



INTERNATIONAL OLYMPIC ACADEMY



Olympic Truce as an Educational Tool for Peace

13th INTERNATIONAL SESSION
FOR EDUCATORS OF HIGHER INSTITUTES OF PHYSICAL EDUCATION



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1-7 JULY 2019

Editor
KONSTANTINOS GEORGIADIS
Professor, University of Peloponnese
Honorary Dean of the IOA

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Ancient Olympia, 5 July 2019

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FOREWORD

One of the most important sessions of the IOA is the Session for Educators of Higher Institutes of Physical Education. The Session aims at educating them on issues of the Olympic Movement and Olympism, so that they can function as multipliers, transmitting the Olympic ideal to their students, the future teachers of Physical Education.

One of the main goals of the Olympic Movement is to introduce Physical Education as a subject in schools around the world. A quality education that highlights through the Physical Education courses the Sustainable Development Goals set by the UN to tackle poverty, protect the environment, promote gender equality and global peace.

In this context of academic research, we set as the theme at this year's Session: "Olympic Truce as an Educational Tool for Peace", to highlight the educational practices already implemented through programmes in war zones and at the same time to seek new theoretical fields for the development of the concept of the Olympic truce as a school for the awareness of young people on issues of peace.

The Session was attended by 58 participants, 5 guests and 8 speakers. In their excellent presentations, the lecturers of the Session analysed the special topic with references to educational practices that are already applied in major sporting events. The Olympic Games, and especially the Youth Olympic Games, is an undertaking offering opportunities for the implementation of peace education programmes. However, there are many non-governmental organisations that implement peace education programmes as part of the education of youth and especially those on human rights.

The lectures as well as the short presentations of participants also show another facet of sports and the Olympic Movement, their role in social peace, the reconciliation of social classes, gender equality, communication between generations. Especially in the scientific short presentations of the participants,

the Olympic Truce is projected as an educational process of shaping serene and peaceful characters.

Of particular interest are the topics chosen by university professors to discuss in their working groups such as: What is the possibility that competitive sport does have to implement peace? Can sport diplomacy bring peace? What barriers and opportunities present themselves within peace education and diplomacy? How can we promote “Olympic Truce” between elite and education sports? etc.; issues that were discussed at length and their proposals were presented in the conclusions of the session.

The IOC and the Olympic Movement, with the participation of the refugee team in the Rio 2016 Olympic Games, sent a message of support to refugees around the world. The academic community for its part can create educational processes and programmes to create a better and fairer world.

Prof. Konstantinos GEORGIADIS
*Department of Sports Organisation
and Management,
University of Peloponnese
Honorary Dean of the IOA*



Opening Ceremony

ANCIENT OLYMPIA, 2 JULY 2019



OPENING ADDRESS
of the Session Proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOU

It is a special honour to address the 13th International Session for Educators of Higher Institutes of Physical Education, and I welcome all participants and lecturers to the International Olympic Academy.

The fact that I shall not be here closely following your Session's work saddens me; personal and family obligations keep me away. I am confident, nevertheless, that my colleagues will ensure your stay is a pleasant and relaxing one, making certain you are not distracted from applying yourselves to the fascinating topics you will be asked to work on and analyse before arriving at your final conclusions.

Dear Friends, the Session for Educators organised by the IOA every two years is perhaps the session which offers the greatest contribution to the educational role of the Academy, since outstanding teachers are participating, whose chief duty is to educate the younger generation and shape through their programmes the correct, the balanced character, the "decent and honest" person of ancient Greek philosophy, the model for which Olympism strives.

Your enormous contribution to the social promotion of the ideas of Olympism and sport in universities and the wider society creates noble expectations for all those involved in matters of Olympism for the reorientation and cultivation of Olympic values as a means to improving quality of life and relationships on a humanitarian level.

For the current year, the main topic chosen is "*Olympic Diplomacy and Peace*", a delicate subject which touches us all, since the search for peace is not only confined to the parliaments of countries and the beliefs of citizens, but extends its demands to the sphere that we all serve: the contemporary Olympic Movement and its associates.

Leading this effort is the IOC President himself, Thomas Bach, whose contribution to the recommencement of peace negotiations on the Korean peninsula is considered to have been entirely successful. We now look forward to international recognition for the role the Olympic Movement can play towards the consolidation of world peace.

