic capabilities for human development are to lead long and healthy lives, to be knowledgeable, to have access to the resources and social services, needed for a decent standard of living and to be able to participate in the life of the community.

It can be said that youth is an important developmental period described in most psychological theories of human development from Sigmund Freud's theory of psychosexual development, Carl Jung, and in particular Erik Erikson. Youth development or adolescent development is the process through which adolescents (alternately called youth or young adults) acquire the cognitive, social, and emotional skills and abilities required to navigate life. The experience of adolescence varies for every youth: culture, gender, and socioeconomic class are

important influences on development. This development occurs throughout a young person's life, including formal and informal settings such as home, church, or school; and similar relationships, such as peer friendships, work, parenting, teaching, or mentoring.

There can be no doubt that movement is the nature of human. A human, especially a youth, needs to move continuously since he was a baby, which is associated with physical development. One of the factors playing a significant role on physical development is physical exercise. Physical exercise is any bodily activity that enhances or maintains physical fitness and overall health and wellness. It is performed for various reasons. These include strengthening muscles and the cardiovascular system, honing athletic skills, weight loss or maintenance and for enjoyment. Frequent and regular physical exercise boosts the immune system, and helps prevent the "diseases of affluence" such as heart disease, cardiovascular disease, and obesity. It also improves mental health, helps prevent depression, helps to promote or maintain positive self-esteem, and can even augment an individual's sex appeal or body image, which again is also linked with higher levels of self-esteem. Childhood obesity is a growing global concern and physical exercise may help decrease the effects of childhood obesity in developed countries.

Sport is a kind of bodily activities that can enhance or maintain youth's physical fitness and overall health and wellness. A sport is an organised, competitive, entertaining, and skillful activity requiring commitment, strategy, and fair play, in which a winner can be defined by objective means. It is governed by a set of rules or customs. Activities such as card games and board games are classified as "mind sports" and some are recognized as Olympic sports, requiring primarily mental skills and mental physical involvement. Non-competitive activities, for example jogging or playing catch are usually classified as forms of recreation. Physical events such as scoring goals or crossing a line first often define the result of a sport. However, the degree of skill and performance in some sports such as diving, dressage and figure skating is judged according to well-defined criteria. This is in contrast with other judged activities such as beauty pageants and body building, where skill does not have to be shown and the criteria are not as well

defined. Records are kept and updated for most sports at the highest levels, while failures and accomplishments are widely announced in sport news. Sports are most often played just for fun or for the simple fact that people need exercise to stay in good physical condition. However, professional sport is a major source of entertainment. While practices may vary, sports participants are expected to display good sportsmanship, and observe standards of conduct such as being respectful of opponents and officials and congratulating the winner when losing. Not only can sport build up your endurance and even make you a stronger person but it can even make you a better leader and a better follower with improved physical conditioning, endurance, agility, dexterity, and confidence. Some sports emphasize teamwork, camaraderie, and sacrifice for the greater good. In addition, sports can make people work in harmony, have a better understanding of democracy system and earn their livings happily in the society.

Although many people realize that sport is considered an important tool for youth development and youth development is the base for nation enhancement, they are not able to know the advantage of sport deeply or do sports effectively in the same way due to their individual differences. Therefore, people, particularly youth, should have the specific organisation to give them the appropriate information. Inspired by the tradition of gathering cultural and sporting events, the modern Games became the opportunity for exchange between cultures and Olympic education. The International Olympic Committee has acknowledged its particular responsibility in terms of promoting culture and Olympic education, and regards culture as the second dimension of Olympism, alongside sport. The Commission for Culture and Olympic education was created in 2000 by the merger of two existing Commissions: The Cultural Commission and The IOC Commission for the International Olympic Academy and Olympic education. Its role is to advise the IOC Executive Board on what policy the IOC and Olympic Movement should adopt in terms of the promotion of culture and Olympic education and, through its members, supports the IOC programmes and activities in this field. The IOC has played an important role in the development of the culture and Olympic education agenda, by establishing a policy that seeks to provide greater resources to their promotion in and through sport at national,

regional and international level, and particularly at the Olympic Games. This policy has two main objectives: it strives to develop the link between sport and culture in all its forms, encourages cultural exchange and promotes the diversity of cultures and it also aims to promote Olympic education and supports other institutions which adhere to the values of Olympism. In Thailand, to make people have a better understanding of sport advantage and value, the Thailand Olympic Academy created by the Olympic Committee of Thailand under the Royal Patronage of H.M. the King has unofficially been undertaking this matter ever since 1991. In so doing, we had an opportunity to conduct training, seminar, producing journals, newsletters, printed materials and leaflets to disseminate information concerning the Olympic Movement. It is believed that Olympic education and Olympic Spirit have the power to contribute to resolving some of the most intense social problems and teaching the principle of honesty and respect (Baron Pierre de Coubertin, 1929).

To disseminate the information about sports value and Olympic knowledge to Thai people widely, the Thailand Olympic Academy determines to establish the network with the educational institutions. The pilot project, consequently, begins with the Institute of Physical Education comprising seventeen campuses situated in every region of Thailand as the following strategies:

Strategy 1: To make a better understanding of Thailand Olympic Academy missions by arranging the seminars and conferences on Olympic knowledge.

Strategy 2: To establish the network by creating the MOU with the educational institutions.

Strategy 3: To educate the personnel of the Institute of Physical Education by arranging the training programmes on Olympic education for youth development.

Strategy 4: To disseminate the knowledge to the adolescents of the Institute of Physical Education by arranging the training programmes on the Olympic education for IPE students.

Strategy 5: To disseminate the knowledge to the adolescents in the community by arranging the training programmes on the Olympic education for students in any regions of Thailand.

In order to meet the said strategies and satisfy the people's expectation, the

Institute of Physical Education needs to establish the implementation plan and build useful projects as follows:

Project 1: Olympic education Training for Personnel's Knowledge Development – The representatives from seventeen campuses and eleven sports schools of the Institute of Physical Education will be trained intensively. After that, they will disseminate the received knowledge to the other personnel at their own campus or sports school.

Project 2: Olympic education Dissemination to Educational Institutions – The personnel participating in the training of the first project will disseminate the received knowledge to the students at their own campus or sports school in many ways such as giving them additional information while teaching, making the exhibition on Olympic knowledge, arranging various training programmes on Olympic education, etc.

Project 3: Sports Value and Olympic education Dissemination to Community – A variety of sports value and Olympic education dissemination can be created by the personnel and the students in each campus or sports school of the Institute of Physical Education. For instance, the last year students majoring in Physical Education and attending the Field Experience Course will be able to make any projects for dissemination at the schools they will be sent to be trained; the training arrangement for sports value and Olympic education can be expanded to the teachers at any schools in the responsible area of the Institute of Physical Education; the dissemination team can be set up and sent to give the knowledge to the students at any schools directly, etc.

Undoubtedly, if all the projects can be conducted gradually and efficiently, the Thailand Olympic Academy's strategies and missions for Olympic education will achieve all its goals. Understanding the sports value and using sports as a tool of life will heighten the quality of Thai youth's life and Thai society. Not only can sports help develop the youth but it can also help enhance the country. Love, peace, happiness, harmony and friendship will exist in the world if everyone, especially the youth, walks and joins hands together for development through sports. Sport can make your dream come true!

POWER OF SPORT

Smithidet MONGPRANEET (THA)

Director of Sisaket Sports School

“Sport has the power to change the world, the power to inspire, the power to unite people in a way that little else can. It speaks to people in a language they understand. Sport can create hope where there was once only despair”. This was stated by Nelson Mandela who believes that value and benefit of sport can bring peace to the world. And Tony Blair also pointed that sport is more than fun and games. It can inspire individuals, teach the youth what’s right and transform lives for the better. These statements show the power of sport as an uplifting power that can help people have better quality of life. As an educator, therefore, a vital role is to offer opportunity to people, especially young people, to involve with sport activities or games and to maintain the value and benefit of sport to them.

Playing sport is fun. But apart from being fun, sports offer several health benefits. Sports serve as an excellent physical exercise. People who play sports have a positive body image, healthy and a good personality. Playing sports helps to develop leadership qualities and foster a team spirit in people. It teaches people to accept both successes and failures in a positive spirit. Motor skill and strategic thinking are learned by playing sport. It requires people to plan thoughtfully. They need to devise the best way to win and plan carefully towards victory. Moreover, playing sport can help develop human qualities such as ethics, morality, discipline, respect and cooperation.

When we talk about sports, Olympic Games, the greatest game of all nations

and countries, is the one that people mention. In the Beijing Olympic Games 2008, the Republic of China government developed high technology but safe to the environment, called Green Olympics. It is not only a game but it is knowledge that we need to study. During the Games, the government offered a chance to children to be part of the Games. Thus, they can learn the values and the benefits of sports through Olympic education in an authentic environment. They can learn the sport moral values and become a good member of the society.

In Thailand, young people learn sport moral values through subjects related to educational moral values: diligence, economy, honesty, discipline, politeness, purity, unity and spirit. Olympic education can also be used in many fields, not only in physical education. Young people can learn to design banners to be used for each country at the Olympic Games in the art lesson, find topics about Olympics and discuss with friends in the language class, compute currencies and exchange rates in math class or discuss the effects of science technology on the changes in equipment over the years in science class. Furthermore, they can learn about Olympic education through activity outside the classroom as Sport Day. They organise that day themselves. Everyone can be a part of the game.

In conclusion, I would like to emphasize that it is important for young people to learn the values and benefit of sports. Young people who learn the sport moral values can eventually become a better person in the future. As educators, we need to provide the best programme to our children and let them enjoy the best part of their life.

Conclusions of the discussion groups

The discussion groups were asked to select the questions and subjects to discuss on during the works of the Session. The conclusions derived are published here in the form they were presented at the end of the Session.

FRENCH-SPEAKING DISCUSSION GROUP

PARALYMPIC VALUES AND SPORTS CULTURES

Choice and involvement

Originally, this particular working group was formed, based on linguistic criteria, as a French-speaking group. It so happens, however, that its members are involved in sport for the disabled as researchers, specialized teachers or as athletes. Dr Dikaia's observations on Olympic and Paralympic values were also a source of inspiration for us.

The values issue

The Paralympic values as defined in the Paralympic Charter are courage, determination, equality and inspiration. They are linked to the Paralympic motto that glorifies three dimensions: Mind, Body, Spirit. Our first question therefore was the following: to what extent are Paralympic values different from the Olympic values of "excellence, respect, friendship" that are associated with the Olympic motto "citius, altius, fortius".

We felt that this was a relevant question since the Paralympic Movement does indeed focus on a universal perspective:

- first of all, adapted sports practices respect universal standards;
- furthermore, the medical classifications, which determine the potential of the disabled athlete, are international. In swimming, a swimmer whose left arm has been amputated can compete with a leg amputee

provided that both athletes have an identical physical potential (different disability but equal potential);

- finally, the Paralympic Movement also stands out for its pursuit of excellence.

