

INTERNATIONAL OLYMPIC ACADEMY

10th INTERNATIONAL SESSION  
FOR EDUCATORS AND OFFICIALS  
OF HIGHER INSTITUTES OF PHYSICAL EDUCATION

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PROCEEDINGS



ANCIENT OLYMPIA



*Commemorative seal of the Session.*

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MAIN SUBJECT:  
*OLYMPIC LEGACY*

SPECIAL SUBJECT:  
*CULTURAL AND SOCIAL DIMENSIONS OF THE OLYMPIC GAMES*

ANCIENT OLYMPIA



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**(2013)**

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## FOREWORD

The 10th International Session for Educators and Officials of Higher Institutes of Physical Education was held from the 21st to the 28th of July 2013 with the participation of 53 people, 28 men and 25 women from 34 countries.

The participants were selected as usual by the National Olympic Committees and Academies of their countries and also from university departments that deal with the subject of Olympic studies and Olympic education. The main theme of the Session was “Olympic legacy” and the special theme “Cultural and social dimensions of the Olympic Games”.

Invited Professors Jeffrey Segrave (USA), Dr Constantinos Filis (Greece), Dr Dikaia Chatziefstathiou (Greece), Dr Karl Lennartz (Germany), Dr Becca Leopkey (Canada), Dr Vassiliki Tzachrista (Greece) and Dr Paraskevi Lioumpi (Greece) presented in detail the individual facets of the subjects.

In particular, the lectures of the distinguished scholars focused on the Session’s central and special theme. They dealt with the cultural and educational dimensions of the Movement of the modern Olympic Games presenting sport as a platform for peace, highlighting the legacy of the Olympic and Paralympic Games and their values and raised issues, in particular, on the sustainability and management of the Olympic Games legacy. Special reference was made to the Olympic education programmes in Greece and the post-Olympic legacy of the Games of 2004 and an intervention programme for teaching the Olympic values was presented.

The lectures were followed by the participants’ questions to the lecturers, which were then used as an incentive in the debates of the working groups during which, through creative dialogue and fertile exchange of views, they reached their conclusions, which were then presented by the participants at the end of the Session and included in the proceedings. Moreover, the Session’s participants were given the

opportunity to present sections of their academic research to their colleagues in the form of short presentations.

In the afternoon, at the end of their work, participants could take part in sports and recreational activities in the Academy's grounds which host tennis, basket ball and volley ball courts, a swimming pool and a stadium. During some evenings movies on sports and Olympic themes were also shown.

The aim of the International Session for Educators and Officials of Higher Institutes of Physical Education is to ensure, through its high academic level, the further training of educators on issues related to Olympism and Olympic education. The International Olympic Academy's objective is to integrate Olympism as a scientific, research and educational domain in Higher Education Institutions and contribute to the establishment of more Olympic Studies Departments and Centres.

Prof. Konstantinos GEORGIADIS  
*IOA Honorary Dean*

**Opening Ceremony  
of the 10th International Session  
for Educators and Officials  
of Higher Institutes of Physical Education  
ANCIENT OLYMPIA, 22nd JULY 2013**



*Commemorative photo of the Session.*

**ADDRESS AND OPENING**  
**of the works of the Session on behalf of the IOA President,**  
**by the IOA Director, Prof. Dionyssidis GANGAS**

Dear friends,

It is a special honour for me to address the 10th International Session for Educators and Officials of Higher Institutes of Physical Education on behalf of the IOA President, Isidoros Kouvelos, who couldn't be among us today for personal commitments, and welcome all of you, participants and lecturers, to the International Olympic Academy.

It is a pleasure and an honour to welcome the members of the most important part of the large Olympic Family, the Educators, who contribute with their action and work to the progress of the young generation and cultivate the modern Olympic Movement.

The fundamental objective of the International Olympic Academy is to disseminate the Olympic ideals and to promote Olympic education in general. We are all aware of the outstanding work that you are all doing at national and international level for the development and promotion of Olympic education.

The huge contribution of physical education to the promotion of the ideals of Olympism and sport in schools and the society creates high expectations in all of us who are involved in Olympism regarding to the redefinition and the enhancement of the Olympic values as a means to improve the quality of life and the relations at humanitarian level.

The humanitarian ideas of Olympism represent a safe pedagogical direction for world youth. You may rest assured that the International Olympic Academy will always support your work and continue to encourage the introduction of

more and more opportunities in order to develop this part of the vision of Pierre de Coubertin.

Dear friends,

I hope that this Session, through the consideration of Olympism and its legacy and more specifically the cultural and social dimensions of the Olympic Games, will give you the opportunity to analyse a very sensitive part of that manifestation. Although globalisation through the Olympic Games is not a contemporary phenomenon, the historic social and political changes that we witnessed at the beginning of the 21st century, need to be negotiated as we are seeking cooperation in a wider world at the level of values and ideologies. In such circumstances, we need to revise Olympic ideology and look at its integration in the constantly evolving globalisation process through Olympic Games. How much the Olympic Games influence the concept of Olympism or to what extent can the principles of Olympism influence its social and cultural development?

I hope that this Session will be the starting point for a wide debate on these issues, a pleasant stay in a place of historical importance and a great natural beauty and an opportunity to revive our human relations.

From the bottom of my heart, I wish you a pleasant stay and every success to the works of this Session.

**Works  
of the 10th 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 MODERN OLYMPIC GAMES:  
CULTURAL AND EDUCATIONAL DIMENSIONS  
OF THE CONTEMPORARY OLYMPIC GAMES MOVEMENT**

**Dr Jeffrey O. SEGRAVE (USA)**

*The David H. Porter Endowed Chair, Department of Health  
and Exercise Sciences  
Skidmore College, Saratoga Springs, USA*

The modern Olympic Games, as Guttmann rightly notes, “are more than just games”<sup>1</sup>. In fact, from the very beginning, the Games have always been distinguishable from all other sporting institutions. As their founder, Coubertin wrote, “the Olympic Games are “something else”, and it is just this “something else” that matters, because it is not to be found in any other variety of athletic competition”<sup>2</sup>. The “something else” was primarily an ideology, what Coubertin called Olympism, a complex admixture of ethics, world-view, metaphysics, and mythology that Coubertin elicited from a variety of contemporary and historical sources<sup>3</sup>. The Olympic Games were indeed “not simply world championships”; they were, in Coubertin’s terms, “a festival of human unity”<sup>4</sup>, a complex adumbration of an ambiguous and yet highly compelling “philosophico-religious doctrine”<sup>5</sup> that

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1. Allen Guttmann, *The Olympics: A history of the modern Games* (Urbana: University of Illinois Press, 1992), 1.

2. Pierre de Coubertin, “Why I revived the Olympic Games”, *Fortnightly Review* 90 (1908), 111.

3. See Pierre de Coubertin, *Olympism: Selected writings* (Lausanne: International Olympic Committee, 2000); Pierre de Coubertin, *The Olympic Idea: Discourses and essays* (Stuttgart: Carl-Diem-Institut, 1967).

4. Coubertin, *The Olympic Idea*, 34.

5. See S. von Kortzfleisch, “Religious Olympism.” *Social Research* 37 (1970), 231.

embraced sport as a broad-based humanitarian project of salience in the pursuit of international harmony, peace, and goodwill. Even though few of the 4 billion people tuned in to the 2012 London Games might have known it, the truth is that the Olympics never were just about sport; they were, and remain to this day, dedicated to what Coubertin described as “the general welfare and to the betterment of humanity”<sup>6</sup>.

In order to realise his lofty goals for the Olympic Games, Coubertin advocated for a fusion of sport, culture, and education that elevated the Games beyond the leaded confines of the athletic arena and located them at the heart of the progressive development of humanity. To this day, Coubertin’s vision has endured as the wellspring of the Olympic Movement. As the first Fundamental Principle in the *Olympic Charter* 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 found in effort, the educational value of good example and respect for universal fundamental ethical principles”<sup>7</sup>.

So important is the educational mission of the Olympics, what Coubertin construed as *le pedagogie sportive*, and so central is the role of culture in the Olympic programme, what Coubertin initially referred to as the marriage of muscle and mind, that, in 2000, the International Olympic Committee (IOC) established the Commission for Culture and Olympic Education<sup>8</sup>. Acknowledging that the “alliance of sport, culture and education is at the root of the Olympic Movement and has been the driving force of Olympism over the last century”, the Commission “advises the IOC on the promotion of culture and Olympic education and supports the IOC programmes and activities related to the education of youth through sport”<sup>9</sup>. Consequently, the IOC has played a crucial role in the development of the Olympic cultural and educational agenda by establishing policies and procedures that provide resources for cultural and educational programmes in and through

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6. Coubertin, *The Olympic Idea*, 39.

7. IOC, *Olympic Charter* (Lausanne: IOC, 2011), 10.

8. The result, interestingly, of the merger of two existing Commissions, the Cultural Commission and the IOC Commission for the IOA and Olympic Education.

9. Commission for Culture and Olympic Education, <http://www.olympic.org/culture-and-olympic-education-commission>. Retrieved April 6, 2013.

sport at the national, regional and international level, and at successive celebrations of the summer and winter Olympic Games, including the newly founded Youth Olympic Games<sup>10</sup>. The IOC's two primary objectives are: (1) to develop links between sport and culture in all its varied forms, encourage cultural exchange and promote the diversity of culture; and (2) to promote Olympic education and support other institutions which adhere to the values of Olympism.

Given both Coubertin's and the IOC's historical and ideological commitment to Olympism, the implementation and support of cultural and educational activities has taken on precise forms and practices throughout the course of the modern era, many of which were derivative of Coubertin's initial imagination. Let me address the cultural activities associated with the Olympics first, and then the educational programmes that support the Olympic project.

## **Cultural activities in the Olympic Movement**

### *The Cultural Olympiad*

In order to operationalise his vision for the integration of athletic and artistic and intellectual excellence, Coubertin assembled the 1906 Consultative Conference of Arts, Letters, and Sports with the object of studying "to what extent and in what form the Arts and Letters could take part in the celebration of the modern Olympiads, and in general associate themselves with the practice of sports in order to benefit from them and ennoble them"<sup>11</sup>. As a result of the Congress' deliberations, the first Olympic Art Competition was presented at the 1912 Stockholm Games. Also named the "Pentathlon of the Muses", their purpose was to bring artists together to present their work and compete for medals in five categories: architecture, music, literature, sculpture, and painting<sup>12</sup>. The 1936 Berlin Games

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10. The first Youth Olympic Games were held in Singapore from August 14-26, 2010. The first Winter Youth Olympics were held in Innsbruck in 2012. Consistent with the current Olympic Games format, the Youth Games are held every four years in staggered summer and winter Games. Nanjing, China, will serve as host to the 2014 Summer Youth Olympics, and Lillehammer to the 2016 Winter Youth Olympics.

11. Coubertin, *Olympism*, 611.

12. See Richard Stanton, *The forgotten Olympic art competitions: The story of the Olympic art competitions of the 20th century* (Victoria, B. C.: Trafford, 2000).

staged the most ambitious Art Competitions prior to World War II, using the art programme, like the Games themselves, as a cultural practice to promote and rationalise the ideals of Nazi Socialism.

Discontinued in 1952, due to the professional nature of artists compared to the amateur status of athletes, as well as the problems associated with adjudication, the Art Competitions were replaced in 1952 with art exhibitions and festivals, a development that diminished IOC involvement and regulation but enhanced local cultural representation. The 1968 Mexico City Games, in particular, presented a lengthy and well-received exhibition of contemporary Mexican culture, folklore, and heritage. In keeping with the success of the Mexico City cultural programme, the IOC amended the rules and regulations to recommend that the cultural festivals be limited to national rather than international exhibitions. In response, the Montreal Organising Committee organised a particularly innovative cultural programme, emphasising the connections between art and sport and exploring the presentation of arts activities within sporting venues, especially the main Olympic Park and surrounding environs.

Since 1992, the Olympic cultural programme has developed into a four-year Cultural Olympiad. The winter games have also expanded their ambitions for a Cultural Olympiad, and, in 2010, Vancouver presented the first four-year winter games cultural programme. Although the IOC only mandates that the organising committee “shall organise a programme of cultural events which must cover at least the entire period during which the Olympic Village is open”<sup>13</sup>, the four-year model has, nonetheless, obtained. The 2012 Cultural Olympiad constituted a four-year programme of 500 events nationwide culminating in the London 2012 Festival, attracted an audience of an estimated 20 million, and cost almost £100 million. Highlights of the programme included performances and exhibitions as part of the World Shakespeare Festival, collections of works by artists such as Lucian Freud and David Hockney, new musical works commissioned from composers such as David Bruce and Howard Skempton, pop-up events such as Surprises: Streb and Piccadilly Circus, which turned central London into a circus for a day,

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13. IOC, *Olympic Charter*, 74.

and Unlimited, the largest ever commission of art by disabled and deaf artists during the Paralympics.

### *The Look of the Games*

Throughout the 1960s and 1970s, a significant contribution to the cultural dimension of the Games was made through the design of posters and banners, logos and signs, flags and building wraps, all of which collectively constitute what is now often referred to as “The Look of the Games”, and what clearly advances the integration of sport and culture within the Olympic context<sup>14</sup>. The imagery for Munich 1972, Beijing 2008, and London 2012, for example, was paradigmatic of avant-garde visual design that transcended simply branding and marketing and served as powerful cultural policy innovation that emerged out of the Olympic celebration. The winter Games in Torino 2006 expanded “The Look of the Games” concept by establishing a simultaneous “Look of the City”, the latter of which employed pictorial representations of iconic cultural attractions in the city<sup>15</sup>. Vancouver 2012 advanced the visibility of their cultural programme by retaining distinct Cultural Olympiad banners throughout the city not only for the final lead-up to the Games but also during the 16 days of Olympic competition<sup>16</sup>.

### *Opening and Closing Ceremonies*

Although not part of the Cultural Olympiad, the opening and closing ceremonies of the Games serve as fertile occasions for the staging of cultural activities, from the classical arts to the presentation of national cultural traditions and identities. Among the memorable presentations of classical art in opening ceremonies may be included the operatic performances of Joan Pons, Montserrat Caballé, José Carreras, Teresa Berganza, Jaume Aragall, and Plácido Domingo during the 1992 Barcelona ceremonies, and the synchronised worldwide rendition of Beethoven’s

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14. For example, 12 British artists were specifically commissioned to design the posters for the 2012 London Games: Martin Creed, Bridget Riley, Rachel Whiteread, Chris Ofili, Tracey Emin, Bob and Roberta Smith, Anthea Hamilton, Fiona Banner, Michael Craig-Martin, Gary Hume, Sarah Morris, and Howard Hodgkin.

15. Beatriz García and Andy Miah, “Ever decreasing circles? The profile of culture at the Olympics”. *Locum Destination Review* (2006), 60-62.

16. Andy Miah and Beatriz García, *The Olympics: The basics* (London: Routledge, 2012), 55.

famed *Ode to Joy* as part 1998 Nagano Winter Olympic Games opening. Opening ceremony as the artistic presentation of national history and identity include Chinese filmmaker Zhang Yimou's tribute to Chinese culture in the "Brilliant Civilization" and "Glorious Era" during the 2008 Beijing opening ceremonies, and "Isles of Wonder", artistic director Danny Boyle's paean to Britain's contribution to world culture performed during the opening ceremonies in London 2012. An increasingly Hollywoodized spectacular, the opening and closing ceremonies currently operate as a compelling blend of performance art, pop entertainment, and national politics wrapped in constructed rituals that showcase the fundamental values of Olympism.

### *Film and Television*

Another influential way in which Olympic cultural dimensions are disseminated is through the visual media, most especially film and television. Both official and unofficial films interrogate, to a lesser or greater degree, the relationship between sport and art, and the associative values of Olympism. Perhaps, the two most well-known documentary films, to date, remain Leni Riefenstahl's controversial, yet brilliantly artistic reflections on the 1936 Berlin Games, *Olympia*, and the stylized film on the 1972 Munich Games, *Vision of Eight*, created out of the perceptions of eight different directors. The Olympic Games as cultural expression and historical artifact have also inspired several recent commercial films, including, most notably, *Chariots of Fire*, *One Day in September*, *Munich* and *With Glowing Hearts*. Television has also made a significant contribution to the cultural history of the games, including two comedy series, mockumentaries, BBC's *Twenty Minutes*, commissioned as part of the build-up to the 2012 London Games, and, ABC's *The Games*, produced around the 2000 Sydney Games, both satirical reflections on national culture and identities.

### *Trends and Issues in the Olympic Cultural Programme*

From the examples above, we can identify several trends in Olympic cultural programming: first, the evolution of cultural programmes beyond the arts festivals to include an ever-expanding blend of classical, popular, and localised art forms; sec-

ond, the colonisation of cultural programming to serve the needs of national and city identity politics, social agendas, and economic development; fourth, the emergence of compelling Olympic cultural practices from agencies other than official Olympic committees; fifth, the gradual emergence of independent organisations and funding to conduct arts programming separate from the traditional organising committees; and, finally, the expansion of cultural programmes as platforms for local cultural representation rather than the aspirations of Olympism.

### **Olympic education**

As well as having a strong cultural and artistic foundation, Coubertin's Olympism was also grounded in a pedagogical mission. Without an educational basis, Coubertin believed that the Olympic Games would simply deteriorate to the level of gladiatorial combats, not unlike those characterised the arenas of the Roman Empire. In other words, Olympic education is not a marginal or corollary component of Olympism; it is the central point of Olympism. As current IOC President, Jacques Rogge, recently put it, "The Olympic Movement is above all an educational movement"<sup>17</sup>. The Olympic Movement's commitment to education is primarily enacted through the National Olympic Academies (NOA), or, in their absence, National Olympic Committees (NOC), and implemented through an extensive array of educational programmes and exchanges. Olympic education is also facilitated through a variety of other institutions including the IOA, the Olympic Studies Centre, the Olympic Museum, the Youth Olympics, the Sport for All Commission, and a variety of research centres and forums.

#### *The International Olympic Academy*

The fountainhead of Olympic education is, of course, the IOA, the primary international educational institution that, within the context of action of the IOC, aims to promote the Olympic ideals and to develop Olympic education. These aims are achieved through the organisation of numerous activities and programmes

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17. Quoted in Jeffrey O. Segrave, "The relevance of Olympism to schools". Keynote address delivered at the Singapore Olympic Academy, Singapore, December 1-3, 2006.

including the Annual International Sessions of Young Participants, of the NOAs, and of the International Postgraduate Seminar, along with other sessions that are organised every two years for such groups as Olympic medallists, educators, and journalists.

### *The National Olympic Committees and the National Olympic Academies*

As the Olympic Charter states, the mission of the NOCs is to “develop, promote and protect the Olympic Movement in their respective countries”<sup>18</sup>. In terms of educational strategies, the NOC’s role is “to promote the fundamental principles and values of Olympism in their countries, in particular, in the fields of sport and education, by promoting educational programmes in all levels of schools, sports and physical education institutions and universities, as well as by encouraging the creation of institutions dedicated to Olympic education, such as national Olympic Academies, Olympic Museums and other programmes...”<sup>19</sup>.

The NOAs were organised under the auspices of the IOC and the IOA. Nikolaos Nissiotis, who was president of the IOA and an IOC member for Greece, argued in 1982 that the creation of NOAs was important because “educational activity in the Olympic Movement could then be expanded universally in order to serve properly more people in their environment”<sup>20</sup>. Through the years, the IOA and NOAs have presented a wide variety of programmes that address the history and philosophy of the Olympic Movement as well as attempt to interrogate the multiple problems which challenge its future. According to Norbert Müller, member of the IOC Commission for Culture and Olympic Education, the five primary features of an Olympic education are: the concept of harmonious development of the whole human being; the idea of striving for human perfection through high performance, in which scientific and artistic achievement must take equal rank with sporting performance; sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfill these obligations; also included is the ideal of amateurism, which has been almost totally abandoned

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18. IOC, *Olympic Charter*, 56.

19. *Ibid.*

20. Nikolaos Nissiotis, “The educational work of the International Olympic Academy together with the National Olympic Academies”. *Arena Review* 6: 2 (1982), 9.

in international sport today; the concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals; and the promotion of moves towards emancipation in and through sport<sup>21</sup>. Rail argues that a model curriculum for an Olympic Academy might include the following goals: broaden the participants' understanding of the national and international sport systems as well as the Olympic Movement; allow participants to explore their own values with respect to Olympism and sport; allow participants to engage in critical discussions about the achievements, problems and prospects of the Olympic Movement; and encourage participants to get involved in new ways of sharing Olympism and the ideas developed with others at the academy<sup>22</sup>.

### *Olympic Education Worldwide*

Although Olympic education programmes in host city schools appeared as early as the 1960s –for example, elementary and junior high school Olympic reader textbooks were distributed in Tokyo during the 1964 Games– it has only been since Calgary in 1988 that the Olympic Movement has specifically sought to enhance Olympic education worldwide. Prompted by the successful efforts of the IOA, NOCs have increasingly been obliged to create educational tools designed to reach schools in the host country. In its handbook for educators, and in keeping with the theme of international understanding, the IOC claims that “Olympic education can reinforce cultural identity in a world of global diversity”, as well as “promote wellness for everyone everywhere”<sup>23</sup>. Among the most successful grass roots educational programmes may be included 2002 Salt Lake City’s “One School, One Country” programme, which partnered over 700 Utah schools with schools in other winter Games countries, 2008 Beijing’s “One World, One Dream” programme, which taught 500,000 children about the 203 nations attending the Beijing Games, and 2012 London’s “Get Set” programme which registered more

21. Norbert Müller, “Olympic education: University lecture on the Olympics” [online article]. Barcelona: Centre d’Estudis Olímpics (UAB). *International Chair in Olympism* (IOC-UAB), 2004, 11.

22. Genevieve Rail, “Olympic education programmes of the National Olympic Academies and ways of their application.” Paper presented at the *2nd Joint International Session for Directors of N.O.A.s, Members and Staff of N.O.C.s & I.F.s, International Olympic Academy, Ancient Olympia, Greece*, June 2-9, 1994.

23. Quoted in Segrave, “The relevance of Olympism to schools”.

than 21,000 schools in its educational programming, including “International Inspiration”, London’s international sports legacy programme that linked 273 schools in the UK with 273 schools overseas<sup>24</sup>.

Several Olympic bodies focus on health and wellness education, including the Youth Olympic Games, which emerged in part as a response to the growing global concern about childhood obesity and the drop in youth participation in sports, and the Sport for All Commission, which promotes health, education, and well-being through sports activities around the world. Olympic scholarship, served by such institutions as the IOC Olympic Studies Centre and the Olympic Museum, and numerous other research, studies, and education centres around the world, including the International Centre for Olympic Studies<sup>25</sup>, is also an integral component of the critical intellectual community that surrounds the Olympic Movement. Of particular interest is the annual gatherings of the IOC’s World Forums on Sport, Olympic Education, and Culture which are dedicated to developing proposals for the wider integration of education and culture through all age groups and in all societies. Held in Beijing under the theme of “Sports and a World of Harmony”, the 5th World Forum resulted in a unanimous vote by more than 700 participants to encourage universal ethical values education and promote physical education and sport so that it assumes a primary role in educational systems throughout the world.

### *Trends and Issues in Olympic Education*

As with the development of Olympic cultural programmes, so also can we identify trends and issues associated with the development of Olympic education programmes: first, although all NOCs receive from the IOC a mandate to increase awareness of the Olympic philosophy, attention to Olympic education remains

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24. “International Inspiration” reached almost 13 million children and young people in 20 countries, 113,000 teachers, coaches, and young leaders, and positively influenced 36 policies, strategies or legislative changes that benefitted sports programmes. Its most high profile ambassador was, ironically, Oscar Pistorius, South Africa’s double-amputee Olympian who is currently under indictment for murder.

25. The International Centre for Olympic Studies is housed on the campus of Western University, London, Ontario, Canada. Other research, studies, and education centres are located in England, Brazil, Germany, USA, France, Genoa, New Zealand, Spain, Qatar, Japan, Austria, Russia, China, South Africa, Australia, Latvia, and Taiwan.

uneven and variable at best, and the breadth and depth of Olympic educational programmes vary according to the structural and contextual characteristics of the NOCs and NOAs; second, the financial and human resources of most NOCs are directed towards the preparation of Olympic teams and their participation in the Games, not cultural and educational programming; and, third, there is a growing tendency toward the corporatization of education and classrooms through branding initiatives and product marketing, what Miah and Garcia call “the ultimate corruption of Olympic ideals”<sup>26</sup>.

## Conclusion

Considered collectively, Olympic cultural and educational endeavors are confronted with numerous issues and challenges. Among these challenges are the dominance of the sports industries within the Olympic Movement, the media obsession with the Olympic Games rather than with Olympic education and cultural programmes, the seemingly wholesale commercialisation of the Olympic Movement by corporate interests, the lack of technical manuals and established guidelines for the conduct of cultural and educational programmes, and the institutionalised expertise on the IOC in the administration and business of sport, rather than educational and cultural programming.

Despite these various problems, cultural and educational programmes remain the ideological foundation of Olympism. In truth, as Miah and Garcia rightly note, the Games are actually “a cultural festival and a platform for educational reform, within which the sports competition are only one dimension”<sup>27</sup>. The ultimate questions, then, are: Is this true today? Or, have the cultural and educational dimensions of Olympism become so inferiorised and marginalised by the hegemony of the athletic dimensions of the Games, and so colonised by corporate and nationalist agendas that we are now witness to the gradual occlusion, if not betrayal, of Coubertin’s refined ambitions for the Olympism?

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26. Miah and Garcia, *The Olympics*, 44.

27. *Ibid*, 49.

## SPORTS AS A PLATFORM FOR PEACE

**Dr Constantinos FILIS (GRE)**

*Director of the International Olympic Truce Centre*

When we first started out, our absolute priority was that the Truce be respected during every Olympic Games. And to that end, we used public figures who commanded strong symbolism around the world, like Nelson Mandela and a number of other heads of state.

But on the day of the opening ceremony in Beijing, in 2008, Russia and Georgia entered into a short yet deadly war. A week's hostilities coincided with the Olympic Games. That was when it became clear that the goal of having the Truce respected, without tools for imposing it or sanctions/penalties for breaking it, would have to be reworked. We needed another approach.

So we decided that, while we would continue to try to see the UN resolutions respected –the resolutions that are issued the year before every winter or summer Games– by most of the member states, we would also have to expand our activities into the field of education and post-conflict societies, reaching especially young people. And we would have to do this while respecting the unique characteristics of each case, so that the ideals we represent and that promote peace through sport could take root and flourish.

In other words, we don't just wait to see whether the Truce will be honored every two years. We are working systematically on the community level. And we are focusing on the young, so that notions like peaceful resolution of differences, tolerance for other views, tolerance for diversity in general –like faith, race, political convictions– become part of their basic value system.

**We are familiarizing post-conflict societies with the benefits of peaceful coexistence, particularly through joint sport activities**

When certain parties stand down, having secured their interests, Olympic Truce is there to give communities that have just emerged from war/conflict hope and a prospect of peace: to use sport to bridge the gap in the wake of hostilities that leave behind hatred and stereotypes that sometimes seem insurmountable.

In that sense, Olympic Truce can be considered a *platform for peace* – a (soft) power to achieve socio-political goals through the promotion of sports ideals.

In terms of political (functional) theory, we create low intensity initiatives/policies that create a conscience of friendlier coexistence and serve as the basis for more critical developments. This culture of coexistence can be “exploited” by other foundations, by the states themselves, by international organisations etc.

There are several major achievements accomplished by the IOTF/IOTC since 2000:

- North & South Korea marched under the same flag at the Sydney Games (2000).
- Iraq & Afghanistan participated in Athens Games, despite being at war (2004).
- In 2011, all 193 UN Member States unanimously supported the resolution on Olympic Truce.
- Olympic Youth Sport Centre founded in Burundi.
- “Sport for Hope” programme in Rwanda, Zambia and Burundi.
- Tegla Loroupe Peace Foundation.
- IMAGINE PEACE Educational Programme: we will refer to it a bit later.

In the complex modern world, the types of conflict are diverse and certainly they bear little resemblance to the notion of “war” in ancient Greece. In our era, unemployment and poverty exist in many countries and create conflicts within society. I am sure all of you are aware of the situation that exists in many parts of the world, including part of the more developed nations.

On top of that, we often talk about “economic wars” among countries, and the consequences of these “conflicts” are visible in some sectors of the economy (wheat, energy, etc.). The lack of understanding among different groups or com-

munities that co-exist in a society, may lead to social conflicts, which undermine social cohesion.

One of the most important wars taking place in our era is racism. Not only does racism have a cost in human lives, but it can lead to other types of war as well. Racism exists in any form of discrimination based on race, sex, colour, ethnicity, physical or mental ability, etc. Racism reveals the tendency of one group to dominate another culturally.

Religion and the way some interpret it, is also another area where ignorance about the values of the other community may lead to misinterpretation of what the other really believes and potentially to conflict.

What can sport contribute to?

Large-scale sporting events such as the Olympic Games can lay the groundwork and provide the necessary time for notions, such as the Olympic Truce to be applied.

All individuals compete under the same rules; they are equals when they compete.

Sports are designed to incorporate differences and to promote mutual understanding. In the Olympic Games, we all see that all athletes support each other – even when they compete against each other.

IOTC strongly supports grass-root programmes and community-based action. Sport and cultural projects contribute to our efforts to bring communities closer, get them know each other's special characteristics (religion, language, tradition, etc) and finally accept them.

Olympic Truce is the longest peace accord in human history: it lasted from 776 BC until 393 AD, when Emperor Theodosius banned the Olympic Games. Although there were flaws in the history of Olympic Truce, this periodic peace accord is the peace institution with the longest history and effect as it transformed a sports event into the greatest cultural event of all humanity, of all ages. The legacy it created is based on the commitment of men to peace and the ideals that support it: Mutual Respect, Friendship, Excellence.

Olympic education is the carrier of the Olympic legacy, which is a legacy of peace. This legacy incorporates the will of men to live up to these values, to honour their commitments and live up to the Olympic ideals!

Olympic education paved the way so that Olympic ideals could be transferred from generation to generation, instilling the values of respect and peaceful coexistence in those willing to accept them.

It developed a system of values and ideals that has been recognised and accepted for many centuries; in other words, a lasting cultural achievement of human civilization.

Also, it created a system of different but widely accepted values – values that offer an ideal starting point for global education based on Olympism.

Open minds and souls

Spontaneous and romantic nature

Eager to learn and adopt new values and ideas

Strong willingness to change the world. We count on their “rebellious” nature

Messenger of Olympic Truce ideals to their communities and multipliers of our messages

Today’s youth are the leaders of tomorrow. They will drive our world into the new era, and we have to equip them with the appropriate values to do so!

Due to the complexity of the modern world, we have been “forced” to identify two types of societies so that we adapt our rationale accordingly.

In post-conflict societies, we put emphasis on healing the wounds of war by offering an alternative way of dealing with opposing interest. We use sport as an example of a situation in which different personalities compete, but also respect the same rules – and most of all, they respect their opponents. We teach them that collaborative effort can add up to much better results – and they will need this skill to reconstruct their community. We learn with them how much power sport can have if they become a central activity for a community. We remind them of the ancient Greek saying “healthy mind in a healthy body”, linking sport with clear thinking. We use athletes as role models for their children.