In 2009, former president of the IOC Jacques Rogge noted: *“The world around us has a strong desire for peace. Naturally, sport cannot impose peace, but it can contribute to its inspiration! Sport has the power to touch many people throughout the world, in essence it is a language understood by all. Sport also promotes understanding between individuals, facilitates dialogue between divergent societies and can contribute to the broadening of tolerance between nations”*.

Furthermore, during the G20 Summit in Tokyo only a few days ago, on 29 June 2019, speaking before the twenty leaders of the participating countries, and with the confidence now given to him by world recognition of the importance of sport for understanding between political powers, President Bach declared: *“...The power of the Olympic Games is their universality. At the Olympic Games there is no discrimination; everyone respects the same rules. In this way, the Olympic athletes are sending an important message to the world: yes, it is possible to compete with each other, even for the highest prize, but to live together peacefully. In the fragile world we are living in today, such symbols of the unity of humanity in all our diversity give us hope for a better future”*.

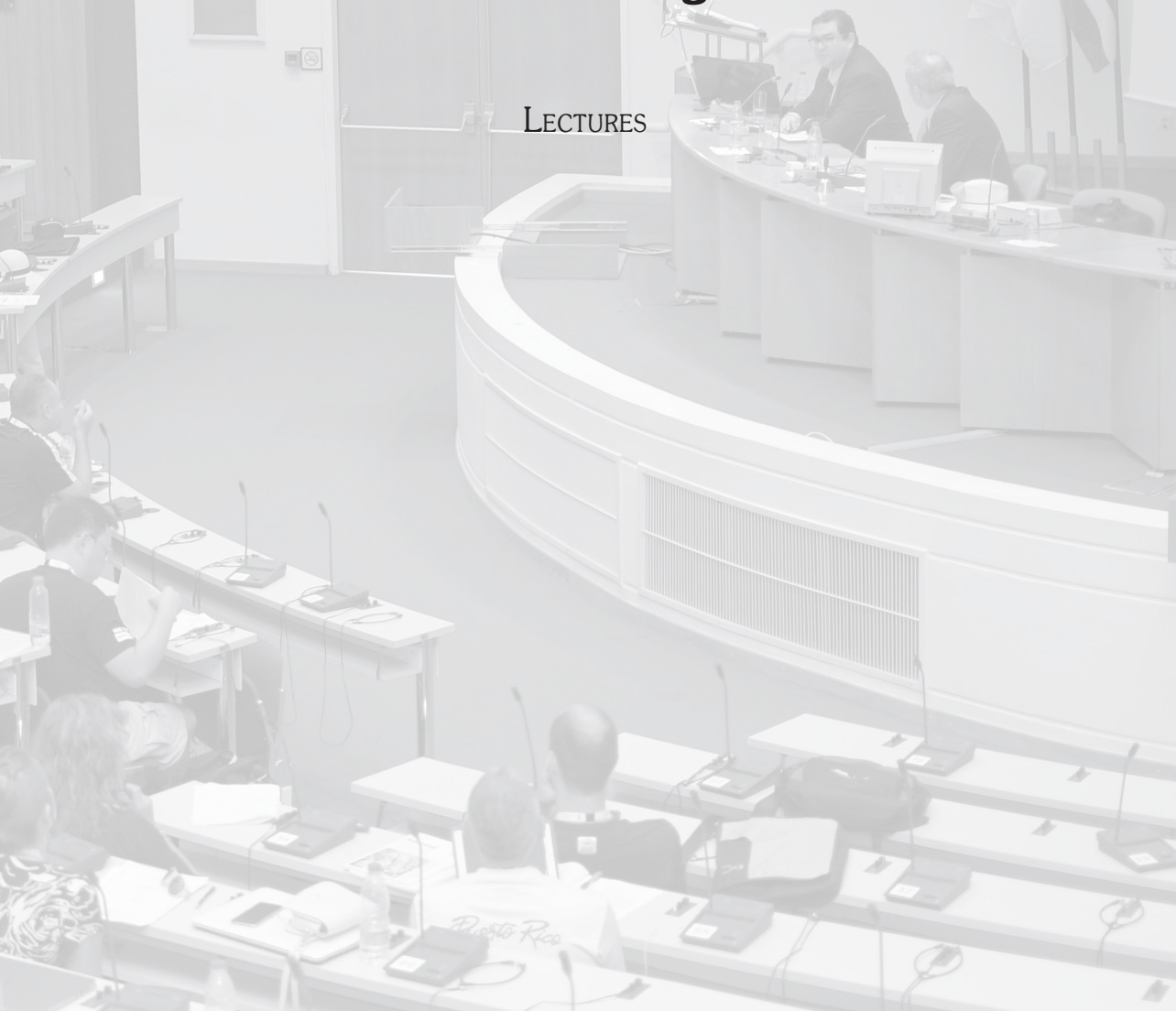
Dear Friends, with these thoughts and the certainty that the Session will constitute the basis for wide discussion on the topic of an approach to peace through the Olympic Movement, I wish you with all my heart a pleasant stay and success in your Session’s work.