The second question with which we dealt was the widely spread notion that sport contributes to the integration of disabled people. But can we really talk about integration?

Sport has indeed shown that it can destigmatize disabled athletes. It is, however, important to note that disabled athletes constantly need to comply with the sporting model of able-bodied athletes, the typical ideal model, in order to be recognized. In this respect, the trend is moving towards assimilation rather than integration.

However, whether Olympic or Paralympic, the corresponding values and mottoes seem to follow different paths. In fact though, they are based on similar philosophies linked to the worship of performance and record breaking. This situation can clearly be seen in sporting traditions specifically connected to different political, economic, social and cultural contexts.

Diversity of sports policies and transfer of values

There are significant differences in local sports policies as regards their implementation.

In *Russia*, the Paralympic Movement was recognized after the collapse of the Soviet Union. The new Russia accepted the Paralympic Charter and recognized the disabled people's right to adapted sports practice. Its sports policy aims at the development of the different adapted sports, swimming, biathlon, skiing, football and sitting volleyball in particular. At the Beijing Games, Russia was in eighth position in the nations ranking. Regarding the transfer of values, the Russian experience shows that sports success is the corollary to the Paralympic athletes' professional success.

In *France*, Paralympic sport began to develop as soon as the movement was launched at the Invalides in Paris, in 1954. Today, all disciplines are practiced

including those held in a purely natural environment thanks to the new technologies. However, the sports policy attaches importance to the “medal” count and targets sports like swimming, fencing, table tennis and cycling. Moreover, in order to help disabled students to overcome integration problems in the ordinary school environment, the strategy is directed at the creation of training centers for swimming and basketball. Besides, France was in 12th position at the Beijing Paralympic Games.

With regard to Olympic education, open games are also organised in order to allow children from specialized institutions to compete with able-bodied youngsters, the object being to generate through success the necessary motivation for the attainment of a personal goal; in this way, the educator gives back to sport what he/she received from it.

Finally, in *Tunisia*, the Federation of Sport for the Disabled, established in 1987, is working for the development of a large variety of adapted sports activities. The targeted adapted sports, however, are boccia, wheelchair basketball, goalball and, more recently, football. In this context, the focus is put on the development of sports disciplines aimed at people with physical disabilities, mainly in athletics events. At the Beijing Games, Tunisia was in 15th position in the medals table.

A good opportunity for the transfer of values is the organisation of discovery days as part of the launching of new adapted sports practices, sailing in this particular case.

Conclusion

The Paralympic values are part of a universal perspective in the same way as the Olympic values. When put into context, these values and associated sport traditions reveal an amazing interaction between the local and the global level. This is due to the fact that Sport, as a global activity, is ready to embrace all the different practices, sports policies and development strategies that are associated with it.

ENGLISH-SPEAKING DISCUSSION GROUP 1

Question 1: How can the IOC and the IOA assist in educating young generations on Olympism through schools and universities at the national and local level?

Set up olympic studies/education centres to provide information on the web accessible to everyone

Examples would be:

- Successful sport models
- Traditional sport stories
- Age appropriate teaching materials
- Olympism materials for young generation
- Cultural festivals

After the discussion, the group concluded that Olympic culture, philosophy and history are not included in education of youth of most countries. We determined that this is mainly because physical education teachers do not study the subject. We would like to know if the IOA and IOC could help the NOAs and Universities to create centers for Olympic studies. We suggest the following; the IOA could have information that could be used by educators as a research tool on its home page. Also, to provide information about successful models, including information from former athletes, coaches, officials, sports administrators, etc.

In order to find out what kinds of information can be taught to children of different age groups and how information should be presented in countries with different cultures, we need to create interest in stimulating research on this topic.

We would like to try to make Avery Brundage's "will" become a reality beginning on 12th of April, 2007, 50 years after his proposal, "Let's make Olympia one day the mecca of Olympism" (12-4-67). The IOA could promote this philosophy in cooperation with the NOAs and the partner universities and other institutions. We suggest a symbolic visit to Olympia by people representing as many countries as possible. The IOA could organise an event for that every year.

Action item to initiate a ten year programme of olympism in cooperation between the IOC, IOA, NOAs and create a global university network.

Question 2: How can the IOC create a dynamic “template” (example document) that each country could use and modify (per cultural expectations) to teach Olympism?

The IOC and IOA could provide templates to start the process in developing the uniqueness of a nation. The IOC and IOA may indicate in these templates the main or most important mythological Olympic stories in a form which could be easily understood.

We determined that one of the most important opportunities through sport is to create generations that value the ideology of Olympism and multicultural understanding.

Action item to expand opportunities for youth to participate in sport in more socially economically challenged countries through international exchanges

- Olympic solidarity
- Mentorship programmes between countries
- Remove language barriers

Question 3: How traditional sport can help enrich the Olympic Movement?
Traditional sports “intrinsically” contain the Olympic values.

Discussion points

- Similarities rather than differences
- Difficulties to implement “worldwide” olympism education
- Importance of mythology and history of olympism in curriculum
- Distractions of youth today (internet, lack of activity, lack of access)
- Importance of traditional sport
- Need for more IOA, IOC and NOC support for sport education
- Importance of sport experience to play

- Importance of nutrition
- Importance of environmental sustainability
- Sport is a vehicle to learn about other cultures
- Importance of physical education teachers

ENGLISH-SPEAKING DISCUSSION GROUP 2

Introduction

We are here at the IOA at Olympia, the birthplace of the Olympic movement. What we have achieved collectively in the last couple of days working in our own respective group with members representing 3 continents (Asia, Europe, America) and 9 (Albania, Armenia, Aruba, Germany, Greece, Japan, Thailand, Ukraine, USA) different countries. Something that we are very much proud of, we all feel that we couldn't have possibly achieved had it not been for this opportunity. And this is the power of the Olympic movement.

Question 1: What can champions from Youth Olympic Games do to enrich Olympic education for others (youth or future Youth Olympic Games participants?)

- A) Recommendation to establish requirements for athletes of Youth Olympic Games to attend educational sessions before or during the next Games.
 - Have the athletes also meet with youth after the Games and share their experiences and knowledge of Olympic values/ideals.
 - Representatives from previous youth games will then go to the next games to share experiences. For example, we could take a diverse group of athletes from Singapore Youth Olympic Games to the next Games. We could show the importance of winning but also that of being a champion of character and how this experience has influenced their life.
- B) Bring athletes of different cultures together to train at a special Congress prior to the Youth Olympic Games (similar to the ancient Olympic practice).

- This would be an opportunity for young athletes to meet each other and share cultures and learn from each other by training together.
 - This could be promoted by respective NOC's and NOA's
- C) Certify Olympic medallists as Olympic ambassadors of their country.

Question 2: Recommend to host an Olympic Day for Equality event. The goal will be to encourage interaction among Olympians, Paralympians, Special Olympic athletes and their families or coaches.

It will be a structured day based on local activities from different groups.

- A) We will have a structured itinerary/list of activities that will encourage participation by all.
- B) We will focus more on cooperative or adventure based learning activities that encourage participation regardless of ability levels or prior experience.
- C) These activities will take place following a logical sequence starting from community building and then collaboration, trust and finally problem solving.
- D) This would require an enthusiastic facilitator who will be knowledgeable and who will ensure a smooth process throughout the session (this could be an Olympian or others).
 - How can we organise social meetings or events outside of sports with adventure activities where everyone wins and is happy about the experience? The focus should be on local traditional sports and on unique, cooperative games.
- E) Each host country will have to teach a game/activity and then teach it to the other country.
- F) Olympic Day for All (create a special event) – at local, regional, national or international level.

Question 3: What can we all do after we leave Olympia? How can we be ambassadors of Olympic education? How can we bring back knowledge to groups that we work with?

- A) Suggest to IOA to do a separate session where they have different partici-

pants from different sessions (athletes, educators, directors, parents, journalists, young participants, etc.) work together to share ideas and experiences.

- B) Educate parents on Fair play - Invite the parents of the athletes attending youth Olympic Games to this session. They can then become parent ambassadors for Olympic education.
 - Additionally we can have the parents compete in the same activities or games just among parents and their children or athletes can observe or coach or referee.
- C) Sport is important and should be a way of life for life-long learning and practice of the Olympic ideals.
- D) Develop personal and social responsibility in sports through physical education as part of the greater Olympic education curriculum.
- E) Under the umbrella of the IOA a sport international volunteer programme (IOASIVP) could be created where university students from different countries can volunteer in other cultures. In this way they could gain credit as well as be sport leaders and train young athletes. They could also obtain an IOA sport international volunteer programme certificate (IOASIVP) which will recognize what they have learned and what they are able to do.
- F) We have agreed that each of our group members will try to create the conditions and initiate the process and the contacts necessary to do the following:
 - For example, invite participant to go to Aruba with some of our staff and students to work with neighboring countries and other participants to go to other countries.
 - For example, we could invite a participant from our group to visit a neighboring country accompanied by a group of colleagues or students and work with the host programmes or activities.

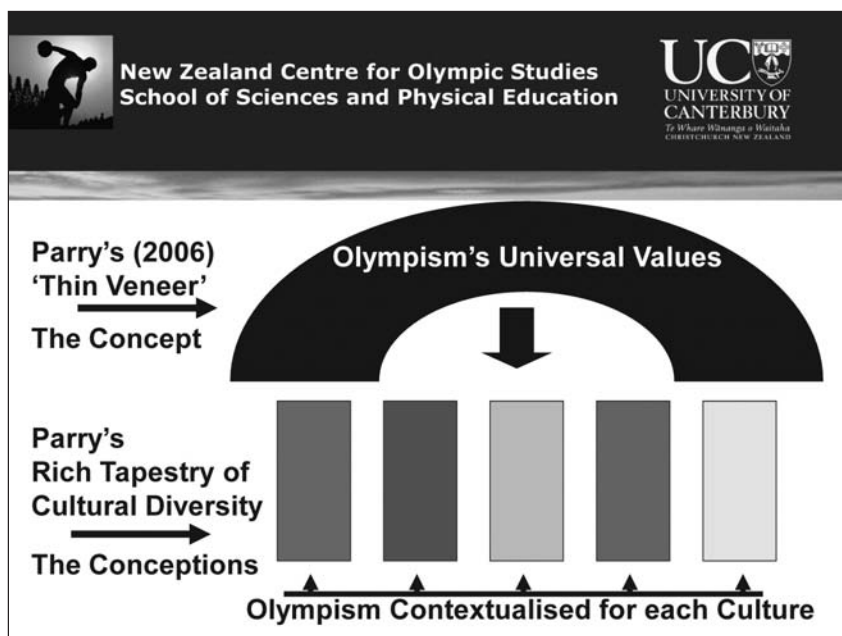
Conclusion: By doing the above we will therefore show all other IOA participants that we are going to take immediate action based on what we have been discussing here and we are determined to link theory to practice sooner than later.