Societies that are not at war may face different challenges: social, economic or cultural challenges. That is why we put more emphasis on education through sport. We use sport in educational programmes to make those programmes more attractive and easier for young children to learn from. We use technology to approach them more effectively. We want them to make sport and the ideals of peace a part of their everyday life. And if this seems simpler in post-conflict societies, because

we refer to a more fundamental level of peace, it is far more complex in an evolving society where peace is considered as given, but any number of diverse challenges are present. These challenges may vary from racism or class conflicts to exclusion and economic wars.

The children are victims of an extended conflict. They keep company with warmongers, they see wartime faces, they see people getting killed. Their models are young people –older than themselves, 18-20 years of age– who kill and are killed. In a society that raises its children with such paradigms, it is easy to strengthen hatred and intolerance, and to enlist young warriors. Children follow examples and imitate their elders. They need to find expression for their rebelliousness and energy, and armed conflict provides a ready context.

The IOTC's role is – through the use of sport and the values of the Olympic Movement – to keep young people from following this path in life.

We have to:

- Offer an alternative life model; a model wherein young people's natural rebelliousness and energy are channeled elsewhere, into sport and other peaceful activities, to the benefit of the community. Our aim is to identify each young person's special characteristics and inclinations so that these may be expressed creatively through sport. To help children change their standards –the models according to which they live– you have to impact their existing standards. We have to find the leaders of the community and convince them that they can use their influence for something good. We need to give them incentive to change. They have to be made to understand that, because they are community leaders, they can influence the younger generation through their stance.
- Teach young children to function according to rules and to recognise that they need to respect those rules if they want to participate in the game.

Initially, they participate in the game in an “unregulated” manner (e.g., you give them a ball and tell them they have to score a goal, make a basket, etc.). Due to their circumstances, you are aware that they may argue, come to blows, etc.

Gradually, we introduce rules (The game is played only with the hands/with the feet, within certain boundaries, for a certain length of time. You may not hit opposing players, etc.)

This teaches them to discipline themselves and respect the rules of the sport, provided they want to continue to participate.

At the same time, they become more open to respecting the rules of the community, because they learn to function within frameworks of rules.

We need to create a new culture, and this is a process that takes time and demands persistence, patience and respect for the particularities of each society. It is a gradual process, but one that must succeed. It is based on strengthening the notion of teamwork, on young people learning to work together to achieve a goal, and on the satisfaction each young person feels when victory is achieved.

The satisfaction derived from victory gradually builds self-confidence. Individuals who see that they can achieve their goals, that they are good at something, are filled with courage and continue on that path; the path, in this case, of the peaceful competition provided by sport. Thus, they gradually withdraw from the war-related activities in which they were previously involved. Aspirations of victory in sport absorb more and more of their time and more and more of their thoughts. They concern themselves with preparing for the next match and have thus less time for war.

The next step is for them to come to terms with the notion of defeat and therefore, seek a second chance. Young people need to realise that defeat, too, is part of every game, as is disagreement with one's opponent. As we said earlier, due to the conflict-oriented nature of the society's previous activities, there is likely to be conflict among the players. But they will gradually start to come to realise that defeat is part of life but still not detrimental. And this is because, in this case, defeat does not mean death. Here, a loss may mean being teased by members of the other team. But they will always have a second or third opportunity to play again, perhaps winning the next time. And to do this they will devote more of their time to preparation, training will become their priority. And as they come to realise that there is always another opportunity available, they are also prepared to give their opponents a second chance.

In this way, we broaden participation in the game. We are starting to achieve our initial goal: for sport to become the focal point of the community's social life. Not as an end in itself, but as a means for pulling the younger generation away from war-related activities; providing these young people with a new outlet and interest. In tandem, sport is being organised on firm foundations in the community,

becoming a workshop where the foundations are laid for young people learning to live peacefully and according to rules.

On the one hand, we have the advantages offered by sport: outlet for the energy of youth, life training through rules, respect for one's opponent, tolerance of difference. On the other hand, we have the loss of human life, which, on the community level, may mean a brother, a friend, oneself – we have the nonexistence of the notion of defeat, because defeat is associated with death.

Pointing up these differences in practice in a community preparing to emerge from a state of conflict, we present the young with the dilemma and show them the answer. Through sport, the young can discover and develop their talents. And the best of them will distinguish themselves locally, regionally, nationally or even on the international level. They will gain recognition and make money, and they will serve as new models for their communities. This will create a process that is self-perpetuating –with sport being the vehicle for the process– resulting in the creation of new models. As the right incentives are established –such as construction of better sport infrastructure for the communities emerging from conflict, leading to the emergence of new models– the whole of society will support and safeguard this goal.

We do not aim to supersede local, regional or international organisations that are responsible for finding solutions to political issues. As we said in the beginning, we aim to lay the necessary groundwork for such initiatives to flourish. We cooperate with such institutions (UN, municipalities), but we do not intervene in political issues.

We are not an organisation that offers humanitarian aid like food, medicine and clothing, and we do not have means to do so. We are the branch of the largest sport organisation in the world, and we aspire to familiarise post-conflict societies with peace ideals. We do not heal the wounded. We help people overcome the traumas of war, we educate people in the ideals of peace and Olympism so that they can live the rest of their lives in peaceful societies.

For this reason, we invest in humans. We concentrate our efforts not on procedures but on education. Through our educational programmes, we aim at helping people forget the tragedies of war by teaching the benefits of collaboration.

As mentioned before, we need infrastructure to apply our vision. The IOC has financed the construction of a number of Sports Complexes around the world. Of

course it is not easy to finance such projects all the time, but we are ready to support them in crucial areas where sport infrastructure is absent due to war. Sports infrastructure is the “safe house” of Olympic ideals. Even in turbulent areas, sports facilities serve as a place where everyone, and especially the young, can go and practice sport.

### **Truce Action Kits**

Our focus is on offering our assistance to post-conflict societies. We plan to initiate cooperation with NGOs –such as One Laptop Per Child (OLPC)– that have the know-how and programmes that give children access to laptops and books, to exploit their presence in post-conflict regions and participate in their programmes by offering our IMAGINE PEACE educational programme or our interactive game in the local language. It is of vital importance for us to help children heal the wounds of war by building a personality based on the values of peace, respect and friendship.

### **Sport-based educational programmes**

Our IMAGINE PEACE educational programme is three-fold: An interactive lesson on Olympic Truce history, an e-puzzle on a tablet PC, and a presentation on an Olympic sport by a famous athlete. Through sport, we want to help children –especially children from different or even opposing communities– understand the benefits of cooperation.

### **Famous Athletes’ participation**

We all know that athletes can act as role models for youngsters, especially when we are talking about Olympians who are known the world over. They have competed at the highest level, against athletes of various nationalities, under the same rules, and they have succeeded in becoming Olympians. They share their story with children and they speak on how their participation in the Olympic Games helped them to understand better the values of the Olympic Movement. These

stories, which come together by dint of great effort, can become a paradigm for youngsters, especially in post-conflict societies.

### **Regional sport events**

As in the Olympic Games, where athletes from different countries set aside their differences and compete under the same rules, we aspire to bring children of different backgrounds together to participate in sporting events at a regional level. They will play team sports that are popular in the region (rugby, football, basketball, cricket, etc.), they will form mixed teams so that they “learn” in practice that they can cooperate with each other rather than fight. We are already planning to organise a football game with participants from the Mediterranean countries. The game will be hosted in Athens and will take place in 2014.

### **Cooperation with Peacekeepers**

We are in collaboration with the UN to form a Guide for Peacekeepers that will help them add the power of sport to the tools they use when they perform a mission. It is of crucial importance to help Peacekeepers become an integral part of a post-conflict society. How can this happen? By organising a game (e.g. football, baseball, etc.) with mixed teams comprised of Peacekeepers and members of the local communities. Such activities are a first-class opportunity to help children understand one another, to showcase the importance of collaboration through sports, and to create a model for cooperation beyond the arena.

### **Youth camps**

We plan to organise a Summer Camp in July 2014, before the Nanjing Youth Olympic Games, where young participants will attend classes on the history of the Olympics, the importance of the Olympic Truce in ancient times, and the perspectives of the Olympic Truce in the modern era.

University Professors will deliver lectures on Peace and Sport, and Olympians

will demonstrate their sports and speak about their Olympic experience. We aspire to create a global Youth Village, where youngsters will have the chance to live as “Citizens of the Olympic World” and return to their countries as “Ambassadors of Olympic Truce”. Special attention will be paid to attracting participants from post-conflict communities. These young Ambassadors will then help us organise sport and educational activities in their countries.

Working with non-post-conflict societies may prove equally challenging. Cultural differences are present and are acute. Immigration flows towards Europe and other developed areas are constant, raise concerns among the more conservative groups of our societies, and may eventually lead to racism. Sex discrimination and marginalisation of social groups for cultural reasons also lead to conflict within the society. The first step is to learn to tolerate other people’s special characteristics. Someone can be tall or short, white or black, Asian or South American, gifted or disabled, Muslim or Hindu, conservative or progressive, and so on. Tolerance for diversity is the basis of enlightenment, is the very basis of our society. We need to secure that everyone has the right to exist and express his/her ideas freely.

The next step we need to take is to enhance cross-cultural exchanges and show the young generation that being different does not mean to be unequal. By knowing each other’s culture, youngsters are able to de-demonise stereotypes, to shake down legends and understand the essence of culture or an idea. At the same time, they have the opportunity to showcase their own culture, special characteristics and ideas and create the basis for an honest dialogue.

Having understood the contribution of tolerance and cross-cultural cooperation to building more open societies, the young generation eliminates the causes of conflict. No one fights an idea that is familiar to him or her. He/she may oppose it or try to convince the other that his own idea is more appropriate but he will do that in a peaceful way. Therefore, we can help the young generation to be builders of peaceful coexistence. When we say that we want global peace, we do not support that a universal truth will prevail. We support that people will argue for their beliefs, being ready to accept that their ideas may be enriched by someone else’s input. The prevailing of arguing may come only by comparing it with the consequences of conflict, as described in the previous chapter.

When a society is not at war, then there is a more or less structured political sys-

tem. We do not intervene in the way it operates. We cooperate with the competent authorities, such as the Ministry of Education and/or Ministry of Sports/Culture, local authorities and NGOs, to develop programmes that promote our ideals.

Societies not at war have other challenges, equally important and crucial. Changing a society's value system may prove as difficult as reconstructing a post-conflict society. Therefore, we focus our efforts on educating people, and especially the younger generation.

We strive to develop innovative programmes that will make the ideals of peace and Olympism part of their everyday lives.

We have developed educational projects, whose impact we monitor and we follow-up. We visit schools in Greece and abroad and we work closely with NOAs and NOCs to "export" our know-how so that they implement our educational programmes in their countries.

In order to facilitate the educators outside Greece, we at the same time either offer a three-day programme in which teachers and educators our educational programmes and then teach the model in two afternoon sessions, or through our online teacher's guide, we give them the opportunity to get to know our programmes and further elaborate on them.

We work with people and we want to create incentives for them to participate actively. We want to involve people and communities in our activities and help them understand that the culture of peace requires active players from all sides.

In that context, we organised two major events in 2012, an Open Discussion in London, on the importance of Olympic Truce nowadays, which attracted the interest of many people of the sports movement and the NGOs, and a Debate on how we should pursue peace, by inspiration or by enforcement, which was also broadcast on the internet.

### **Sport-based educational programmes**

Our IMAGINE PEACE educational programme is three-fold: An interactive lesson on Olympic Truce history, an e-puzzle on a tablet PC, and a presentation on an Olympic sport by a famous athlete. Based on sports, we want to help children –

especially children from different or even opposing communities– understand the benefits of cooperation.

Another programme we participate in is KIDS' Athletics, which is run by the Hellenic Olympic Committee and aims to familiarise young students with Olympic Sports.

### **Events promoting multicultural societies**

This campaign aims at the development of stronger bonds and better understanding of differences in nationality, religion and culture. Various groups of immigrants who live and work in Greece will participate, sharing with each other the special characteristics of their cultures. Our model will be Attica region, a metropolitan city that hosts thousands of immigrants from various countries (Balkans, former Soviet republics, Africa, Asia) and is currently facing issues such as racism and high crime rates. During the event, mixed teams of immigrants will play sports popular in each country, proving the unifying power of sport. We work closely with the Attica Prefecture for the successful implementation of this project.

We have also supported similar events organised by the London Peace Network, who works for the better understanding of different communities in London, a metropolitan capital in a multicultural country.

We actively participated in the fund-raising event for SOS Villages (for mistreated and abused children), organised by the Foreign Embassies in Greece. In a truly multicultural environment, people from all over the world came together to support a real NGO that provides shelter and a better life for children that have been abandoned by their families. The IOTC was there to provide not only its support but also the IMAGINE PEACE programme for a group of children from diverse backgrounds.

### **Social Responsibility programmes**

We want our activities to be inclusive, to “embrace” as much people as possible. We aim at giving chances to special categories of people that otherwise would be marginalised, to participate in social life activities.

We participated in a fundraising event for the SOS Children's Villages, an NGO

that helps children who are in need, either as orphans, homeless or abused. During the event, which attracted more than 1,000 people, including representatives from 37 Embassies, we offered our IMAGINE PEACE Educational Programme and we familiarised children of different nationalities and backgrounds with the values of Olympism and Olympic Truce.

What's more, we have also delivered a specially designed educational programme to children who do not share common characteristics such as vision and hearing to the respective schools.

### **Use of modern technology**

We have developed an internet site and a very vivid blog that attracts the interest of people all over the world.

Our Post for Peace competition attracted the interest from countries such as Egypt, India, Pakistan, Sri-Lanka, Kuwait and other developing countries.

We have set up an Open Forum in our website, where professors, students, athletes, people of sport and other civil society members debate on the role of sport and the Olympic Truce.

We use tablet PCs in our Educational Programmes to make them more attractive for the children.

We also share our activities through the social media and we aim to show to the world community that Olympic Truce ideals can be practiced in the modern era!

## OLYMPISM AND VALUE LEGACIES FROM THE OLYMPIC AND PARALYMPIC GAMES\*

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This paper discusses the nature of the ideology of Olympism and its underpinning values and looks closer at the conceptual dimensions of Olympism as an educational philosophy. The different pedagogical approaches associated with the values of Olympism are reviewed and how Olympism and the Olympic/Paralympic Games can be used for generating education legacies is examined. Finally, the author argues that what constitutes “Olympic education” should move beyond the more traditional understanding(s) of the term and suggests different ways that Olympic value legacies can be achieved in varying contexts.

### **Olympic education: Pedagogical approaches associated with the values Olympism**

A diverse body of scholars has attempted to address the historical controversies of Olympism which has often been referred to as a “process philosophy” due a con-

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\* For a full version of this paper you can read the author’s published article: Chatziefstathiou, D. (2012), “Olympic Education and Beyond: Olympism and Value Legacies from the Olympic and Paralympic Games”, *Educational Review*, Volume 64, number 3, 1 August 2012, pp. 385-400. The paper is a development of the author’s published book chapter: Chatziefstathiou, D. (2011), “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*, pp. 90-101, Essex: Pearson

stant need for its redefinition (Schantz 2005, DaCosta 2010, Boulogne 1999). As Tomlinson and Whannel (1984) have underlined, “there is no immutable code of Olympism” which means that the values of Olympism have changed over time and been interpreted differently in different places (p. ix). However, Gruepe (1996) and Boulogne (1999) suggest that the values of Olympism are consistent albeit the criticisms, controversies and debates surrounding their meaning(s). DaCosta (2010) supports these arguments and adds to that his own thesis of understanding Olympism as a metanarrative of which the start is associated with some kind of celebration in Coubertin’s discourse of modern Games. Olympic anthropologists also share this view and understand the local expressions of Olympism as reflections of the global understandings of the Olympic symbols and narratives. DaCosta (2010) perceives that as further evidence of Olympism being a metanarrative which becomes a process philosophy to respond to the different philosophical categories. Also in terms of the inherent paradoxes, he believes that if “one simultaneously compares some of the values as perceived nowadays, contradictions emerge”, but he continued that “the traditional values of Olympism fulfil sufficient conditions to build a persuasive argument for the re-enactment of the ancient Greek axiological heritage” (p. 75).

Moreover, although the Olympic principles are ambiguous, they do aim to propose a way of life based on values that claim to enhance people’s lives, particularly those of young people (Chatziefstathiou and Henry, 2012; 2009). Chatziefstathiou and Henry (2009) have argued:

It is no coincidence that Olympism should emerge along with the maturing of neo-liberalism in a post-Enlightenment context in which new relations between classes, genders, and nations (colonial and colonised; West and non-West; capitalist and socialist) were beginning to emerge. Olympism, we wish to argue, in effect operates as a source of governmentality in a post-colonial neo-liberal context. Olympism generates technologies of power “technologies imbued with aspirations for the shaping of conduct *in the hope of producing certain desired effects and averting certain undesired ones*” as well as technologies of the self, in which Olympism as an overt philosophy of behaviour, of *how to proceed in life, provides a set of values,*

*principles, behaviours which both instantiate and legitimate power from the micro inter-personal context, through meso-level contexts (the world of sport, or the Olympic world), and at the macro (societal) levels. (pp. 3-4, emphasis added by the author)*

This view that the values can be internalised and communicated through education is shared by many scholars who have developed their different approaches on how Olympism can be taught to young people. Having acknowledged the critiques around the conduct of the Games, they still aspire to the values of Olympism and argue that it can become a useful and meaningful tool in education (Müller 2000, Parry 2003, Binder 2005, Naul 2008). The Olympic Movement (the IOC, OCOGs, NOCs, IFs, national associations, clubs and athletes), 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. Specifically, the International Olympic Committee through the “Five Steps” programme and the subcommittees for “Culture and Olympic Education” (founded in 2000) and “Olympic Solidarity” (founded in 1972) promotes global cultural and sports development programmes including the Olympic Youth Camps and the training of athletes and coaches particularly in Africa, Asia, Oceania and South America. More particularly, the IOC has shown an interest in promoting values-based education which was discussed at the 7th World Conference on Sport, Education and Culture held in Durban, South Africa, from 5 to 7 December 2010. A key project to this direction, to which we shall return later in this article, is the international programme called “Olympic Values Education Programme” (OVEP) launched in 2005 and built on two pillars: a teaching manual (a reference tool) and an interactive database (network platform). Also the Olympic Study Centre and the Olympic Museum in Lausanne are also key initiatives of the IOC which aim to disseminate Olympic ideals and the development of research on the Olympic Movement.

There is also a range of Olympic education programmes delivered in the International Olympic Academy (founded in 1961 in Olympia, Greece) which functions as an international academic centre for Olympic studies, education and research and is in close collaboration with the National Olympic Academies around the

world. Carl Diem from Germany, one of his close collaborators who played a key role in the movement especially between 1930s-1960s (Chatziefstathiou 2009a; Chatziefstathiou & Henry, 2012), reinforced the links between education and the Olympics with his efforts to establish a “University of Olympism”. This opened in Greece in 1961 right next to the archaeological excavations of Ancient Olympia and was named “International Olympic Academy”. Diem emphasised that the establishment of the academy also fulfilled Coubertin’s dreams for the operation of a pedagogical centre of Olympism.

We can say simply that the “Olympic Academy” which is to arise here will be on the one hand a continuation of the old academy –an “Elis” of our times– and on the other hand the fulfilment of Coubertin’s plans to put Olympism on a scholarly basis. (Diem 1961: lines 3-8)

The academy still operates today and organises conferences, seminars and other activities beyond universities and colleges involving schools, athletes, administrators etc with an aim “to create an international cultural centre in Olympia, to preserve and spread the Olympic Spirit, study and implement the educational and social principles of Olympism and consolidate the scientific basis of the Olympic Ideal” (International Olympic Academy, 2011). In addition, Olympic education is delivered through several institutions worldwide which usually operate within a higher education institution<sup>1</sup>. Some of those centres were created as a legacy of a successful bid (e.g. at least eight major Centres for Olympic Studies were founded in China after Beijing Games in 2008; Olympic Studies Centre (CEO-UAB), Autonomous University of Barcelona, Spain) or of an unsuccessful one (e.g. Centre for Olympic Research & Education (CORE), University of Tsukuba, Japan).

However, “Olympic education”, broadly referring to any educational initiatives or practices associated with the values of Olympism, seems to lack a clear

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1. e.g. Centre for Olympic Studies & Research (COS&R), Loughborough University, UK; Olympic Studies Centre (CEO-UAB), Autonomous University of Barcelona, Spain; International Centre for Olympic Studies (ICOS), University of Western Ontario, Canada; Centre for Olympic Studies, University of Canterbury, New Zealand; Centre for Olympic Studies, Sydney, the University of South Wales (UNSW), Australia; Humanistic Olympic Studies Centre, Renmin University, China; Centre for Olympic Research & Education (CORE), University of Tsukuba, Japan. For a list of the Olympic Study centres worldwide go to: <http://www.olympic.org/Assets/OSC%20Section/pdf/OSCs%20in%20the%20world.pdf>

definition of what it means and embraces. Müller (2004) noted that the term has only appeared in the 1970s and Girginov (2010) has argued that although a large number of educational initiatives associated with Olympism has been developed ever since, they still lurk behind in recognition compared to the mainstream pedagogical strategies. Although different approaches can be found in literature about what is “Olympic education” two major understandings can be identified: 1) Olympism in school PE, and 2) Olympism beyond school.

### ***Beyond Olympic education: leveraging value legacies***

Several scholars refer to “post-Olympism” in an effort to look *beyond* Olympism (Bale and Christensen, Booth, Brown, Cashman and others). For instance Damkjaer (2004) claims that the concept of post-Olympism may be more appropriate as “Olympism in its modern sense has changed to such an extent that we have to deal with a radically different object” and Sydnor (2004) argues that new dimensions of space, time and acceleration call for a different understanding of Olympism through dialogues between individuals, communities, scholars, athletes etc. Similarly Olympic education shall also be understood more broadly beyond the strict sense of *education* and encompass a series of actions and initiatives which can take place in different contexts and for different tasks. Education is better defined when is understood as “the action or process of educating or of being educated”, with “to educate” defined as: 1(a): to provide schooling for (b): to train by formal instruction and supervised practise especially in a skill, trade, or profession 2(a): to develop mentally, morally, or aesthetically especially by instruction (b): to provide with information 3: to persuade or condition to feel, believe, or act in a desired way (Merriam-Webster online, 2011). As Parry (2003) argues, education is often used to mean “giving information about” or “instruction in” some specifics, but there is also a broader understanding of education “which sees its task as the development of personal attributes and qualities of mind” (p. 2). Thus, it may well be thought that the task of Olympic education is simply to “*tell* - to make people more aware of the Olympic Games, the structure of the Olympic Movement, and perhaps some of the ideals espoused and problems encountered” (Parry, 2003: p. 2). Indeed many Olympic education initiatives are taking this kind of approach but as stated

at the IOC website “OVEP is a tool to maintain young people’s interest in sport, encouraging them to get moving, and promoting the Olympic values... Olympic education is not a stand-alone area, and mainstreaming it into different fields and curricula is key” (IOC, 2010). The multitude of the educational opportunities which may arise from the Olympic and Paralympic Games is described by the IOC Executive Director for the Olympic Games Gilbert Felli.

Together with sport and environment, culture and education make up one of the three founding pillars of Olympism. The creation and dissemination of knowledge therefore is a primary and essential component of the success and perpetuity of the Olympic Games... Through a multitude of educational teachings, the history of the Olympic Movement, its values, inspiring stories about the Olympic Games and its athletes are shared with students of all ages. New working relationships between private and public entities, training and work opportunities for a city’s inhabitants, the use and promotion of new and state-of-the-art sustainable technologies, enhanced environmental awareness and increased community involvement, all illustrate the range of educational opportunities that the staging of an Olympic Games can provide to a host city and country. (Cited in Graver *et al.*, 2010: p. 4)

Although he mainly refers to the educational opportunities offered to a host city and country, which automatically leaves out a large part of the planet, his understanding of education is significant because it helps us to understand Olympic education not as a narrow concept which solely targets young people and school education but as a broader theme which views Olympism in the contemporary light of complex realities and possible partnerships. For example, Mansfield *et al.* (2010) used the Olympic and Paralympic values as “hooks” to encourage and promote participation in physical activity among the general population through a value-matching approach. Understanding that “the values shape involvement in sport and physical activity” they matched the Olympic and Paralympic values of excellence and achievement, friendship and respect, determination and courage, inspiration and inclusion, multiculturalism and diversity, social participation and responsibility, sustainability and quality of life, and community and tradition with the pre-existing values of individuals (such as *sport*: competition, formal organisation, rule-bound; *lifestyle*: social, cultural, political and economic attitudes that shape work and leisure behaviours; *family*: bonds and commitments between

individuals; *community*: customs and traditions; and the *environment*: concern and commitment for sustainable living). Therefore the Olympic and Paralympic values were used as core components of a series of initiatives appropriated to different individuals' needs and value sets. Although such leveragable processes for generating benefits from hosting the Games would not be considered "Olympic education" by many scholars, it can be argued that they are part of leveraging "value legacies" associated with the Olympic and Paralympic Games. Value legacies extend beyond education and can include "learning through practice" and through active projects e.g. on how to lead a more active lifestyle or how to maintain a thriving natural environment.

Binder's approach on values education has surely developed an appropriate tool for enhancing young people's moral development through the practice of Olympism in their everyday life. However Mansfield *et al*'s use of the values associated with the Olympic and Paralympic Games as "hooks" in leveragable approaches for promoting physical activity of the general population presents an excellent example of how Olympism can be used in a variety of contexts *beyond education* for generating value legacies.

To conclude, our understanding of Olympic "learning processes" today shall then: 1) reflect the broad range of educational opportunities outside the strict environment of school *in everyday life*, 2) should not focus solely on young people but extend to the community and general population, 3) express the complexities of the Olympic practices which should also be reflected in our understanding of what Olympism means today, and 4) demonstrate the importance of partnerships for generating value legacies linked with Olympism and the Olympic Games.

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## THE LEGACY OF THE OLYMPIC GAMES IN BERLIN IN 1936 AND OF MUNICH IN 1972

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Legacy plays in sport and in particular in sport politics an important role. We will prove this by examples of the Olympic Games in 1936 in Berlin and in 1972 in Munich.

For this purpose we researched several specific subjects: Sport accommodations; environment, ceremonies, design and political problems.

### **Games of the XIth Olympiad, Berlin 1936**

When the Games were awarded to Berlin in 1931, the Organising Committee, which had not much funds available owing to the world economic crises, planned a renovation or enlargement of the German stadium from 1913.

When Hitler came into power in 1933, he ordered the building of a stadium for 100,000 spectators; the largest in the world. However, this was not correct. The stadium for the Games in 1932 in Los Angeles could hold 105,000 spectators. Moreover, the stadium in Berlin could in reality hold only 88,000 spectators. The architect Werner March built a stadium with many slender concrete columns.

It was similar to many other stadia built in Europe in the 1920's and 1930's.

Hitler did not like that, and he ordered his architect Speer to cover the columns

with dark chalk made from shells. Hitler was advised to name the stadium “Adolf-Hitler-Stadium”. He disagreed, which caused the stadium to be named “Olympic Stadium”.

In this way, the inhabitants of Berlin were spared of having to rename the stadium after the war.

After the Olympic Games, the Olympic Stadium was mainly used for soccer matches between countries and for the national championships in athletics and in soccer.

Also many events by the NSDAP took place here. Hitler, who had attended many events during the Games, and who thought the stadium was too small, did not come very often. After winning the war, he wanted to build a stadium of 250,000 spectators and the Olympic Games would only be organised in Berlin. Only Aryan countries would be able to participate.

After the war, the comparative little damage was repaired and soon numerous events, both in sport and other types, took place again.

For the world championships in soccer in 1974 in Germany, the main stand would be covered by a roof. This was subject to long discussions, about whether or not the character of this stadium from the time between two world wars would not be disrupted. Finally Werner March agreed!

Some critics named the stadium a typical national socialistic monumental building type. This is not quite correct, because one third of the stadium was built deep into the ground, in order to reduce the impression of a high building. When Berlin opted for the Olympic Games in 2000, the stadium was once again criticised as a national socialistic heritage.

Once again the world championships in soccer took place in Germany in 2006. And once again it was requested not to organise the final in the Berlin stadium. Then came another problem. The stadium showed its age, and everywhere one could see the damages. Both the city and state Berlin started an extensive restoration and modernisation. With success it was possible to keep the original character of the building from 1936 and to cover the complete stadium with a roof.

Since years the finals of the challenges in soccer and athletics are organised in this stadium. In 2009 the world championships in athletics was organised here. It

is the home of Hertha BSC and for that reason the original red cinder track was replaced by a synthetic track in the blue color of this club. What a tasteless exhibition.

To the west of the stadium lies the Maifield. Hitler wanted a place for the marching in of 500,000 people. This could not be realised building wise. There was only space for 200,000. Later this was also called a national socialistic specialty.

However, one should know that most stadiums in those days had such large fields before and behind the stadia. The Olympic polo matches took place on the Maifield. Even today, matches of this sport and also archery contests are organised here.

To the east of the Maifield, Werner March built the 77.17 meter high bell-tower, where, after the idea of the president of the Organising Committee Theodor Lewald a large bell would call the Olympic youth to the Games. During the war, the tower was destroyed, but later rebuilt. The fallen bell was dug up and replaced near the tower.

In the foot of the tower is the “Langemarckhalle”, a memorial for the fallen in the battle at Langemarck in Flanders, where at the beginning of the First World War in 1914, ten of thousands badly equipped young German reservists were sent to their death. After the war a mystification of Langemarck took place. In 1936 earth drenched with blood from this battlefield was placed in a shrine.

The Langemarckhalle was also downsized in relation to the world championship soccer. The spaces below the tower are used since 2006 for a lasting exposition with the title: “Look of the Olympic Park 1909 – 1936 – 2006”; which is very critical of the influence of the National Socialists on the Olympic Games.

To the northern side of the bell tower the so-called Dietrich-Eckart open-air stand for 20,000 spectators was built at the time. Eckart was an early ideologist of the Nazi's (died in 1923). On this stand the gymnastic events and theater performances took place. After the war it was renamed “Forest” stand. Here were then boxing, rock, pop and classic concerts organised and films shown. When in 1965 the Rolling Stones played a too short concert, the spectators got angry and destroyed the “Forest” stand, so that it could not be used for many years. In recent years, it was often used for public-viewing from soccer matches.

On the northern side of the stadium is the Sportforum, built in the late 1920's,

with many sport facilities for training and lecture halls for the education of sport teachers.

After the war, the British occupation forces took over the Forum. When they returned home in the early 1990's after the Reunification, they handed over the complete accommodation in the best possible situation. To the contrary, the Russian occupation forces, who had occupied the five kilometers eastwards lying Olympic Village, had done so much damage that a full restoration will only be possible for a very high price.

Several of the streets, belonging to the stadium complex, were renamed after the war. The complete stadium park, which was originally named "Reichsportfeld", is now called "Olympia-Park" and is visited by 300,000 visitors every year. The stadium avenue is named Jesse-Owens-Allee, after the four-time American Olympic champion. He was the darling of the spectators, to the annoyance of the National Socialists, who had in vain tried to exclude participation of black Americans and foreign Jews. The Reichsportfeldstraße was renamed Flatow-Allee, after Alfred and Felix Flatow, the German Jewish Olympic champions from Athens 1896, who died in German concentration camps.