With profound respect for your endeavours!



Proceedings

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 each lecturer's way of presenting his/her bibliography and footnotes.

PEACE EDUCATION AS PART OF HUMAN RIGHTS EDUCATION

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Introduction

One of the fundamental aims of education is to produce students who are *defenders of peace*, in other words, to “initiate” them into a society whose citizens can be productive, freely share their interests and concerns, use their time creatively, enjoy human rights and deal with confrontations without the use of force. And this is because, broadly speaking, the very concept of culture is constructed around an axis of peace. Within this framework, over recent years, perceptive educators have intensified their efforts to include “education for peace” in their programmes. And when we speak of this type of education, we are of course referring to the teaching of WHAT peace is, WHY it does not exist and HOW it might be achieved. Such an approach includes support for positive attitudes to peace, the teaching of principles for the achievement of peace and the development of social skills which exclude violence. More particularly, through peace education, students are a) informed about the reasons for violence, b) taught alternatives to violent solutions, c) learn how to overcome various forms of violence and d) understand that disputes can be –and are– present everywhere (regardless of whether openly expressed or not) and that peace itself is a process that varies, depending upon the framework.

The other aspect, that of *human rights*, in essence constitutes those moral principles which dictate specific standards of human behaviour. These standards ensure human existence and as such are usually protected by international law. More particularly, human rights can be seen as “commonly acknowledged,

inalienable, fundamental rights, which every individual is entitled to from birth, simply and only because s/he is a human being” (Sepúlveda et al. 2004, p. 3). In this sense, human rights refer to every human being regardless of origin, nationality, colour, age, gender or social class, and they operate globally as the cornerstone for public order, equality between people and the self-realization of every individual. And despite the fact that the question of what constitutes a “right” is itself controversial and a subject of continual philosophical dispute, the meaning of human rights is inherent to the concepts of human nature and equality. Inalienable and timeless human rights may thus refer to the right to life, freedom (of thought and expression), the right to justice, health, work, education and participation in the culture.

Education for Peace and Human Rights Education

From all the above, it is clear that respect for and the defence of human rights entail securing peaceful co-existence between people over time and from place to place. Beitz, (2009, p. 1) typically stresses, “If the public dialogue at a time of peace in the global community has a common moral language, it is that of human rights”. However, these fundamentals for life and the peaceful co-existence of people are not self-explanatory to everyone as moral principles. Today, despite scientific progress, social breakthroughs and the global cultural heritage, and even recent historical events (stained by the somber colours of war), human rights continue to be violated and –in certain instances– completely dispensed with. Thus, at a time when values are under attack globally, when racism and anti-democratic movements are gaining ground and people are unable to intervene and directly determine historic events, every thinking person wonders whether one can erect a “wall” to defend life and freedom, a “breakwater” against violence, dishonesty and corruption.

As empirical studies show –particularly in the field of moral psychology– one pillar of hope (and possibly the only one) for the peaceful resolution of differences, for an individual’s respect and help for a fellow human being, and finally for the fulfilment of the individual as a social being, is **education**. However, on its own the existence of any sort of education (although a necessary condition) is not adequate for upholding human rights since, regardless of an individual’s education, no one wishes to be consciously bad and an offender, without that

meaning that one also embraces or refrains from violating human rights. The distinguished psychologist and researcher of moral development Goerg Lind (2018, p. 7) notes:

All people have high ideals. So why is there so much wrongdoing in the world, so much violence, so many wars, so much dishonesty and corruption? Why is morality itself often driven to violence? Is it because people do not have moral ideals? ... people do not stand out for their lack of ideals, values or orientations, but for their lack of moral ability (moral competence) ... Without moral competence, moral ideals in the form of moralism can have disastrous influences.