ENGLISH-SPEAKING DISCUSSION GROUP 3

Question 1: How do we use the philosophy/values of Olympism to reach all people in order for them to incorporate this into a living individual and collective philosophy?

Important Considerations

1. Olympism is for all cultures/countries? There is a need for support to ensure that each cultural context can develop valid cultural interpretations of Olympism for their particular context. Moving from the Universal to the Contextual.



Culpan, Bruce and Galvan (2008).

2. Establishing learning communities, what would the learning community look like? (It may be different from country to country; there are different curriculums, different learning expectations and styles etc.)

3. Can Olympism be developed in other contexts than the context of sport? Can we practice Olympism through other activities, for example literature? Would it be enough to read about sport? Can we expect that all people would adopt the philosophy through sport? Is sport the only way to practice Olympism? In ancient times, art, music, oratory and theatre was included. Would it be possible to involve other kind of teachers in the education of Olympism? Integration between different school subjects is worthy of investigation.
4. Involves Physical Education and Education as a whole – a need to find economic resources to fund this education. The education must be based on individual, group, community and society need.
5. Determine ways to make Olympism Education attractive to young people? E.g. through school programmes, policies, governments, bureaucrats ... media... and use of technology.
6. Olympism is changeable/adaptable, changing/adapting – we should not change Olympism, but work towards changing the world towards Olympism. For example the danger of moving from amateurism professionalism – how do ordinary people see themselves in Olympic competition?
7. Olympic education seems to be far away from the philosophy, it is more of an education about Olympic games, countries and their flags. Suggestion might be to move to a term of Olympism Education.
8. Leadership is important. *The leadership needs to be authentic* to get the idea connected all the way through to the every day life for the ordinary people.
9. Why doesn't the IOC have the fundamental meanings of Olympism shown during the Olympic Games, for example on big screens all the time?

Question 2: Is there any difference between role modelling in sport and role modelling in music?

For instance drug taking in sport to enhance performance is considered totally

inappropriate yet drug taking in music to enhance performance is not necessarily inappropriate.

- Performance enhancing drugs in sport is against the rules of sport.
 - Do such rules exist in music?
1. There is a *well-being factor* associated with Olympism and sport and therefore drug enhancement is counter to well-being. Is there a *well-being factor* associated with music? Yes the group felt so and therefore is inappropriate.
 2. Achieving peak performance through natural means is preferred than through synthetic means for both music and sport.
 3. Olympism through the practice of sport promotes a holism of body/will/mind. The historical foundations of sport provide us with useful guidance here.
 4. Role modelling in sport is associated with complying with the ethical and moral framework, rules, customs and traditions. *Does music have this same framework?*

Question 3: What is our individual and collective call for action – what actions and behaviours do we agree upon to implement/promote when we return to our respective environs?

Our own responsibility as participants in IOA is to start learning communities in our home countries; we represent many countries and it could be a good start. Local communities; families, schools, sport clubs, coaches.

The following list consists of possible actions and behaviours that the group thought could be undertaken to better foster the promotion of Olympism worldwide.

- Seek to align the work done in schools and universities (eg. courses, programmes qualifications and curriculum etc.) with the principles and philosophy of Olympism. That is infuse Olympism into as many courses etc. as possible.
- Establish a meaningful bridge between Universities, Schools, Govt. Agencies, sporting federations to better foster and promote Olympism.
- Implement “lifelong” professional development programmes to ensure

that the enthusiasm and momentum of teachers of Olympism remains current and enthusiastic.

- Develop resources that specifically link the practical aspects of sport and Olympism with its theory.
- Develop sport/Olympism camps focusing on the development of learning Olympism through sports.
- Working with young people through their development to ensure that as they progress through sporting contexts they are fully educated on the practice of Olympism. These people, in time, will serve as role models for younger folk.
- Investigate with a view to action how similarities and differences can be captured to better foster and promote Olympism.
- In sport focus on its power and potential to develop Peace, Love and Mutual Understanding. This focus has 3 specific targets: 1. Children in Schools (enjoyment and positive PE experiences); educating and making better use of the Media; the leaders and policy makers of sport.
- Seek to ensure that there is a common language in regards to the terminology around Olympism, Olympic Values, Olympic Ideals.
- Organising small learning hubs or communities to better engage the population in the power and potential of Olympism through sport.
- Develop a web-site to promote, swap and develop ideas and practical examples of how to implement Olympism practice.

The Group Recommends that an initiative be established by the IOA called *Olympism: A Call for Action* to address the above “call for action”.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Defining Olympism

Understanding what Olympism is has many challenges. It has been described as an ideology, a philosophy, and indeed Coubertin did not offer a clear definition of the concept. However, research of the Olympic movement and in particular,

those who work with Olympic education have made numerous attempts to define the concept. For example, Dr Chang (Korea) offered the definition of Nissiotis:

“Olympism is a sort of excess of effort, the transcendence of man as a psychosomatic unity, revealed through and in the practice of sport....”

Dr Chatziefstathiou (Greece) provided a number of interpretations including the interpretation of Coubertin:

“school of nobility and of moral purity as well as of endurance and physical energy – but only if...honesty and sportsman-like unselfishness are as highly developed as the strength of the muscles.”

Given that there are many ways of defining Olympism and that researchers and academics regularly revisit the concept, Group 4 considered *whether it is necessary to have a clear and set definition of Olympism*. This would ensure that all Olympic education is underpinned by the same concept and that all education would communicate the same message.

However, we felt that this was *not necessary* as Olympism is primarily important because it provides a framework for the discussion of the Olympic values, rather than being an essential concept in its own right. We consider Olympism to be a tool for integrating values in society – a mechanism for raising discussion and assisting with the education of the Olympic values. There is enough of a common understanding of the key concepts of Olympism to be certain that discussion, debate and education are based on the same foundations worldwide.

Indeed, Olympism needs to be open to interpretation in a way that best suits each culture as this allows the values to be best integrated into individual societies and communities. Therefore, a firm definition of Olympism would be restrictive to Olympic education.

The Olympic Games and the Olympic values

There is a widely held assumption that Olympic Games are the embodiment of Olympism and the Olympic values. However, given the commercial and materi-

alistic nature of the contemporary Games there have been a number of challenges to this assumption and indeed, educators often face difficult questions from their students when using the Games to provide examples of Olympic values. As a result, Group 4 considered *how the Olympic Games could better demonstrate the Olympic values*.

We accepted that the current commercialism of the Games was not open to challenge and indeed, it should continue as it generates funds for Solidarity programmes, which benefit a large number of National Olympic Committees.

It was agreed that the Olympic Games, in their current form, *do not and cannot* demonstrate the Olympic values.

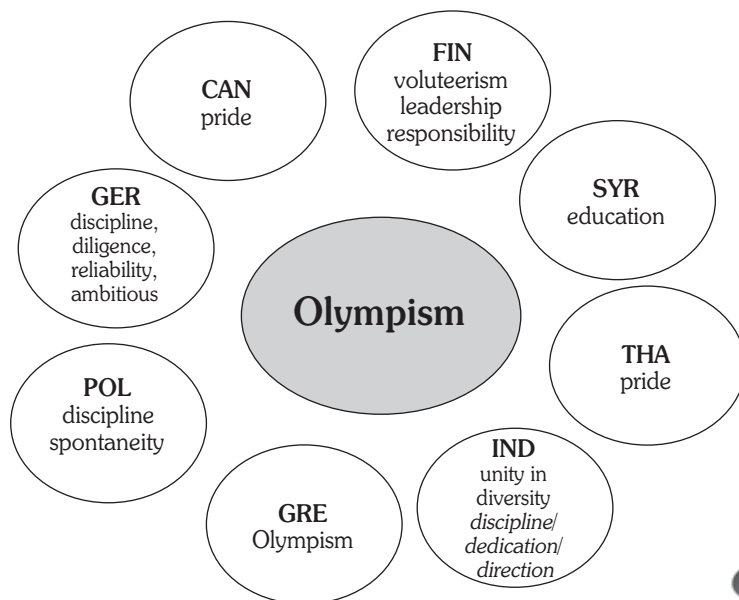
However, *the Games provide a reason for the profile of Olympic education to be raised throughout the world* and over a Games period educators often integrate Olympic values into teaching which increases knowledge of Olympism and the Olympic values. It was felt that a lengthy and comprehensive Olympic education programme should be a compulsory part of a bid to hold the Games and be evaluated with the same stringency as other aspects of the bid. This would raise the importance of Olympic education in the eyes of bidding cities and ensure that the Games made a significant contribution to the teaching of Olympism and Olympic values.

Sporting traditions and Olympic education

The special theme of this IOA is the concept that sporting traditions can enrich sporting educations. Group 4 considered that *this is clearly possible* as was demonstrated by the presentations of Mukesh Agarwal (India) and Ian Culpan (New Zealand). To assist with the greater enrichment of Olympic education it was considered that *the IOA should provide a platform for traditional games* by requesting that education institutions and researchers send DVD/film examples of the traditional games of their country so that these can be disseminated throughout the Olympic movement. It was also thought that an IOA special session on traditional games should be held.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Question 1: How can the sporting tradition of different cultures enrich Olympic education?



6.6.2011 - SLU Powerpoint



Our group question examines why and how the sporting tradition of different cultures can enrich Olympic education, specifically through the spirit of Olympism?

For the represented countries/cultures of our group the following examples are given:

- *Finland*: volunteer sport clubs responsibility and social integration, learning by doing together.
- *Germany*: see Finland and add up the virtues discipline, diligence, reliability, ambitious, either based on the history on gymnastics or in building up and working as a team.
- *Canada*: sport is and can be used to develop pride, collective identity, individual development.
- *Thailand*: active lifestyle.

- *India*: actions speak louder than words goals setting and achieving.
- *Syria*: peace and love.

Specifically, we have identified through our sporting cultures that the various “spirit of Olympism” which can be an effective means through three steps to enrich Olympic education.

These three steps are:

- Concepts/ Knowledge (the what).
- Life Skills (the how).
- Attitude (the why).

These three steps will be discussed in detail below:

1. Concepts/ knowledge (the “what”):

Through our sporting traditions we believe that Olympism can be promoted through basic sport learnings and solid concepts/knowledge which includes: teambuilding and effectiveness, cooperation, life-skills development, health and wellness and cooperating cultural and moral values.

2. Life Skills (the “how”?):

Secondly, we propose that we can consider how our traditional sporting traditions can, and should, promote life-skill development. This includes the importance of activity based development, ongoing understandings of one’s ability in their field, and specifically, supporting and maintaining a “never give up” mentality. This is also reflected in one’s physical strength, sportsmanlike behaviour.