Carl Diem, the Secretary-General of the Organising Committee, came in 1931 with the idea to organise a Torch Relay from Olympia to Berlin. This idea could be accomplished. The relay ran through seven countries over a distance of 3,075 kilometers. All 3,400 torch-runners were allowed to keep their torch. When after the war the IOC came up with the question if an Olympic torch relay should be organised for the Olympic Games in London, there was hesitation. Both torch and fire were national socialistic symbols. However, the arguments that fire is used in many cultures and that torch relays were already used by students in the 19th Century to demand democratic rights, convinced the IOC.

Since then, both at the Olympic Winter- and Summer Games, an Olympic Torch Relay takes place.

In 1948 on the way to London, the relay should have run through Germany. This was prevented by sending the torch over Lausanne for a memorial at the grave of Pierre de Coubertin. Because of the occupation of Tibet and the many violations of the human rights in China, it came in 2008 to furious protests in Olympia, London and Paris, when the torch was on its way from Olympia to Bei-

jing. Since then, the torch may only be carried through Greece and the organising country.

In 1936, there were protests against National Socialists in Yugoslavia and Czechoslovakia, which were suppressed by security forces. Even then it succeeded in Prague to douse the flame a short while.

After the war, the Olympic Games were seen in Germany, but also in the whole world, as the until then greatest and best organised events. The belief in a sound world of sport. Severe criticism was seen in the efforts of the Germans to try to organise the Olympic Games in Munich in 1972.

In 1936, one could already soon hear the conception of “Nazi-Games” and always in new researches and publications was found the influence of the national socialists.

The defenders countered with argumentation that the Games would be organised conforming to the Olympic regulations, and actually this was true. The top of the Organising Committee existed of sport administrators from the democratic Weimar times. The remainder of the Organising Committee was national socialists. The sport facilities were built with money from the State. Without the assistance of several national socialistic ministers and their departments, the Games would not have been possible. Propaganda minister Goebbels made propaganda in his own way. The higher Nazi officials, with Hitler on top, visited many events and were showered by praise. The media were also filled with Nazi-propaganda. The IOC decided two times that Jews should be able to start in the German team. This was refuted with the argument that there were no Jews good enough to compete.

With the astounding argumentation that she, fencer Helen Meyer (Olympic champion in 1928) was just a “half-Jew”, the IOC regulations could be overruled.

There were also rumors, which cannot be explained clearly. Every four years, journalists write that Hitler had refused to give Jesse Owens a hand after his victory. When Owens became Olympic champion in the 100 meter, Hitler was not even in the stadium. Many journalists were then rightly angry.

Diem also had the idea to organise an international Olympic camp. This was continued after the war until the present time. Also a student camp and a sport-scientific congress were organised by a proposal from Diem. A student camp did no longer take place after the war; the scientific congress however is still organised

at many Olympic Games, but no longer in the Olympic city, but before the Games in another town of the country.

The movies “Fest der Völker” and “Fest der Schönheit”, by Leni Riefenstahl must be mentioned too. The national socialist state placed 18 photographers and all financial support at her disposal. During Hitler’s 50th birthday, April 20, 1938, both films, lasting four hours in total, were shown for the first time.

Since that time the spirits differ. By many people the films are regarded to be the best ever documentary films of all times. Critics however see in the films the complete picture of the fascist human. Until the present, the films are shown time and again.

### **Games of the XXth Olympiad, Munich, 1972**

It is useful to start with comparing the legacy between the Games in Berlin and Munich. Both are Games in a country, which feels like few others, closely bound with the Olympic Movement. Both Games set milestones.

Berlin: greatest Games ever, best organisation; brilliant opening ceremony and the first torch relay. Munich built groundbreaking buildings and Olympic esthetics.

In the acquisition, Munich clearly rose above Berlin. People wanted merry Games in a white-blue Bavarian atmosphere. The architect Günter Behnisch designed a stadium with a sport- and swim hall, which are embedded in the landscape. A tent roof with Plexiglas is the cover over the three sport accommodations. Its suspension roof was often copied. Bayern München played in this stadium during many decades.

Also many international games in soccer took place here and likewise athletic events, among which the European championships in 2002, concerts and church days.

When in 1999, the German Football Federation won the acquisition of the World Championships in football 2006, the question for a modernizing of the Olympic Stadium (a complete roof and adaption into a football stadium) became actual. Franz Beckenbauer even demanded that it should be torn down. Indignant about such nonsense, the stadium was made heritage trusted and a national

monument. For international football games and Bayern München the “Allianze-Arena” was then built.

The stadium is embedded in the surrounding landscape; in the so-called Olympiapark: sport facilities, small forests, a lake, small streams and pastures. This was sometimes regarded to be a complete work of “Olympic Art”. Until today, it is used for sports events, as well as place for cultural, social, or religious/philosophical gatherings or religious services respectively.

Until 2012, over 11,500 events with more than 188 million visitors took place in the 850,000 m<sup>2</sup> large park. Since the 1972 Olympic Games the buildings in the Olympic Park housed 31 world championships, 12 European championships and over 100 German championships. And further multiple other events like concerts, markets and expositions.

The idea came from the German IOC Member Willi Daume. Everything stood underneath one roof; his view about an Olympic esthetic. For this designer Otl Aicher designed special colours, the free-time clothing for all people participating in the organisation of the Games; the torch; the symbol; the mascot and the up to today direction giving pictograms.

The Games should be merry and in this way distinguish themselves from those in Berlin. This was true for ten days. On 5 September eight armed members of the Palestinian terrorist organisation “Black September” assaulted the quarters of the Israeli team and took eleven team members as hostages. Two Israelis, wounded by shots during or shortly after the assault, died in the first hours of the hostage taking. The terrorists first demanded the release of 232 Palestinians from the Israeli prisons as well as the German RAF terrorists Andreas Baader and Ulrike Meinhof. The Israeli Government under Golda Meir did not accept concessions. Proposals by German politicians to stand in as replacement hostages were refused by the Palestinians. During a badly prepared and catastrophically failed effort to release the hostages, done by German police-officers at the nearby military airfield Fürstentfeldbruck, nine hostages, one German police-officer and five terrorists died. All together 17 men died in Munich and Fürstentfeldbruck.

The next day, during a remembrance meeting in the stadium, IOC-President Avery Brundage spoke the words: “The Games must go on”. With permission from the Israeli Government the Games continued.

About this view up to this moment the spirits differ. The Games should have been abandoned. One should never give in to terrorists. In multiple books and film documents authors and researchers try to describe the happenings and work on the backgrounds.

During the following twenty years, Israeli commandos killed two of the three Palestinians who survived Munich and at least twelve more which were suspected as having planned the Olympic assault. Only one still lives in hiding. The assault had repercussions for all following Olympic Games and other big events. Since then, the budget for the security rises into the unlimited. Sport facilities have become security zones. Whoever visits the Games will have to suffer thorough controls.

Berlin and Munich were both milestones in the Olympic Movement.

They left deep tracks behind them!

## LEGACIES OF THE OLYMPIC GAMES: SUSTAINABILITY AND GOVERNANCE

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With the increasing importance of accountability in hosting the Olympics, and the need to show a return on money invested, an atmosphere has been created whereby bidders, organisers and supporters depend on the legacy of the event as justification for hosting it. The heightened significance of legacy in hosting the Olympic Games has forced Games stakeholders to pro-actively plan and discuss how to sustain these impacts and benefits from the event over the long-term. Girginov (2011) suggested it is this process (i.e., deciding what is being done, for who, and at what cost) that turns legacy into a governance issue.

As such, the overall purpose of this presentation was to discuss the governance of Olympic Games legacy in order to ensure sustainable benefits from hosting. This was accomplished by investigating the uptake of the concept of legacy within the field and its subsequent adoption by stakeholders. The related emergent governance phases as well as actors and controls used to control, monitor, and manage Games legacies during and post-Games were also identified and discussed.

The results discussed in this presentation are part of a larger project on the governance of Olympic legacy (Leopkey, 2013). As part of this project a historical review of legacy within the Olympic Movement and two descriptive case studies (Sydney 2000 and Vancouver 2010) were built using interviews and archival materials. Institutional theory (e.g., DiMaggio & Powell, 1983; Tolbert & Zucker, 1996), network theory (e.g., Knoke & Yang, 2006; Rowley, 1997), and the gov-

ernance (e.g., Hirst, 2000; Rhodes, 1997) and sport management (e.g., Parent, 2008; Preuss, 2007; Sallent, Palau & Guia, 2011) literatures provided a frame of analysis for the project. Data were analysed using Atlas.ti software in order to identify the emergent themes. For more detailed information regarding the project findings it is possible to consult Leopkey and Parent (2012a) and Leopkey and Parent (2012b).

### **Legacy and the Olympic Movement**

It is important to delve into the historical underpinnings of the concept of legacy at the Olympic Games in order to better understand its contemporary governance as well as the reasons why it became a taken for granted norm adopted by stakeholders within the field. A review of the bid books and final reports from previous bidders and hosts of the Games show that legacy discourse commonly emerged as discussions regarding motivations to or benefits from hosting the event. As the Games increased in scale over time (1950s onward – TV coverage, etc.), legacy played a more central role in the candidature and hosting process. The word legacy began to appear in Olympic discourse in the early to mid 1980s following the bid for the Calgary 88 Games and the financial successes associated with LA 84. By the 2000 Games in Sydney, Australia, legacy had become a reoccurring theme for Bid and Organising Committees. Augmented sophistication and subsequent formalisation of the concept caused many new trends including expanding legacy themes (e.g., environment, political, psychological), changes in emphasis of these types of legacies over time, increased complexity and interconnectedness between the themes, as well as the emergence of legacy governance structures (Leopkey & Parent, 2012a).

### **Governance and Legacy**

In early editions of the Games, contributions were made by private citizens to ensure the successful hosting of the event. Eventually, the incorporation of legacy in the event's delivery became routine and profiting from hosting the Games

became a realistic potential. As such, bid cities and future hosts began to prepare for life after the Games and the development of governance structures such as post-Games legacy organisations, and strategic legacy plans that were conceived during the bidding process ensued. The creation of 2010 Legacies Now (now LIFT Philanthropy Partners) associated with the Vancouver 2010 Games can be considered a turning point for the governance of legacy in many ways. Not only was the organisation conceived to specifically focus on accruing legacies from bidding for and hosting the Games, but it was also designed to endure regardless if Vancouver won the bid (cf. [www.liftpartners.ca](http://www.liftpartners.ca)). A similar organisation, World Sport Chicago, was developed for the Chicago 2016 bid and has continued to exist and benefit the local region despite not winning the right to host (cf. [www.worldsportchicago.org](http://www.worldsportchicago.org)).

This change in legacy planning, from reactive to proactively strategising for legacy is one of the most meaningful modifications that occurred in the governance of legacy in the era of the modern Olympic Games (Leopkey & Parent, 2012a). Moreover, the recognition of legacy influencers including sponsors, local OCOGs, as well as various levels of government to name a few (Parent, 2008) is critical. Consequently, it should be understood that the governance of legacy is a shared responsibility.

### **The Institutionalisation of the Concept**

Institutionalisation is the process by which events and structures become established habits of social behaviour within organisations over time (Berger & Luckmann, 1967). The adoption of legacy in the Olympic Movement was a response to several coercive, mimetic, and normative institutional forces (See Tolbert and Zucker, 1996; DiMaggio and Powell, 1983) placed on actors in the field to help legitimise the spending of public funds on the event and to heighten interest for the hosting of future Games. LA 84 and Calgary 88's successful legacy innovations precipitated the habitualisation (this involves the creation of courses of action in response to new organisational issues and their formalisation or association to particular stimuli) of the concept in the field. Consequently legacy began to diffuse to other actors within the Movement; bid cities objectified the need to include legacy

as an important element of their candidacies in order to be considered authentic contenders for the Games. The adoption of legacy into the Olympic Charter in 2003, as well as legacy-related questions in the bid process bolstered the historical continuity and exteriority of the structure in the Movement (Leopkey & Parent, 2012a). As a result, legacy became sedimented (i.e., fully institutionalised- occurs when the actions used for dealing with a particular organisational problem have developed a degree of exteriority are fully accepted and considered social givens by organisations within the field) in the Olympic Movement.

### **A Call for Governance**

The increasing refinement of the concept, as well as the full institutionalisation of legacy within the Olympic Movement created a need for a governance system to control, monitor, and manage the new assets (both tangible and intangible), as well as to guide consensus regarding the administration of the legacies of the Games. A reactive legacy governance organisation (Amateur Athletic Foundation of Los Angeles now the LA 84 Foundation) emerged following the financial success of the LA 84 Games and the Calgary Olympic Development Association (now WinSport) was restructured from the original bid and then organising committee to deal with the venue legacy from the Calgary 88 Games after the conclusion of the event. More recent Games (e.g., Sydney 2000, Beijing 2008) rolled out legacy organisations post-Games; however, as legacy became diffused and accepted in the Olympic Movement, governance systems to direct legacy blueprints became part of bid plans. Moreover, Games legacy became critical to candidates even if they were not selected to host and initiatives were developed to remain regardless of the bid outcome.

Although, the governance of legacy (e.g., structures and processes) has been habitualised and objectified by actors within the Olympic Movement as a legitimate way to deal with legacy throughout the Games process it has not become fully institutionalised. This is consequence of the fact that the governance of legacy associated with the bidding and/or hosting of the Games has not become a standardised norm. Leopkey and Parent (2012b) suggested that this is not necessarily

negative as it allows for the flexibility that is required to manage contextual factors including organisational strategy, culture, and political climates.

### **Legacy Governance Phases and Mechanisms**

Upon reviewing the case study data two trends emerged: four event legacy governance phases and two types of formal legacy governance mechanisms. The four Olympic event legacy governance phases identified included: conceptualization, planning and implementation, transfer, and post-Games legacy governance. The phases were interconnected via a similar timeline but distinct from the general event organisation (bid, planning and implementation, and wrap-up) especially with regards to the fact that legacy governance continues after the conclusion and wrap-up of the Games.

Legacy conceptualization (i.e., the first legacy governance phase) started in the bid process, prior to the development of an official plan and candidature for the Games. Local event stakeholders conceived the legacy vision during this phase. In addition, numerous strategic choices were made that informed decisions regarding the future of the event's legacy. After the city was selected to host, the governance system shifted to focus on the actual planning and implementation (second phase of legacy governance) of the event's legacy. Following the conclusion of the event, the new capital was distributed or transferred to the appropriate advisors responsible for the post-Games (third phase) since the local OCOG was terminated once all final reporting was completed. Unlike the event planning itself, legacy governance lasts indefinitely as the benefits accrued as a result of hosting the Games need to be governed and sustained over the long-term. As such, the purpose of the post-Games governance phase (fourth and final legacy governance phase) is to ensure that the long-term stakeholder investments are managed and monitored.

Many pressures influenced the governance of legacy in the two case studies under investigation (Sydney and Vancouver). They were categorised as actors (both organisations and individuals) within the event legacy network, and controls (including laws, contracts, and policy documents). Although the Sydney 2000 Games legacy network was impacted by several formal governance controls, they were not specific to legacy, but rather they focused on the successful delivery of

the event. By the time of the Vancouver 2010 Games, legacy-specific governance controls had surfaced and were perceived to work in combination with the general Games delivery controls to ensure a sustainable and viable legacy post-Games. As legacy increased in importance and become more formalised within the Olympic Movement over time, the use of contracts to determine responsibility of actors within the legacy network has become more significant.

### **The Sustainable Governance of Legacy**

The Olympics have grown to a point where a coordinated effort by all Games stakeholders is critical to ensure a successful event. This also holds true for the production of a sustainable legacies, as event legacy is a shared responsibility. Moreover it is important to understand the link between legacy and governance in order to enhance our understanding of the tension between what is being done in the name of legacy and how these decisions are made and influenced. Investigating the historical roots of legacy within the Olympic Movement and its adoption as a standardised norm by stakeholders in the field helped to provide a clearer picture of the contemporary governance of legacy at the Games. The results of this study demonstrate that the increasing sophistication and formalisation of the concept and subsequent institutionalisation precipitated several new emergent trends including the need for governance mechanisms to control, monitor, and manage the Games legacies. More recently this governance process has evolved from a reactive to a proactive one where many decisions are made in the legacy conceptualisation stage and then activated in the implementation phase. Legacy assets are then transferred to appropriate authorities and governed indefinitely once the event concludes to ensure the benefits from hosting are managed over the long-term.

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**OLYMPISM AND OLYMPIC EDUCATION THROUGH  
THE INTERNATIONAL OLYMPIC ACADEMY AND  
THE “ATHENS 2004” OLYMPIC EDUCATION PROGRAMME**

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The following text is a summary of the content and conclusions of the author’s thesis, presented at the University of Peloponnese – Department of Social and Educational Policy in April 2013<sup>1</sup>.

The object of the thesis was to showcase the dominant ideological representations and educational practices of the Olympic Education Programme that was integrated in the Greek educational system with the opportunity of the 2004 Olympic Games. Within this context, the research focuses on the national narrative of Olympic education in Greece which is constituted not only by its novel version during the pre-Olympic and Olympic period of the Games, but also by its previous history, which is linked to the existence of the oldest Olympic institution in Ancient Olympia, the International Olympic Academy and thereby to the Olympic Movement. The object of the thesis was to explore the multiple facets of Olympic education in Greece, within the framework of Olympism and the Olympic Games to which it is related. At the same time, it refers to its integration in the existing social environment and educational system and the assessment of its symbolic

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1. Vassiliki Tzachrista, *Olympism and Olympic education through the International Olympic Academy and the “Athens 2004” Olympic Education Programme*, PhD thesis, University of Peloponnese – Department of Social and Educational Policy, Corinth, April 2013.

value for enhancing the national imaginary and international role of Greece within the Olympic Movement.

The major primary research sources for the thesis were the archives of four institutions that are directly connected to Olympic education. They are the archives of the International Olympic Academy (IOA), the Foundation for Olympic and Sports Education, the Physical Education Department of the Teacher-training Institution and the Olympic Education Department of the Ministry of Education and Religious Affairs. The archival research was further supported by 12 semi-structured interviews with officials of Olympic institutions and teachers of the Olympic Education Programme. Together with the collecting of archival material and the processing of the interviews, the research focused on the identification and collection of Olympic education teaching manuals. The manuals represented the official educational material that was issued for the Programme's implementation in all stages. The research was completed by the use of official web sites and an extensive overview of the Greek and international bibliography.

The thesis is divided in two parts. The first part refers to the institutions and programmes of Olympic education in Greece, starting in 1961 when the International Olympic Academy was founded and then focuses on the institutions and programmes that were created on the occasion of the awarding of the Olympic Games to Athens in 1957 and how they evolved until their completion in 2005. The second part of the thesis refers to the textual and pictorial analysis of the manuals content. The study of the manuals was determinant for the complete composition of the Olympic education programme's scientific, educational and ideological identity. The complete study of the implementation of a systematised Olympic Education Programme that was carried out in Greece for the first time, with the opportunity of the Olympic Games, was an interesting experiment that revealed to us the way in which the country translated the international narrative of Olympism into a national narrative.

Olympic education is based on the Olympic Charter's fundamental values and is linked to the ideology of Olympism. Olympic education does not deal with sports performance in general: it promotes the teaching of social and moral values, based on Olympism's ethical and pedagogical dimension, by building on the spiritual legacy of Coubertin who conceived and founded the word Olympism. In Greece,

Olympism and Olympic education, despite their supranational and internationalist characteristics, which are in any event defined, from the beginning, by the international character of the Olympic Games and the supranational text of the IOC's Olympic Charter, acquire more national characteristics which are connected to the legacy of the ancient games. Within this context, the Olympic Education Programme operated, above all else, as an ideological mechanism that emphasised the national myths underpinning the Games and constructed, at the same time, the strongest myth of the "Athens 2004" Games. The Programme was given high status and was used by the official authorities as an educational tool for the ethical and social education of pupils, the development of sports skills and new knowledge and the promoting of a positive attitude towards the Games, through the establishment of powerful genealogical bonds with Antiquity and the enhancing of selected facets of the modern Olympic Movement and the "Athens 2004" Games.

For a thorough understanding of Olympic education in Greece, as a concept and experiment, the first thing that needed to be done was its reframing, not only in relation to the Olympic event of 2004, but also in connection to the International Olympic Academy and, by extension, to the Olympic Movement, as well as premature efforts to introduce it in the Greek educational system on the part of the Foundation for Olympic and Sports Education, the Teacher/training Institution and the Ministry of Education and Religious Affairs. Within this context, the research highlighted the role, the organisational culture, the institutional framework, the mechanisms, particularities, ideology and public actions of these institutions.

The study on the International Olympic Academy showed that it was self-defined but globally recognised, as the par excellence symbol of Olympic education, since it was the first international Olympic Centre which linked its creation and existence to the educational content of the Olympic Games. On the whole, the Academy's views that were analysed revealed the IOA's uniqueness and specificity as the major institution of the Olympic Movement at international level and less so at national level. This fact is connected to its international educational role, its broader educational policy, its ideological identity, which is determined by the symbolisms of the Olympic Movement, the scope of its educational programmes (eight different international sessions and two postgraduate programmes), its ability to attract young participants and eminent scientists from all over the world and

their correlation, in particular, to the International Olympic Committee, International Centres for Olympic Studies and National Olympic Academies. These correlations have also shown that apart from the point of convergence, these institutions compete with the IOA regarding their supremacy within the Olympic Movement.

At national level, the research on the IOA's involvement in Olympic education issues showed that it was the first Olympic institution in Greece, which planned and organised short sessions exclusively for Greek educationists, professors and teachers and not only gymnasts, in cooperation with the Ministry of Education and Religious Affairs (1970-1984), with the view to providing further training on issues related to Olympic history and Olympic values. It also shows some interest in the local secondary education seminar of the Prefecture of Elis, held in its facilities since 1989 until today. This seminar is an educational activity of minor importance for the Academy which determines, however, its relationship to the local community of the region that hosts it.

Regarding the Academy's level of influence, the Olympic Education Programme that was studied in the thesis showed that the IOA is not directly involved in its planning and implementation. It has, however, contributed, through its long educational activity, to the development, on the one hand, of a new cognitive domain on the study of the Olympic Movement and, on the other, to the creation of a broader positive climate for the further development of Olympic education in Greece. During the period when public debate started on the inclusion of pilot programmes in Greek education, we meet a few of the persons who were connected to the Academy in the past and played a central part in the planning of the Olympic education programme, whilst there were also persons related to the IOA's international contacts network and, in particular, high level officials of sports institutions and academics, who became actively involved and supported Greece in its initial efforts to introduce Olympic education in education. The Academy's positive influence and the visibility of its work, as can be seen from the context, might not have been enough for the inclusion of Olympic education in schools, if the social and political situation in Greece, which had created the conditions for the introduction of pilot projects in education within the framework of the Schools Experimental Programmes (SEP) had not matured and if the Olympic Games had not been awarded to Greece.

According to the research data, the private Foundation for Olympic and Sports Education (FOSE), established by the former President of the Hellenic Olympic Committee (HOC) Antonis Tzikas, in cooperation with the Teachers-training Institution and the Ministry of Education and Religious Affairs played a pivotal role in the implementation of the Olympic education Programme in Greek education (1998-1999). Tzikas paved the way for a broader debate at national level on issues related to sports ethics and values, by creating the Sports Education Committee and then the Foundation for Olympic and Sports Education (FOSE).

The research highlighted the Foundation's educational activities and objectives, its institutional identity, the policies it adopted, its public debate and the planning and implementation of the first pilot Olympic education programme in Greece, as well as its broader course. Tzikas proved to be the dominant figure on the Foundation's Board as its President. The President's personality, social and financial status, his political connections and business activity were decisive factors for FOSE's establishment, development and cooperation. It is obvious, according to the data that FOSE's role, in cooperation with the Physical Education Department of the Teachers-training Institution and the Ministry acted as a catalyst during the early stages of the Olympic Education Programme. We should also stress that the involvement of the Teachers-training Institution, not only at this stage, but throughout the programme's development, revealed the Physical Education Department as the central interlocutor in the public debate that started in Greece, not only for Olympic education, but also for its relation to physical education.

FESO's study revealed the dynamic role of a private institution which had, on the one hand, the perspicacity to cover the absence of a National Olympic Academy in Greece by planning actions for the dissemination of Olympic education in the country and showed, on the other, the personal ambitions and visions of its founder who capitalised on the propitious conditions arising from the awarding of the Olympic Games to Greece in 1997. Its name was later changed to International Foundation for Olympic and Sports Education, in an attempt to claim a role and visibility in the Olympic Movement's international scene. The IFOSE, closely connected to its founder, gradually waned when the latter retired. The absence of continuity in the Foundation's actions revealed its inability to create those conditions that would ensure its future survival, a fact that is interpreted as part of the

general inertia that followed the end of the Olympic Games and the absence of suitable successors who would carry on its work.

For the implementation of the Olympic Education Programme in 2000-2005, the Ministry of Education acted as a catalyst in cooperation with the Organising Committee of the Olympic Games (OCOG) "Athens 2004". The Programme was also supported during this period by the Physical Education Department of the Teachers-training Institution, FOSE, the IOA and the Departments of Science, Physical Education and Sport in Thessaly. The Programme organised by the Ministry, as research data show, stood out for its variety of concepts, the density of its ideological messages, complex planning and wide implementation network. We are talking about a rather ambitious educational experiment that was implemented within the framework of an Olympic event, through the establishment of a special Olympic Education Office at the Ministry, the appointment of a Deputy Minister for Olympic education and the creation of an Education and Training Directorate in the OCOG "Athens 2004".

These choices marked the central political responsibility and control of the mechanisms that would implement the Programme. The main ideological lines of the programme were Culture, Sport, Olympic Truce, Fighting Social and Racial Discrimination – Multiculturalism. The Ministry of Education and Religious Affairs organised special training courses for gymnasts, whose role was considered to be pivotal for the implementation of Olympic education and the Education and Training Directorate of 2004 issued special educational material on Olympic education. In all this content, Evgenios Trivizas' original fairy tale, written especially for the Olympic Games, stands out for its idealising approach, without his sharp style to which we were accustomed.

The "Athens 2004" educational material and the material produced by other independent bodies and NGOs within the framework of the Programme was carefully studied in order to select the method for the manuals' design, production and distribution, their material and ideological identity, their content, the scientific authors' teams and their scientific domains, as well as the reactions generated by their publication. The manuals multiple content might raise questions regarding the assimilation and management of such heterogeneous content by the gymnasts, since they are not part of their basic academic training. This raises another ques-

tion on whether the short educational workshops that followed were sufficient in order to fill these gaps.

The results of the research on the Programme's institutional organisation and planning show that the implementation of Olympic education contributed to the enrichment of Greek education by means of new courses, innovative educational ideas and activities, the use of new practices and technologies and new teaching methods. It also encouraged cooperation with disabled people and promoted volunteering and social solidarity through multiculturalism and social inclusion and raised environmental awareness issues. It also created conditions for opening the school to society, with emphasis on citizenship for responsible citizens, strengthened participation of the broader educational community, parents' and guardians' associations and local government in collective actions, as part of Olympic education activities, promoting a positive attitude for the Olympic Games.

It also provided an opportunity for initiating a political dialogue on social values negotiated by Olympic education and enhanced political expediencies and controversies between the government and the opposition. It also upgraded the role of physical education teachers in the school, providing opportunities for further professional training, employment and rehabilitation of a large number of gymnasts who were working for the Programme and came from another sector with high unemployment rates. This issue was a point of friction for some time among political parties which exploited, for political advantages, the trade union demands of substitute gymnasts, who were claiming and finally obtained a permanent appointment.

During the Programme's implementation a number of weaknesses, contradictions and disagreements were identified regarding its identity and clear definition and questions raised on whether Olympic education was after all a course or a programme and which was its position in the school. Moreover, issues were also raised regarding the relationship between Olympic education and the physical education course by gymnasts who felt that their sovereign rights in the school were being affected by the Programme's implementation in the school. The context of the research shows that there were controversies at first, which resulted from the introduction of a new educational domain, which literally invaded all the country's schools, in private education, Technical Educational Institutions, special schools

and Greek schools abroad. From this point of view and combined with national anxiety regarding the success of the Olympic Games, the implementation of the Olympic education Programme was a new educational crusade that framed the host city's national objective; it is therefore quite understandable that there were many questions and controversies at all levels. The programme was evaluated during all its stages by the Departments of Science, Physical Education and Sport in Thessaly and considered to be successful.

In the second part of the thesis, the content and pictures of the Olympic education manuals were analysed: they were issued by the "Athens 2004" Education and Training Directorate in collaboration with the Ministry of Education. The analysis of the educational material provided a more complete picture of the ideological identity of the 2004 Olympics and the educational orientation of the Olympic Education Programme, as reflected in the manuals' linguistic and pictorial identity. The predominant ideological speech, as shown in the manuals, is organised and supported by two ideological concepts: the unaltered continuity of the Games from Antiquity to 2004 and the contribution of Olympic education to the formation of ethical principles in pupils through the teaching of the values of Olympism. The Greek-centred content of Olympic education can clearly be seen in the first case and its inspirational content in the second case.

The analysis of the manuals' content was based on nine thematic categories: the ancient Olympic Games, the revival of the Olympic Games, the Olympic Games in the 20th century, the Winter Olympics, the Paralympic Games, the "Athens 2004" Olympic Games and Problems of the Olympic Games, Olympic symbols, Olympism and Olympic values. The most dynamic and decisive of all thematic categories were Antiquity and the revival of the Games, which cover a large part of the narration in the manuals, in conjunction with the thematic category "Athens 2004" Olympic Games. Antiquity is idealised and presented as an inherent natural advantage of the organisation of the Games of 2004 and also as a repository of ethical sporting values. The excessive promotion of Antiquity and the revival in the manuals are in line with OCOG "Athens 2004" broader perception, whose slogan was the return of the Games to their "home", showing the efforts to acknowledge Greece's protagonist role in the revival of the Olympic Games and highlight Greek influence more generally.

The thematic category of the “Athens 2004” Games acquires special value in the manuals and is based on the three central narration fields, which present the background of the Bid Committee of these Games, the departments of the Organising Committee (OCOG “Athens 2004”) and the benefits of the post-Olympic legacy for the country. The analysis showed that the narration style of the manuals was developed in close relation to the present, based on the objectives of OCOG “Athens 2004”, which manages officially the image of the Games. The general philosophy underpinning the manuals content is determined by the overvaluing of the event, with the view to promoting its work and creating a positive picture of the Games.

The predominant choices of the Organising Committee and the way in which it composes and idealises its image are also promoted by the thematic categories of the Olympic symbols and the Olympic values. OCOG’s “Athens 2004” official emblem and the Olympic symbol of the International Olympic Committee hold a prominent position among these symbols. Among Olympic values, greater emphasis and scope is given to the values related to the Games of 2004, which focus essentially on the environment and volunteering and, to a lesser degree on multiculturalism and truce.

The special emphasis that is given to these categories restricts the development of other thematic categories, downgrading some of them. On the whole, we see deviations in thematic categories, particularly regarding their approach and interpretation, a fact that is due, on the one hand, to the predominant ideological choices of “Athens 2004” and, on the other, to the composition of the authors’ teams who came from different scientific fields as well as countries. The predominant epiphenomenon of the thematic categories is the narrative and fact-based approach, the idealisation of the Games, strong didacticism and inspirational training. From the narration’s linear viewpoint, the thematic category “the Olympic Games in the 20th century” is differentiated and unilaterally analysed from a social anthropology aspect.