Consequently, an education that favours peace and the ensuring of human rights is an education which places *moral competence* at its centre; that is, the ability for one to solve problems and disputes peacefully, employing free thought and free discussion with others, and avoiding violence, dishonesty and other immoral means (Lind, 2016). Empirical evidence demonstrates that moral competence is related to –amongst other things– legitimate and honest behaviour, with the provision of help, the ability to take decisions, the rejection of blind and unquestioning obedience to the commands of “superiors”, and the commitment to democratic rights (Brabeck, 1984; Hemmerling, 2014; Kohlberg, 1984; Lind, 2002, 2010, 2016; McNamee, 1977; Sprinthall et al., 1994).

Education which cultivates the student’s moral competence is defined by Lind (2018) as “**Democratic Moral Education**” and is that which strongly supports the achievements and ideals of democracy, and hence human rights. Particularly today, when most citizens consider the achievements of democracy to be an established fact (forgetting how hard the struggle was to attain them) the question: “How can we maintain and develop our democracy and establish human rights and peace in the world?” appears more relevant than ever. In this context, researchers who have examined topics relating to peace maintain that it is not enough for us to strive simply for a cessation of violence, accomplishing in this way a “negative peace”, but that we should strongly pursue a positive peace, securing firm structures for justice, human rights and sustainable development. For educators, this means that we must both eliminate any expression of violence that might arise in the classroom and create a positive student environment, and also establish –primarily in the students’ minds– a commitment

to principles for peace or, in other words, to moral principles (Harris, 2002). For this reason, moral education drawing on subjects related to and initiated by human rights education –and in this sense actively representing world peace– is more necessary than ever.

Furthermore, according to Lind (2018), if one examines the opportunities that students have for moral learning, it is evident today that schools do strengthen the moral competence of students more than many believe. Also, spontaneous discussions between teachers and students on subjects related to morality, or the application of new educational approaches such as collaborative methods and personalised learning, may be regarded as opportunities for moral learning. Many sensitive educators teach children values such as responsibility, respect, sincerity, caring, commitment to non-violence and fairness, in the belief that if the children as adults adopt these values, they will be able to construct a civilized and peaceful society. However, these educational “efforts” to support moral competence and build students’ characters usually occur unconsciously with or without a system. In addition, the heavy emphasis on academic performance, comparative test performance as well as comparative assessment, as established practices of our educational system, on the one hand creates pressure for students to succeed on a variety of fronts, and on the other hand, rules out any remaining time as time for independent thought and open discussion. In brief, within today’s education framework, moral education receives minimal support.

From a different angle, and because in everyday life a child’s opportunities to develop moral competence in a “natural” way (that is, either through confronting moral problems and disputes, or through parents who listen attentively to their child’s needs and anxieties and support him/her) are few and inadequate, it appears today that opportunities for learning at school are becoming all the more important and that the role of education in a student’s development is irreplaceable. “School is the only place which can compensate for the lack of opportunity for moral learning” (Lind, 2018, p. 29). Furthermore, school constitutes a unique dynamic for education in democracy, peace and human rights since, as Lind maintains (2018): a) at school opportunities for moral learning are appropriate for all children; b) at school children can be confronted by imaginary moral dilemmas, which at some stage they will be called upon to cope within reality; c) whereas nowadays adolescents are frequently deprived of the time, the freedom and guidance necessary to control and develop their

moral competence at home, they may be offered these at school; d) school, in contrast to the outside world, can regulate the level of challenges, so that they function as an incentive for all students without placing too heavy a burden on them and finally e) school offers a young person the opportunity to uphold his/her opinion in the presence of peers and to be confronted with different viewpoints.

Physical Education and Education for Human Rights and Peace

A historical overview, as well as contemporary empirical facts, confirm that Physical Education can function as an active part of education for the support of human rights and peace, and for a child's moral development and moral competence.