3. Attitudes via sporting tradition (the “why”?):

The point is to understand what given sport is about and establishing the meaning (meanings) for a given activity. The main problem in education is not “just doing it” but understanding the meaning of what one is doing. We develop not only by “just doing it”, but first of all by constructing and reconstructing meaning. For example playing football can mean winning, competition, stimulating biological function but can be also a form of revitalization of our primordial nature

of a hunter. We need more reflection about sport activity not (only) in physical, biological terms, but as an activity of human being engaged in the process of development. Very important is creating the meaning. The easiest way of realizing such aim will be using in the education traditional forms of sports that are rooted in our culture. When implementing sports from other cultures it will be necessary to analyze comparatively the meanings of different forms of activity.

Finally, we would like to suggest a “suggested programme” for implementing these recommendations accordingly:

1. Understanding of Olympism
2. Categorization of Different Sports Traditions
3. Ethical and Moral Values
4. Culture and Society
5. Assignment, Presentation, Discussion, Celebration

ENGLISH-SPEAKING DISCUSSION GROUP 6

We understood the special subject for debate is the place of traditional sports in Olympic education, rather than sporting traditions, which is a different concept.

Our group focused on two key issues in its discussions: the values of Olympism and the place of traditional sports in Olympic education.

A. The Values of Olympism

The group began its deliberations by considering the issue of Olympic values and how relevant they are in a changing world.

Definition: Values are generally considered to be deeply held beliefs about what is important or desirable to people. They are assumed to be guiding principles used in the pursuit of desirable goals and are expressed through the ways in which people think and act. They are structured in a hierarchical form to enable “priority” behaviours to prevail at the expense of others.

Furnham (1992) proposed that values might be conceived as a system of

beliefs concerned with issues such as competence, as derived from social demands.

An assumption is that values are prioritised according to different motivational goals.

So called Olympic values (Excellence, Respect and Friendship) are prioritised values within a larger framework or system.

The pursuit of these values will limit the scope of opposing motivations and support related motivations.

The values that are most associated with Olympic education in general include:

1. Striving	5. Fair play
2. Determination	6. Optimism
3. Friendship	7. Respect
4. Peace/Unity	8. Inspiration

The group would add enjoyment/satisfaction to this list and also felt that striving to be the best you can be was of more importance in life, not just in sport, than winning.

It was felt by the group members that values never change but the priority given to them depends on the culture, environment and set of circumstances at the time. For example, an athlete would ignore a fallen fellow compatriot in order to win/finish but would then give attention to his/her well being after the race. The striving to win would be of more importance than the value of friendship at a given time.

The degree of importance of values is not permanent. Values vary from person to person, nation to nation. Such fluidity in the relative importance of values should be taken into consideration when designing Olympic education programmes.

The values of Olympism were felt to be the platform for teachers, coaches, parents, and sport managers to develop the whole person whilst working at the levels both of activity and of ideas, and to establish a relationship between the practice and theory.

It was recognized that values are not necessarily positive. The example of an

athlete desiring to win, for example, can be a powerful motivator to train hard and extend the body to the limit but can at times lead to practices such as doping and other illegal methods to reach this goal.

B. The role of traditional sports in enriching Olympic education

The group members contributed fascinating examples of traditional sports played in their particular nations; Singapore (Sepak Raga/Takraw), Iran (exercises practices in holy places to defend their family and homeland when the need arose), Hungary (horse riding, dating from the time of the Magyar horsemen), Germany (fistball, hunting), Sri Lanka (An-Keliya & Pora-Pol: both based on spiritual values), and Britain (e.g. Scottish Highland Games, Field Sports).

It was recognized that these were not mainstream sports, and that the real growth in sport is within the major sports and among such new sports as wakeboarding, free running, extreme sports, indoor lacrosse, twenty-20 cricket, mixed martial arts, and so on.

However, it was felt that Olympic education programmes should embrace the diversity of nations around the world and respect the place of traditional and indigenous sports and games. It should recognize that individual nations have their own politics, economics, culture, traditions, and languages and that each nation will have its own distinct values and attitudes toward sports.

The Olympics belong to the world and should be used as an opportunity to educate children and adults about one another, whatever our culture, education, beliefs, and values.

The group members believed that by the inclusion and promotion of traditional and indigenous games and values alongside modern sport, Olympism will become even more relevant to the world. By creating a greater knowledge and understanding of different cultures, and by developing opportunities for cultural exchange and international friendship, Olympism will have greater relevance and resonance around the world.

We believe that the Olympic Movement must look outwards to the whole world, and not inwards. We live in a global community where internationalism

continues to gather pace. Olympic education, and the Olympic Games itself, has enormous potential to become a positive social force in our world today. No other event can compete with the Olympics in terms of the international breadth in which it reaches; and very few educational programmes have such universal appeal as Olympic education programmes.

In terms of education, the curriculum must be revised so that on the one hand it better reflects the diversity of its participants; while on the other hand, it becomes specifically relevant and meaningful for individual audiences by addressing local educational needs, drawing upon local knowledge, expressing cultural values, and highlighting traditional sport.

The goal should be to move Olympic education towards becoming a truly international form of education. It encourages a form of education that is cooperative, mutual, sustainable, and harmonious. And, it facilitates a level of interconnectivity between individuals and nations that reinforces the best values of Olympism.

The values of Olympism are often difficult, if not impossible, to translate to all people and all nations. At one time, the Olympic Games were dominated by the international superpowers. No longer does this apply as it once did. An unprecedented 86 countries won at least one medal during the 2008 Beijing Games. China and the USA may have vied to be the top medal nation but smaller nations such as the Netherlands, Kenya, Jamaica, Romania, and Ethiopia all came into the top 20 medal winning nations. At the 2010 Winter Olympics in Vancouver athletes from 26 nations won at least one medal, and athletes from 19 of these secured at least one gold. For the first time, Canada not only won a gold medal at an Olympic Games it hosted, the Canadian team finished first overall in the gold medal count, with 14 medals.

The Olympics has more participating nations now than the United Nations. We live in a globalized, multicultural, and interdependent world that Olympic education must reflect if it is to continue to be relevant, and make the difference it truly has for character development, values education, and cultural exchange.

Furnham, A. (1992), *Personality at Work. The Role of Individual Differences in the Workplace*, Routledge, London and New York.

ENGLISH-SPEAKING DISCUSSION GROUP 7

The Challenges of and Strategies for the Promotion of Olympic education: Perspectives from Nine Different Countries

Defining Olympic education and Olympic Values

The promotion of Olympic education (OE) and the values associated with Olympism has been in place for some time. Numerous National Olympic Committees (NOCs), Olympic Academies (NOAs) and other non-profit organisations and government agencies have been organised internationally and been actively involved in the promotion of Olympic values through different educational programmes, initiatives, strategies and platforms. However, OE could mean different things to different people. The first part of this report discusses some challenges and issues faced by different countries in the promotion of Olympic Values. This will be followed by the recognition of related concepts and values that would help nations, schools and individuals better understand and promote Olympic Values. The final section of the report shares some ideas from the nine countries in Group 7 in the promotion of OE.

There are a few challenges in trying to promote values of Olympism across different nations and people. First, the issue of language for information dissemination and communication needs to be addressed. Concepts expressed in the English language would have different nuances and slightly different meanings in other languages. As mentioned in the lecture by Dr. Chatziefstathiou, values are also socially-constructed. Furthermore, instructional materials and literature, originally developed in the one language, would need to be appropriately translated to help reflect the intended values and outcomes of another cultural and language context, if necessary and relevant.

Second, the IOC espoused values themselves, even though they appear to be “widely accepted”, may have issues of compatibility and acceptance to countries’ traditional norms and strategic visions. Nations and individual schools adopt closely-related and different values and outcomes through the medium of

sport and physical activity in the quest of national identity, social cohesion, and cultural legacy to name a few. Therefore, countries, school districts, and schools have to make some rationalization and acceptance of the Olympic values in addition to their own educational outcomes and values framework they are trying to promote in their students and people.

Third, even though there are NOAs in over 170 countries worldwide, the challenge is whether these academies can effectively achieve the work and intended objectives as identified by the IOA and IOC. Large geographical sizes of nations, for example, require huge investments in financial resources, infrastructure, communication and networking to effectively promote educational programmes and activities to help teach these values to students, parents, and the community. Resources need to be appropriated, disseminated, shared and made available to different organisations and schools for their use. The use of information and communication technology has definitely helped to alleviate some aspects of this problem.

Finally, closely related to the issue of financial resources is the challenge of having to train and develop competent adults to support these programmes. All learning activities require teachers and coaches who would both need to understand and embrace the values themselves and acquire the pedagogical competencies to be able to effectively manage them. As we know, teaching of values is a complex endeavour. As observed in the video presentation by Dr Mesquita, simply participating in sports and competition (at any level) will not automatically teach values. Unfortunately, there are too many instances where athletes and coaches themselves are the culprits in the violation of these values.

Sports and game rules do not teach values; good teachers and coaches do. Evaluating the successful implementation of these programmes and sport activities is also difficult and time-consuming, as values inculcation takes a much longer period of time as compared to simply acquiring knowledge or skills. The participants feel that more systematic research needs to be conducted to help determine the efficacy of appropriate teaching approaches and effectiveness of different strategies, programmes and initiatives. Best practices should be shared, where culturally appropriate for adaptation and adoption. No doubt, there are pockets of success in countries, schools and communities, but what we are trying

to achieve is much more wide-spread if the intended purpose of the OE is to be achieved.

However, despite these challenges, many nations are actively promoting the teaching of values through the school system and other sport avenues. The next part of this report will be to highlight and share how the nine different countries “interpret” these values to be promoted through Olympic education and sports. An Olympic education toolkit, “Teaching Values” developed by the International Olympic Committee identified the original five educational values to be promoted internationally:

- Joy of effort
- Fair Play
- Respect for Others
- Pursuit of Excellence
- Balance between Body, Will and Mind

However, we also need to recognize that in our countries and schools, we have possibly different value systems, frameworks, and educational outcomes that could either refer to similar concepts or closely-related outcomes as highlighted above. Some of these include:

- Sportsmanship (all)
- Confidence & Self-esteem (all)
- Teamwork & Cooperation (all)
- Discipline (all)
- Solidarity (India, Italy, Latvia, Malta, Puerto Rico, Spain, and Ukraine)
- Honesty & Ethics (all)
- Responsibility (all)
- Courage (all)
- Multiculturalism (all)
- Diversity and inclusion (all)
- International understanding and peace (all)
- Equality (all)

Educational Programmes, Strategies and Platforms to Promote Olympic education

The following are exemplars of the different types of programmes, strategies, initiatives and platforms that are developed and used by the nine different countries in Group 7 in the promotion of OE:

- Traditional and/or regional sports and games (all)
- Textbooks, information materials, posters and brochures, readings, TV programmes, DVDs & videos (all)
- Seminars and workshops by universities and Olympic Studies Centres (all)
- Local and international sessions by NOAs and NOCs (all)
- Olympic Day activities, events, festivals and competitions in schools, districts and communities (all)
- Olympic Week and Youth Sports Camps (all)
- Olympic quizzes and competitions (Latvia, Spain, and Ukraine)
- Discussions, dilemmas, role plays (all)
- Olympic and sport museums, hall of fames and cultural (e.g., art, music, essays & literature) exhibitions (all)
- “Sports for All” and mass participation sports (all)
- “Breakfast with Olympians” (all)
- Online education programmes and websites (all)

The teaching of Olympic Values through various educational programmes and activities could be achieved with adequate resources, clear definitions and outcomes, competent adults, consistent and systematic efforts across relevant stakeholders. Different nations will achieve different levels of successes and comfort. The participants in Group 7 are relatively optimistic that we can succeed, at some level, in the development of Olympic Values through sport and education of our students, but the journey will be long and hard.