The iconographic study of the manuals was intended to approach and analyse, on the one hand, the Games’ predominant image as presented and promoted by the Organising Committee through the use of colour and design in all its symbols and, on the other hand, through a broader pictorial approach to the educational

material. The thematic pictorial categories that were selected were related to the basic thematic categories of content analysis. Overall, the analysis of the pictures showed that the image's role reveals the ideology and aesthetics of the Games Organising Committee. The pictures are attractive on the whole and make books a pleasant reading. From an ideological point of view, the pictorial language of Olympic education in the manuals creates a present that is illuminated by the refractions of the Games' reconstructed past and "Athens 2004" present-day corporate identity and is mainly used as a tool for overvaluing Antiquity and the national self.

On the whole, the research on Olympic education in Greece showed that the Olympic Games were an event of decisive importance for the creation and implementation of this Programme. However, despite reactions from the physical education community, which supported its necessity in education, Olympic education gradually faded away after the Athens Games. After the Games, the programme was replaced for two years by the "Kallipateira" educational programme, designed to promote social equality, with the view to dealing with xenophobia and racist phenomena. We could assume that since the values of equality and multiculturalism are fundamental Olympic values, "Kallipateira" was an educational programme closely related to Olympic education. Final conclusions cannot be reached, however, without a comparative study of both programmes, nor can we evaluate, based on available data, the success of the "Kallipateira" programme which, anyhow, lasted only for a short while.

The predominant discussion subject is to provide an answer to the question of whether Greek society needs or not an Olympic education programme in its schools. If it does, why didn't it use its human resources and the huge logistics and educational infrastructure that were developed during the pre-Olympic and Olympic period in order to continue it? Was it maybe that Olympic education was simply a tool intended to meet the needs of the Organising Olympic of the Olympic Games "Athens 2004", a parallel activity that is part of all the Olympic Games, without responding, however, to a deeper social and educational need.

It would anyway be interesting if we could look further than the Programme's continuities or discontinuities in order to see what has really remained in education and Greek society from Olympic education's social content. Whether, that

is, the social values that were promoted as a vehicle for change in attitudes and behaviours, did contribute to the creation of a flexible and open social framework and whether, in the end, the Programme's original ambition to create behaviour models for young people, in accordance with the timeless values of Olympism, as they were officially called, did in fact operate in this direction. Are there such indications or was Olympic education, with all the other activities of the Olympic Games, simply limited to ethnocentric rhetoric, the inspirational approach to Olympism and the simplistic illustration of Olympic values.

The answer is not an easy one and might probably be negative, judging from Greek society's abrupt about-turn over nationalist and racist public speech and practices. This about-turn shows, however, that the staging of the Olympic Games in Greece and the educational programmes that supported it were not enough to change negative attitudes and behaviours, which were deeply rooted in society. They may have succeeded simply in maintaining these attitudes for the period needed for the organisation and celebration of the Games. Openness thus gave its place to introversion in Greece, fear of public discourse and racist violence phenomena, which were the result of painful economic and social changes which it could not manage.

The end of Olympic education brought back to the surface the predominant role of physical education in the school, which now appears to be stronger following the gymnasts' involvement in the Programme's implementation. At the same time, physical education integrated Olympic education in the curriculum and in some of its school manuals. From this point of view, questions may be raised regarding whether and to what extent, physical education's involvement in Olympic education might lead to an eventual theorising of school physical education, on whether this is needed by physical education, whether it is compatible with its original objective which is physical exercise and whether this might lead to confusion and controversies within the broader gymnasts' community.

Olympic education in Greece has proven to be a pioneering and innovative programme or course, or however one might wish to interpret it, that gave a special impetus to the Greek school's stifling and knowledge-centred environment. It was positively and beneficially accepted by the broader educational community and this is something that cannot be ignored. What we may never know, however, is

whether the course did really have an influence and an impact on pupils' lives, what was the quality and duration of these influences and whether they can really be evaluated and quantified.

Regarding its morphology, the research alleges that Olympic education is a particular scientific domain which is not restricted to physical education but uses it and is connected to it; it does not belong to any of the scientific domains of Social and Humanist Sciences but incorporates their elements and is self-defined as a "cultural process" for youth's education and for dealing with ethical and social problems in sport and operates as a new Olympic utopia, which is favourably received by most countries of the world within the framework of the Olympic Games and independently from them. In fact, Olympic education could be interpreted as an educational and political instrument of the International Olympic Committee, the Organising Committees of the Olympic Games and the institutions of the Olympic Movement with the view to developing positive public opinion attitudes in countries staging the Olympic Games and the broader international community, in order to preserve and strengthen the institution of the Olympic Games, which may be threatened by indifference, scandals, gigantism, doping and professionalism.

Despite the controversies and ambiguities of the Olympic Movement, we cannot disregard the fact that Olympic education has spread worldwide, as shown by the relevant educational programmes, which are being developed in many countries. Within this framework, an international dialogue is developing, in particular by officials of the Olympic Movement and Olympic education scientists, promoting the role of Olympic education and determining its identity, teaching methods, its broader educational and theoretical framework and value content. This fact shows, on the one hand, that Olympic education has been accepted as an educational institution and, on the other hand, that it is an open scientific field under development.

From the first model Olympic Education Programmes (Munich 1972 and Montreal 1976), which paved the way for more elaborate and complex programmes during the next Games (Calgary 1988, Atlanta 1996, Sidney 2000, Athens 2004 and Beijing 2008), Olympic education has always taken up the challenge of whether to continue to develop after the Games and how. Despite the fact that the interest in all countries drops after the closing of the Games, over the long

run, as research shows, Olympic education remains a challenge for societies. Its promotion after the Games requires a different educational strategy and this role is taken over by the National Olympic Academies and educational and sports institutions in cooperation with the International Olympic Committee, the International Olympic Academy and the Centres for Olympic Studies and NGOs. These post-Olympic activities show, on the one hand, that roles are changing hands in host countries, especially after the end of the Olympic Games and, on the other that Olympic institutions are those which create Olympic Education Programmes and then support them and also impose them to a certain extent.

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## TEACHING THE OLYMPIC VALUES: AN INTERVENTION PROGRAMME

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### **Introduction**

The Olympic education programme was a milestone in the history of education in Greece. This view was confirmed by its evaluation. During a four-year period (2000-2004), the programme was implemented in 85% of Greek schools with the participation of 1,000,000 pupils (Theodorakis, Grammatikopoulos & Goudas, 2003).

The programme's main objectives were to ensure good understanding of the subjects linked to sports ethics, the development of skills related to the control of sporting behaviour in daily life, the development of positive attitudes regarding sport and Olympism, the acquisition of knowledge and experience on the positive effects of exercise on health (Government Gazette, Issue, B, 13-03-03).

Physical education, as defined in the Greek curriculum, covers a number of objectives, which enhance the course's impact on the physical, intellectual, mental and social development of pupils.

"The objective of physical education in compulsory education is to contribute primarily to the physical, mental, intellectual and social development of pupils" (Government Gazette, Issue B, 13-03-03).

In the physical education programme, the value of participation, persistence, fair play, respect for others, the effect of exercise on health, are part of the course's

objective, aimed at pupils of the 5th and 6th elementary school grades. However, the teaching methodology proposed gives emphasis to the development of complex motor skills, sports techniques and the development of natural abilities and not to the adequate development of the abovementioned objectives.

Physical education and Olympic education share the same educational objectives and this makes it easier to integrate the elements of Olympic education in its content.

During the last ten years, there has been a large debate in the international educational context for the promotion of values through education, with the view to developing positive attitudes and behaviours at individual and social level. This need arose as a result of the increase of unwelcome behaviours in but also outside of school. Physical education is attempting to remedy to this situation. In 2007, the European Parliament in its declaration on the role of sport in education stressed that physical education is the only course which contributes to the development of a healthy lifestyle and to the child's physical, moral and social development. The European Physical Education Association (2009) affirms that education cannot exist without physical education. Physical education's important role for children's moral development and healthy lifestyle for children is underlined in international bibliography (Arnold 1994; Kirk 2005). The results of the study though indicate that the contribution of physical education to the child's personal and social development is recognised to a limited extent while its contribution to moral development is almost totally ignored. Only 4% of physical education's content in elementary education and 3% in secondary education focuses on moral development (Hardman, 2008).

In Greece, it was only rather recently that research related to the attitudes and behaviours of elementary and secondary school pupils started being conducted (Christodoulos, Douda, Polykratis & Tokmakidis 2006; Hassandra Goudas, Hatzi-georgiadis, & Theodorakis 2007; Mamalakis, Kafatos, Manios, Anagnostopoulou, & Apostolaki 2000; Balasas, Proios, Doganis & Balasas 2006).

The object of this survey is to evaluate the impact of an intervention programme regarding knowledge of the Olympic Movement and attitudes towards the Olympic values of 6th grade elementary school pupils during the physical education course. The purpose of this programme is a) to cultivate pupils' attitude

regarding fair play, healthy behaviour and striving for the best and b) to develop the knowledge of pupils on the Olympic Movement and its values. The reason for choosing this topic was to draw useful conclusions for integrating elements of Olympic education in the course of physical education. The addition of knowledge on the Olympic Movement to the physical education course enhances the course's cognitive learning objective.

Moreover, targeted courses aimed at developing pupils' attitudes towards the values of fair play, health and effort will strengthen the other two objectives, socio-motor and emotional. Olympic education programmes, over and above the acquisition of knowledge on the Olympic Movement also target the development of ethical behaviours, healthy living habits and individual effort.

### **Research hypotheses**

The implementation and teaching of the specific intervention programme in physical education will have a positive effect on:

1. Pupils' knowledge and attitudes regarding the Olympic movement and its values
2. Behaviours related to the characteristics of fair play
3. Behaviours related to a healthy lifestyle
4. The direction of personal achievement goals.

An intervention programme was implemented as part of this research during the physical education course, for a six-month period. The design of the intervention programme was based on the objectives design model educational programmes, social learning and structural development theories as well as goal orientation theory. The intervention programme included 25 specially designed physical education lessons for the development of positive behaviours regarding fair play, healthy habits, the orientation of personal achievement goals and the acquisition of knowledge on the Olympic Movement and its values.

The research was conducted in private schools with the participation of two groups, an experimental group to which the programme was applied and which included 46 boys and girls and a control group which only participated in the measurements and consisted of 119 boys and girls. The average age of pupils was 11.7 years. The attitudes and knowledge of the pupils were first measured before

the intervention and then evaluated immediately after the intervention, as well as three months after the end of the intervention. The first measurement was made in September 2007, before the teaching of the intervention programme began, the second immediately after the end of the programme's courses and the third in June 2008. The object of the first measurement was to establish whether the control and intervention groups were equal with respect to the variables measured and to record the pupils' initial level with respect to the variables that we wanted to influence, in order to make comparisons after the implementation of the intervention programme. The object of the second measurement was to establish whether the intervention programme had influenced the variables we were examining. Finally, the object of the third measurement was to establish whether any effect could be maintained.

*Table 1: Aggregate data of pupils who participated in the research*

	Number of boys	Number of girls	Average age	Class	Start of programme	End of programme	1st measurement	2nd measurement	3rd measurement
Experimental group N=46	<b>21</b>	<b>25</b>	<b>11,7</b>	6th	15-9-2007	15-3-2008	Sept. 2007	March 2008	June 2008
Control group N=119	<b>63</b>	<b>56</b>	<b>11,7</b>	6th	15-9-2007	15-3-2008	Sept. 2007	March 2008	June 2008

An experimental research was carried out using credible measurement tools, questionnaires and quality surveys with interviews. More specifically, it included: a) a questionnaire on the evaluation of fair play characteristics (Hasandra, Goudas, Hatzigeorgiadis & Theodorakis 2002). This questionnaire evaluates four characteristics of fair play in physical education, which are a) victory technique, b) respect of formalities, c) cheating and d) respect for team mates. The pupils were invited to reply on a Likert type scale Never (1) – Always (5), b) to the Evaluation of healthy behaviours questionnaire (Theodorakis, Hasandra, 2006). By means of this questionnaire, pupils' behaviours were examined on a) nutrition,

b) stress, c) smoking, d) exercise and e) doping. They were asked to reply on a Likert-type: Never (1) – Always (5) scale. c) The questionnaire on the evaluation of knowledge related to the Olympic Movement and attitudes towards the Olympic values (Telama, Naul, Nupponen, Rychtecky & Vuolle, 2002). This questionnaire included open-ended and closed-ended questions. They were invited to respond to a five-level Likert type scale, I strongly disagree (1) – I strongly agree (5), (d) the questionnaire on personal achievement targets (Papaioannou, Mylosi, Cosmidou and Tsingili, 2002). Moreover, semi-structured interviews of teachers and pupils taking part in the programme were also conducted.

Appropriate tests from the statistical SPSS programme were used for analysing the data. The Pearson x 2 test was used for controlling the responses of the control and experimental groups for all three time periods. Depending on the type of variable, the McNemar test, the Marginal Homogeneity test or the Friedman test were used.

## Results

*Table 2: Percentage of positive responses (Always, Most of the time) to questions related to behaviours and attitudes concerning nutrition*

NUTRITION		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
1. I daily eat a variety of fruit	Percentages	48,3%	73,9%	55,6%	50,0%	67,4%	55,1%	49,6%	66,7%	54,3%
	N	56	34	90	56	31	87	59	30	89
2. I eat a hearty breakfast	Percentages	44,4%	39,1%	42,9%	35,1%	41,3%	36,9%	34,2%	53,3%	39,5%
	N	52	18	70	39	19	58	40	24	64
3. I avoid eating too many sweets	Percentages	56,0%	76,1%	61,7%	48,6%	75,0%	56,3%	49,6%	65,1%	53,8%
	N	65	35	100	52	33	85	57	28	85
4. I know what the food I eat contains	Percentages	70,6%	64,4%	68,8%	58,7%	76,1%	63,9%	61,9%	67,4%	63,4%
	N	77	29	106	64	35	99	73	29	102
5. I know what food to avoid	Percentages	77,2%	88,6%	80,4%	73,4%	90,7%	78,3%	68,6%	70,5%	69,1%
	N	88	39	127	80	39	119	81	31	112

NUTRITION		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
6. I know the proportions of a balanced diet	Percentages	74,1%	69,6%	72,8%	62,4%	79,1%	67,1%	62,9%	79,1%	67,3%
	N	83	32	115	68	34	102	73	34	107

Regarding healthy behaviours, research results indicate that pupils in both groups did not show any statistically significant difference in their choices from the first to the third measurement.

*Table 3: Percentage of positive responses (always, most of the time) of the EG and CG for all three measurements to questions related to behaviours and knowledge concerning smoking.*

SMOKING		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
1. When they offer me a cigarette I say no	Percentages	84,3%	95,6%	87,5%	81,4%	91,3%	84,3%	72,9%	95,6%	79,1%
	N	97	43	140	92	42	134	86	43	129
2. I avoid smoking	Percentages	86,2%	93,3%	88,2%	87,4%	91,1%	88,5%	79,0%	97,8%	84,1%
	N	100	42	142	97	41	138	94	44	138
3. When somebody's smoke bothers me I tell him or I move away	Percentages	83,5%	90,7%	85,4%	79,1%	84,8%	80,8%	65,3%	82,2%	69,9%
	N	96	39	135	87	39	126	77	37	114
4. I know how to say no when they offer me a cigarette	Percentages	86,8%	95,5%	89,2%	85,3%	89,1%	86,5%	75,4%	91,1%	79,8%
	N	99	42	141	93	41	134	89	41	130
5. I know how to resist to my friends who pressure me to smoke in order to "allegedly" popular	Percentages	84,5%	93,5%	87,0%	81,7%	91,3%	84,5%	77,5%	100%	83,6%
	N	98	43	141	89	42	131	93	45	138
6. I can demystify advertising messages that encourage us to smoke	Percentages	77,0%	82,2%	78,5%	82,6%	86,7%	83,8%	71,2%	88,4%	75,8%
	N	87	37	124	90	39	129	84	38	122

Regarding smoking it seems that the attitudes of the EG were steadily very negative, from the first to the third measurement, whereas those of the CG seem to be decreasing. This was observed, in particular, during the third measurement and confirmed by statistical tests.

*Table 4: Percentage of positive answers (Always, Most of the time) of the EG and CG for all three measurements to questions on behaviours related to exercise.*

EXERCISE		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
1. Exercise is part of my daily programme	Percentages	74,6%	87,0%	78,1%	71,6%	76,1%	72,9%	57,6%	81,4%	64,0%
	N	85	40	125	78	35	113	68	35	103
2. I avoid sedentary life. I constantly find interesting activities to keep busy	Percentages	62,5%	80,4%	67,7%	56,5%	75,0%	61,8%	53,9%	72,1%	58,9%
	N	70	37	107	61	33	94	62	31	93
3. I avoid relaxing in front of the TV. I prefer to train because this is good for my appearance and my health	Percentages	43,4%	65,2%	49,7%	40,2%	52,2%	43,8%	48,7%	48,8%	48,7%
4. I choose activities that improve my stamina, running for 15 to 30 minutes three times a week.	Percentages	57,1%	56,5%	57,0%	51,4%	58,7%	53,6%	56,4%	62,8%	58,1%
	N	64	26	90	55	27	82	66	27	93
5. I choose activities that improve my strength, doing exercises (e.g. flexing abdominals) for 15 to 30 minutes three times a week.	Percentages	60,7%	51,1%	58,0%	52,3%	46,7%	50,6%	54,3%	55,8%	54,7%
	N	68	23	91	57	21	78	63	24	87

EXERCISE		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
6. I have at least one recreational activity (bicycle, skiing, bowling) with my friends or my family in my free time every week.	Percentages	73,5%	80,4%	75,5%	76,1%	69,6%	74,2%	65,8%	79,1%	69,4%
	N	83	37	120	83	32	115	77	34	111

Exercise does not seem to have affected the intervention programme either positively or negatively, since the pupils of the EG did not change their original attitudes regarding exercise, while the CG did not show any statistically important differences.

*Table 5: Percentage of positive responses (Always, Most of the time) of the EG and the CG for all three measurements to questions on behaviours related to doping.*

DOPING		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
1. I reject the use of pharmaceutical substances to enhance my performance in my favourite sport	Percentages	71,8%	87,0%	76,3%	75,9%	87,0%	79,2%	69,0%	93,0%	75,5%
	N	79	40	119	82	40	122	80	40	120
2. I reject doubtful "products" in order to increase my performance even if I know they are not included in some banned substances list	Percentages	78,3%	86,7%	80,8%	75,0%	82,2%	77,2%	71,6%	92,7%	77,1%
	N	83	39	122	78	37	115	83	38	121
3. The use of questionable means for achieving victory is dishonest	Percentages	74,8%	81,8%	76,8%	68,0%	79,1%	71,2%	71,9%	85,0%	75,3%
	N	80	36	116	70	34	104	82	34	116

<b>DOPING</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
4. I am informed about banned substances and methods in sport	Percentages	73,8%	95,6%	80,3%	77,4%	82,2%	78,8%	69,6%	90,7%	75,3%
	N	79	43	122	82	37	119	80	39	119
5. I know how to avoid excessive pressure from people around me for quick and easy fame and money in my favourite sport	Percentages	60,6%	86,7%	68,2%	68,6%	73,3%	70,0%	72,2%	85,7%	75,8%
	N	66	39	105	72	33	105	83	36	119

Finally, with respect to doping the pupils of the EG had shown, from the first measurement, negative attitudes regarding the use of anabolics. Their position did not change, which was not the case for the members of the CG, whose attitudes proved unstable from the 1st to the 3rd measurement.

### Analysis of the Fair Play Questionnaire Results

*Table 6: Percentage of positive responses (always, most of the time) of the EG and CG for all three measurements to the questions related to fair play factor “the art of victory”.*

<b>THE ART OF VICTORY</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
2. I try to annoy my opponents	Percentages	76,9%	71,7%	75,5%	63,5%	76,1%	67,1%	65,8%	74,4%	68,1%
	N	90	33	123	73	35	108	79	32	111
6. I try to irritate my opponents	Percentages	82,6%	73,9%	80,1%	67,0%	68,9%	67,5%	63,2%	81,4%	68,2%
	N	95	34	129	77	31	108	72	35	107
8. I speak badly to opponents	Percentages	91,5%	90,9%	91,3%	75,9%	84,4%	78,3%	71,7%	77,3%	73,2%
	N	107	40	147	88	38	126	86	34	120
12. I try to make opponents angry	Percentages	78,4%	76,7%	78,0%	76,5%	79,1%	77,2%	61,9%	84,1%	67,9%
	N	91	33	124	88	34	122	73	37	110

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding the “art of victory”, the EG showed smaller or bigger progress in its attitude to admissible behaviours towards the opponent with victory as a target. This behaviour was maintained by the pupils of the EG three months after the intervention. The CG did not show the same results with a drop in positive responses regarding pupils’ honest behaviours towards opponents. However, there were very few cases where statistically significant differences between the two groups could be identified. These differences are related to the keeping of behaviours where stability could be observed in the EG and a drop in desirable behaviours in the CG.

*Table 7: Percentage of positive answers (always, most of the time) of the EG and CG for all three measurements to questions related to fair play factor “respect for formalities”*

<b>RESPECT FOR FORMALITIES</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
4. I congratulate the opponents when I lose	Percentages	54,2%	60,0%	55,8%	61,5%	65,2%	62,6%	52,5%	63,6%	55,6%
	N	64	27	91	72	30	102	62	28	90
10. I shake the opponents hand irrespective of whether I have won or not	Percentages	62,2%	65,2%	63,0%	64,7%	71,7%	66,7%	47,9%	72,7%	54,6%
	N	74	30	104	75	33	108	57	32	89
14. I shake the opponents hand at the end	Percentages	60,9%	54,3%	59,0%	64,0%	66,7%	64,8%	57,4%	73,2%	61,5%
	N	70	25	95	73	30	103	66	30	96
16. I congratulate the opponent for a good performance	Percentages	58,0%	60,9%	58,8%	60,0%	69,6%	62,7%	54,6%	70,5%	58,9%
	N	69	28	97	69	32	101	65	31	96

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

There did not seem to be any substantial change in the choices of the EG regarding “respect for formalities” but a stable situation or slight increase in positive behaviour choices. The CG diverged by showing in the end more negative choices regarding the desirable behaviours as measurements showed.

*Table 8: Percentage of positive responses (always, most of the time) of the EG and CG for all three measurements to questions related to fair play factor “cheating” .*

CHEATING		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
11. I will cheat if this helps me win	Percentages	90,5%	95,7%	92,0%	82,5%	86,7%	83,6%	71,2%	86,4%	75,3%
	N	105	44	149	94	39	133	84	38	122
15. I cheat if I am sure that I will not be caught	Percentages	92,3%	86,7%	90,7%	76,5%	80,4%	77,6%	65,5%	81,8%	69,9%
	N	108	39	147	88	37	125	78	36	114
3. I cheat	Percentages	94,0%	97,8%	95,0%	82,1%	86,4%	83,2%	78,8%	86,4%	80,9%
	N	109	44	153	96	38	134	93	38	131
9. I want to cheat	Percentages	90,6%	100,0%	93,2%	84,5%	89,1%	85,8%	79,0%	97,7%	84,0%
	N	106	45	151	98	41	139	94	42	136

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding “cheating”, we see that both groups, EG and CG, had originally very high rates of positive behaviour choices without showing any statistically significant differences.

*Table 9: Percentage of positive answers (always, most of the time) of the EG and CG for all three measurements to questions related to the fair play factor “respect for team mates” .*

RESPECT FOR TEAM MATES		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
1. I support my team mates	Percentages	85,7%	91,3%	87,3%	89,0%	95,7%	90,9%	77,5%	97,7%	82,9%
	N	102	42	144	105	44	149	93	43	136
5. I help my team mates	Percentages	91,4%	88,4%	90,6%	87,8%	95,2%	89,8%	79,1%	95,1%	83,3%
	N	106	38	144	101	40	141	91	39	130
13. I back my team mates	Percentages	87,2%	91,3%	88,3%	83,5%	95,6%	86,9%	80,5%	93,2%	84,0%
	N	102	42	144	96	43	139	95	41	136

<b>RESPECT FOR TEAM MATES</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
7. I recognise the good efforts of my team mates	Percentages	80,5%	77,3%	79,6%	82,8%	84,4%	83,2%	68,9%	88,6%	74,2%
	N	95	34	129	96	38	134	82	39	121

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Finally, regarding the factor “respect for team mates”, it appears that more and more pupils of the EG chose positive behaviours regarding their team mates. After the intervention and three months later the EG increased and maintained its positive choices. The same does not apply to the CG since fewer and fewer pupils opt for behaviours that show respect for the team mate.

### Analysis of the Results of the Olympic Questionnaire

*Table 10: Percentage of correct answers of the EG and CG for all three measurements concerning knowledge of the Olympic Movement*

<b>KNOWLEDGE OF THE HISTORY OF THE OLYMPIC MOVEMENT</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
6. In which city were the modern Olympic Games first held?	Percentages	54,6%	28,3%	47,3%	48,3%	73,9%	55,4%	54,2%	71,1%	58,8%
	N	65	13	78	58	34	92	65	32	97
7. When were the first modern Olympic Games celebrated?	Percentages	44,5%	43,5%	44,2%	32,5%	34,8%	33,1%	35,8%	52,3%	40,2%
	N	53	20	73	39	16	55	43	23	66
13a. Have you heard about Pierre de Coubertin?	Percentages	12,4%	6,5%	10,4%	9,4%	37,8%	17,3%	22,3%	51,1%	30,6%
	N	11	3	14	11	17	28	25	23	48
13b. If yes, please describe who he was	Percentages	18,2%	33,3%	21,4%	27,3%	58,8%	46,4%	64,0%	87,0%	75,0%
	N	2	1	3	3	10	13	16	20	36

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding pupils’ knowledge of the history of the Olympic Movement, the in-

tervention led to a positive result. This can be seen in the improvement of the correct answers of the EG about the city where the first modern Olympic Games were held and the conclusion that the members of the EG increased, in a statistically important way, their positive responses to the question whether they had heard about Pierre de Coubertin, combined with an increase of responses which gave the right description of him. Regarding the time when the first modern Olympic Games were celebrated, the pupils of the EG improved their correct answers from the 1st to the 3rd measurement, but this improvement was not statistically significant.

*Table 11: Percentage of affirmative answers of the EG and CG for all three measurements relating to the knowledge of Olympic ideals and symbols*

<b>KNOWLEDGE OF THE OLYMPIC IDEALS AND SYMBOLS</b>		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
2a Have you heard about the Olympic spirit?										
4a.Fair play is an important ideal in sports. Have you heard of other Olympic ideals?	Percentages	31,4%	17,1%	27,7%	32,1%	77,3%	44,9%	22,5%	75,6%	37,8%
	N	37	7	44	36	34	70	25	34	59
11a. Do you know that the five rings are the symbol of the Olympic Games?	Percentages	91,4%	88,6%	90,6%	93,3%	97,8%	94,5%	79,1%	91,1%	82,5%
	N	106	39	145	112	44	156	91	41	132
11b. If the answer is yes, can you explain what this symbol means?	Percentages	48,1%	56,4%	50,3%	63,4%	88,6%	70,5%	63,7%	90,2%	72,0%
	N	51	22	73	71	39	110	58	37	95

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding knowledge of the Olympic ideals and symbols, we could say that the intervention led to positive results. This can be seen in the differences observed between the control and experimental groups and the improvement of the EG

that was observed from the 1st to the 3rd measurement. In more detail, the pupils of the EG increased, in a statistically significant way, their affirmative answers to the questions “have you heard about the Olympic spirit and the other ideals of the Olympic Games”, apart from fair play. A statistically significant difference was also observed in the explanation of the meaning of the five rings that was given by the EG and the CG. The EG, with a clear difference, improved the percentage of correct answers from the 1st to the 3rd measurement. We also established that most of the pupils taking part in the survey knew that the five rings was the symbol of the Olympic Games even before the intervention. Commenting on the answers which were given to the descriptive questions, we can say that the students were already informed about the Olympic symbol of the five rings.

*Table 12: Percentage of correct answers of the EG and CG for all three measurements regarding knowledge of the modern Olympic Games*

KNOWLEDGE OF THE MODERN OLYMPIC GAMES		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
8. Where were the last Olympic Games celebrated?	Percentages	20,2%	23,9%	21,2%	19,2%	32,6%	22,9%	24,2%	22,2%	23,6%
	N	24	11	35	23	15	38	29	10	39
9. Where will the Olympic Games be held in 2008?	Percentages	92,4%	84,8%	90,3%	89,2%	91,3%	89,8%	82,5%	97,8%	86,7%
	N	110	39	149	107	42	149	99	44	143
12. Who is the President of the International Olympic Committee?	Percentages	0%	0%	0%	0,8%	15,2%	4,8%	0,8%	15,6%	4,9%
	N	0	0	0	1	7	8	1	7	8

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding pupils' knowledge of the modern Olympic Games, the intervention did not contribute significantly to the knowledge of the modern Olympic Games. We noted that there was an increase in the number of correct answers of the EG, regarding the country where the last Winter Olympic were celebrated. However, more members of the EG, from the first to the third measurement, knew who is

the President of the International Olympic Committee and where the next Olympic Games will be held, which was not the case for the CG.

*Table 13: Percentages of affirmative answers of the EG and CG for all three measurements regarding knowledge of the Paralympic Games*

KNOWLEDGE OF THE PARALYMPIC GAMES		1st CG	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd
22. Have you heard about the Paralympic Games ?	Percentages	73,5%	79,5%	75,2%	73,5%	95,7%	79,8%	68,4%	93,2%	75,3%
	N	83	35	118	86	44	130	78	41	119
23a. Do you know what the Paralympic Games are?	Percentages	1st EG	Total 1st	2nd CG	2nd EG	Total 2nd	3rd CG	3rd EG	Total 3rd	68,6%
	N	76	30	106	67	41	108	67	40	107
23c. Do you believe that the Paralympic Games are important?	Percentages	94,6%	94,6%	94,1%	92,4%	95,2%	93,5%	95,4%	92,9%	94,4%
	N	70	25	95	61	40	101	62	39	101

*The above numbering of questions was done according to the order of questions in the completed questionnaire*

Regarding pupils’ knowledge of the Paralympic Games, the intervention programme had a positive impact since the EG reached a high score of correct answers which it maintained. We should note, however, that the positive answers of both groups, in general, indicate that the pupils were already informed about the Paralympic Games.

### **Results of Attitude Measurements Regarding the Olympic Values**

Regarding pupils’ attitudes concerning the 8 Olympic values, harmony of body and mind, joy found in effort, peace, mutual respect, sportsmanship, fair play, fraternity and solidarity we observed the following:

#### *Fair play*

Regarding fair play, pupils’ attitudes in both groups remained constant for all three

measurements. The percentage of positive answers for all three measurements are graphically presented in red for the EG and in green for the CG. Almost all of them chose fair play as a characteristic of the Olympic Games and believe that fair play will be improved through the strengthening of the Olympic Games (fig. 1, 2).