More precisely, history indicates that the team sports adopted by British public schools in the 19th century cultivated moral virtues such as confidence, physical and psychological strength and self-determination. And by the 20th century, the belief that an individual's moral competence could be enhanced through physical education and/or sport was generally accepted. As sports philosopher Peter Arnold noted (1994), the belief that sports are positively reflected in the development of character led to two theories, which influenced attitudes to sport as well as the relationship between sport and education. According to the first theory, participation in sport provides an opportunity for the learning of social and moral values (such as cooperation, mutual respect and magnanimity), which are particularly useful from the education perspective. The second theory advocates that these moral "benefits" can be transferred from the framework of sport into the real world.

These days when, throughout the world, sports and physical activities in Physical Education (PE) continue to be ways of competing with one's peers, while at the same time providing recreation, opportunities for cooperation, testing physical and mental strengths and confronting and coping with real moral dilemmas, the opportunity is also given for these to be incorporated into learning outcomes and many of the human rights. Besides which, the majority of sports events have an enormous impact on human rights. Specifically, the practice of sport in itself is beneficial for children to know, understand and finally adopt and support these rights, since PE/sport:

- Is able to have a positive outcome not only on the physical, mental and psychomotor skills of a child, but also on his/her moral and social development.
- Benefits the physical and emotional health of young people and creates valuable social relationships.
- Encourages the integration and acceptance of children from different cultural and economic backgrounds.
- Encourages the integration of people with disabilities into a team/class.
- Contributes to the promotion of gender equality.
- Provides recreation and self-expression, which are particularly beneficial for young people who otherwise would have few such opportunities.

Indeed, by supporting human rights through PE, the opportunity to ascertain the truth of the saying “Sport builds character” arises [a view that was, and continues to be, strongly contested following the publication of the 1971 article by Ogilvie and Tutko, “Sport: If you want to build character try something else”, as well as a series of studies indicating that sport *per se* is not adequate for promotion of the moral functioning of an individual, but that other conditions must also be met (Lemyre, Roberts & Ommundsen, 2002; Mouratidou, 2016; Mouratidou, Barkoukis, & Rizos, 2012; Mouratidou, Chatzopoulos, & Karamavrou, 2007; Sage & Kavussanu, 2007)]. Thus, it is through supporting, teaching and cultivating moral values and human rights in the framework of PE that we can render the lesson a vital component of quality education for peace. Furthermore, the very nature of the lesson (testing children on the physical, mental and cognitive levels, that is, with regard to all aspects of existence) is something innate and has, as its philosophical background, the teaching of values such as mutual respect, fair play, cooperation, responsibility, etc. The Olympic Movement itself (of which all of us here are “ambassadors”) has committed itself through the Olympic Charter to the protection of human rights, given that the Fundamental Principles of Olympism (such as equality, mutual respect, solidarity, internationalism, peace, etc.) that it contains are, on the one hand, synonymous with human rights and on the other, ensure equal rights for all those participating in the Olympic Games.

At this point, the question arises: “How can a PE teacher promote the notion of and elicit respect for human rights among students, together with support for peace and moral competence, when the hours of teaching at his/her disposal are limited?” We maintain that this specific undertaking is not utopian, given

that empirical studies show how interventionist PE programmes strengthen students' moral principles and social skills (Cecchini et al., 2007· Escartí et al., 2010· Mouratidou, Goutza, & Chatzopoulos, 2007· Salamuddin & Harun, 2011· Sánchez-Alcaraz et al., 2014). Besides which, according to the contemporary, international bibliography, games and, more generally, involvement in physical activities during PE provide a challenging environment for the moral and social development of the child (Marcoen, 1999). In addition, based on related theoretical approaches (Telama, 1999), PE possesses a unique “dynamic” for the support of students' moral competence because: a) it ensures substantial interaction between children of similar age (which in turn encourages role-playing and empathy between students and promotes a sense of their subjective responsibility), and b) in a typical lesson, it gives students the opportunity to experience and to cope with actual –and not contrived– moral dilemmas, through dialogue and the adoption of precise moral behaviour.

Hence, if and when as PE teachers

- we “enlist” in the course of the lesson specific styles of teaching which allow for cluster learning methods (for example, a mutual style of teaching, in which students work in pairs)
- we ourselves function as role-models for good behaviour (both on the verbal and physical level)
- we adopt practices of dialogue and problem management without the use of (verbal or physical) violence

we will be able to imbue our students with substantial moral principles (for example, cooperation, respect and helping one another), which function as the foundation stones of a democratic society that supports human rights and peace.