The views and opinions expressed in this report are those of the participants and do not reflect the official positions of the various institutions, organisations, academies or agencies of the respective countries.

ENGLISH-SPEAKING DISCUSSION GROUP 8**Question 1: What are sporting traditions?**

The difference between concepts: “sporting traditions” and “traditional sports”.

Our interpretation of “Sporting Traditions”: Sporting traditions are cultural and social practices synonymous to their respective cultures which are linked to the traditional sports. For example:

1. *Malta* – Rugby Teams meet for beer after each game.
2. *USA* – After winning the Baseball players throw all the ice from the ice bucket on their coach.
3. *Armenia* – In Armenian Wrestling (Kogh) before fighting, the wrestlers dance Armenian national dances, especially Kochary.
4. *New Zealand* – haka starts before rugby.
5. *USA* – Cheer leading in Basketball and American Football.

Our interpretation of “Traditional Sports”: Traditional Sports are disciplines which are accepted, accessible, practiced by majority of people in their respective social groups. For example:

1. *Fish Catching competition:* Catching the maximum number of fishes, which are destroying nature. *Value:* protection of nature, friendship, respect for each other, fair play, team work.
2. *Vietnam* – A national martial art called VOVINAM has been introduced in many countries, especially in Asia. It has helped to introduce Vietnam to the world.
3. *Armenia* – two games called *jujalakhty*, *bobsik*.
4. *Aruba* – *bolas* (similar to bowling).
5. *New Zealand* – Rugby (Men).
6. *Portugal* – “Jogos Tradicionais” games are based on informal organisations.
7. *Being eastern sports Judo, Karate, Tae Kwon Do and Kabbadi* were included in the Olympic programme.

Question 2: What enriches Olympic education?

Olympic education is the way we teach Olympic values, like respect for others, fair play, multiculturalism, nondiscrimination, solidarity, human excellence, tolerance, equality, friendship. Olympism is a philosophy of life and can be defined as learning a particular set of life principles through the ethical practice of sport.

Knowledge of different values and the understanding of their meanings is important as a basis of moral thinking, but it is not enough for moral practice. It is important to teach *moral sensitivity* and the importance of *self - excellence* rather than individual winning.

Developed human beings are more important than gold winners for our society. The first people to provide our society with the right example of the Olympic philosophy should be all physical educators and all stakeholders in the field of Olympism.

Question 3: How different sporting traditions can enrich Olympic education?

Sport should be the bridge between cultures.

Sporting traditions, like the eastern martial arts and the Olympic Torch, are in some ways sporting traditions, which make Many People ONE NATION, Many People ONE WORLD. The Ice bucket tradition and the beer drinking after rugby games show “*friendship through sports*” between members of the same team and opposing teams.

Competitiveness, money orientation, and the limited interpretation of excellence within a winning or losing framework, disrupts the real values of Olympism. Traditional Sports or Games are normally still clean from these problems; hence they are good vehicles to teach the values of Olympism.

Eastern sports such as Judo, Karate, Tae Kwon Do and Kabbadi are traditional sports from the eastern society that have been introduced to the Olympic Games. The integration of such sports in the Olympic Games has provided the world with a common language (Bow in Judo). Despite the variances in languages and cultures, the integration of these sports in the Olympic Games has made them a bridge to spread the eastern traditional culture to the rest of the world.

This is a proof that Olympic values can be based on different human philosophies and cultures. Although the eastern philosophy is different from the philosophy of ancient Greece and that of the contemporary western world, all the different visions of human beings are contributing and enriching the Olympism.

In many traditional sports participation in the game, enjoying the sport and competing are more important than winning by all means. They teach us how to compete through the values. The concept of “winning” means “to win with honor” or “to lose with honor”. Educators should teach how to win and how to lose. To win means to build something together (in team work) and develop own personality as well.

However competing is important in order to learn the *values of winning and losing*, which should also contribute to the *reduction of fear from losing, hence increases participation in all aspects of life* creating holistically developed human beings.

Talking about different cultural traditions we should remember new disciplines, which will promote healthy life style and alternatives for young people.

Therefore we conclude that the *knowledge of traditional sports and sporting traditions and culture is the best way to study Olympic values and so to enrich Olympic education*.

ENGLISH-SPEAKING DISCUSSION GROUP 9

Question 1: What is the message behind Olympic education and how to use available mechanisms to communicate that message to the general public?

What is Olympic education really about?

Can we argue that OE represents a set of rules and guidelines, values, or are we referring to a philosophy that promotes a balance between body, will and mind? Certainly, we speak about the philosophical approach. OE represents a bridge between the Ancient and the Modern. Olympic culture represents a part of mul-

ticultural society and is important for grasping the core meaning of one's nation. One must not forget his past in order to strive to future prosperity considering that cultural expression and promotion of heritage exchange is rather important. OE teaches us about sports and ethics that is tightly bonded together, and therefore has to be implemented on an institutional level of national educational systems. In order to maintain the spirit alive, Olympic iconography was set up to help create a vision of a harmonized society. OE guards the spirit that has influenced the Olympic Games for centuries and it will continue to lead the way in the future.

OE addresses to different target groups, ranging from children through students all up to the adults, empowering the family as one of the existing pillars of the society to step in and to help promote that the message of Olympic education is of vital importance. The new concept of families that is being assumed in the modern world, implies new ways of living, new means of social interaction and transfer of values. Therefore, it is essential to bring education of sports in families. Peer education as well as all other stakeholders (parents, schools, churches, religions) is important in the process of dissemination.

There are mechanisms that are already in place and there are new ideas on how one must promote OE values. Some of the widely accepted mechanisms that are needed to be used globally are: sharing the knowledge through best practices, searching through local resources for traditions that encompass common Olympic values, empowering cross border cooperation.

When it comes to further developing of the human potential, education of PE staff through seminars, webinars, and dissemination of info resources, together with networking opportunities represents some of the key features. Together with the well known, established means of communications, one must use the power of technology. In that sense, encouragement of documenting of cultural traditions in sports in order to form a systematic, universal online searchable database is needed. Once we have a database of different sports, different communities can adopt new kind of games and customize the rules of existing games in order to suit the need of different countries regarding the economical and technological potential.

Reaching out to young leaders of tomorrow can be done using the various media. We have to capitalize on E-sports to share Olympic knowledge on exist-

ing playing platforms (Wii, Nintendo, PSP...). Training in technology has to step in when it comes to countries that are not as proficient in modern technologies as the more developed countries are. Development of software related to Olympic values represents a further step in dissemination of ideas. The virtual environment respective to the Olympic education, is a very important point. But don't forget, those that are not at the field of sports, and there is nothing that can really substitute the field of play.

If the technology is missing or if it fails, giving creativity and initiative for others to recreate something (through artistic contests) has to be a priority among teachers. Story telling as a way to disseminate the ideas has a positive effect on the children of elementary schools.

Pushing for real physical activities is the right course of action, in order to reduce inactivity, medical problems, and apathy. In schools PE teachers can promote peace through sports and mediation of problems of the youth through counseling and peer to peer mediation.

Volunteerism, as an integral part of active citizenship, has to be introduced in the local communities, through trainings and spreading the word about the positive aspects. Internships can be an ideal opportunity for practical identification of issues regarding OE.

Olympic museums, whose primary objective is education of the public, have to be the place to promote Olympic values through travelling exhibitions.

On a more global level, the level of decision making, responsibility, trustworthiness and friendliness, joy of effort, development of inter and intrapersonal values and as well as all other values that are concerning humanism as new general principles has to be implemented.

Recommendation: development of reliable follow up mechanism for measuring the success of Olympic education - related projects.

Question 2: How to empower NOCs as a vehicle to drive the formal and non formal Olympic education into national educational system?

It is often debated who should be the carrier of the OE related issues, and a natu-

ral answer would be the National Olympic Committees as a body that operates under those same principles and is being led by its vision, mission and goals that encompass the OE values.

Empowering the NOCs is directly related to overall improvement of various projects that are being implemented and has a goal to disseminate OE values and ideas. As a result we will have increased level of quality, systematic approach, and bigger output, while providing consistency throughout the system of OE related projects.

In order to strengthen the position of the NOC as a key OE factor in one country, wide action is required. For a result the NOC has to be able to perform in the following areas:

- Giving recommendations to the relevant government bodies and have an equal voice (strengthening its position) when it comes to setting rules and policies related to the field of operation by the NOC;
- Encourage the NOC's involvement in schools with the emphasis on becoming an umbrella sport organisation that will establish a partnership with the clubs, federations, associations;
- Providing in house trainings for the NOC staff regarding up to date OE issues (through workshops, seminars, webinars, conferences), as a process of continuous education;
- Providing trainings for the sport administrators, sports officials (executive structures) regarding up-to-date OE issues (through workshops, seminars, webinars, conferences), as a process of continuous education;
- Encourage NOC to be the lead volunteer management tool;
- Encourage further research on relevant issues and publications;
- Encourage confidence-building workshops for NOC staff in order to raise the overall success rate of the projects;
- Encourage involvement of the Athletes Commission to take an active role in the dissemination of OE related values and ideas.

**Closing Ceremony
of the 9th International Session
for Educators and Officials
of Higher Institutes of Physical Education
ANCIENT OLYMPIA, 7th JUNE 2011**

ADDRESS
on behalf of the participants of the Session,
by Miguel A. ALBARRÁN (PUR)

Ladies and Gentlemen,

Time is our most valued allied and time is our worst enemy. Time told us about events that occurred thousands of years ago, other times rediscovered and reconstructed history, our time at Ancient Olympia told us about global perspectives of the Olympic Movement and today time tells us that we must leave.

The special honour of being the voice of the participants of this 9th International Session for Educators and Officials of Higher Institutes of Physical Education gives me an opportunity to recall some events of our pleasant journey at the IOA.