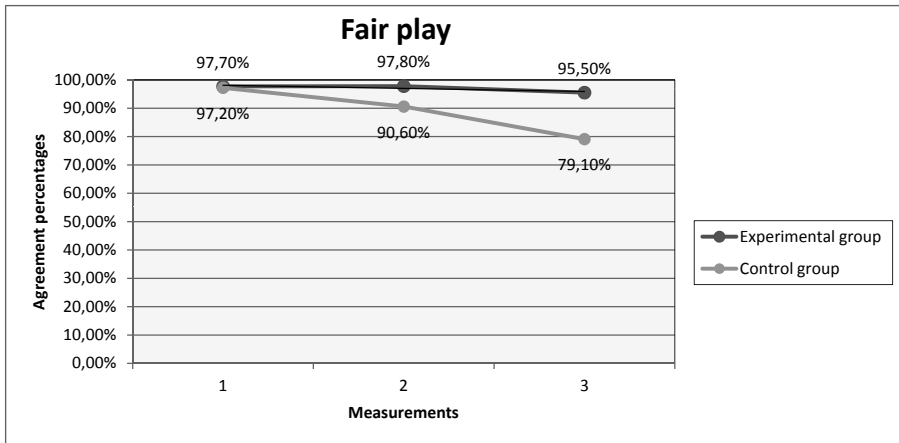


Figure 1: Graphic presentation of the three measurements of EG and CG agreement percentages on the question "Do you believe that fair play will improve through the strengthening of the Olympic Games?"

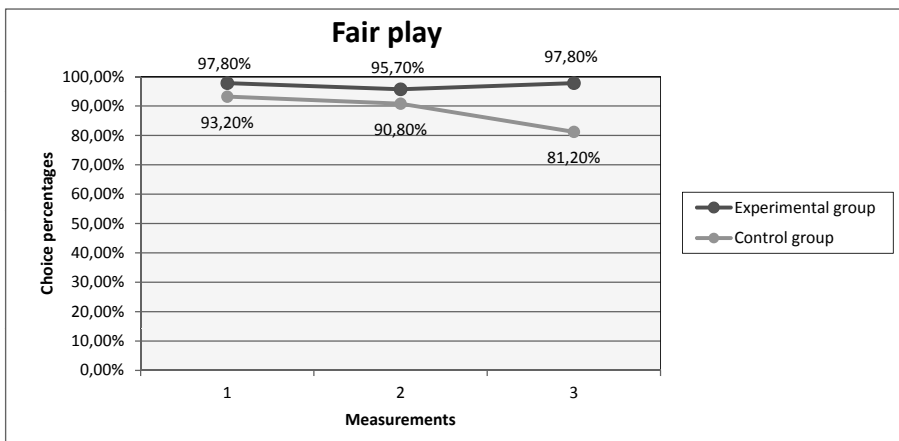


Figure 2: Graphic presentation of the three measurements of the selection percentages regarding fair play as a value of the Olympic Games of EG and CG pupils

*Mutual respect*

The EG pupils' attitudes did not change from the first to the third measurement, regarding the value of mutual respect. They chose it as a characteristic of the Olympic Games but they believe that through the strengthening of the Olympic Games mutual respect will be enhanced. This was not the case, however, for the attitudes of the CG pupils who responded negatively from the first to the third measurement. This result could lead to the conclusion that the intervention programme had a positive impact on the attitudes of the EG pupils as it contributed to the maintenance of their positive attitudes regarding mutual respect (figures 3, 4).

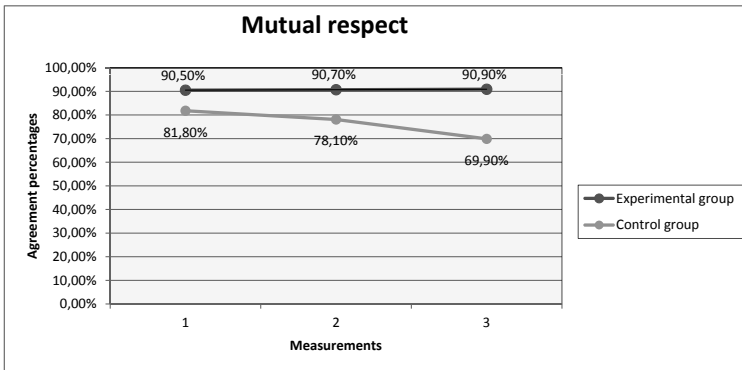


Figure 3: Graphic presentation of the three measurements of the agreement percentages of EG and CG pupils who believe that mutual respect will improve through the strengthening of the Olympic Games

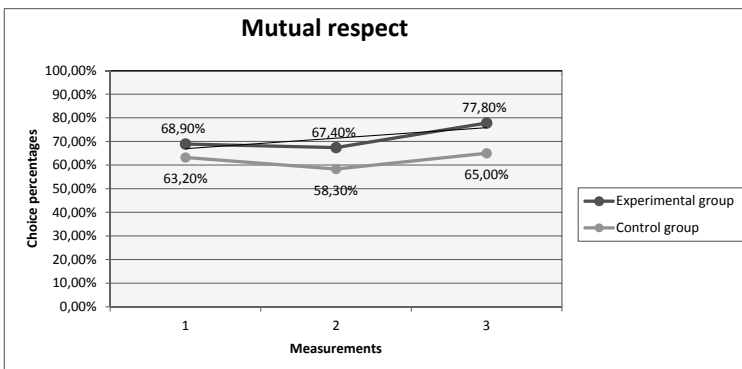


Figure 4: Graphic presentation of all three measurements of the selection percentages of the EG and CG regarding mutual respect as a characteristic of the Olympic Games

### *Harmony of body and mind*

The same result seems to apply to the value of harmony of body and mind where the EG remains, once again, constant in its attitudes, believing that participation in the Olympic Games leads to harmony of body and mind. For the CG, fewer pupils share this view as can be seen in the results of the first to the third measurement (figures 5, 6).

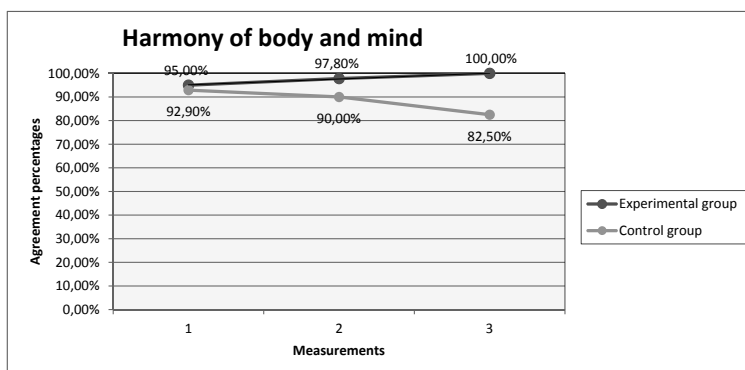


Figure 5: Graphic presentation of the three measurements of the agreement percentages of the EG and CG who believe that participation in the Olympic Games leads to harmony of body and mind.

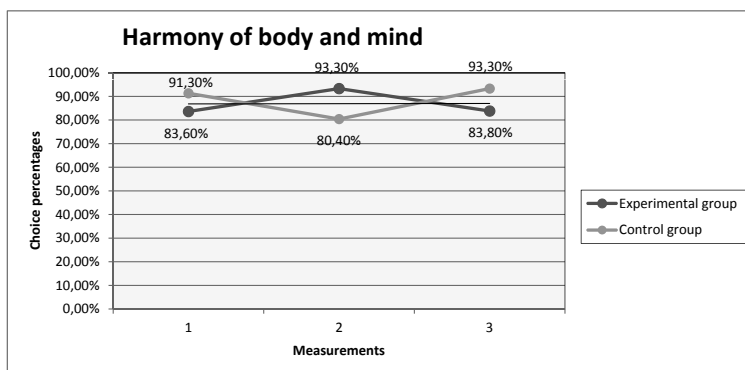


Figure 6: Graphic presentation of the selection percentages of the EG and CG regarding the characteristic of “harmony of body and mind” as important for them in all three measurements.

*Joy in effort*

Regarding the value “Joy in effort”, the positive attitudes of the EG pupils remained constant from the first to the third measurement. Pupils consider this value to be important for them and believe that their participation in the Olympic Games leads to the “joy in effort”. This was not the case, however, for the CG pupils who showed an increasingly negative attitude regarding this value. Based on this result we could support the view that the intervention programme had a positive impact on EG pupils since its planning included special targeted courses on this value (figures 7, 8).

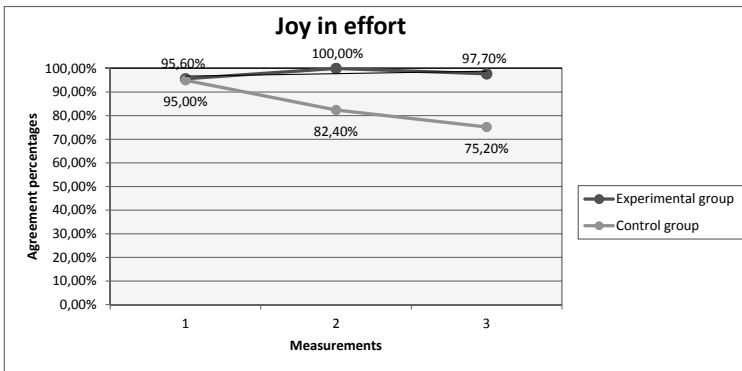


Figure 7: Graphic presentation of the agreement percentages of the EG and CG pupils who believe that participation in the Olympic Games leads to “joy in effort”

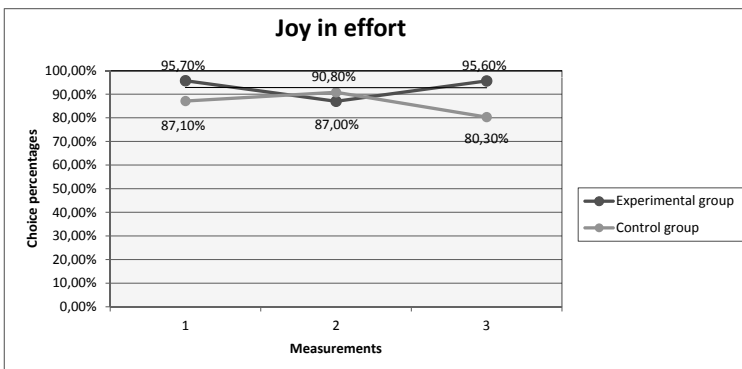


Figure 8: Graphic presentation of the selection percentages of the EG and CG pupils regarding “joy in effort” as important for them in all three measurements

### Peace

Again for the value of peace we observe that the pupils of the EG show constant attitudes contrary to the CG. More and more, fewer pupils believe that peace is promoted through the Olympic Games, from the first to the third measurement. It appears that pupils' participation in the intervention programme has helped them maintain a positive attitude regarding the value of peace (figures 9, 10).

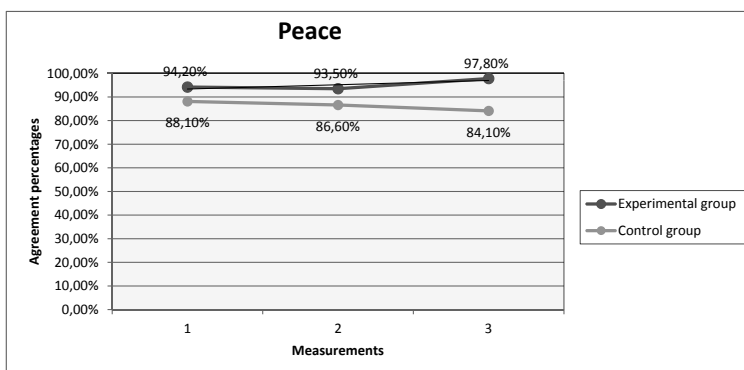


Figure 9: Graphic presentation of the agreement percentages of EG and CG pupils who believe that the Olympic Games are related to the objective of Peace for all three measurements.

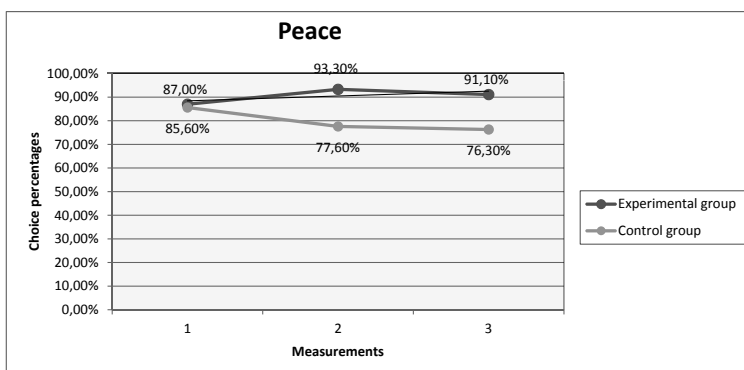


Figure 10: Graphic presentation of the selection percentages of EG and CG pupils regarding "peace" as a value promoted by the Olympic Games

*Fellowship*

Regarding the value of fellowship, it seems that there was no positive impact from the intervention programme as the pupils of the EG apart from the fact that they did not maintain their attitudes, also reduced the number of positive responses. The CG followed a similar course and this shows that the intervention programme did not touch the value of fellowship, which was indeed the case (figures 11, 12).

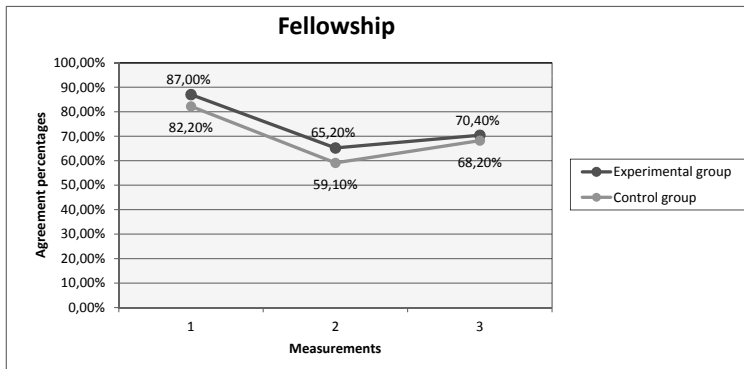


Figure 11: Graphic presentation of the agreement percentages of EG and CG pupils who believe that the Olympic Games are related to the objective of fraternity for all three measurements.

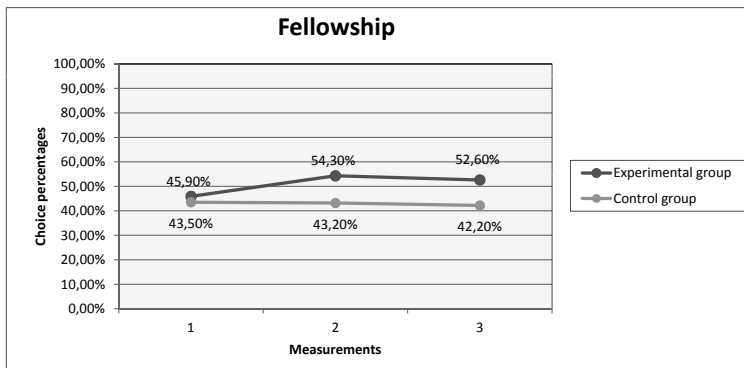


Figure 12: Graphic presentation of the selection percentages of the EG and CG pupils regarding “fraternity” as a value promoted by the Olympic Games

### Sportsmanship

Regarding the sportsmanship, measurement results do not show any significant differences for both groups from the first to the third measurement. The pupils of both groups, in their overwhelming majority, agreed from the beginning that the sportsmanship is related to the objectives of the Olympic Games and promoted through them (figures 13, 14).

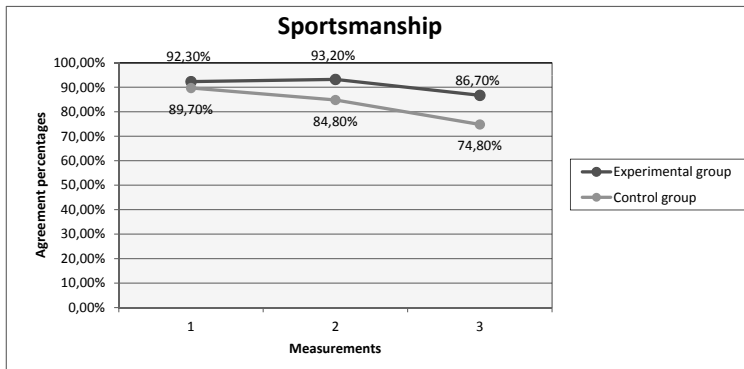


Figure 13: Graphic presentation of the agreement percentages of EG and Cg pupils who believe that the Olympic Games are related to the sportsmanship for all three measurements

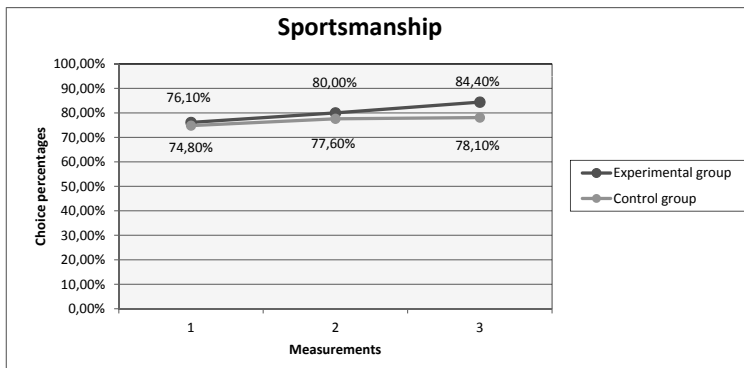


Figure 14: Graphic presentation of the selection percentage of EG and CG pupils regarding the “sportsmanship” as a value promoted by the Olympic Games.

*Solidarity*

Regarding the value of solidarity, the difference observed in the EG from the first to the third measurement is noteworthy with more and more pupils considering that solidarity is important for them. The CG, on the other hand, did not show any significant difference. It seems that the intervention programme contributed to pupils' progress as the teachers who implemented it gave emphasis to solidarity behaviours (figures 15, 16).

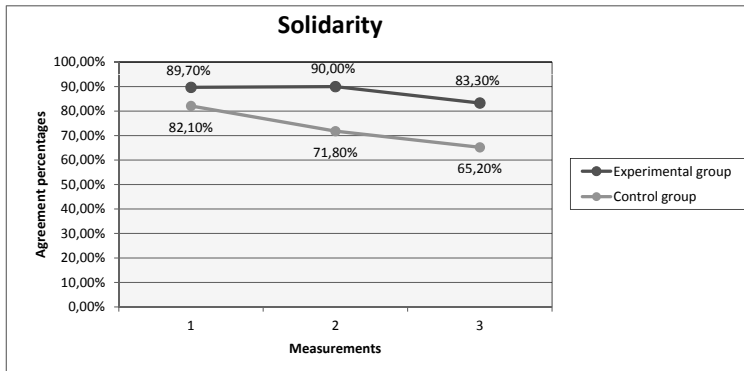


Figure 15: Graphic presentation of the agreement percentages of EG and CG pupils who believe that participation in the Olympic Games leads to solidarity

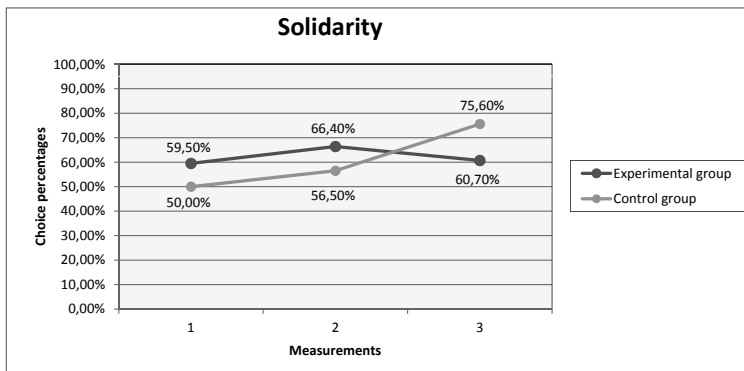


Figure 16: Graphic presentation of the selection percentages of EG and CG pupils who consider “solidarity” as an important characteristic for them in all three measurements.

## Discussion – Conclusions

The results of this research show the following general conclusions on the effectiveness of the intervention programme.

- The intervention programme did not affect fair play behaviours since there was not much room for improvement.
- The intervention programme did not affect healthy behaviours since pupils continued to have healthy habits and there were very limited margins for improvement.
- The programme did not affect personal achievement goals despite the fact that there was room for improvement.
- The intervention programme improved the development of knowledge related to Olympic education but did not affect value attitudes.

As we were trying to identify the reasons that led us to these conclusions we realised that:

1. The school was already cultivating, through other courses, pupils values and active lifestyle since an early age. This particular programme was therefore aimed at a “sample” of pupils who were already prepared and sufficiently informed and we knew that there was limited room for improvement.
2. These pupils had taken part, last year, in a programme dedicated to Olympia which they visited.
3. The high social, cultural and financial level of pupils allowed them to acquire knowledge and develop skills outside of the school, as shown by their interviews.
4. The programme would have had a stronger impact if it had been applied throughout the school year.
5. The factors which it tried to impact were too many given the time that was provided in the end.
6. The pupils of the EG through their participation in the programme maintained their positive attitudes and behaviours regarding the factors that were measured in this research, which was not the case for the CG.

By way of conclusion we could say that the intervention programme for the development of Olympic values through physical education increased the knowledge of the EG pupils regarding the Olympic Movement but did not affect behaviours related to fair play and healthy habits and personal achievement objectives. The maintenance of EG pupils' attitudes and behaviours, however, after the end of the intervention was a positive outcome of this research.

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*Short presentations  
by the participants*



# CARDIOPULMONARY EVALUATION AND MAXIMUM INCREMENTAL EXERCISE TEST: PROPOSAL OF SPECIFIC PROTOCOL ASSESSMENT OF PHYSIOLOGICAL VARIABLES FOR ATHLETES OF TAEKWONDO

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## Introduction

Taekwondo is a martial art originating from Korea with more than 120 years of history. Many researchers focused on analysing the behaviour of physiological variables that relate directly to the performance (Melhim et al., 2001). In terms of fitness, taekwondo athletes have a predominance of developing anaerobic capacity, although studies show that elite athletes show great development of anaerobic and aerobic capacities (Heller et al., 1998). Several studies have set out to investigate the behaviour of indicators that relate to the performance of these athletes, such as maximum oxygen consumption ( $VO_{2max}$ ), heart rate (HR), blood lactate concentration (LA) in an attempt to define the role of aerobic and anaerobic

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1. Jonas Gurgel presented the paper during the Session.

pathways and their relation to performance during matches and in the recovery period, using various protocols in performing tasks not specific (Matsushige et al., 2009). However, few studies have investigated specific situations of athlete training or competitive situation due to the complexity of the task. It is important to note that the measurement of  $\text{VO}_2$  and determination of thresholds using several protocols that are not based on the specifics of this modality can generate results that underestimate the ability of the athletes.

### *Objectives*

The aim of this study is to evaluate the cardiorespiratory responses and physiological variables of taekwondo athletes while performing incremental exercise test on ergometer using a ramp protocol and propose a specific protocol for assessing these physiological variables.

### **Methods**

The sample was composed for 11 (10 men and 1 woman) Brazilian taekwondo elite athletes (age  $22.8 \pm 3.68$  years, body weight  $67.8 \pm 12.8$  kg and height  $176 \pm 10.4$  cm) who were submitted to a two-day protocol separated by 2 to 7 days. The study design provides three views: 1) Anthropometric assessment (weight and height) and familiarisation to the ergometer, 2) incremental exercise test on the treadmill (TREAD test), it was used an individualised ramp protocol with the maximum speed of the ergometer exercise test using equations defined by the ACSM. The rate of load increment was determined by the difference between the speed of  $\text{VO}_{2\text{max}}$  ( $v\text{VO}_{2\text{max}}$ ) and the speed of  $\text{VO}_{2\text{max}}$  of 50% ( $50\%v\text{VO}_{2\text{max}}$ ) divided by time, according to Myers et al. (1992), 3) specific incremental exercise test (TKDtest). The specific test taekwondo was previously defined by a pilot procedure, having as base the ramp protocol, traditionally used in ergospirometry, so that the load is increased progressively until the maximum final effort. The test is organised in stages lasting 1 minute with incremental load of three executions of kicks at each stage. The technique performed (dolio-chagi) was defined according to the complexity and frequency of use in training and competition. The variables

were monitored in two tests: oxygen consumption with gas analyser VO2000 in telemetry mode (Medgraphics Corporation, USA) and heart rate with PolarRS-800 (Polar, Kempele, Finland). Data was analysed using statistical software (SPSS 11.5 for Windows, Chicago, USA). Shapiro Wilks test were applied for confirmation of normality, a bi-caudal paired-samples Student t test was applied to verify significance differences between the two tests (TREADtest and TKDtest). The significance level was set at  $\alpha=0.05$ .

## Results and discussion

The results refer to the variables: VO2 peak, and HR peak Time at Peak are presented with their average and standard deviation in Table 1. Significant differences were found only for the variable in VO2 peak compared TREAD test and TKD test. For all other variables, significant differences were not found.

*Table 1: Results from the comparison of the TREAD test and TKDtest.*

	VO2 peak		HR peak	Time at Peak
	(l.min-1)	(ml.kg.min-1)	(bpm)	(s)
<b>TREAD test</b>	3.38 ± 0.61	50.86 ± 6.56	188 ± 7	519.57 ± 247.17
<b>TKD test</b>	3.22 ± 0.61	48.46 ± 5.99	187 ± 3	502.14 ± 109.71
<b>t-Test (<math>\alpha</math>)</b>	0,02	0,02	0,10	0,80

*VO2 peak*= maximal oxygen intake,  
*bpm*: beats per minute,

*HR peak*= maximal Heart rate,  
*s*=seconds.

The behaviour of these variables is consistent with some studies that analyse athletes with profiles similar to the present study using different ergometers and protocols and test execution activities and specific modalities (MELHIM et al., 2001; MATSUSHIGE et al., 2009; CAMPOS et al., 2011). The results showed difference in the behaviour of VO2 peak, which may suggest a different dynamic between aerobic and anaerobic metabolism during the execution of a specific task, although the heart rate behaviour was similar, indicating a similar pattern of cardiovascular activity.

## Conclusion

The results suggest that specific protocol taekwondo may be more appropriate to evaluate these athletes, as it considers specific movements and dynamics of the sport.

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## **BRAZILIAN SPORTS AND PROJECT RIO 2016: EXPECTATIONS AND REALITIES (2012-2018)**

**Dr Fernando Marinho MEZZADRI, Dr Doralice L SOUZA,  
Dr Letícia GODOY, Dr Wanderley MARCHI JÚNIOR (BRA)<sup>1</sup>**

*UFPR/Brazil*

The present work is a part of a wider research project which aims at studying the possible sporting legacy of the realisation of the Olympic and Paralympic Games in Rio de Janeiro 2016 in Brazil. The preoccupation with the development of sports in Brazil had increased during the last decade and it was strengthened in 2003, when the Ministry of Sport was created. These aspects won further significance with the election of Brazil as host country of Olympic and Paralympic Games. With this choice, different sectors of Brazilian government face huge challenges. Without considering that the reflexes are constituted by a set of actions, articulated by different actors, the sports reality of the country may suffer a significant change related to the practice, the consumption and the creation of meanings in society, resulting from this election. Within this perspective, it is necessary to consider the reflexes that the whole society may suffer in the social, political and economic areas – the so-called “legacies”.

The research goal is to identify the Brazilian sport scene in face of the realisation of the Olympic and Paralympic Games (Rio 2016) considering the proposals of the Brazilian federal government and the proposals of the Brazilian Olympic and Paralympic Committees.

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1. Dr Wanderley Marchi Junior presented this paper during the Session.

Trying to answer this question, the first time we analysed government documents, such as:

- the Candidature File for Rio to host the Games; and the Legacy Books;
- government projects and programmes (“Second Time”, “More Education”, “Sport and Leisure in the City”, “CEDES Network”);
- financing programmes (“Subvention for Athlete”, “Detection of Talents in Sports”, and “CENESP Network”).

Various government initiatives have been taken from the election of Brazil to the OG/PG. The federal government has greatly increased public funds for programmes, changing a lot of points in the legislation of important programmes, such as Subvention for Athlete (in 2011 there were 3,182 athletes, providing an amount of \$22 million; and in 2012 there were 4,243 athletes and an investment of \$30 million) and the Sports Incentive Law (which had provided \$28 million for Participation Sport; \$34 million for Educational Sport; and \$159 million for High Performance Sport). There are, also, actions implemented by state and municipal spheres, as well as the sports entities, like Brazilian Olympic Committee (COB) and federations/confederations. Besides this, all of them receive considerable volumes from federal government.

However, despite seeing an abundance of projects, actions and public funds, it is noted that these federal attitudes happen in an isolated way. Due to the bureaucratic apparatus, the Ministry’s programmes of the same secretary are not articulated. The situation gets worse when it comes to the Secretary of Education and Participation Sports and High Performance Sports. If the lack of articulation already occurs in the Ministry, this condition gets worse in state, becoming even clearer when approaching private entities that lead the Olympic and Paralympic Brazilian sport (COB; federations/confederations), because these institutions do not need to be linked with federal government in a legal plan. Accordingly to this, it is necessary to ask: *what is the role of State?*

In conclusion, we still do not know if hosting the games is going to bring a sporting legacy for Brazil, considering all dimensions of sport or whether Brazil is going to be just one more country to host the greatest world sport competition.

## **SPORTS ARE TODAY'S BEST BUY IN PROMOTING VALUES OF OLYMPISM: AN OVERVIEW FROM MIDDLE EAST COUNTRIES**

**Marwa Hamdy NASR (EGY)**

### **Introduction**

Sports are the solution, the shortcut way to blend physical, mental, and social interactions among nations. The core of performing sports, at its heart, has massive benefits beyond its recreational and physical effects that play a role in re-shaping individuals taking part in it. Pierre de Coubertin (1894) revives the positive values from performing sports in the form of huge competition taking part every four year known as the Olympic Games. Olympism is a philosophy of life, binding values, attitudes, and concepts of stability to promote peace among communities. The Olympic Movement is a universal action that creates different opportunities and prepares the suitable environment to raise the concepts of fair play, friendship, and accepting others regardless of their ethnic origin, colour, and religion.

Great advantage will be gained from emphasising the importance of the Olympic principles among young athletes and young generations, not only in raising healthy life style, respecting rules, accepting opponents, but also allowing them to integrate with the society and developing positive social skills. As an educator in the field of physical education and sport sciences, my role as a lecturer in the university exceeds my pre-planned educational goals to build souls and identity. The events of Olympic Games are a rich material which we can use in achieving our educational goals and could be the solution to inspire moral and physical development of children and youth through participation in sport and physical activity.

Middle East countries, especially Egypt, nowadays are in crises where the absences of values are very obvious. The lack of fair play concepts, accepting others' opinion, and ignoring the importance of sports are driving the country into nowhere. After the revolution, people's attitudes and actions in most cases were deviated from one prospective to another. In other words, a necessity to promote the values of the Olympic Movement is a must. National communities, university researchers, teachers in schools, coaches as well as all sporting unions, should all co-operate together to safely pass such a critical situation. However, the positive outcomes and healthy behaviours from participation in active sport cannot be achieved by itself, it has to be taught. We need as educators in developing countries where youth are forced to achieve academically on the cost of their physical activity and healthy life style to promote and spread these values. Thus, the aim of my study will focus on connecting and building bridges between educators and sport organisations in Egypt and European Union countries to initiate and promote the values of the Olympic Movement in educational organisations and measure its effects on both social and culture domains.