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EDUCATION FOR PEACE IN THE YOUTH OLYMPIC GAMES

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O Sport, you are Peace! You forge happy bonds between the peoples by drawing them together in reverence for strength which is controlled, organized and self-disciplined. Through you the young of the entire world learn to respect one another, and thus the diversity of national traits becomes a source of generous and peaceful emulation.

Pierre de Coubertin

Introduction

One hundred and twenty-three years ago on 6 April 1896, human civilization was once again celebrating the Olympic Games. Thirty-one Olympiads have passed and sports, women's participation, gigantism, technology, its importance and other aspects have grown unthinkably. However, there was not a single year without wars or armed conflicts around the world and more than 272 million people have died.

In the Modern Olympic Games, athletics, wrestling and pentathlon were maintained, but they could not keep the Sacred Truce. The purpose of these Games is not limited to the organisation of competitions, but the promotion of a "philosophy of life, which uses sport as a transmitting belt of its fundamental formative, pacifist, democratic, humanitarian, cultural and environmental principles". It invites to redouble the educational efforts for the formation of a true humanitarian conscience and fundamentally the Culture of Peace. (1)

It is essential to identify the values of Olympism, to explain them, clarify their

role, contrast and structure the values of work adopted by the Olympic Movement and it is necessary that they are appropriate for Physical Education, and in this way “knowing” becomes “being”, and “knowing” becomes “doing”, thus thinking about multiculturalism, inclusion, tolerance, understanding, excluding all discrimination, and promoting peace.

The background relating to the Olympic Games of Youth with education for peace

The Olympic Charter (1908) states that Olympism “is a philosophy of life, which exalts and combines in a harmonious whole the qualities of the body, will and spirit. The sport, culture and education associated, aim to create a lifestyle based on the joy of effort, the educational value of good example, social responsibility and respect”. It also clarifies that “the goal of Olympism is to put sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity”. So in this way “it contributes to the construction of a better and more peaceful world”. The functions of the IOC include: “stimulating and supporting the promotion of ethics, the education of youth through sports, ensuring fair play and combating violence in sport, cooperating with organisations, authorities and leaders, to put sport at the service of humanity, and promote peace”. (2)

The Declaration of Human Rights (1948) says that “everyone has the right to education, for the full development of the human personality and respect for human rights and fundamental freedoms; it will promote understanding, tolerance and friendship among all nations and all ethnic or religious groups, and will promote the development of UN activities to maintain peace”. (3)

The International Olympic Academy is the international academic centre for Olympic Studies. It is an international forum for the free expression and exchange of ideas among the Olympic family, researchers, athletes, journalists, educators and young people from all over the world. In its Educational Programmes the theme of peace was discussed from its first Session in 1961 and published notable publications such as “Olympic Truce” (2009 Georgiadis K. and Syrigos, A.) (4).

The *Ekecheiria* was a pact to suspend hostilities, for a period of time before and after the Olympia Games. An agreement between three kings –Iphitus from

Elis, Cleosthenes from Pisa and Lycurgus from Sparta– allowed participants, families, and pilgrims to travel without fear of being attacked to watch the Games and return safely to their homeland. Also, young athletes competed in the Olympic Games of antiquity and other Panhellenic Games, since the Games of the 37th Olympiad, in 632 BC, boys under 20 competed, during the third day of competitions in Olympia (5).

Youth Olympic Games

Since 2010, the Youth Olympic Games (YOG), constitute a model of sustainable training for modern sports education, in which the life experience, Olympic education and appreciation of the Olympic values are also outcomes of competition sports.

The YOG materialize these values as a synthesis of contents of Physical Education. The IOC restored the YOG and repeated the original plan of Coubertin returning to the genesis of Ancient Olympism.

Pierre De Coubertin

The Modern Olympic Games were conceived as a peaceful demonstration dedicated to the Universal Youth, without any discrimination. Coubertin expressed: “Let’s export rowers, runners, and fencers. That is the free exchange of the future and (...) the cause of peace will have received a new and powerful support. This will be enough (...) the restoration of the Olympic Games”.