We would like to thank the staff of the IOA and the Hellenic Olympic Committee for taking care of us and facilitating our daily activities. Our pleasurable experiences have been countless due to the excellence of their sincere and constant commitment toward our wellbeing. Our countries are challenged by the economical crisis and we must let them know that here in Greece that is taken care of by giving love, hope and understanding.

Several days ago we initiated our discussion about “Olympism” and focused on “How can sporting tradition of different cultures enrich Olympic education”. Today some of us have a new perspective or we have fortified our personal views, but certainly we have assembled in accordance to the Olympic values.

As we reflect upon the wisdom evoked by the lectures and group coordinators we must thank them for their sound knowledge, creative research and helpful

questions. Certainly, they provoked and became responsible for our cultural, philosophical and social exchanges related to Olympic education.

In order to prepare this address, I spoke with some of the fellow colleagues and asked them to mention one thing that they perceived, as well one thing that they perceived as not so well and a personal comment. All the alternatives were categorized and summarized into five statements within the focal areas. It is not an easy task to ask educators and officials of higher education to say one thing perceived as well when they want to tell you six or seven Hellenic odes, neither to inquire in relation to what they perceived as not so well when they are still thinking of the joys and pleasantness of interpersonal relations and friendship. But when I made the mistake of asking for a personal comment, the most popular response was that we wanted more documents, information and sessions.

Thanks to the IOA we came from dissimilar globe locations: Africa, America, Asia, Europe and Oceania. Today, in Ancient Olympia we become a group that leaves with a better understanding of the sporting traditions of different cultures that will enhance Olympic education. As one colleague said “this is a metamorphosis, an Olympic metamorphosis... the beginning of something better”. At this instant, time is our enemy, but we will go back home and make it our ally by remembering the uniqueness of our differences, the values of Olympism and the vision of Pierre de Coubertin.

ADDRESS

on behalf of the lecturers of the Session,
by Prof. Dr Ju-Ho CHANG (KOR)

Kalimera, Good morning,

It's a very meaningful and joyful morning.

Dear Mr President Kouvelos, Director Gangas and Honorary Dean Georgiadis,

First of all, on behalf of the lecturers, I would like to extend our deep appreciation to the IOA for the topic, for the unique opportunity to be invited as lecturers to the 9th International Session for Educators and Officials of Higher Institutes of Physical Education on the theme of Olympism. It was such a great honour to deliver our presentations to the distinguished participants representing our continents. We hope our lectures have inspired you all as your presentations have inspired our understanding regarding "how sporting tradition of different cultures can enrich Olympic education". We also would like to congratulate the IOA for the high quality of the new project entitled "Master's Degree Programme". The historical significance of the Olympism of Pierre de Coubertin, the modern Olympic Games' founder, must have inspired you to promote Olympic values in the Sports for All Movement of your countries. We all believe that Sports for All Movement is equal to the Olympic Movement. We hope that each of us will have the opportunity to realise and share the values of a peaceful and better world promoted by the Sports for All Movement. We also would like to thank the IOA staff who worked so hard to make this 9th Session a success. Finally, we also would like to thank you, all participants, for your very active and high quality participations.

Thank you very much, Merci beaucoup, Efcharisto poli!

ADDRESS AND CLOSING
of the works of the Session,
by the President of the International Olympic Academy,
Isidoros KOUVELOS

Dear friends,

I am truly sorry that because of unavoidable commitments I could not be with you during these last few days when you were meeting in this magic setting of Olympia.

I was informed by Professors Kostas Georgiadis and Dionyssi Gangas that the Session's work was extremely positive and that your presentations were full of modern and practically achievable ideas.

When we decided that the main theme of this year's Session would be the impact of different traditions on the development of Olympic education, we knew that we would be dealing with a very difficult topic.

This was because we often see that the governing bodies of sport in the world's different cultures usually identify with and build on local customs and traditions, promoting every time their particular origin without, however, considering whether these principles are the same as those that have become established over time worldwide, through the Olympic Movement and the celebration of the Olympic Games.

Since the role of Olympic education, as you know better than me, is to investigate and teach the principles that underpin the philosophy of Olympism, it would be useful to determine whether in fact other forms of sporting activity, springing from local particular situations have developed the same principles of

Olympism, without necessarily originating from the Western way of thinking and acting.

Your contribution to this Session has been impressive. I am not referring only to the official lectures by highly distinguished professors who as I read in their written versions dealt with the subject of Olympism and its principles from different theoretical angles.

The educated interventions of many of you were also impressive and contributed to the development of a set of thoughts and positions leading, as when you are working on a puzzle, to the full picture of Olympism nowadays.

Everything that contributed, in ancient times, to the development of Olympic philosophy is, unquestionably, most hopeful; I mean the series of elements that delineate a specific life style and encompass all the noble ideas such as peace, fair play, respect for our fellow men, excellence, perfection, tolerance, which are present in every form of competitive sport, even those that have a limited number of followers or are little known to the general public.

This in itself makes us believe that the Olympic values, precisely because they extend beyond the framework of known Olympic actions and are widely present in every form of sports activity, could more easily become a source of broader educational opportunities that could have as their teachers you who are honoring our Session with your presence, as well as your colleagues back in your countries.

In conclusion, I would like, once again to thank you for your presence and participation here, in Ancient Olympia and remind you of the important work that you are doing in your country for the teaching of Olympic principles in parallel to individual sports activities. When you leave, you can rest assured that we shall take note of your positions and study your views, thus giving to the Olympic Movement new food for thought, pursuits and teachings, within the framework of these principles that have nurtured so many generations.

I wish you all a safe return and urge you to take with you everything most valuable that Ancient Olympia and the International Olympic Academy have to offer. We shall preserve your positive contribution to our work, hoping to see you again some time in the future.

List of participants

EPHORIA OF THE INTERNATIONAL OLYMPIC ACADEMY

Mr Isidoros KOUVELOΣ <i>IOA President, ICMG Secretary General, NOA President, President of the Hellenic Equestrian Federation, Member of the IOC Commission for Culture & Olympic education</i>	International Olympic Academy 52, Dimitrios Vikelas Str. 152 33 Halandri - Athens GREECE E-mail: ioa@ioa.org.gr
Prof. Konstantinos GEORGIADIS <i>IOA Honorary Dean, Vice Rector of the University of Peloponnese, Member of the IOC Commission for Culture & Olympic education</i>	International Olympic Academy 52, Dimitrios Vikelas Str. 152 33 Halandri - Athens GREECE E-mail: ioa@ioa.org.gr
Prof. Dionyssis GANGAS <i>IOA Director, Former Assistant Professor in International Humanitarian Law at “Panteion” University of Athens</i>	International Olympic Academy 52, Dimitrios Vikelas Str. 152 33 Halandri - Athens GREECE E-mail: ioa@ioa.org.gr

LECTURERS

Dr Evangelos ALBANIDIS (GRE) <i>Associate Professor in Physical Education & Sport Science</i>	Democritus University of Thrace Department of Physical Education & Sport Science 7th KM Komotini – Xanthi National Road, 69100 Komotini, GREECE E-mail: valbanid@phyed.duth.gr
Dr Małgorzata BRONIKOWSKA (POL) <i>Department of Olympism and Ethnology of Sport</i>	Laboratory of Olympism and Ethnology of Sport The Eugeniusz Piasecki University School of Physical Education 61-871 Poznań, ul. Królowej Jadwigi 27/39 POLAND E-mail: wadera4@wp.pl
Dr Ju-Ho CHANG (KOR) <i>Honorary President of the Korean Olympic Academy President of “Sport for All Korea Association” President of the “Korea Sports Masters Association”</i>	Raemian Bangbae Evernew 1005 Bangbae – Dong 775 – 1 Seocho – ku, Seoul, KOREA Olympic Center Rm401 Songpa – ku, Oryun Dong 88 Seoul, KOREA E-mail: changjuho@hotmail.com
Dr Dikaia CHATZIEFSTATHIOU (GRE) <i>Senior Lecturer in Sociology of Sport and Leisure Representative for ‘Young Protagonists of Olympism’ of the International Pierre de Coubertin Committee</i>	Department of Sport Science, Tourism and Leisure Canterbury Christ Church University Kent, CT1 1QU UNITED KINGDOM E-mail: dc130@canterbury.ac.uk dikaia.chatziefstathiou@canterbury.ac.uk

LIST OF PARTICIPANTS

Prof. Konstantinos GEORGIADIS (GRE) <i>IOA Honorary Dean, Vice Rector of the University of Peloponnese, Member of the IOC Commission for Culture & Olympic education</i>	International Olympic Academy 52, Dimitrios Vikelas Str. 152 33 Halandri - Athens GREECE E-mail: ioa@ioa.org.gr
Dr Roberto Maluf de MESQUITA (BRA) <i>Pontifical Catholic University of Rio Grande do Sul State</i>	Pontifical Catholic University of Rio Grande do Sul State Av. Ipiranga, 6681 CEP: 90619-900 Porto Alegre - RS BRASIL Email: mesqui32@terra.com.br

GUESTS

Assoc. Prof. Kostas MASSELOS (GRE) <i>Vice-Rector of the University of Peloponnese</i>	University of Peloponnese Erythrou Stavrou 28, 22100 TRIPOLI
Ms Dionyssia PANETHYMITAKI (GRE)	University of Peloponnese Erythrou Stavrou 28, 22100 TRIPOLI

PARTICIPANTS

ALBANIA (ALB)

Dr Perparim KABO

Professor and Lecturer

University of Tirana

NOC of ALBANIA

Email: perparimkabo@yahoo.com

Ms Enkelejda CAUSHI

Teacher, secondary school

NOC of Albania

21, Dhjetori

ALBANIA

Email: cda.caushi@nocalbania.org.al

ARMENIA (ARM)

Ms Susanna HAYRAPETYAN

*Teacher of the military preparation and
physical culture*

8 Vasgen Sarkisyan Flat 5

ARMENIA

Ms Araksi MARUTYAN

English teacher

2, Nor Aresh, n. 32

ARMENIA

Email: araq_smarutyan@mail.ru

Ms Anna HOVSPEPYAN

English teacher

Aran Arinj

Apt. 31

ARMENIA

ARUBA (ARU)

Mr Maximo WERNET

*Coordinator and Physical Education
teacher*

Geermanstraat 5

ARUBA

Email: maximo_wernet@yahoo.co.uk

Ms Miriam BAIZ

Educator, curriculum developer

Tanki Flip 30I

ARUBA

Email: baizmiriam@hotmail.com

BRAZIL (BRA)

Dr Marcelo Olivera CAVALLI

*Higher Education Professor,
School of Physical Education*

Rua Andrade Neves 4022/301

CEP 96020-080, Pelotas, RS

BRAZIL

Email : maltcavalli@gmail.com

Dr Emerson Silami GARCIA

University Professor/ School Director

Rua Professor Antonio Aleixo No 500, Apt. 202

BRAZIL

Email: eeffto-dir@ufmg.br

CANADA (CAN)