### **Hypothesis**

1. Assess the existing values of Olympic principles such as fair play, respect for others, joy of effort, pursuit of excellence, and balance between body, soul and mind.
  2. Design a four year promotional programme to promote the values of the Olympic Movement within the Egyptian curriculum in primary schools in conjunction with the European Union Countries.
  3. Introduce the suggested programme in Physical Education Faculties to be taught as a new module for 1st year students in Egypt.
  4. Examine the effectiveness of the suggested programme for both primary school students and physical education students in Egypt.
- Hopefully, the suggested programme will try to overcome the lack of values and positive attitudes in Egypt which can be enhanced and taught in collaboration. Thus, an increase in familiarisation with the Olympic ideals and performing sport for better healthy life style would be of more attention.

## “LOOK FAR, SPEAK SINCERELY, ACT STEADILY”: TRUTHS AND VIEWS ON THE OLYMPIC GAMES

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“Olympic spirit”, “fair play”, “truce”, “fair contest”... are some of the entries which appear under the term “Olympic Games” in digital search engines, a fact that shows the constant interest for Olympism. Maybe because the ideas which are promoted through the Olympic ideal are those that we mostly need today, more than ever before and which are the stepping stone for redefining the Greek identity, something which is attacked from everywhere and that we must change.

Jacques Rogge, the former President of the IOC, in a recent article in which he was praising Pierre de Coubertin’s contribution said, among other things, that the life prescription of modern Olympism was “*look far, speak sincerely and act steadily*”<sup>1</sup>. This phrase can certainly become the basic step for the further analysis of the question, “How could the Olympic spirit be questioned and discredited? Who is responsible and how could we eliminate the prevailing view?”

The urging imperative, “*look far*” generates double feelings as it reminds us of the far-reaching vision –in the sense of a plan– whilst inviting us to distance ourselves from any current situation and change the established order of things. Undoubtedly, Coubertin was a pioneer for his time since he visualised sport as a social and cultural phenomenon through which values and all-human messages were enhanced. He believed that sports education was an important element for

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1. *View: the living legacy of the founder of the Olympic Games* of Jacques Rogge\* retrieved on 21/3/2013 from [http://news.kathimerini.gr/4dcgi/\\_w\\_articles\\_sport\\_2\\_02/01/2013\\_506549](http://news.kathimerini.gr/4dcgi/_w_articles_sport_2_02/01/2013_506549)

developing young people's personality<sup>2</sup>. Sport can indeed facilitate the social and cultural integration of the individual – citizen through a system of values, provided there is a common denominator of the “current values” of a modern organised society with the “all-human symbols and messages” that the sporting ideal constantly recalls and reproduces<sup>3</sup>. Therefore, this noble thought of Coubertin for the revival of the Olympic Games was not utopian since it reflected the needs of that time, at the dawn of the 21st century, as was also the case around 800 B.C., somewhere in the Peloponnese, when the Pythia delivered a strange oracle, “the sports contests should begin again!”, sickness and war should cease and Guile and Wrath should bow to Virtue...<sup>4</sup>

But is this possible today? Let us “*be frank*”. Can what is daily and vulgar, survival coexist with what is eternal, unselfish and revival? The answer is unfortunately no because today's values have absolutely no connection with those of previous times. In the White Paper on Sport<sup>5</sup> the social and economic dimension of sport, as well as its organisation is clearly identified and delineated, as well as its organisation in a context that respects man above all and full satisfaction of his need for physical activity. How far, though, is this inherent need of man for improving his physical condition from the total alteration/alienation suffered by the human body (through doping) in order to break records? How could “fair play” replace the main element of today's socioeconomic activities, i.e. competition, with everything it entails (commercialisation and exploitation of athletes as a transient consumable product)? At the end of the day, let us consider the Olympics that we wish to have: those of companies, material benefits, superhuman records and physical collapse or those based on the immaterial sporting ideal, respect for the opponent, effort and physical improvement?

But let us now turn to “*act steadily*”. The first time that a world sporting event was linked with cultural activities was during the Olympic Games of Athens 2004,

2. Pierre de Coubertin (1863-1932) retrieved on 22/3/2013 from [http://el.wikipedia.org/wiki/%CE%A0%CE%B9%CE%B5%CF%81\\_%CE%BD%CF%84%CE%B5\\_%CE%9A%CE%BF%CF%85%CE%BC%CF%80%CE%B5%CF%81%CF%84%CE%AD%CE%BD](http://el.wikipedia.org/wiki/%CE%A0%CE%B9%CE%B5%CF%81_%CE%BD%CF%84%CE%B5_%CE%9A%CE%BF%CF%85%CE%BC%CF%80%CE%B5%CF%81%CF%84%CE%AD%CE%BD)

3. Panousis, Yannis (2007), *Criminogenic and crime related risks*, Legal Library, Athens.

4. Goulionis, Themos (2004). *Sport, a different love*. Georgiadis Publications, Athens.

5. White Paper on Sport, European Union, Luxembourg 2007, retrieved on 22/3/2013 from [http://ec.europa.eu/sport/documents/white-paper/whitepaper-short\\_el.pdf](http://ec.europa.eu/sport/documents/white-paper/whitepaper-short_el.pdf)

where parallel thematic events, of a cultural nature were organised in the city's archaeological sites<sup>6</sup>. The debate on culture should not be based on quantitative terms. Linking success with the financial benefits produced by our culture will trap us in a labyrinth of concepts<sup>7</sup> and lead us on dangerous paths. The correlation with sport is obvious and should awaken us all (in this case with "top performance sport" and those who compete in the Olympic Games as there are other events of worldwide importance, which are not competitive and simply promote the joy of massive participation of athletes (cf. World Gymnaestrada<sup>8</sup>). Games are synonymous with play<sup>9</sup> and the taste of the game is more global than the taste of bread (Emile Borel, 1871-1956). These "feelings" must return and become the springboard for a new beginning of healthy sports competition. Unfortunately, there are numerous examples of today's Olympic medallists who show a huge moral distance between (individual or team) performance and the means through which they were achieved. The shady actions of athletes, officials, companies for individual profit, should be eliminated from training facilities to allow those who practise sport to continue trying and competing. According to Aristoteles<sup>10</sup>, "the virtue of bravery, lies between two evils: temerity and cowardice". Let us not be afraid and staunchly reject the coming tornado of unreal performances and the suffering that follows them and let us bravely embrace the idea of redefining the essence of the Olympic Games, as an end in itself and not as a means.

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10. Nicomachean Ethics, Aristotle.

## OLYMPICS RECONSTRUCTING THE INDIAN WOMEN SPORTS AND SOCIETY

**Dr Dolly KHANNA (IND)**

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The Preamble of Indian Constitution says that India is a sovereign state based on equality, liberty and fraternity where there is no place for discrimination based on caste, colour or sex. But practically discrimination exists between males and females in India. People still think differently about women and sports. Women still feel shy in participating in the sports which are thought as primarily men's domain. According to Saina Nehwal (first Indian bronze medallist shuttler of London Olympics) "In India I feel the girls are a little shy. They don't come out and play a lot of sports, but I hope that my success will change that and more and more girls will come forward to play. I can already see the change in my academy (where I trained). A lot more girls are coming in and they all want to play like me" so, it is the Olympics which has attracted the attention of millions of Indians towards women sports which was reserved only for winning cricket teams of men. It is the medal winners women athletes like Saina Nehwal, boxer Mary Kom who has forced the Indian community to think differently about women and sports.

It is difficult to find out the status of women in society because gendered practices are not always directly visible. The government statistics only talk about the male female ratio, female literacy rate, health conditions, life expectance, the age of marriage for women etc. but they do not explore the problems due to discrimination and exploitation faced by women so the need is to study the problems at micro as well as macro level faced by Indian women athletes.

### **Role of Women in Indian Society**

In the Indian society, according to gender role public space is allotted to male while the private space is allotted to females. Indian society considers women as an ideal wife and mother. During the Vedic period the participation of women in sports was almost negligible except indoor games. It was only after 1930 there was slight change and the period after 1980 saw the women participation in sports in India. Today women are having the dual responsibility. They are not only performing their household duties but also striving hard to prove their worth in the society.

### **Barriers in the way of women participation**

M.K. Singh in her book “Indian women and Sports” says that the most important factor preventing a girl from entering sports is that her body especially in the time of menstruation is so weak that she cannot play. Padma Praksa explaining the public opinion about females in her article “Women and Sports” said that the women don’t need any physical exercise. Dance is the only one exercise allowed to women because it is not considered as exercise but an entertainment for men throughout the ages. According to evolutionary theory motherhood is the primary duty of women. The attitude of media towards women is that they are more interested in highlighting the female body as a source of entertainment rather than their athleticism. The women are expected to have silent, nurturing, tolerating and feminine attitude but sports are considered masculine so they should not participate. As per the Indian public notion women should participate in sports only for hobby or entertainment otherwise it will spoil their family. If in any case women are to participate they should participate only in individual and feminine sports and not in contact and masculine sports. In a nut shell the major problems faced by Indian sports women as quoted by various researchers are: social insecurity, even teasing, negative societal attitude, sexual harassment, lack of time and money with parents, indifferent attitude of coaches, low sponsorship, menstrual problems, faulty selection procedure etc.

### **Present scenario and impact of Olympics**

In the present scenario the women medal winners of big events of sports have forced the Indian public to change their thinking. Looking at the golden girls of Olympics like Saina Nehwal, Mary Kom and Karnam Malleswari, the middle class families who were quite rigid and insecure about the female participation have started sending their daughters to sports field. The reasons of awakening can be attributed to financial rewards, job security, social recognition or national pride etc. So the spirit of Olympics is developed not only in participants but also millions of watchers who watch the Games or hear about the socio-cultural legacy of the Games. The Indian government as well as the state governments has introduced new special incentives schemes for Olympians and these steps have boosted the participation of women to a great extent in India. The achievements in London Olympics represent the best ever results of India on the biggest sporting stage in the world. All these developments are highly positive for a country where games and sports have never been an integral part of academic and social life. Highlighting the impact of Saina's achievement in Olympics, his biographer T.S. Sudhir says that young girls are coming from the back of beyond to academies in Hyderabad with the square goal of becoming another Saina Nehwal. These Olympic medalists as well as 23 women participants of London Olympics have encouraged the Indian parents to bring their daughters out of homes to participate and achieve laurels like their role models and thus liberating them from the age old clutches of orthodoxies and so called traditionalism. So, this is the real reconstruction of Indian women sports and society which has been brought by the Olympics.

## **NEW MOTTO OF THE OLYMPIC GAMES: “FASTER, HIGHER, STRONGER, CLEANER”**

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### **Introduction**

The Olympic Games are one of the world's biggest sporting events, attracting thousands of athletes to compete and billions of people all over the world to follow. Evidently the Olympic Games have large enduring impacts on the host cities and bring a sustainable development and legacy for them and their citizens.

The Olympic Charter describes Olympism as a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a life based on the joy of effort, the education value of good example and respect for universal fundamental ethical principles (Olympic Charter 2011).

Consequently, the goal of Olympism is to place everywhere sports at the service of the harmonious development of man... (Charter, 2011).

In 1894 at Sorbonne Congress, Coubertin spoke about Olympic slogan “Citius, Altius, Fortius” for the first time but during recent years the Olympic Games have

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1. Dr Farshad Tojari presented the paper during the Session.

become an economically significant event, primarily and as result the dimension of amateurism which was strictly emphasised at first was gradually less insisted. Therefore the Games brought some concerns and created a challenge whether the Olympic motto of “Faster, Higher, Stronger” makes sense in the recent Olympic Games.

### **The Sorbonne Congress**

French reviver of the Olympic Games, Pierre de 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).

On 16th June 1894, the Congress was held in the presence of 2000 people and was also charged with forming the International Olympic Committee.

At the end of the Congress, the committee members took it upon themselves to select the host city for the first Olympic Games. To this aim, the committee members agreed upon (*IOC Bulletin*):

- The Olympic Games should be based on athletic, moral and international considerations.
- That, except in the case of fencing, only amateurs would be allowed to compete. And...

### **The First Modern Olympic Games, Athens 1896**

The first modern Olympic Games were held with the attendance of 245 men athletes from 15 countries in 9 sports including: fencing-matches, shooting contest, foot-races, weight-putting, discus-throwing, high and long jumps, pole vaulting, and gymnastic exhibitions from 6-15 April in 1896. Consecutively, a generous joy and enthusiasm moved the Greeks and all the visitors. “When they come to meet every four years in these contests, further ennobled by the memories of the past, athletes all over the world will learn to know one another better, to make mutual

concessions, and to seek no other reward in the competition than the honor of the victory” (Mallon and Widlund 1998).

There were many differences between the 1896 Olympic Games and the Olympics as they were held a century later.

### **Olympic Legacy**

Gratton and Preuss (2008) proposed a definition of “legacy” that aims to account for all the dimensions required by the IOC, “legacy is planned and unplanned, positive and negative, intangible and tangible structures created by and for a sport event that remains for a longer time than the event itself”.

During the past two decades there has been increased interest on the impacts of the Olympics on the socio-cultural life of the host city and country. It is on the host cities to use the Games to inspire people to live more sustainably.

Since Calgary in 1988, all the Organising Committees have developed new tools to spread the message of peace, tolerance and brotherhood among their societies.

The Games provide an opportunity to spread the practice of sports across all layers of the host population, as well as promote Olympic values including: fair play, respect for others, joy of effort, balance between body will and mind and pursuit of excellence among the young generation of the host country.

As Jacques Rogge, President of the IOC indicates “Sport helps people, especially young people, to escape daily concerns, to respect each other and to learn that rules exist and how important it is to respect them. Sport also brings hope, pride, a sense of identity and health, thus shaping the body and mind. The Olympic Movement of tomorrow is in the hands of the young people of today. Our hope is if the young people can learn to respect each other on the field of play, they may transfer this sentiment to other elements of their daily lives.” (Binder 2002)

### **Recent Olympic Games and Olympic Motto**

It was within this congress that Coubertin borrowed his famous Olympic slogan

“Citius, Altius, Fortius” from his friend and long standing advisor Father Henri Didon which is still the Olympic motto at present.

As Coubertin insisted “The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well.”

At present, Olympic has become a mass phenomenon. The process of commercialisation, a growing professionalism, media coverage of Olympic Games changed the nature of the games from amateurism. The issue of using performance-enhancing drugs manifest in the Games and a pivotal moment was the Ben Johnson scandal at the Olympic Games in Seoul Korea in 1988.

But in many Olympic sports, the athlete that is the fastest, the highest or the strongest wins the gold medal. Therefore the motto induces a controversial context contrary to the Olympic spirit which just insists high performance of sportsman and it does not reflect the moral spirit of the Olympism. However it is not unusual in the current Olympic Games which further tend to professionalism day by day. One reason is the very logic of competition in which the goal is to outperform all other competitors and win. Another reason is the high external rewards that come with victory. One may think that it just encourages the athletes to be the winner.

Now the question is:

- Does it mean that Olympic is just a matter of winning?
- An athlete should win at any cost?
- An athlete who uses drugs can we call him/her an Olympic medallist?
- Moreover what legacy we expect the Olympic Games remain for the next generation?

Arguments have been posed that the Olympic Movement itself is to blame for fuelling the flames of doping in sport through the pressure placed on athletes to perform to win medals and endorsement money which is contrary to the principle of amateurism.

Further, after Los Angeles Olympic Games in 1984, media coverage has been increased and the Games successfully demonstrated how to maximise income from television rights, sponsorship and merchandising, and make a financial surplus over costs.

On the other hand, the accusations of corruption scandals in winning the right

to host 2002 Olympic Winter Games in Salt Lake City by the IOC members, unfair and unjust referee decisions, violence, sexual harassment and other negative aspects of the Games have gradually pushed the educational message propounded by Coubertin to the background and overshadowed by the unsportsman behaviours of the Olympic family.

Also, there are some Olympic sports that use a judging system to decide who wins the gold medal. Gymnastics, diving and figure skating are three examples. But the question is: can judges or officials cheat as well?

There are many records which condemned Olympic unjudgment. As an example we can mention the controversial loss of the Korean fencer in the London Olympic Games. Shin A Lam's tears for hours after her competition aroused public sentiments.

Another issue is the attendance of women from different cultures in the Olympics particularly in the case of Muslim women in terms of both participation and leadership within Olympic Organisations. As an example Iranian girls' football team was banned to compete moments before an Olympic qualifier against Jordan by FIFA for wearing Hyjab. Iran's dream of competing in the London 2012 Olympic women's football tournament has been crushed by an unexpected ruling. Although the team competed in the previous game wearing the same hijab and FIFA did not prevent from the games.

## **Conclusion**

After 119 years from the Sorbonne congress on 16th June 1894, obviously there is a need to revise the Olympic motto since the deep ethical dimension of the Olympics does not appear in the current motto. Considering the disputes which were mentioned earlier it is necessary to justify the Olympic motto in a way that manifests the moral behaviours of human beings to compete fair and beyond that to live fair in their society and bring a clean legacy for the young generation to compete clean far from any drugs using, unethical behaviours, violence, any kind of political, religious and racism discrimination, unfair and unjust referee, corruption and etc since "the practice of sport is a human right. Every individual

must have the possibility of practicing sport in the Olympic spirit, which requires mutual understanding with spirit of friendship, solidarity and fair play” (IOC 2011).

At present, in the 10th International Session for Educators and Officials of Higher Institutes of Physical Education, in the area of Ancient Olympic Games, it is time to complete the existed Olympic motto to “Citius, Altius, Fortius, Lautus” which stands for “Faster, Higher, Stronger, Cleaner”.

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## BONDING PHYSICAL EDUCATION AND OLYMPIC EDUCATION TO CREATE LEGACY

**Prof. Maximo WERNET (ARU)**

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In a world where challenges become bigger and more complicated, sport can play an essential role by bonding people, organisation, bringing different culture and tradition together.

Bonding is important, effective for teamwork and efficiency in achieving great goals. Especially when bonding creates new opportunities and winning situations for several goals and both parties.

School physical education is the primary societal institution with the responsibility for promoting physical activity in youth, and 97% of the students in elementary school take physical education. However, there is evidence that physical education is not adequately filling this role. (1997, Sallis, Mc Kenzie, Alcaraz, Kolody, Faucette & Howell, The effect of a 2 year physical education program (SPARK) on physical activity and elementary School students)

Physical education in Aruba however has a very low status position in the education system and also in the Aruban community. On the other side the Olympic Games have a very positive image among the people in Aruba. The Olympic values behind the movement are also unknown for the majority of the people in Aruba. But the Olympic Movement has much more to offer through the Olympic education programme. The Olympic values fit perfectly with the physical education goals that students need to achieve during their school period.

## **The Physical Education situation in Aruba**

For many years physical education lessons were provided in the primary schools by the classroom teacher. The classroom teachers are struggling with PE because of many factors;

- They tend to be very busy and focus on the academic subjects,
- There is not a national standard for physical education,
- There are no teaching methods available for PE,
- Very often the facilities are in poor condition,
- There is a lack of equipment and evaluation for PE programme.

The motivation and drive for quality physical education is almost invisible in the schools. The consequences for our children, youth and adults are visible in many ways on Aruba. It's a fact that during the past thirty years, the prevalence of overweight and obesity has risen drastically in the Aruban society by which an alarming 77% percent of the population is overweight. (2009, Visser, National Plan Aruba on obesity).

In 2007 at the Pedagogical Institute of Aruba (IPA) we have started a Physical and Health education teacher programme for the primary schools in Aruba. A group of 17 students started with the programme and today we have 11 specialist teachers for Physical and health education in the primary schools. This group is not filling all the needs around Aruba, so we have also a group of 18 sport instructors from the government that is helping the primary schools with their sporting activities. The challenge we face is that the majority of instructors in this group are not PE teachers or certified sport instructors. This is helping on one side but creating many problems on the other hand.

Physical activity is important for young people's health. Children and adolescents who participate in higher levels of physical activity are less likely to display risk factors for cardiovascular disease and more likely to have positive outcomes in weight regulation. With unprecedented global increases in the prevalence of childhood overweight and obesity. (2007, Salmon, Booth, Phongsavan, Muphy and Timperio, Promoting Physical Activity Participation among Children and Adolescent).

Different scientific studies have showed the relationship between academic

performance and physical activity including physical education. (July 2010, Centre for Disease, Control and Prevention (CDC). The association between school-based physical activity including physical education and academic performance). So by now we need to reveal these scientific studies results to everyone, to start to change the image of PE in Aruba.

By bonding Physical Education and Olympic values together they can complement each other by spreading the positive message to the Aruban community.

The Olympic Movement has an important role to educate athletes, coaches, administrators and the community of the importance of sport for a nation.

### *Creating legacy by bonding*

1. Teaching the Olympic values and principles to our children can lead to sustainable development of the Aruban people. So by bringing these Olympic values to our PE curriculum it can give PE a stronger base for achieving its goals
2. Organising different activities around the Olympic Games to create awareness of the values and principles of the Olympic Movement. For example Olympic Camps, seminar topic "Olympism", Olympic Day run etc.
3. Stimulating Traditional games and Sporting activities in schools to enrich the culture of movement. (specific workshop for teachers)

These activities must have a structural framework from which to operate in order to sustain the development of both movements.

Expected results on the effect of bonding Physical education and Olympic Education:

1. more teamwork between PE teachers and Olympic Movement administrators
2. more quality for the PE programme by specific example from the Olympic education
3. structural impact via the educational system for the Olympic education programme
4. more involvement and awareness among the Aruban community
5. positive image and exposure for Physical education via the Olympic education.

## THE CULTURE AND EDUCATION PROGRAMME IN THE YOUTH OLYMPIC GAMES

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Up to now two Youth Olympic Games (YOG) have already been held for young people aged 15-18 years: in Singapore in August 2010 –in summer sports and in Innsbruck January 2012– in winter sports.

It is essential that YOG have also a very extensive educational and cultural programme. Each participant brings from the Games not only the results of the competitions, but also new knowledge about people, about other countries and nations, the relationship between them, also about the role of sport in people's life and in the whole world of today.

**Aim:** evaluate the role of the Youth Olympic Games in the context of Olympic education.

**Research methods:** analysis of scientific literature and a questionnaire.

Olympic education and culture programmes are those, which ensure that Youth Olympic Games are more valuable than the classical Olympic Games. In addition to sporting events takes place a special culture and education programme, the aims of which are to promote the Olympic values, as well as share the opinions and experiences characteristic of different cultures, making the world YOG a unique sports and cultural festival.

Culture and Education Programme (CEP) is one of the most important parts of Youth Olympic Games, it is the aspect that sets them apart from classical Olympic

Games. Cultural and educational programme is worked out in such a way, that it can be integrated in YOG and so that it attracts new sportsmen to take part in it.

Through interactive, fun and educational activities, the CEP aims to inform about the Olympic values and encourage the athletes to reflect on their behaviour and on how they might integrate the Olympic values into their daily lives. In order to turn our vision into reality and to make the CEP a success, we have developed a concept consisting of learning, contributing, interacting and celebrating:

- learning more about global issues, the Olympic Movement, Olympism and sport;
- contributing to a positive impact on the environment and tackling global issues with the motivation and energy of the CEP;
- interacting with other athletes and developing respect and friendships;
- celebrating the Olympic values and the diversity of the world's cultures while experiencing the Olympic spirit's power to unite different cultures and peoples.

The programme World's First Youth Olympic Games included a variety of activities, which were found in various workshops. It was all available in Innsbruck Congress Centre where the programme organisers developed interactive and diverse environment.

**Results:** Latvian young athlete survey results showed that most of the athletes surveyed (91%) believe that the CEP is an integral part of the Olympic Games and it should be continued also in the future.

All Latvian athletes –YOG participants– found time to participate not only in competitive sports, but also in the activities of CEP. All respondents believe that the organisation of such games is necessary and for the majority of the respondents participation in YOG gives an opportunity to gain experience to further develop their sports career. Young people need their World Olympic Games in order to be helped to see true life values in the age, when they undergo decisive stage of their lives. Young people should learn to plan and balance their time in the conditions of fierce competition, thus preparing Game participants for professional athlete life. YOG are an alternative to the classical Olympic Games, which become more and more commercialised, increasingly expensive and elitarian, therefore in YOG

many competitions are held in a form, which is more accessible for young people. As the most significant benefit YOG participants mention the opportunity to gain experience necessary for further development of their sports career (86.4%). This result suggests that young athletes want to continue their career in the field of sports and seek the opportunity to participate in the Olympic Games, which is the biggest dream of all athletes.

**RE-DEFINING SOCIAL LEGACY:  
THINKING BEYOND “HOST NATIONS AND DEALING  
WITH ENTRENCHED DISCOURSE”**

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This paper argues that the current definition of Olympic social legacy does not support a sustainable and educational legacy that caters for non-host countries. The International Olympic Committee (IOC) struggles to define Olympic legacy (IOC Olympic Studies Centre, 2003) and literature argues that there is a lack of agreement on a clear definition (Gratton & Preuss, 2008; Leopkey & Parent, 2012; Karadakis & Kaplanidou, 2012). The IOC argues that legacy is complex because benefits may not be seen immediately. Additionally, that legacy relies on support from local authorities and once the Games Organising Committee disbands it can be difficult to measure success or the general feeling of the local population (IOC, 2012a). This paper defines Olympic legacy as the use of the Olympic Games to deliver on-going benefits, change or development to a community, its infrastructure or image. Olympic legacies usually fall into one of five categories: sporting, social, environmental, urban and economic in tangible or intangible form (IOC, 2013a). The Olympic legacy document combines cultural and social under the category of social legacy which they directly relate to the fundamental principles of Olympism. “Embracing education, respect for ethical principles, human dignity, mutual understanding, the spirit of friendship, solidarity and fair play, while rejecting all forms of racial, religious, political and gender discrimination” (IOC, 2013a, p 24). This paper specifically focuses on this category of social legacy.

There are numerous examples of the Olympic Games host cities experiencing positive benefits from hosting the games (Leopkey and Parent, 2012; IOC, 2012b), as well as critique and debate (Chatziefstathiou, 2012; Gratton and Preuss, 2008) arguing that the negative impacts far outweigh the legacy left in a host city. We argue that the current definition of Olympic legacy does not adequately cater for non-host nations. Forty countries have hosted the 48 past Olympic Games (IOC, 2013b). As New Zealanders, we are unlikely to host an Olympic Games, however we argue that this should not prevent a sustainable educational Olympic legacy from reaching our shores. We identify three issues with the current manifestation of social legacy. Firstly, the highly debated inability to measure or moderate the affects of the Olympic Games on a host nation. Secondly, the narrow audience of those receiving this “social legacy”. Lastly the problematic informal social legacy that is currently left with non-host nations. For the purposes of this paper, we shall be focusing on the second and third.

The IOC argue (IOC, 2012a) that the Olympic Games social legacy can be seen when host nations encourage school children to participate in activities linked to the Olympic Games, sport and the Olympic values. Additionally employment programmes, being a volunteer or celebrating success and culture can be used to promote social inclusion (IOC, 2012a). We do agree these aspects are important, however given the critique and debate surrounding Olympic legacy (Chatziefstathiou, 2012; Gratton and Preuss; 2008, Lenskyj, 2002) we argue that social legacy may be more sustainable when viewed as a global Olympism education, rather than a host country responsibility. One solution to the convoluted definition of Olympic legacy is to redefine it. We argue that an ongoing educational programme that focused on an Olympism education specific to an individual country’s cultural needs could be adopted. The primary social legacy of the Olympic Games would become “Olympism education in sport”. This would move away from the current attempts of host nations to complete an educational programme that is often critiqued for its tokenism, lack of criticality and inability to sustain change (Binder, 2012; Lenskyj, 2002; Masumoto, 2012). A shift in thinking to move an implicit Olympic legacy to an explicit, Olympism education with specific cultural connections to individual countries.

Currently, an informal legacy is being left by each Olympic Games to non-host

nations. Parry (2003) argues that to most people “Olympic” stirs images of the Olympic Games. He argues that most would not have heard of the term “Olympism”. Stevens (2011) agrees and argues that the Olympic Games are viewed worldwide, modified according to prime viewing times, media agreements and spectator preference. The Olympic Rings are permanently printed on the worlds’ McDonalds burger wrappers.

The primary issue being that this is what youth view as the Olympic Movement, Olympism and the Olympic Ideals (Stevens, 2011). This is the informal social legacy that is left – one that favours the ostentatious event over the educational philosophy. One that reinforces the entrenched paradigms of Westernised sport, sport as a spectacle, and a Eurocentric epistemology of what constitutes “Olympic” sport. Stevens (2011) argues that the Olympic Games are institutionalised as entertainment and Olympism takes a back seat to the sponsors, the spectacle and the competition. Even by including a specific sport in the Olympic Games, the institutionalisation of what constitutes “sport” can be seen and the Olympic Games become a site for the reproduction of these paradigms (Hsu, 2000).

So how does this affect social legacy? We argue that it is crucial for the Olympic Movement to acknowledge informal pedagogical sites such as family, T.V. and social media as playing a key role in Olympic social legacy. Stevens (2011) argues that T.V. and social media seem to be the most influential informal pedagogical sites for youth regarding the Olympic Movement. She argues that, even though media may not be the most appropriate site to educate about Olympism, the power that media holds cannot be ignored. Interestingly, the research identified that a Physical Education lesson would be an appropriate place for Olympism education (Stevens, 2011). Tinning (2010) argues that pedagogy is any situation where an individual gains knowledge (consciously or sub-consciously) as a consequence of engaging in a pedagogical encounter, which has as its purpose the passing on of certain understanding. E.g. a P.E. lesson, a sports practice or after-school dance lesson. Add to this, social media websites, television and console games and the result is the vast array of possible pedagogical sites. Naul (2008) argues that educators need to consider the learning potential of informal learning sights. Chatziefstathiou (2012) argues that YouTube, Facebook and Twitter cannot be ignored as sites for positive and negative education regarding the Olympic

Movement. Social media alongside television broadcasting result in youth being exposed to large amounts of information, practices and Olympic issues. Chatziefstathiou (2012) argues that sport pedagogy must encourage critique of these informal sites, as well as those in formal institutions such as schools, sports clubs and universities. The major issue is that based on the current social legacy left by media, research indicates (Stevens, 2011) that youth may not connect the Olympic Games to the educative function and value of sport.

We argue that the IOC would benefit from using an Olympism education model such as Culpan & Wigmore (2010) to develop sustainable social legacy. The model argues for;

- Less emphasis on technical aspects of the Games (facts and figures),
- Higher emphasis on the philosophy practice of Olympism,
- Adopting pedagogies that encourage critique and debate,
- Manifestation within P.E. and sport that fosters critical consumerism and social transformation,
- Alignment with national physical education requirements,
- Actively seeking to develop citizens who can contribute to building a peaceful and better world (p7)

Using Culpan & Wigmore's (2010), concept of Olympism education would maximise learning of Olympism and address the current limitations of social Olympic legacy.

This paper has provided an alternative perspective of Olympic social legacy. The paper has argued that;

1. The IOC's definition of Olympic social legacy for host nations could be redefined as an "Olympism education in sport" a global Olympism education to increase credibility, sustainability and criticality.

2. Informal pedagogical sites of social legacy must be identified and acknowledged as being significantly influential to youth's perceptions of the Olympic Movement.