World War I forced the suspension of the VI Olympic Games in 1916. The idea of Olympic peace, taken from antiquity, was cut short by the war. Sport in society produces the common good of all social classes, and at the same time manages to win the sympathies of youth and allows it to serve better and better the cause of international peace and friendship (6).

The centuries XX – XXI

Thanks to the initiative of the IOC President Juan Antonio Samaranch and his successors Jacques Rogge and Thomas Bach, the spirit of the *ekecheiria* is maintained, this time interacting with the UN. It is appropriate to mention important events in this regard:

In 1935 Pierre de Coubertin was nominated for the Nobel Peace Prize.

In 1959, British Athlete and Olympic Leader, politician and diplomat Philip Noel Baker received it. For the 1992 Barcelona Games, the IOC summoned to observe the Olympic Truce to allow the Yugoslavian athletes to compete. In 1993 the General Assembly of the UN issues a Resolution on Olympic Truce. The year 1994 was proclaimed the International Year of Sport and the Olympic Ideal. For the 2000 Sydney Games, South and North Korea were paraded together at the Opening Ceremony and the International Olympic Truce Foundation (IOTF) was created. In the 2018 PyeongChang Winter Games formed a unique Ice Hockey Women's Team, and launched the common Olympic bid for 2032 Games.

Peace is, among other things, the proper value of the full establishment of civilization, of education and of the respectful co-existence of human beings, and which has as an inseparable indicator of its presence: the development of sport. It can be said that peace is one of the most important values when thinking about an Olympic education programme, because historically it was always associated with Olympism.

Education in values of Olympism and education for peace

It is important here to reaffirm the need to recognise education as a right of all children and youngsters – but also the need to broaden the focus of that right, together with the vision of education itself. It is not only about the right to education but also about another education: an education in accordance with the times, with the realities and the learning needs of the people in each context and moment; an education that is both alternative and alterative, capable of being at the service of human development and of the social transformation that the world of today demands, a world that increases social inequality, disregards human dignity and depredates the environment (7). To educate in values is to transmit that essential human configuration so, that the new generations will become cultural and responsible beings.

“No one educates anyone-nobody educates himself-men educate each other with the mediation of the world”. Paulo Freire. The Brazilian pedagogue teaches us that in the fact of taking into account the other, our own life is going. Undoubtedly, the utopia of human beings collaborating, conversing and, above all, listening to each other, is full of meaning and validity (8).

Its pedagogy, in fact, starts from the principle that in order to educate people you have to know them, respect them and welcome them in their cultural diversity. Freire's ideas transcend the methodological and suggest us to be aware of our presence in the world. Pierre de Coubertin, on the other hand, seemed to understand the importance of emotion and imagination as pedagogical tools.

The topics discussed here require time for reflection and study; here some statements are made with some degree of uncertainty and not infrequently by bewilderment by the practices themselves. Search for; inquire and ask oneself, from the certainty of what one experiences, learn, feel and discover. That is why it is an unfinished universe; they require deepening; since these are fragmentary and open.

Olympic education in the Youth Olympic Games Buenos Aires 2018

The scope of the Olympic education programme was designed and developed for the realisation of the YOG in Buenos Aires 2018. It seems important to establish the value of education not only as one of the fundamental human rights, but also the one that most influences the future of the people. And it is, in this sense, that the IOC carries out an innovative initiative in relation to the YOG combining sports, education and culture and contributing to the development of the Olympics globally, a strategy that promotes Olympic values in young athletes around the world.

Thinking about an educational programme, one inevitably thinks about the future of the "other". The two components that share this concept are: confidence in the future and trust in youth.

Olympic education is conceived as a deliberate strategy for a very vast universe, with the aim of promoting and strengthening Olympic ideals. This diversification of population makes its diffusion much more difficult; in fact, the projects in Olympic education are adjusted to the needs and social demands through a set of multidisciplinary and transversal educational activities that uses as an integrating axis the Olympic sport.

This very broad educational programme is based on education in values, whose treatment, acquisition, adoption and maintenance, implies unavoidable political and institutional decisions. It is subject to be treated in general in the entities that make up both, the sports system and the educational system.

Not being exclusive of these can have application in different areas, and not necessarily linked to the “Olympic sport”. Integrating the values of Olympism into learning intentionally and consciously means not only thinking about the content as knowledge and skills, but also the relationship they have with values.