Mr Jardath NELSON

*School teacher in Physical and Health
Education*

4216 62 st

Camrose, Alberta

T4V 2W1

CANADA

Email: jardathnelson@gmail.com

Dr Cheri BRADISH

*Associate Professor, Sport Marketing
Department of Sport Management,
Brock University, Ontario, Canada*

630 Sandcherry Dr, Burlington

Ontario

CANADA

Email: cbradish@broku.ca

CROATIA (CRO)

Dr Vatroslav HORVAT

Teacher

Stara Ulica 6, 10417

Busevec

CROATIA

E-mail: vatroslav.horvat@ufzg.hr

CYPRUS (CYP)

Dr Alexis LYRAS

*Professor at the University of Louisville
and Research Director (International
Center for Sport Research and
Development)*

2104 Lauderdale Road, Louisville, 40207,

KY, USA

E-mail: Alexis.Lyras@Louisville.edu

DENMARK (DEN)

Mr Søren SKAASTRUP

*Scientific assistant at the department of
exercise and Sports Sciences, University
of Copenhagen*

Oehlenschlägersgade

44A.3.1663

KBHK

DENMARK

Email: ssskastrup@hotmail.com

EGYPT (EGY)

Dr Safaa SALEH HUSSEIN

*Assistant Professor, Department of
Aquatic Sports and Combats, Faculty
of Physical Education for girls, Zagazig
University*

2 Abo bakr Usdek str,

Alexandria

EGYPT

Email: deda29410@yahoo.com

FINLAND (FIN)

Ms Arja PYLKKÖ

*Teacher of Physical and Health
Education in Secondary and Upper
Secondary School
Physiotherapist*

Harjupolku 4, 54800

Savitaipale

FINLAND

Email: arja.pylkko@gmail.com

Ms Maria RUUTIAINEN

*Lecturer, Haaga-Helia University of
Applied Sciences*

Siniläntie 60

18100 Heinola

FINLAND

Email: maria.ruutinen@haaga-helia.fi

Mr Jukka LEIVO

*Lecturer and Vice-Principal in Sport
Institute of Finland, Vierumäki*

Työtjärventie 28

15880 Hollola

FINLAND

Email: jukka.leivo@vierumaki.fi

FRANCE (FRA)

Ms Valérie TERRIEN-CONQUES

*Professeur d'Education Physique et
Sportive*

13 rue Voltaire, 64230, Lescar

FRANCE

Email: terrien.valerie@orange.fr

Ms Béatrice HESS 97 A RUE DU Ladhof
Membre du Conseil Économique et 6800 Colmar
Social et Environnemental d'Alsace FRANCE
 Email: b.hess@handisport.org

GERMANY (GER)

Ms Alexandra KOLIER Hansarinj 26
Postdoctoral staff at the Olympic Studies 50670 Cologne
Center at the German Sports University GERMANY
of Cologne Email: a.kolier@dshs-koeln.de/alex.kolier@gmx.de

Dr Heike TIEMANN Leberstraße 58
Teacher and Professor, University D-10829
of Applied Science Braunschweig/ Berlin
Wolfenbüttel GERMANY
 Email: h.tiemann@ostfalia.de

Mr Volker SCHMALFUSS Baronfeld 9, 83250
Teacher at secondary school, ski Marquartstein
instructor, school counsellor, instructor GERMANY
for further training Email: email@schmalfuss-volker.de

Dr Peter KOVAR Kurt-Schumacherstr. 4
Dr Rer. Soc. 67663 Kaiserslautern
University of Kaiserslautern GERMANY
 Email: kovar@sowi.uni-kl.de

Dr Werner FREITAG Joh. Gutenberg-Universität Mainz
Joh. Gutenberg-Universität Mainz Institute of Sport Science
Institute of Sport Science 55099, Mainz
Methodology of swimming GERMANY
 Email: Freitag@uni-mainz.de

GREAT BRITAIN (GBR)

Mr Stephen BAINES

Senior Lecturer

Course Leader MA Sports Management

Senior Lecturer, Course Leader

MA Sports Management

London Metropolitan University

Stapleton University

277-281 Holloway Road

London N7 8HN

UNITED KINGDOM

Personal Address: Basement Flat, 86

Englefield Road

London N1 3LG, UK

Email: S.Baines@londonmet.ac.uk

Dr Leigh ROBINSON

Professor of Sport Management

22, Queens Lane, Bridge of Alan

FK9 4NY

UNITED KINGDOM

E-mail: leigh.robinson@stir.ac.uk

GREECE (GRE)

Mr Konstantinos POLYDOROPOULOS

Physical Education Professor

Tropaiwn 2, Glyka Nera Attikis

GREECE

Email: k.polydor@hotmail.com

Ms Polyxeni TSALIAGKOU

Teacher of Physical Education

Directorate of Primary Education of

Eastern Attica

19, Thessalonikis str.,

15344 Gerakas, Athens

GREECE

Email: tsaliagkou@gmail.com

Prof. Constantine PSIMOPOULOS

Assistant Professor

The Sage Colleges School of Education

Health, Physical Education & School

Counseling dept.

The Sage Colleges School of Education

Health, Physical Education & School

Counseling dept.

Robison Athletic & Recreation Center

Office 116, Troy campus, 65 First street

Troy, New York 12180, USA

Tel (518) 244-6842

Email: psimoc@sage.edu

GUATEMALA (GUA)

Ms Esthela Marina SOSA ARROYAVE 24 Calle 9-31, Zona 5, Palacio de los
Bilingual secretary Deportes
 GUATEMALA
 E-mail: esosa@cog.org.gt

Mr Julio Cesar URIAS MEDA 4 street 1-30 zone 2 , Fraijanes
Archery coach GUATEMALA
 Email: juceurime@yahoo.com

HUNGARY (HUN)

Dr Katalin SZIKORA 1123 Budapest Alkotás 44
Associate Professor at Sport history HUNGARY
Head of Department of Social Sciences E-mail: szikora@mail.hupe.hu
Semmelweis Univ., Faculty of P.E. and
Sports Management, Budapest

INDIA (IND)

Prof. Nama Ashish PREM SINGH Assistant Professor in Physical Education
Assistant Professor in Physical Education Head of the Department
Motilal Nehru College Motilal Nehru College
University of Delhi Benito Juarez Marg
 New Delhi-110021
 INDIA
 Email: namaashish2002@yahoo.com

Dr Benu GUPTA 174, Kanungo Apartments 71,
Assistant Professor of Physical Education I.P. Extension
Kirori Mal College Delhi 110092
Delhi, India INDIA
 Email: drbenugupta@yahoo.co.in

Dr Mukesh AGARWAL Mahasaya Agrasen College
Head, Dept. of Physical Education Vasundara Enclave New Delhi 110096
Maharata Agrasen College INDIA
 Email: mukeshkr_agarwal@yahoo.co.in

IRAN (IRI)

Dr Mohammad Reza DEHKHODA

Assistant Professor and Chairman

Faculty of Physical Education and Sport

sciences, TMU Tehran-Iran

NOC I.R. Iran-Tehran-Seoul Ave.

Tehran

IRAN

Email: Dehkhodamohammad@yahoo.com

ITALY (ITA)

Ms Maria Teresa LERARIO

Teacher

Via L. Einaudi N. 1110, Bari,

ITALY

E-mail: lariomt@libero.it

JAPAN (JPN)

Dr Mitsumasa GOTO

Lecturer, School of Political Science and

Economics, Meiji University

Osawa 3-11-34, Mitaka, Tokyo

JAPAN

Email: gotms@meiji.ac.jp

Mr Toshiyuki OKEYA

Research Manager, Jigoro Kano

Memorial International Sport Institute

c/o Kishi Memorial Hall

Jinnan, Shibuya-Ku

150-8050, Tokyo

JAPAN

Email: toshiya.okeya@100yearlegacy.org

LATVIA (LAT)

Mrs Aija ERTA

Historian, Olympic education and

Information Programmes Supervisor

49 Elizabetes str., Riga

LV-1010

LATVIA

Email: aija.erta@olimpiade.lv

Dr Dzintra GRUNDMANE

Lecturer, Sports research

Member, Latvian Olympic Academy

Aspazijas blvd. 5, LV 1050, Riga

LATVIA

E-mail: dzintrag@lu.lv

MALTA (MLT)

Mr Renzo KERR CUMBO

Physical Education teacher

Coach

58, Mondion str.

MALTA

Email: info@funfitfriends.com

LIST OF PARTICIPANTS

Mr Karl GRECH <i>Physical Education teacher</i>	BLK C FL 5 Wesgha Mattia Preti Birgu MALTA Email: gkarl@onvol.net

NEW ZEALAND (NZL)

Ms Samantha DHARMAPALA NANAYAKKARA <i>Lecturer in Physical Education</i>	6H, Balrudry, Avonhead, Christchurch NEW ZEALAND E-mail: samimm1@gmail.com

Dr Ian CULPAN <i>Associate Professor and Head of School of Sciences and Physical Education Director of New Zealand Olympic Studies Centre</i>	School of Sciences and Physical Education University of Canterbury Box 4500 NEW ZEALAND E-mail: ian.culpan@canterbury.ac.nz

OMAN (OMA)

Dr Nasser Yaseer Obaid AL-RAWAHI <i>Assistant Professor, Sultan Qaboos University</i>	Sultanate of Oman, Muscat Sultan Qaboos University College of Education Department of Curriculum and Instruction P.O Box 32, P.C. 123 OMAN E-mail: nrawahi@squ.edu.om

POLAND (POL)

Dr Alicja PRYŁUSKA-FISZER <i>Rector at Piłswaski Academy of Physical Education in Warsaw, Poland</i>	Ul. Marci Kazimierzy 23J 01-641 Warsawia POLAND E-mail: rekhod@auf.edu.pl

Dr Piotr BŁAJET <i>Physical Education Teacher Basketball coach Academic Educator</i>	Szarych Szeregów 7b/29 87-100 Toruń POLAND Email: piotrblajet@post.pl

Dr Robert SZEKLICKI

Associate Professor

Department of Physical Education,

University School of Physical Education,

Poznan, Poland

Ul. Omankowskiej

105b/1

60-465 Poznan

POLAND

Email: szeklicki@awf.poznan.pl

PORTUGAL (POR)

Dr Paulo José CARVALHO MARCOLINO

University Professor

High School Professor

Coordinator of Technological Plan

for Education of the Portuguese Ministry

of Education

Rua dos Quintais 31, Fragosela,

3505-430, Visen

PORTUGAL

E-mail: pjcm@ymail.com

Dr Paulo Alexandre NUNES

Physical Education Teacher

Bairro Centro da forca

PORTUGAL

E-mail : paununes@gmail.com

PUERTO RICO (PUR)