3. An Olympism education model, such as Culpan and Wigmore (2010) could be used to develop Olympism education, and in turn a sustainable, critical Olympic social legacy.

By viewing social legacy as an Olympism education and acknowledging the

role that media currently plays in informal legacy, non-host countries as well as host countries could receive a sustainable legacy from the Olympic Games.

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## CULTURAL AND SOCIAL DIMENSION OF THE ROMANIAN OLYMPIC GAMES EVANGHELIE ZAPPA'S CONTRIBUTION TO THE REVIVAL OF THE MODERN OLYMPIC GAMES

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Evangelie Zappa's personality –known also as Evangelis Zappas (b.1800 in Labov's Madhe, Ottoman Empire, nowadays Albania – died 1865 in Broșteni, Romania) as promoter pre-Olympic stage, the idea of re-organising the Olympics, is undoubtedly known worldwide, mainly by those who study and deepen Olympic history phenomenon in its development.

What is less widely known is that the militant chief of modern Olympism, whose efforts and striving to revive the modern OGs dating back to 1856, has spent much of his life (in 1833, when he emigrated to our country until 1865, the year of death) in Romania, a country he loved, respected and helped it to enter into the panoply of the universal Olympic culture.

His efforts are fully recognised, that in the summer of 1856, he sent from Bucharest to Athens, to Otto of Bavaria King of Greece and the Greek government a memorandum proposing re-establishment of the Olympics in Athens and the first edition of 25 March 1859. On this occasion, the Greek government promised Zappa, allocating a number of 400 shares held by him out of the "Hellenic Society Boating", to create a fund for the establishment of a company whose purpose was to organise games in Athens. With the money donated there was created "Olympics Foundation" and have built several buildings for sport and racing, the most famous being "Zappeion" (1888.)

Noteworthy, in addition to his work on the revival of modern OG, Evanghelie Zappa are his involvements in the Romanian cultural life, contributing effectively to the establishment of cultural institutions, and the development and preservation of cultural sources of our country. We recall in this respect, efforts on popularizing modern OG by editing in Bucharest, the publication “Romanian Olympic Society”, and the fact that it was the largest donation in money at the time, totaling 5,000 golden ducats (Romanian currency of the time), amount which was used for the establishment of the Romanian Academy (the highest institution of culture in Romania, an institution that, of course, still exists today) and basic printing works, including a history of the nation, a dictionary of the Romanian language and Romanian grammar. A further sum of 50,000 golden ducats was donated by E. Zappa for the Romanian Athenaeum building inaugurated in 1888, a building standing proof for cultural and architectural heritage of modern Romania. The institution concerned is today an important cultural landmark that annually hosts renowned international festivals of classical music and composers named after an illustrious composer, player, singer and conductor George Enescu.

E. Zappa’s cordial relations which were created and maintained by the ruler of the time, George Bibescu facilitated the possibility of his son, George Bibescu, at Paris, to get in touch with Baron Pierre de Coubertin careers, sharing personal feelings and Olympic ideals and then Zappa made it possible in 1899 for Bibescu to become member of the IOC, Romania becoming the 16th state in the world as a member of the international Olympic forum.

The Greco-Roman Zappa involvement was felt not only in the Olympic Movement and Romanian cultural but also social life was among the first owners of lands of the time, in 1848, when the Romanians went through profound social and cultural reforms, ordered the release on his estates for Gypsies; Gypsies to whom he donated in 1864 alongside Romanians, large areas of arable land. By this gesture, Zappa has demonstrated, once again, if this were the case, great respect for his fellow-people, treating them equally, like athletes in competitions organised by him with respect and admiration, in the spirit of fair play.

Arguments lead us to say that, although Evanghelie Zappa is of Greek origin, being naturalized in Romania, was certainly much more than the Romanian nation than our fellows have, authentic Romanian. This is why, personally, I can put

together great men of culture, science, art and sport that Romanian nation gave of the universal heritage of humanity.

Zappa can stand undoubtedly next to Mihai Eminescu, our national poet, Henry Coanda, the Romanian who revolutionised the aviation industry, but also by Constantin Brancusi, our national sculptor whose works, with a little effort and imagination exercise, can embody symbolism and Olympic ideals. I mean here the Romanian artist's famous work entitled "Endless Column" which reported the Olympic motto "Citius, Altius, Fortius", may, like the motto, the idea of self perfection, robustness and strength (by repeating diamond shape) , by symmetry forms and spiritual ascension through continuity and overlap of these individual forms, to infinity.

In terms of sports, Romania, a small country of only 20 million inhabitants, has contributed greatly to the development of the universal Olympic Movement by leveraging the grand stage of the Olympic Games: Nadia Comaneci, the first gymnast in history to have scored maximum, 10–absolute ten for her performance in the Olympic Games of Montreal–1976, legendary Ivan Potzaichin, participated in 5 consecutive editions of the Olympic Games and, not least, Elisabeta Lipa, Quintuple Olympic champion and participant in six consecutive editions of Olympic Games, designated by the International Federation of Rowing as the best twentieth century athlete. The list may go on with Lia Manoliu, Iolanda Balas Soter, Laura Badea, Violeta Beclea, Gabriela Szabo and many others.

Romania participated since 1924, in all editions of summer and winter Olympics, succeeding to get 302 Olympic medals, 88 gold, 94 silver and 120 bronze.

This gave the Romanian Olympic family the privilege and honour to host in February, the eleventh edition of the European Youth Olympic Winter Festival, showing that our country has organised a professional event at a maximum quote. It proved to be a delight both for the more than 1,500 athletes and officials and for the more than 100,000 tourists who have visited the country to watch the competitions. FEYOWF watch word for 2013-Brasov ROMANIA was "successful", a qualification which the President of the European Olympic Committees Association (EOC), Patrick Joseph Hickey, spoke out at the end of the competition: "It was a perfect organisation and a great atmosphere. I return home very pleased." The last sentence in Mr. Hickey's letter addressed to President Octavian Morariu

after the winter EYOF has been: “Lastly let me also tell you that all participants have come away in the knowledge that Romania is a fantastic country and its people wonderful”.

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## PROMOTING OLYMPIC VALUES IN MODERN SOCIETY THROUGH EDUCATION AND HEALTHY LIFESTYLE

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The proposed theme is based on the two fundamental principles of the Olympic Movement, which promotes on the one hand, maintaining the balance between mind and body, and on the other hand, sports and physical activity as means to ensure the health and development of the individual and of societies, beyond the economic, political, social, cultural and religious barriers.

The Olympic spirit is a philosophy of life, a philosophy based on principles and values that should be preserved, promoted, implemented and developed through continuous mutual efforts of specialists at national, but also at international level.

For this purpose, the interventions of the organisations in this domain, the collaborations and partnerships with decision makers of the competences have to be mentioned through activities of promoting and disseminating the Olympic legacy, by educational-type programmes and projects, but also by anticipating and discovering new challenges regarding the proper approach in a new context which is continuously changing, nationally and internationally.

Health status was and still is a constant preoccupation, which considers the extreme technological upgrading and its outcomes over generations, especially over young people, as well as the changes in terms of frequency and pathogenesis of diseases; it is well known the fact that there is a marked tendency of morbidity's modification worldwide.

Specialists' preoccupations converge to uniting the needed efforts in order to solve the issues related to inactivity, sedentary life, obesity and chronic diseases.

The programmes meant to promote physical activity and sports distinguish to this effect, but also the education for health, both from a prophylactic point and view, and rehabilitation and treatment one.

Although not long ago there was an explosion both in terms of interest and in participation in physical and sports activities, currently an interesting situation can be seen. Extreme technological upgrading and computerization have become a restraint or even an inhibiting factor of the need to move or to exercise, as young people, but also adults and older people are spending nowadays more and more time in front of the TV and computer, behaviour which leads to significant changes in lifestyle.

Imbalanced diets and problems we are facing with currently, stress, pollution, lack of free time, genetically modified foods, etc. become important risk factors threatening both health, and life span.

Exercise, as a prophylaxis factor, but also of tonifying, improving and strengthening health brings into spotlight the specialists' preoccupations within health, sports and education fields by developing mutual programmes.

Regarding this area of initiatives we have to mention the activity of International Council of Sport Science and Physical Education (ICSSPE), United Nations Educational, Scientific and Cultural Organisation (UNESCO), World Health Organisation (WHO), but also that of the international organisations like HOPSports (USA) – Interactive Youth Physical Education Training Systems or World Leisure Organisation (WLO) just to name a few.

Close monitoring of the health status, correct diagnosis, medical check-ups, highlighting the beneficial effects of the physical effort on the body, respecting the indications and contraindications of sport participation, indications for a healthy diet, as well as an analysis of the lifestyle, dietary cultural, religious habits and their impact on the health status, could be a solution to the modern society health problems.

Health and physical exercise benefits regarding individual's functional status and quality of life are ongoing concerns of scientific research reflected by the amount of interdisciplinary approaches. We argue the necessity of the education programmes' diversification for health and movement by disseminating examples of good practices promoted by communities. Also, there should be a better ad-

dressability on promoting projects to fight against intolerance on social, ethnic, cultural, linguistic and religious criterions.

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## OLYMPIC LEGACY: CULTURAL AND SOCIAL DIMENSIONS OF THE OLYMPIC GAMES

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The concept of legacy is relatively new within Olympic circles: it appeared in the 1990s, during the organisational phase of the 1996 Atlanta Games. In the wake of historian Richard Cashman's work on Olympic legacies, a distinction between hard and soft legacies emerged; that is, between material legacies such as sports facilities –relatively simple to identify– and non-material ones, such as socio-cultural development, which are harder to distinguish.

According to Cashman, legacies can be broken down into six categories: an economic legacy, a legacy of the built and physical environment; an information and education legacy; a legacy of public life, politics and culture; a legacy of sport; a legacy of symbols, memory and history. The advent of ecological ideas within the world of Olympism can be seen as a legacy of public life, politics and culture [1].

The Povolzhskaya state academy of physical culture, sport and tourism introduces the scientific research “Sport legacy of the World Universiade–2013 (Kazan, Russia) and (Olympic Games – 2014 (Sochi, Russia)”. The following spheres of sport activities are analysed: social pedagogical (realisation of the society's needs); sport (relations between trainer and athlete, development of different sports, theory and methods of sports); information (analysing and formation of the public opinion); intellectual and emotional (athlete's way of life, sport and education); sociocultural – integral – (career, life conditions, public activity exchange experience); (material and technical equipment, financial support of sport and athletes).

The scheme of the scientific research project “Sport legacy of the world Uni-

versiade – 2013 (Kazan, Russia) and Olympic Games – 2014 (Sochi, Russia)” realisation is being done according to these themes: student sports development; sport services sphere extended; sport constructions; the system of athletes training; the number of people involved into sports and physical activities increasing; the stage of training for the Olympic Games; arranging for the protection of the health of a community, physical perfection, elite sport; untraditional sport (rock climbing, mountain tourism); sport infrastructure changing; ecology of the nature, sport, person; motivation, stimulation of going in for sports; volunteer training movement programme; new programmes in physical activities, sport, bad habits prophylactic etc.

Jacques Rogge, the present president of the IOC announced concerning the Beijing Olympic Games “The staging of the Olympic Games will leave people a legacy of far reaching influence” [2].

The intended tangible legacies of Beijing 2008, obvious and measurable, including new buildings, new sports structures, new traffic infrastructure, a massive influx of tourists are well publicised and well known. Grass – roots sport has already a positive games legacy. China has combined a national fitness programme, encouraging people to support the Olympics through participation in it. A National Fitness and move with the Olympic’ campaign was launched across the country in 2006. Nearly 100 million people now participate in a variety of programmes.

Various kinds of activities such as the Ice and Snow Event for a Million Teenagers, a National sunshine Physical Education and Sport for Hundreds of Millions of Students, and a National Display of Exercises for Hundreds of Millions of the Aged have been established. Attention is now being given to the fitness of farmers.

The most important legacy of the Beijing Games in the elevation of our Chinese people’s self – confidence and sense of pride [3]. The Chinese are very proud of their five millennia of documented history and cultural traditions.

The Games have won complete support from government, party and citizens. A survey showed that about 95% of residents in Beijing want to volunteer their services for the Games [4]. The games need 100,000 volunteer workers, but more than 930,000 people have applied, and over one million people wanted to be city service volunteers. A legacy of community cohesion is in the making.

31 May 2008 Kazan (Russia) won the right to hold world Universiade – 2013.

Analysing the number of the population involved in different sport activities we see that it is regularly increasing (15.6% in 2006 and 28.5% in 2013).

## Conclusion

Thus, much is expected from the Olympic Games and world Universiades in terms of positive legacies – quantitative and qualitative, tangible and intangible. Without doubt, there may be also some negative legacies. Perfection is not the customary human condition. In short, the Beijing Games were a bonding agent fusing Olympic culture with Chinese culture. Chinese culture changes but its essence remains and furnishes legacies for the China of the future, reinforcing national pride and linking past and present through sustaining memories caught in film, song, dance, art – and, of course, athletic performance. The same situation is concerning the Russian Culture.

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**OLYMPIC LEGACY UNDER THE FRANCO REGIME:  
THE OLYMPIC GAMES' REPRESENTATION IN THE NEWSREEL  
OF NO-DO, 1943-1975**

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The aim of this research is to analyse the Olympic Games' representation in the Spanish Cinematic Newsreel Service, known as NO-DO (acronym of *Noticario y Documentales Cinematográficos*), between 1943 and 1975. From January 1943, under Franco's Regime, it was obligatory to show the newsreels of the NO-DO in the Spanish cinemas. For decades, the NO-DO became the main instrument of audiovisual political propaganda during Franco's dictatorship. This article studies the structure, selection and characteristics of all news related to the Olympic Games, as well as their language style and the representativeness of the images regarding the construction of Olympic modern culture under the regime. The methodology used in this paper corresponds to the classical historical method in research. After defining the aim of the article, I collected the many relevant primary and secondary sources concerning the topic. The archive material of the Spanish Filmoteca has been a vital source in my analysis of NO-DO. The archival data along with secondary resources such as newspapers and an extensive bibliography have been the main historical documents used in this research.

The complete production of NO-DO from 1943 until its official disappearance in 1981 consisted of 4,016 newsreels. Quantitative analysis shows that NO-DO produced more than 3,400 newsreels until the end of 1975. I have been able to find 89 news about Summer and Winter Olympic Games and different topics related to Olympism. Notwithstanding the diversity of subjects, covering world

events, arts, politics, music, sports, fashion, culture and whatever else might entertain the movie audience, it should be pointed out that sport news appeared more regularly than any other items in NO-DO. Sport reports reached an average of two news items in each newsreel and were released in its specific sections (*Deportes* or *La vida deportiva*) or isolated at the content. As an illustration, we might mention that 93 news items on sport screened in 1955, while political information and news related to Franco reached 60 and 41 documentary sequences, respectively, during the same period. In reference to the analysis of the coverage of Olympism, NO-DO newsreels gave a generous and extensive space for the Summer Olympic Games. Sixty-two of the 89 news items belonged to this modality, covering Games such as London (12), Helsinki (15), Rome (12), Tokyo (11), Mexico (7) and Munich (5). However documentary sequences on Winter Olympic Games only screened in 12 newsreels: Sant Moritz (2), Oslo (2), Cortina d'Ampezzo (3) and Sapporo (5).

The most obvious finding to emerge from this study is that news items about Olympics were released during the weeks of sport competitions or in previous months when were held the Olympic Trials. During other periods it is difficult to find shots showing Olympic information in the newsreel. I can only point out, as an exception, the coverage to the 1955 Mediterranean Games held in Barcelona, the 64th IOC Session held in Madrid in 1965 and Juan Antonio Samaranch's appointment as president of the Spanish Olympic Committee (COE).

NO-DO acquired to others international newsreels the audio-visual information about the Olympic Games. Despite Franco's monopoly over the mass communications media, NO-DO's coverage of the Olympics did not show a clear propaganda and political purposes in their selection, film montage and production. It is interesting to note that there was an increase in the number of the Olympic news item when it coincided with a large Spanish participation. Spain boycotted the 1956 Summer Olympics in Melbourne and this fact motivated the total absence of information about these Games in NO-DO.

Lastly, we have to bear in mind that the television in Spain started regular broadcasts in 1956, but it was not until the end of the 1960's when the percentage of TV households increased to 62%. The cinema was the most popular form of entertainment in Spain in the postwar years, when there were around 4,000 cinemas in operation. Consequently, the images of NO-DO became familiar to

most of the population. For that reason, NO-DO newsreels were the only media that released audio-visual news reporting about the Olympic Games during this period, providing a better understanding of the global impact of this unique event, showing the greatest sport idols that the working class people have known in the newspapers and radios, or discovering their symbols and ceremonies.

There is no doubt that the NO-DO newsreels clearly favored the socialisation of the Olympic legacy among the Spanish population. NO-DO was among the regime's principal means of generating representations-the combination of ideas and feelings that allow us to share a perception of the world (Hall, 1997)-of its imagined Spanish nation and society. Despite the poor performance of Spanish athletes, cinematic representations in the official newsreel played a key role in the spread of Olympics culture in Spain under Francoism.

## HOW ANCIENT OLYMPIC GAMES IMPACT AND WHAT CHANGE DID FOR MODERN OLYMPIC GAMES

Moussa ALZAIBIEH (SYR)

The Olympic celebration in the past was glorification to Zeus on the summits of the saint Olympia Mountain, while the modern Olympic Games are gathering the virtues and the merits of the absolute body with the will and logic and make it a perfect and integrated whole through a presentation of the characteristics of heritage of the city organising the Olympic Games which were and still without doubt are the event the most lucidly and brightly and commonly among peoples and nations.

It is certain that the ancient Olympic Games hadn't an international moral personality, but they were limited to Greek states only, while the modern Olympic Games have created a morale international independent personality, and in this view we conclude the following:

The modern Olympic Games have unified the whole humanity in one aspect of idealism which eliminates all elements that separate between peoples such as ideologies, faiths and political doctrines.

The Olympic Games have accomplished the global philosophy, and spread it with its complete dimensions, where no one objects and no one has a doubt, the world nations, governments and peoples have run wishing to enter to the entire Olympic Games without any amendment being suitable to their local nature despite the particularities that each one has.

The movement of modern Olympic Games becomes today more contributing and sharing towards the universality and understanding the future of peace,

security, and safety in the world. It is wrong to consider the Olympic Games a fight between two different competitors with the aim to reward the giants and their brighter stars, but it should consider as a peace celebration that make people love the sport exercises with this good spirit to raise up the flag of each participating nation, and to inform people about the social, cultural and religious life away from politics, wars among people throughout the participating in the Olympiad with sport, love and peaceful spirit.

The Olympic idea is always to promote the peace position in the Greek old eras; it did not encourage nor give an importance to the loser in the fights and matches.

Therefore many of the pioneers of Olympic Games and national modern Olympic committees could give importance to those athletes who lost matches and those who did not get medals as the rate of the participation in the Games is a humanitarian mission and particularly for developing countries regardless of the win or the loss.

It is sure that the ancient Olympic Games hadn't an international moral personality, but they were limited to Greek states only, while the modern Olympic Games have established a morale international independent personality that the goal is to have the most possible number of the participating countries and to help the poor countries through Olympic solidarity programmes.

The ancient Olympic Games did not have an auto-independency from politics, religion, and ethnicities although the saint armistice agreement, which its holiness from sanctity of Olympia to where none could enter holding an arm. To the contrary the modern Olympic Games are born in a world full of conflicts influenced by wars, but it announced its autonomy from all the wars and aimed always at the peace and to eradicate the racism and wars.

The competition in the ancient Games is the absolute win at any price but in the modern competition is the honest win and to accept the loss with sportsmanship.

The Greek woman didn't take part in the ancient Olympic Games contrary to the modern Olympic Games in which she has a wide individual and team participation, and make the woman an existence to encourage the other people to exercise the woman sport worldwide, the reason behind the woman non par-

ticipation is considered as a violation to the Olympic Charter, which forbid the gender discrimination.

The Olympic Games is a chance for to world meet and cultural exchange and acquaintance between world people.

Finally, I wish from the Almighty that Syria would take part in all future Olympic Games and make achievements and that peace and security prevail in the world.

## SPORTS ISLAND: TAIWAN

Dr Mei-Chih HSU (TPE)

Taiwan displayed its sports environment and management efficiency in several aspects, which has made people in Taiwan more active and healthier.

**Sports industry.** To spur the growth of the sports industry in Taiwan, the government implemented the Sports Industry Development Act in March 2012 to encourage private-sector participation in sports promotion and nurture athletic talent. The new law offers tax incentives to businesses and sports bodies that invest in major public sports facilities, underwrite sports research, or sponsor sporting events.

**National sporting events.** Taiwan holds two national-level competitions in alternating years. The National Games involve sports featured at the Asian Games and the Olympic Games. The Sport for All Games features traditional Asian sports as well as events that are part of the quadrennial World Games. The National Disabled Games are also held biennially. Nearly 4,000 athletes competed in 17 sports in the 2012 event in Kaohsiung City.

**Physical education.** Students across the nation are required to take physical education classes every week in primary and secondary school, and the subject is compulsory at all universities. Baseball, basketball, badminton, table tennis and various martial arts are the most popular sports for students.

**Cycling environment.** Taiwan has promoted both recreational and competitive cycling in the past decade. New cycling environment has been developed. Islandwide network of bicycle trails takes bikers through city and countryside, up

mountains and along the coast. It has earned Taiwan praises as a cyclist paradise and has boosted local tourism. Cycling is increasingly popular among the public.

**Sports island.** A series of programmes initiated by the government is designed to encourage the whole population to be more physically active and involved in sports. In order to develop Taiwan into a “sports island”, a total of NT\$13.26 billion (US \$446 million) has been allocated for the construction of 50 sports centres and 20 sports parks across Taiwan, as well as for programmes and activities aimed at increasing the physically active population by 1 percent per year.

## OLYMPIC LEGACY: HOW CAN WE ENCOURAGE THAI UNIVERSITY STUDENTS INTO SPORT?

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Young people are the most fortunate generation and are our future. However by focusing on them the previous studies globally have revealed that they still have been increasing and causing serious problems of physical health problems nowadays (CDC, 2003). As well as in Thailand, the data showed that Thai young people are also the highest risk population regarding inactive problems (NSO, 2007).

Assuming the age group of 18-24 years old is the one most represented by university students, the evidence is that they do not get adequate exercise. The descriptive statistics indicated that only 31-45% of them exercise regularly and these ages were the group that had the lowest rate engaged in physical exercise (NSO, 2007).

Likewise, the student at Kasetsart University (KU); KU is a public university located in Bangkok, Thailand. It consists of 13 academic faculties, not including the graduate school and environmental college. In the 2011-2012 academic year, there are 60,347 students of which, 48,488 are undergraduate students. Concerning students' physical health, the data revealed that they still do not meet minimum physical exercise recommendations.

To promote exercise tends to be an important mission for KU. Thus, in order to motivate the students to participate more in physical activity behaviours on a regular basis, the Department of Physical Education at KU provides "Physical Education Activity (PEA)", which are sport activities courses (such as; soccer,

basketball, volleyball, badminton, etc.) for more than 170 classes /semester to all our students.

However, regarding the students' participation in sport at KU, the data analyses indicated that SP decreases significantly with age and year of education, and "lack of time" and "too much workload" were the most frequently reported barriers to SP. Also gender is associated with engagement in sport. The descriptive data showed that females participated less frequency in sport compared with males (Tungthongchai, 2011). Similar to the study of Jermuravong, (2006) that also reported the exercise behaviour of Thai young people, aged between 18-22, males like to engage in sport 48.4% while females engaged in this activity only 17.8%. This may be due to the fact that such a sex difference may be grounded in social and culture norms, and males are closely associated to being physically active than females. Furthermore, males are given more permission than females to seek their physical environment, which might explain greater amount of sport practice in males than females (Weinberg & Gould, 1995).

Summing up, given the established health benefits of SP and as a result, the need for KU to look beyond for the strategies and interventions to promote SP for university students. For promoting SP to them, a coordinated effort is needed among related institutes, academic units and institutional factors that promote SP and to eliminate barriers to participate in those activities. However, factors underlying the age and gender differences including the perceived barriers to SP in university students still need further study.

*Additionally, each study course of PEA at KU, students should learn and understand more about Olympism which is a way of life that includes five key Olympic values such as; joy of effort, fair play, respect for others, pursuit of excellence and balance between mind body and character. We believe that these values are important not just for Olympic athletes, but for all our young generation and how they act in our community and their lives. PEA classes should teach students not just with their mind but with their whole body. Furthermore, we hope to set up a model to deliver the PEA courses for Thai university and also do hope for our Olympic legacy to inspire more our students to participate in sport in order to set them up for a personal excellence through sport education.*

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**STUDY ABOUT THE RELATIONSHIP BETWEEN “SPORT”  
AND “GLOBAL ENVIRONMENT ISSUES”:  
FUTURE INITIATIVES TO INCREASE AWARENESS  
OF GLOBAL ENVIRONMENT ISSUES THROUGH SPORT**

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**The reason why “Sports and Environment” was included in the Theory  
of Physical Education of the New Curriculum Guideline**

The 21st century is said to be “the century of environment” as the human race is questioned about its commitment to global environment. While international interest in environmental issues is growing internationally, Ministry of Education, Culture, Sports, Science and Technology (MEXT) of JAPAN also positions it to be an urgent and vital challenge to tackle for the future survival and prosperity of the human and have been proactive in coping with the problem.

To solve the current environmental problem, it is inevitable that each one of us deepens the recognition about the value of natural environment and about the human-environment relationship as well as understands the status of socio-economical and other factors that bring about these environmental issues and makes an effort to reform our society into an eco-minded one. For that purpose, MEXT enhances the programmes and opportunities of environmental education/learning to strive for “nurturing human resources” with rich sensibility, passion, and insights towards the environment. At the same time, it also promotes envi-

ronmental education/learning through the curriculum by seizing the opportunity of the revision of the Curriculum Guideline.

It is remarkable that not only the practical skill but also the physical education theory were enhanced in the revision of the Guideline. Since the acquisition of knowledge is a new focus area in the revision, “Sports and Environment” is added to the “Theory of Physical Education” in the chapter for physical education. Among other things, the global tendency of growing commitment and interest towards the environmental issues and the intention of MEXT to promote enhancement of environmental education worked to include this topic.

In this teaching unit, a teacher makes his/her students understand that as the number of people exercise in sports grows, the impact on the whole environment is getting more serious as large developments mainly for sports facilities can be required in some cases, and that sustainable developments and thorough investigations and considerations in light of the environmental protection are needed for the prosperity of the sports. To make the students discuss about the growing needs for the individual consideration for the environment from each person in realising sustainable society is another purpose of this unit which makes it expectable as an aspect of environmental education through sports.

### **Sports activities in light of environmental ethics**

When considering environmental issues, an approach from the viewpoint of environmental ethics is possible. This can be the basic theory for the improvement of education on the environment and has significance because it can provide various insights in constructing environmental programmes to be addressed not only in school education but also in sportsdom.

First of all, thorough examination of the relationship between human society and nature is required to clarify the essence of modern environmental problems. This means that it is imperative not to “adapt” or “apply” abstract philosophical and ethical principles to environmental issues but learn from the reality of environmental destruction and reconstruct a realistic environmental ethics that can cope with both natural science and social science.

The conventional view sees that it is valuable to alter nature into a convenient

state for humanity. In fact, modern sports have seen a growing number of artificial environments and isolation of practice spaces. We turn our back to nature and practice outdoor sports in a developed natural environment (an unnatural environment) and indoor sports in a building (an artificial environment). In line with the improvement of game performance, amenities and the elimination of seasonal factors were sought after for the satisfaction of the participants and spectators, and various modifications were made to realise the homogenisation of facilities and other conditions. Modern sport has been established by overcoming such natural influences.

However, in light of “the environmental ethics”, conventional values of expansion and advancement are questioned, and it is required to be free of anthropocentricity. Looking at the current sports and leisure activities, we can see the path from the natural environment to an unnatural environment, then to the artificial environment. The path, however, is now turning around: shifts from artificial turf to natural turf, night games to day games, recreation in artificial facilities to those in nature. This can be interpreted as a “recurrence to nature”. The tendency of shifting the focus on practicing sports in nature as much as possible to find the best distance to/from “nature” is now visible.

### **The results of this research showed:**

1. The relationship with the environment becomes an issue as the 21st century is called “the century of the environment”. The impact of environmental problems on sport is considerable but within the sport sphere in Japan there has been little research done on “sport and the environment”.

2. A fundamental cause of environmental problems is the fact that we don’t apply the morality we learned from our parents, the wisdom we inherited from tradition and the knowledge we acquired in school once we enter our economically driven society. Education on sustainability is about narrowing this gap.

3. As Olympic and other sport events grow, their impact on the environment cannot be ignored. Accordingly, sport associations must maximise their efforts to address environmental issues as part of their CSR (= Corporate Social Re-

sponsibility) activities. Other sport related organisations such as sporting goods manufacturers should also take actions.

4. Sportsmanship or fair play is to respect rules, behave fairly and build trust between people. We are addressing a similar situation between humans and the environment. This relationship is referred to as “Ecoplay” – enriching nature and reducing energy and material consumption as a natural part of sportsmanship. By calling on sports enthusiasts to adhere to the principles of Ecoplay in their work and everyday activities, we can alter our actions towards the development of a sustainable society.

## THE OLYMPIC VALUES AS AN INSTRUMENT OF OLYMPIC EDUCATION IN STUDENTS

Oleksandr TOMENKO (UKR)

### Introduction

The education of youth through the sports for all, education of the spirit of friendship, good understanding and peace through the Olympic philosophy, implies a new world with a new viewpoint (Penney, Chandler 2000). The famous specialists (O'Sullivan M., 1996, Naul R., 2003) notice the importance of Olympism promotion and its values. Unfortunately the curriculum for physical education in Ukrainian higher education institutions includes not enough Olympic education material. The aim of our research is to investigate the structure of many Olympic values according to the viewpoint of Ukrainian specialists and to improve the process of students' physical education.

### Method

The methods used for the study are the following: scientific literature analysis and generalisation, sociological methods, experimental research. A year durable experiment held in Ukraine among the students of Sumy State Teacher Training University (n=144) and Gluhiv State Teacher Training University (n=137).

The sociological study was done by adapted questionnaire. The questionnaire applied for students of Sumy Regional Institute of Teacher Further Education, post graduate students of Gluhiv State Teacher Training University and Sumy State Teacher Training University.

## Results

Ukrainian teachers and post graduate students showed the following structure of main Olympic values: ability, personal challenge, success, health progress, personal skills, and respect for others.

We worked out the elective programme of physical education for students. This programme consists of Olympic education material and instruments: main values of Olympism and special well-organised sports and physical activity based on popular sports. The programme aims to spread Olympic knowledge and to promote the concepts and goals of healthy lifestyle among the students, with a further goal of deepening the students' understanding of Sports for All concepts and to involve them into this movement.

The one year durable experimental research held in Ukraine among the students of Sumy State Teacher Training University (n=144) and Gluhiv State Teacher Training University (n=137) showed the positive changes in the field of students relationship, self-identification, physical conditions, understanding of human Olympic values.

## Discussion/Conclusions

We compared our results with a data of another authors. Our respondents have similar views of Olympic values, but we had some distinction between Ukrainian and foreign answers. According to the viewpoint of International Olympic Academy sessions participants (Zukowska Z., 1999) the most popular Olympic and sport values are: respect for others, team work, social responsibility, friendship, co-operation, sportsmanship, fair play, success. This investigation showed that the social values are most significant for IOA session participants, but Ukrainian respondents prefer personal values more. At the same time the Olympic values extracted from the Olympic Charter are the following: friendship, loyalty, honesty, fair play, respect for the rules and for the opponent, modesty in the victory and serenity when losing, excellence search, sportsmanship, surmount ability, solidarity and equality in the opportunities.

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## *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.



## DISCUSSION GROUP 1

**Question 1: “Have the cultural and educational dimensions of the Olympic Games been marginalised by the hegemony of the athletic dimensions of the Games, and colonised by corporate and nationalist agendas?”**

We believe that there are several key issues regarding this question.

We agree that the educational and cultural components of the Olympic Games have somewhat been marginalised.

1. A balance is required between companies, corporations and the Olympic cultural and educational dimensions. It would help to ensure that there is “buy-in” by those involved with the Olympic Movement and that co-operation can be in sympathy to the Olympic Movement’s educational goals.
  - i. Education about the cultural and educational dimensions of the Olympic Movement could be provided directly to the companies and corporations. Ensuring that the cultural and educational components of the Olympics are being treated with the same respect as other components of the Games. Time and resources must be given to educating media and sponsors.
  - ii. Links between education, business, the medical profession, the IOC’s and the NOC’s can be made. The educational aspect and the cultural aspect need to be acknowledged and promoted within the business sector and sporting and medical/health professions, as well as the Physical Education profession. We are all human movement.
  - iii. Governments and ministries may need time and resources to make educated decisions that are sustainable.
2. Athletes, sponsors, and the International Olympic Movement all have very independent unique goals and agendas. Is it even possible to try to get them thinking together regarding culture and education?

- i. NOA's may not have the power and resourcing to make the changes necessary; as some countries may not have NOA's or the NOC's may not devote the necessary funding to these areas.
- ii. The IOC's mission is to educate youth through sport, and contradictions arise when the Olympic Games do not mirror Olympism. Do youth have the ability to critically think if sponsors, athletes and the Olympic Movement all seem to have different goals?
- iii. Media plays an important role in the promotion of social and educational dimensions. It may be an informal pedagogy, but is incredibly important and influential.

**Question 2: “How do values play a role in the decision making process of the legacy programmes?”**

Values need to be central to the decision making regarding legacy programmes. The Olympic Games can be used as an example of values in action however values education can be achieved without this. Education facilities can create meaningful legacy that focuses on Olympism. We have provided a few suggestions on how we can better facilitate the inclusion of values in our legacy programmes:

- i. IOC disseminates Olympic education information and guidelines to NOC's that are hosting the Olympic Games, however there could be more done regarding non-hosting nations and legacy.
- ii. Confirmation on who is responsible to ensure that the values are being acknowledged within the legacy programmes in these non-host nations.
- iii. Promote the idea of volunteers to disseminate the values, students can be involved in these ideas and can do this for pleasure. Volunteerism and fostering the ideas of service are an excellent way of teaching and inspiring youth.
- iv. Teacher education programmes can be used, and students could have these values as a part of their educational programmes and requirements. The next teachers, the next generation.
- v. Our legacy that we are taking home from attending a conference such as this.

If we don't take back this knowledge, who will? We can start to make a change in our teaching. We can all be catalysts to disseminate knowledge.

- vi. The IOA could create a linked network of countries on the Internet. Upload information about values education to a database that can be viewed worldwide. This knowledge, and having "best practice" values information and specific examples from countries to use would be invaluable. The cultural differences would strengthen our knowledge on the unique interpretations of the values.
- vii. The use of *Facebook* with links to universities, Olympic committees, Academies and educational institutes. Uploading real life experiences, and moving away from academic articles to the praxis of values as Olympic legacy.

**Question 3: "Is it possible to develop an Olympic legacy education programme in non-host nations that is meaningful and appropriate to their culture?"**

We think this is definitely possible, however consideration must be given to the "who", the "how" and the "why."

*Who?*

- i. Educators have an important role, NOC's and NOA's, and possibly ministries.
- ii. Anti doping agencies, National sport federations can also be used to disseminate the information and make it applicable for their sectors.
- iii. It is important for the IOC to finance and supporting legacy in non-host nations, and equal consideration must be given to non-host nations. Countries that can host the Olympic Games are involved in the bid process and will be excited and push for Olympic education as a requirement. There is no such requirement for non-host nations. Olympic education may not be a requirement or on the agenda for some small countries because they are not trying to get the Games.
- iv. It is important to involve NOC's and NOA's as well as the people in countries to ensure their voice is being heard. Programmes regarding Olympic

legacy must be appropriate for that culture and do not necessarily need to be in conjunction with a specific Olympic Games.

- v. Olympic legacy can be viewed as a family and social affair. Learning together and learning with families is powerful. Businesses can also do work around values education.

*How?*

- i. Sustainability must be important. A long-term impact is ideal from a values programme.
- ii. Values based education that focuses less on facts and figures and more on Olympism in direct connection to cultural needs. The Olympic Games can be used as an example, but they are not central to the rich value that can be received through other educational means. Olympic education can be one form of dissemination, however equally important could be Olympic clubs, competitions in school, public speaking competition, arts, performance, sports events, social events and cultural meetings.
- iii. It is important to move the focus away from just winning. Your own countries' athletes are important, but results and medals tables should not be at the forefront of your countries' Olympic legacy.
- iv. Sustainability of Olympic social legacy can be maintained by nourishing participation in grass roots level, not focusing on high-level performance.
- v. Sharing best practice and allowing others to learn from your work and examples. Sharing, collaborating and learning. Keeping knowledge social.

*Why?*

- i. We believe in the Olympic values. We think that it is important that we spend the time to work through this.
- ii. The Olympic Games are a possibility. We have the ability to use them and we should use them. The spectacle, the performance, the drama and the educational opportunities. There is so much power in the Games that it would be a shame to waste it.

**We have to go beyond**

## DISCUSSION GROUP 2

We were posted three key questions which are:

1. What is the legacy and Olympic legacy? (our own points of view)
2. How Youth Olympic Games can contribute towards Olympic Movement?
3. What are the suggestions of the group for maintaining the sustainability and governance of Olympic Games?

### **Question 1: What is the legacy and Olympic legacy?**

LEGACY – is quite wide term which includes all planned and unplanned (spontaneous), positive and negative, intangible (values) and tangible structures that remain for larger time than the event. It is a “gift” which is handed down from the past as a historical, cultural or social heritage. Also the Olympic Games themselves they have their own legacies, which are differed due to socio-political and cultural state of the host city and region. For instance the torch relay initiated by Germans in modern Olympic Games (Berlin 1936) or invented official mascot before the Munich Olympic Games in 1972 are the symbolic legacy. The other types of legacy might be an identity, pride, political propaganda.

LEGACY AND OLYMPIC MOVEMENT – the word “legacy” began to appear in Olympic discourse in the early to mid 1980’s. By the 2000 Sydney Games legacy had become a ... Theme of bid of Organising Committees. As the Games increased in scale overtime, legacy played a more central role. Many new trends have emerged in the process of legacy e.g. environment and political, psychological (etc.) context. So the need has emerged for the sustainable governance of legacy evaluation and governance mechanism to control and manage to Olympic legacies.

*Barrier in the way of Governance of legacy:*

- Media mediates the event. Agenda setting is the base of any event.
- Olympic education as a challenge due to fast changing society.
- The problem of sustainability as a key issue in the development of Olympism.

## **Question 2: How Youth Olympic Games can contribute towards Olympic Movement?**

*Youth Olympic Games and its contribution to the Olympic Movement:*

The organisation of Youth Olympic Games (YOG) is seen as a very good step towards inculcating the spirit of Olympism. There are various advantages of YOG:

- Could promote Olympic values in more “relaxed” environment without pressure to win at all cost
- Exposure to young athletes for the preparation for the future Olympic Games
- Emphasising solidarity, friendship and work group skills
- Promotion of Olympic values in youth

*Disadvantages – Some disadvantages we face are:*

- Professionalism/specialisation of youth at early age
- Doping issues and overtraining pressure for winning by hook or crook
- A potential sacrifice of general education for sport

## **Question 3: What are the suggestions of the group for maintaining the sustainability and governance of Olympic Games?**

Thus looking at the numerous aspects of legacy and latest trends and issues which were delivered by different lecturers the group would recommend the following suggestions for the future success of the Olympic Movement:

1. Organising more lectures, seminars and workshops on the local, national and international level first of all for the educators of higher institutions of PE then for the PE teachers and PE students and at last for the school student and pre-school children.
2. Olympic education as a new course.
3. Awaking the school teachers toward Olympic education through physical activities and sport (actions).
4. Conducting a political dialog and critical debates between the heads of various National Olympic Associations.
5. Trying to reduce the commercialisation attached to Olympic legacy.
6. Publishing more manuals to introducing better Olympic education on all pre-school and school levels.
7. Providing audio-visual kits for developing Olympic values.

### DISCUSSION GROUP 3

#### *The Ripple Effect of Olympic Legacy*

Difficult as finding and defining all elements involved in the Olympic Movement we believe that there are, at least, as many elements in the definition of legacy. A strong link between these elements and the effects that result from its actions is nevertheless existent, although there is a difficulty to describe them.

Legacy is a raw definition, in need of further research to build up a useable, clear, definition to help, not only, future research, but also for the building of real expectancies, based on observable facts.

*“All planned and unplanned, positive and negative, intangible and tangible structures created by and for a sporting event that remains for a longer time than the event itself” (Preuss, 2007)*

We believe that the Olympic Movement is, in it all, the driving force behind the effects that comes from its actions. Moreover, the Olympic Games are the kick start that boosts its effects in the Olympic cycles. But the inputs and output will benefit from being identified in order to be delivered as a benefit whenever possible.

This led us to discuss how we, as individuals in this group and involved in the Olympic theme, understand the historical impact and foreseen legacy in practical examples.

Brazil's social convulsion and protests regarding billions of dollars in costs of infrastructure for the Football World Cup and Olympic Games, when the country is in such need for a health and educational revolution, is an effect that is compromising the understanding of the Olympic values and the potential for success. The Greek perspective of the non usage of Olympic venues after the Games gave us another example. The only users of the Kayak lanes, after the Games, are the frogs. This effect is known as building 'white elephants': in older times in India white elephants gave the owner a high status, but they eat a lot, without doing any work.

However, not only organising countries feel the effects of legacy expectations. Our friends from Latvia and St. Lucia stressed that their countries may never host mega sport events, but they feel inspired to be part of the Games and the Movement. For instance, being in the same geographical area is already an advantage

and a motive to look forward to being present at the events and to motivate their athletes to obtain better results.

This leads to the question: who is responsible for the legacy?

In the absence of someone responsible, we propose that, as example of other existing committees, a Legacy Committee is created, assuming the role for clearing the meanings behind the vision and mission associated with legacy projects. This is a way of clearing the scope of action, and restricting the expectations to objective goals.



Communication is pivotal in all processes and we can easily find examples of its importance. That's why we have strategically placed this mechanism in the centre of the diagram above. For instance, the Cost/Benefit should be clearly stated within the bidding cities nations.

Nevertheless it is expected to observe unforeseen legacy effects. They are mostly unpredictable for being in the scope of social and cultural phenomena, and therefore mostly intangible but important and measurable nonetheless. For example, the Brazilian case shows that legacy can occur even before the Games started and the social debates are driving to an effect that, hopefully, will lead to a better society. In Germany, examples delivered from the FIFA World Cup, with the people feeling free to openly feel their national pride and thus overcoming the taboo that was caused by the Nazi time, spontaneously started to flag their houses and cars with their flags. The world cup was not the reason for a normalisation of patriotism but a good, unexpected, opportunity.

Can we push the effect of the cultural legacy further?

Can we push the effect of the social legacy further?

Are we meeting the legacy expectations of Pierre de Coubertin?

There is a widely known saying: “The beauty lies in the eye of the beholder”. In terms of legacy the effects of its contribution really depends of the observer’s perspective. Legacy truly depends on the person that is doing the looking. It is important to note that one’s personal definitions, feelings and understandings will always differ from someone else’s. Everyone envisions legacy through their own filters, preferences, experiences and expectations.

## DISCUSSION GROUP 4

### *Team Goal:*

To spark continued discussion regarding our “Olympic legacy” through knowledge exchange, cultural respect, connection/networking via collegial learning and friendships.

The following are questions and discussion points developed by Group #4 as part of the 2013 Academy. Group #4 consisted of 8 members representing the following countries: Greece, Russia, Germany, Lithuania, Iraq, Syria, Thailand, Romania and Canada.

## Discussion Questions/Topics

### *“Magic Dust”*

*(some mottos that could express the feeling of “magic dust”  
of the Olympic spirit...)*

*Striving for the excellence,  
or just trying,  
working beyond the limits  
or just pushing one’s self one step forward  
being a member of a team  
or just thinking as such,  
applauding as an audience  
feeling like a participant...*

(Elisana Pollatou 2013)

1a) “Magic Dust”... How can it be used to support Olympic Legacy with future generations?

- *Support materials that create Olympic themed learning experiences.*
- *Professional learning opportunities that provide educators the ability to reach educational learning outcomes to inspire students to be the best not only in their class but in their individual lives and beyond.*
- *Provide students with value-based stories that exercise their minds, bodies and character.*
- *Provide opportunities for students to be exposed to physical activities and sport that are not part of the regular physical education curriculum.*
- *Provide opportunities for local Olympians to interact with teachers and students to inspire and motivate learning regarding the Olympic Movement.*
- *Provide opportunities for debate regarding Olympism, ethical and philosophical/scientific questions.*

1b) What is the “Magic Dust” that is required to enhance/sustain the Olympic legacy in our schools?

- *Identification and development of champions (athletes, coaches, support*

*staff & parents) to enrich students' and schools' understanding of the Olympic ideals.*

- *Being a model as a teacher, trying not only to inform but also to inspire the students, adapting the communication methods to appropriate age and educational/ social needs.*
- *Special events, celebrations and mock Olympic activities to provide students and teachers with information on the importance of the Olympic ideals.*

1c) Relationship and influences from Olympism as the “Magic Dust” for the World University Games.

- *Increased Infrastructure.*
- *Cultural connections and celebrations (Opening & Closing Ceremonies, Torch Relay).*
- *Athlete's role as leaders and role models for students.*
- *Participants as potential teachers and coaches in future.*
- *Olympic ideals promoted (Respect, Fair Play, etc).*
- *Introduction of new and first time sports into games.*

2. Olympic Education: What is required for sustainability?

- *Create experiences that bring Olympic athletes into schools to share their stories to inspire students to investigate values of leadership, respect, and healthy active living.*
- *Influence decision makers (Ministries of Education, local school authorities, individual schools to build on curriculum learning outcomes to allow students to exercise their bodies and minds.*
- *Reflection on methods for teacher education.*
- *Changes not only in programme but also in thought regarding Olympic education with the goal of integrating into curriculum.*
- *Development of partnerships which can assist in further development of Olympic education.*
- *Integrate Olympic education in the programmes of International Sports Organisations.*

3. Finding a common ground for the promotion of “mutual respect” on Olympism, understanding that there are differences within our various cultures, values and beliefs.

- *Why is participation in sport important to you?*
- *How can participation in sport at any level inspire you to do your best?*
- *What steps can you take to attempt to understand the cultural values and beliefs of others in your community and abroad?*
- *What are the common qualities of elite athletes competing for their individual country?*
- *Why is participation in sport important to various countries and cultures?*
- *How can the Olympic Movement be enriched by different cultures, values and experiences regarding peace and respect.*

## **Conclusion**

*In order for the “Magic Dust” to achieve its goal it is necessary to perform a self-reflection exercise on the Olympic Movement and your role as an educator, coach, or leader within the education field. This will allow you to become the catalyst for positive change. The social and individual values of participating, trying, motivating, not to give up, respect and fair play, are the core ideas that can be transferred through athletic pursuits. In essence, WE are the “Magic Dust” that can influence, direct, sustain, and allow for the common ground to be reached. There will always be more questions than answers, however collectively, we can move forward together to make Olympic education for all - a core legacy of the Olympic Movement.*

## DISCUSSION GROUP 5

### **Topic #1: Considering the diversities that exist in countries across the world, compare, contrast & discuss “Legacy” vs. “Heritage”**

- Discussion around the table revolved around the fact that these two words have different meanings in every tongue
- Some cultures only had one word and did not make a distinction between these terms
- Cultures that did have both words noted that there was tangible interpretation between the terms
- Legacy – tangible, in the moment, such as: sport management, economics, sustainability
- Heritage – past, historic, emotional connotations, such as: sport history, sociology, psychology, philosophy
- Speaking about infrastructure, we considered whether to keep or to destroy venues, to utilise or to rebuild
- Similarly we discussed the legacy of symbols: there have been many positives and negatives surrounding them. For example, the intention of the torch is to connect the world together via an ever burning flame, and that a *flame* is the same in every culture. However it can be seen negatively as its use for political attention was witnessed prior to Beijing 2008.

### **Topic #2 Olympism & Elitism – If we advocate elitism at a young age, how do we produce champions who are ambassadors of Olympism?**

Olympism emphasises joy of effort, fair play, respect for others, balance of mind body character, and the pursuit of excellence.

However, in some countries, even as governments made promises to the IOC to uphold the Olympic values in their education system, a more instantly measurable approach is often adopted in their reward system in managing the different sports in the country - elitism.

In many highly competitive societies, this is apparent in the funding allocation

towards the promotion of different sports. At the national level, athletes, teams and sports associations are rewarded handsomely in monetary terms and product endorsement when they win. On the other hand, athletes, teams and sports associations were penalised for not performing well by reduction in future funding. At the national level, we can be understanding towards this approach as grooming for top athletes and teams requires heavy commitment of resources.

Unfortunately, even at the community level, schools are similarly rewarded based on their performances in major games, driving the leaders in these schools to rethink their priorities in promoting some sports over others, instead of on the basis of fair play and equal opportunities for all, embracing differences in personal interest and talent.

Principals and sports departments in schools began to set up “Sports Excellence” programmes for their co-curricular sports clubs. Sports clubs in schools are graded annually and those that performed well during competitions receive better funding, while sports that did not perform as well or do not advocate competitions (e.g. Aikido, a peaceful but effective Japanese art of self defense) receive lesser funding and were eventually closed down.

In most (if not all) institutions of higher education in some countries, the same approach is adopted. The sports offices only take care of their Varsity teams (the cream of the crop within each sport club) and leave the rest to survive on their own with minimum funding. These varsity teams are also graded annually based on the colours of the medals they brought home, and rewarded accordingly in funding.

I will like to urge these educational institutions to rethink about the message they are sending these young athletes. Is winning really so important? Are we advocating and instilling a “winning at all cost”, “the end justifies any means” attitude in our younger generation? If so, why do we still care about anti-doping? We might as well inject all our athletes with steroids!

Is the outcome really more important than the learning process of these athletes? Is this the best, the only and most effective approach towards educating our next generation?

An example of perhaps a different approach: At Singapore Management Uni-

versity, our sports department manages our sports excellence programme by advocating the following “DARE” values:

Discipline  
Allegiance  
Resilience  
Excellence

In a play of words and acronyms, we DARE our students to take up the challenges:

*Discipline* – Having the commitment and courage to withstand the hardship of balancing academic pursuits with the demands of sports training for a prolonged period of time.

*Allegiance* – Putting Team before Self. A sense of belonging to a larger and greater group, team, university, cause. This encompasses the importance of putting team before self interest, learning to work together as a team, compromise and accept differences in personalities, opinions and culture.

*Resilience* – Learning to cope and come to terms with defeat, accepting the bitterness of failure, and having the strength to stand up to fight again.

*Excellence* – A result which will come slowly and naturally, inevitably.

On top of that, we also educate and emphasise to students the importance of being Humble in Victory and Gracious in Defeat.

When our teams lost at competitions, we encourage them and monitor their response to the defeat. If they are determined to continue their fight and committed to do better next year, we will evaluate them based on the athlete or team’s DARE values. If the team passed our evaluation, we will reward them with even more funding next year, to train more, to hire better coaches, to pay (rent) for better sports facilities.

On the other hand, if upon evaluation, if an athlete or team does not possess these values, they will be demoted and removed from our sports excellence programme, regardless of how many medals they can bring home.

In recent years, this value-oriented model has been proven successful as some of our teams began to defeat their opponents (from bigger, more established

universities), and we have received positive feedback from our athletes on how much they have learned through their journey throughout their 4 years with our university.

When these students graduate from our university to enter the corporate world or move on to become national or professional athletes and coaches, they will bring with them these values and lessons in life which made them stronger and better people for our society.

**Topic #3: How can we as a concerned group of knowledgeable ambassadors impress the importance of the study of Olympism to the institutions that educate our educators and therefore, students/youth?**

- We surveyed each of the group participants about the current practices in their countries with respect to their PE programmes (class duration, mandatory or optional, frequency, practical vs. theoretical etc.)
- Some countries put their entire focus on only ONE day of the year: Olympic Day, June 23
- The onus is often on the National Olympic Council and National Olympic Academy to spread the values, but unfortunately, such efforts are inconsistent in different countries. For example, in Greece, we learn that the educational institutions are generally supportive towards incorporating the values into their syllabus, but in Singapore, the students are already overwhelmed by conventional subjects (e.g. Math, Science, Languages etc).

Athens 2004 held mandatory conferences for all physical educators in advance of the release of the Olympic education package. We will recommend that International Olympic Academy to have a educational toolkit to distribute to countries and the delivery know how so that we can push for educational ministries in our countries to include Olympic value education into the education syllabus, may it be made compulsory or optional, depending on the level of acceptance and readiness in each country (some countries may be more receptive, some countries may be resistive). Students who have undergone this Olympic value education could receive an official certification from IOA.

## CALL TO ACTION!

**We ask that future participants continue to pursue with excellence the answers to questions posed in this paper.**

**We, as ambassadors from all around the world, with open minds, wish to support IOA in future programmes and to create a better Olympic World.**

## DISCUSSION GROUP 6

### **Question 1: How do we break barriers to encourage the use of Olympic values in school curriculum?**

Even though we know the significance of the Olympic education and wish to implement the Olympic education in schools, we commonly tend to face the barriers and we do not share the way to implement it. We have identified what barriers are and how these can be overcome as below.

#### *1) Defining barriers: What are the barriers?*

- Accepting Olympism as part of the education system
- The Olympic education is devaluated within the curriculum, and as a consequence, not enough time is allocated
- Societal values are not accepting, appreciating, respecting and valuing Olympism
- Gender imbalance, the cultural norms and values, are not encouraging participation in sport
- Lack of teacher training and understanding its significance within the teacher training curriculum
- Current Olympic education is not respected and teachers are not interested or respecting within the current education system
- Lack of money and funding

- Olympism and the Olympic Games are interchangeably used hence creating confusion
- Tendency to focus on practical sessions in PE lessons
- The Olympic Games are not most popular mega event and that space has been taken up, for example, by the FIFA World Cup.

*2) How do we break those barriers?*

a. Structural development and implementation

- By developing and implementing a “10-year plan”, possibly starting from 6-year old to university, into the school curriculum
- By implementing a teacher training programme that encourages the teacher trainees to experience and learn the Olympic-focused education in another country, and hence create a “magic dust” in the country
- By implementing the Olympic education into a teacher education programme across all subject areas
- By structurally developing leaders for the further implementation of the Olympic Education.

b. Programme development

- By using teachers from other subjects to teach Olympism
- By linking other subject areas, for example the Ancient Olympia sport discipline to the Greek history or geography
- By connecting and delivering lessons on the “Cultural Olympism” (e.g. logo design competition), plays, arts or classes related to the Youth Olympic Games to encourage the students participation
- By developing case studies from the Games about the Olympic values that can be used as the teacher’ toolkit
- By developing the partnership with the non-Olympic Games event, such as the FIFA World Cup, to promote Olympic values.

**Question 2: How to take advantage of Paralympic values in terms of “lympism” education? Are there any current programmes or initiatives? If yes, what are they? / If not, how can we maximise this opportunity?**

Firstly our group felt this question was important as we discussed that the values of the Paralympic Games could be as valuable as the Olympic values. We thought that they could be better utilised in “lympism” education, and that the Paralympic values can help to emancipate the spirit of “Olympism”.

The educational values of Olympism are:

- Joy of effort
- Fair play
- Respect for others
- Pursuit of excellence
- Balance between body, will and mind

The Paralympic values are:

- Courage
- Determination
- Inspiration
- Equality

Examples of current Paralympic education programmes

- Athens, 2004
- Canadian Paralympic Committee, Petro-Canada Paralympic Programme
- Lyon, 2013
- London 2012, Part of the Ability vs. Ability, Get Set programme
- Australian, Telstra Paralympic education programme
- Belgium, School project
- Sochi – there is a programme currently being developed

Although we did find some Paralympic education programmes, it is interesting to note that there was limited knowledge of these programmes within our discussion group. Even with access to the IOA library and the internet this was not a quick and easy process.

How can we maximise this opportunity?

- By spending “one extra hour” developing Paralympism and focusing on and raising awareness of this.
- By combining the values of the Olympics and Paralympic Games under the heading of “Olympism”, it could become “Sportism”.
- By including and giving equal importance to the Paralympic values in Olympism education, resulting in an increased awareness of both values. This promotes inclusion and emancipation of all members of society, since the values become easier to relate to.
- By acknowledging that some countries achieve more success at the Paralympic games and utilising this success within Olympic Education e.g. as role models.
- By utilising volunteering at both the Olympic and Paralympic Games to provide opportunities for many people to experience the “magic dust” of the Olympics.
- By including respect to one’s own body and mind, touching on current health issues under the value of respect.

**Closing Ceremony  
of the 10th International Session  
for Educators and Officials  
of Higher Institutes of Physical Education  
ANCIENT OLYMPIA, 26th JULY 2013**



**ADDRESS**  
**on behalf of the participants of the Session,**  
**by Daniel I. OLIVEROS (COL)**

In this week we have been involved with one aspect of civilization: Culture. If we agree that this concept includes in its meaning rites, myths, knowledge, symbols, abilities (especially social because soccer's were not so stressed), and, of course values, this experience has been a worthy one.

We, all the participants, on my behalf would like thank the IOA and the Hellenic Olympic Centre, with all the staff, for hosting us and help us transforming ourselves in your home. We have had a pleasant time, have been comfortable and learned a lot.

We also want to thank the group of lecturers. Your knowledge will be very useful and had been communicated with clarity and conceptually founded. The opportunity to share with you after the lectures was worthy.

There are many aspects that we could remember of our participation also. Many important ideas, projects, and research were presented and we will consider them in our future work. Thanks for all the participants for your communications and papers. Also for the questions that opened many windows to see better the Olympism and the Olympic education.

We cannot go further without a remark on the legacy of this Session, dedicated to the cultural and social dimensions of the Olympic Games. In this sense, we have been witness of an evolution of the Olympic legacy concept. New dimensions and meaning have emerged. For example, the legacy in non-hosting countries idea, the institutionalisation of the legacy and its relationship with governance and sustainability. We should not forget also the other side of the coin: heritage, very well

analysed. These subjects were always related with a fundamental stone: Olympic education and Olympism.

Finally, I want to highlight one aspect that is in the core of the Olympic education. Its multicultural character, related with a common culture, the Olympic ideals and values, its myths, rites, knowledge, abilities and organisation. In synthesis, The Olympic culture. We lived it, during this Session, in a very coherent atmosphere of social promotion. Coubertin would be proud of the effort of the IOA.

**ADDRESS**  
**on behalf of the lecturers of the Session,**  
**by Dr Karl LENNARTZ (GER)**

I was asked to speak on behalf of the lecturers. I will do this with a mixed feeling. When you get such a mandate, you usually are the eldest. But honestly, it is an honour for me to speak on behalf of the lecturers.

Now one week we are together in these wonderful surroundings of Ancient Olympia and the premises of the IOA. We were full of the Olympic spirit, lectures and colleagues from many countries. We listen to many lectures and we know now much better, what we have to understand under Olympic legacy.

I look back on Jeffrey Segrave, who gave us at the beginning a very informative overview. Constantinos Filis impressed us with a comprehensive lecture about the work of the International Olympic Truce Centre. Dikaia – sorry it is too difficult for me to pronounce your last name Chatziefstathiou. You spoke about the legacy of Olympic and Paralympic Games. I, who did not know before, what is legacy tried to give you information about the heritage of the Games 1936 in Berlin and 1972 in Munich. Becca Leopkey gave us an account about the beginning of legacy and governance of the last 30 years at the Olympic Movement. Yesterday she told us that she has a 6-months old son and she is happy to see him in some days. Vassiliki Tzachrista informed us about the formidable education programme in acquisition of the Games 2004 in Athens and their legacy. Paraskevi Lioumpi concerned oneself about teaching the Olympic values. Kostas Georgiadis was rector spiritus and heads the meetings with elegance. The educators as participants asked many questions and we had an animated discussion. On behalf of the lecturers I want to say thank you first of all to the staff who helped us so friendly and also to the volunteers in the kitchen. Time was running out so fast, just began, and now over. But I am sure, that we all will be concerned more with legacy and staying in contact.

## ADDRESS AND CLOSING

**of the works of the Session on behalf of the IOA President,  
by the IOA Honorary Dean Prof. Konstantinos GEORGIADIS**

Dear participants, distinguished lecturers of the 10th International Session for Educators and Officials of Higher Institutes of Physical Education,

With the conclusion of the works of the Session, I would like to express my satisfaction for the conclusion of the educational processes that led us in fruitful conversations and contacts regarding Olympic legacy and Olympic education issues.

We all know that the legacy of the Olympic Games belongs to all the people in every dimension, social, cultural and educational. Especially for the physical educators though, it is an extra educational and scientific tool for the propagation of this legacy and the Olympic values in schools and in the society in general. In this context, we all understand that the role of the Physical Education institutions is very important.

When Coubertin supported the idea of the revival of the Olympic Games his aim was primarily educational. In order to promote this aim we don't need only the athletes and the sport officials, but mostly we need the educators, like you, who will teach the humanitarian values of sport and Olympism to the new generations with the vision of a better and more peaceful world, putting the Olympic legacy into action.

The International Olympic Academy and the Physical Education Institutions should join forces in order to promote the diverse aspects of the Olympic legacy and to utilise its benefits in time. Consequently, our cooperation is always necessary and essential for the exchange of views in these issues. I am sure that this Session offered the opportunity to all the participants to develop their views and

opinions regarding the ways and the methods of utilising the tangible and intangible Olympic and post-Olympic legacy of the Olympic Games.

Finally, I would like to thank you all for your participation in this session. At the same time, please allow me to thank the lecturers who contributed with their thorough lectures to our briefing regarding the before mentioned issues. Jeffrey Se-grave from the USA, Karl Lennartz from Germany, Becca Leopkey from Canada, and the lecturers from Greece, Constantinos Filis, Dikaia Chatziefstathiou, Vassiliki Tzachrista and Paraskevi Lioumpi.

I am sure that the participation of all of us in this Session was creative and fruitful and I want you to know that the IOA and I personally will support your work forever.

I wish you a nice journey back home.



*List of participants*



**EPHORIA**  
**OF THE INTERNATIONAL OLYMPIC ACADEMY**

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