Dr Miguel ALBARRAN

University Professor in Physical

Education, Recreation and Sports

for the disabled

Box 21980, University Station

Rio Piedras,

P.R. 00931

PUERTO RICO

E-mail: maalbarran@gmail.com

Mr José A. VALENTIN SANABRIA

Director of Education Pontifical Catholic

University of Puerto Rico Mayaguez

Branch

Laliza St. 1931,

Alturas Mayaguez

PUERTO RICO

Email: jvalentin@email.pucpr.edu

ROMANIA (ROU)

Mr Laurentiu PANIOGLU D. Cantarim str. 3, bl. 4, Ap. 87, sect. 4
Legal Adviser Bucharest
Dept. of Legal Affairs, Human Resources ROMANIA
and Relations with the authorities of Email:laurentiupanioglu@yahoo.com
the Romanian Olympic and Sports
Committee

RUSSIA (RUS)

Dr Svetlana MYAGKOVA 4, Sirenevyy boulevard, Moscow, 105122
Professor of the Russian State University RUSSIA
of Physical Education, Sport and Email: myagkova.svetlana@gmail.com
Tourism

Dr Tamara BEGIDOVA 140-136, Cheluskintsev St.,
Professor of the Department of Complex 394006
Coordinated and Applied Sports Voronezh
Voronezh State University of Physical RUSSIA
Education Email: begidova@yandex.ru

SERBIA (SRB)

Mr Andrej PAVLOVIĆ Metohijska 26, Belgrade
Professor of English language and SERBIA
literature Email: djpaan@gmail.com

SINGAPORE (SIN)

Dr Steven TAN Nie/Ntu, 1 Nanyang Walk (637616)
Associate Professor and Associate Dean SINGAPORE
National Institute of Education Email: steven.tan@nie.edu.sg

Dr Nick APLIN Nie/Ntu, 1 Nanyang Walk (637616)
University Professor SINGAPORE
 Email: Nicholas.aplin@nie.edu.sg

SOUTH AFRICA (RSA)

Dr Johannes VAN WYK

Senior Lecturer

48 B CNR, Barn Owlstreet and Cuckoo

Crescent, Willow Acres, Pretoria

REPUBLIC OF SOUTH AFRICA

Email: jgu.vanwyk@up.ac.za

SPAIN (ESP)

Ms Carla SARIOL

Educator in the field of Sports and

Olympism, Barcelona Olympic

Foundation

Coordinator of the J.A Samaranch

Sports and Olympic Studies Centre

Av. De l'Estadi, 60, 08038, Barcelona

SPAIN

Email: csariol@fbolimpica.es

Ms Itxasne SAGARZAZU OLAIZOLA

Researcher, Olympic Studies Centre

(CEO-UAB)

St. Antoni M^a Claret 206, 1^o, 4^a. Postal

Code: 08025, Barcelona,

SPAIN

E-mail: Itxasnesagarzazu.ceo@gmail.com

SRI LANKA (SRI)

Mr Biyanvilage Laven Hemasiri

PERERA

Senior Lecturer, Sports and Recreation

Management

Programme Director, Olympic Solidarity

Advanced Sports Management Course

486/3 Kulatunga MW, Makumbura,

Pannipitiya,

SRI LANKA

E-mail: blavenh@yahoo.com

SWEDEN (SWE)

Dr Ann-Christin SOLLERHED

Lecturer and Senior Lecturer,

Kristianstad University

Satarodsv 200

298 92 Tollarp

SWEDEN

Email: ann-christin.sollerhed@hkr.se

LIST OF PARTICIPANTS

SYRIA (SYR)

Mr Assad ZREKA

*Athletic Games Supervisor in the
ministry of Education, Lattakia Dept.*

Damascus

P.O. Box 3375

SYRIA

E-mail: samirali62@gmail.com

Ms Huda AL MASRI

*Secretary General of Syrian Cycling
Federation
UCI National Commissar since 2007*

Damascus

SYRIA

Email: almasrihuda@yahoo.com

CHINESE TAIPEI (TPE)

Dr Kai-Sun (Jasson) CHIANG

*Professor of Chinese Culture University
Track and Field Coach, Chinese Culture
University
Track and Field Coach, Swaziland*

3F, No 20, Chu-Lun Street, Taipei,

Taiwan 104

CHINESE TAIPEI

E-mail: international@tpe-olympic.org.tw

TANZANIA (TAN)

Mr Allen ALEX

Physical Education

P.O. Box: 153, Kwimba-Mwanza

TANZANIA

Email: allbyeal@yahoo.com

THAILAND (THA)

Mr Phongpan SOONTHORNSIT

*Instructor and Assistant President for
Special Affairs of Physical Education,
Suphan Buri Campus*

1 M.4 Institute of Physical Education,

Suphan Buri

THAILAND

E-mail: phongpanss@hotmail.com

Mr Smithidet MONGPRANEET

Director of Sisaket sports School

44/55 M2 District Naimuang Muang

Khonkaen

THAILAND

Dr Nonchai SANTIBUTR

*Director of the Governor's Office of
Sport Authority of Thailand*

Sports Authority of Thailand

E-mail: Nonchai_sat@hotmail.com

TUNISIA (TUN)

Dr Monia LACHHEB

*Assistant Professor, Sociology of Sport,
History of Sport and Olympic Movement*

52, Rue A. Karabaka

2015 Salambo

TUNISIA

TURKEY (TUR)

Dr Selhan OZBEY

*Assistant Professor, Celar Bayar
University*

University of Celal Bayar

School of Physical Education and Sport

TURKEY

Email: selhanozbey@gmail.com

UKRAINE (UKR)

Mr Stepan RODAK

*Teacher of Physical Education
Director of Physical Culture College*

1, Knyagini Olgi Str., 79044, Lviv

UKRAINE

Email: ldufk@ukr.net

Dr Olena ANDRIEIEVA

*Associate Professor
Head of Department of Postgraduate
and Doctorate Courses
National University of Ukraine on
Physical Education and Sports*

Fizkultury 1

Kyiv-03680

UKRAINE

Email: andreiva@i.com.uc

Dr Oksana SHYNKARUK

*Director, Scientific-research Institute
Professor, Dept. of Theory and
Methodology of Sport Preparation,
National University of Ukraine on
Physical Education and Sport*

1 Fizkultury Str., 03680, Kyiv-150

UKRAINE

E-mail: shi-oksana@yandex.ru

UNITED STATES OF AMERICA (USA)

Ms Alicia McCONNELL

*Director of Athlete Services, U.S.
Olympic Committee*

United States Olympic Committee One

Olympic Plaza

olorado Springs, Colorado, Apat. 80909

USA

Email: Alicia.mcconnell@usoc.org

LIST OF PARTICIPANTS

Ms Amanda SOWA 2650 N.Lakeview Ave. , Apt. 60614
Programme Manager, World Sport Chicago, IL
Chicago USA
Email: asowa@worldsportchicago.org

Mr Robert GARDNER P.O. Box 690, Apt 46206
Executive Director, National Federation Indianapolis, IN
of State High Schools Assocs. USA
Email: bgardner@nfhs.org

VIETNAM (VIE)

Dr Quang Thanh LAM 05A, HUS quarters, district No.11, HCM city
President of Ho Chi Minh City VIETNAM
University of Sport, Vietnam Email: lqthanh.hus@gmail.com
Vice Chairman of Vietnam Olympic
Committee
Deputy President of Asian Association of
Sport Management

ZIMBABWE (ZIM)

Ms Tinny Margret MUSWAZI 6/2 Gilton Close, Waterfalls, Harare
University Senior Lecturer ZIMBABWE

OBSERVERS

Prof. Robert MARXEN (GER) Wasseraecker 10
Member, International Pierre de Coubertin D-67705 Trippstadt
Committee GERMANY
Chairman, German Pierre de Coubertin Email: robmx@gmx.de
Committee

Prof. Susan BROWNELL (USA)

Department of Anthropology and Languages
University of Missouri-St Louis
USA
Email: sbrownell@umsl.edu

INTERNET

Mr Dorre BREUERS (NED)

Digital Broadcast 1, GmbH
Vaalser Strasse 540
D – 52074 Aachen,
GERMANY
E-mail: breuers@db1.org

Ms Marie LARSSON (SWE)

Email: mariekristinlarsson@hotmail.com

PREMISES' DIRECTOR

Mr Themis LAINIS

International Olympic Academy
270 65 Ancient Olympia
GREECE

IOA ADMINISTRATIVE STAFF

Ms Alexandra KARAIKOU	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: a.karaiskou@ioa.org.gr
Mr Christos SKALIARAKIS	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: c.skaliarakis@ioa.org.gr
Ms Stella TACHTARA	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: s.tachtara@ioa.org.gr
Ms Gina TSOTRA	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: g.tsiotra@ioa.org.gr

LIBRARY

Ms Toulia FAKIOLA	International Olympic Academy 52, Dimitrios Vikelas Avenue, 152 33 Halandri, GREECE E-mail: ioa@ioa.org.gr

ASSISTANT STAFF

Ms Apollonia KARETOU

International Olympic Academy
52, Dimitrios Vikelas Avenue,
152 33 Halandri, GREECE
E-mail: ioa@ioa.org.gr

IOA TECHNICAL DEPARTMENT

Mr Evangelos FRIGGIS

Electrician

International Olympic Academy
52, Dimitrios Vikelas Avenue,
152 33 Halandri,
GREECE
E-mail: v.friggis@ioa.org.gr

Mr Panagiotis GIANNARAS

Technical Support & Internet

International Olympic Academy
52, Dimitrios Vikelas Avenue,
152 33 Halandri,
GREECE
E-mail: p.giannaras@ioa.org.gr

Mr Konstantinos KARADIMAS

Logistics

International Olympic Academy
52, Dimitrios Vikelas Avenue,
152 33 Halandri,
GREECE
E-mail: k.karadimas@ioa.org.gr

Mr Themis VLACHOS

Electrician

International Olympic Academy
27065 Ancient Olympia
GREECE
E-mail: ioa@ioa.org.gr

HELLENIC RED CROSS

Mr Nikos GIATRAS <i>Rescuer</i>	103, Syntagmatarhou Zisi str., Patra GREECE Email: NikosGiatras8@yahoo.gr
Ms Katerina KELEGOURIADI <i>Nurse</i>	16, Pamisou str., Patra GREECE
Ms Kalliopi KLAVDIANOU <i>Doctor</i>	10, Anthemiou str., Patra GREECE Email: polyklaudianou@gmail.com
Mr Vasileios KOUTROUMANIS <i>Rescuer</i>	9, Kerkiras str., Patra GREECE Email: takishpi@yahoo.gr
Mr Panagiotis PAPANTONIS <i>First Aid</i>	26, Ag. Paraskevis str., Patra GREECE Email: papantonis@hotmail.com
Ms Katerina SPYROPOULOU <i>Doctor</i>	Sm. Laourdeki str., Nafpaktos GREECE