There is a positive propensity towards the critical and comprehensive perspective that Olympic education programmes should have. As Georgiadis K. (2009) puts it, “the institutions that most participate in the promotion and execution of programs are usually the NOCs” although the Olympic education “will be really effective when there is a fluid and coordinated relationship with the educational institutions responsible for the national curricula; coinciding with what was expressed opportunely” by Culpan, I. (2001). Therefore, the coordination of Olympic education in the curricular and extracurricular field contributes better to the formation and development of the personality of the subject (9) (10).

The IOC proposals of education for peace, during the Olympic Games of Buenos Aires 2018

The YOG act as a catalyst for sport and the Olympic Movement presents educational and cultural initiatives for young people by joining the culture and education programme that help promote Olympic values. Besides this for the IOC, the key component of these Games is the unique culture and education programme, centred on five dimensions: 1) Olympism, 2) Social Responsibility, 3) Skills Development, 4) Expression and Well-being and 5) Healthy lifestyle. While athletes are the main audience of the programme, all young people in the country are encouraged to participate. (11)

Education for peace at the Olympic Games of Buenos Aires 2018

The subscription of the “Plan Learn & Share”, as an educational programme of the YOG, had as its motto “Living the Future”, and was developed and performed by the Government of the Autonomous City of Buenos Aires (CABA). The vision of the IOC on the YOG proposes to inspire young people from all over the world to participate in sport, adopt and develop Olympic values with the main objective of instilling values such as friendship, rejection of violence and doping.

In this sense, I have carried out numerous studies, institutional interviews

and analysis of the educational programme of the YOG of Buenos Aires 2018, and we can demonstrate the following matrix of activities: Educational Manuals of School Activities, Free Tickets to Stadiums, School Activities in Buenos Aires City, Sports Initiation Activities in the Competition Venues.

The Educational Manuals were drafted by the Organising Committee of the Youth Olympic Games Buenos Aires 2018 (BAYAGOC 2018), and the Argentine Olympic Committee, (COA) address the teaching of Olympic values, interpret the guidelines of the IOC and are available on the Internet. They were made available; -previous guidance- in the Schools of the Autonomous City of Buenos Aires. According to the organisers, almost one million students of the cultural and sports programme have participated (12).

Olympic village activities

Cultural and entertainment events encouraged the fun and interaction of the athletes: the “Circus Corner” presented athletes with the world of acrobats and jugglers; Karaoke and Live Dance too. At night, the square served as a football stadium and break-dance duels, and in the Village restaurant and representatives of different National Olympic Committees shared mixed activities.

White tide: visit from schools to Olympic competences

Students from the schools of Buenos Aires visited and enjoyed the competitions. The BAYAGOC 2018 approached the Olympic spirit through language and arts, with activities such as: musical comedy, workshops on gender and sport, the Olympic flag, conferences by famous Argentine athletes, murals, the programme “One world, several worlds”, inquired about the history and customs of the 206 NOCs countries member of the IOC (13).

Before – during – after the Games, Olympic Education

Olympic education, as a systemic, multidimensional, intentional and integrated process, which requires changes that will have to do with the expansion of educational scenarios (ICTs), where the teacher/facilitator should not only know, create, select, use and evaluate effective didactic intervention strategies; if not also articulate the different contextual and institutional levels.

Then, an Olympic education – education for peace programme should not be planned unilaterally. They should propose discussion boards; prioritize,

but fundamentally agreements among all the actors in the training space with the fundamental purpose of achieving meaningful learning. The need arises to implement efficient and effective devices to develop the project; allowing: curricular inclusion, training of trainers, complementation of Olympic education and education for peace, institutional application, and teaching, research or university academic extension.

Since 2009, the COA has proposed the inclusion of Olympism as a curricular content. An Olympic education programme was implemented for training teachers and students of Physical Education teachers. This educational programme has not been consistent due to its intermittence and the scarce population that has been able to access them; circumscribed to a single province of the country.

According to the IOA recommendations, the National Olympic Academies (NOAs) should think that the Olympic education contains a more practical than theoretical approach and should stimulate the development of flexible educational programmes adapted to the context (Deanna Binder 2017) (14).

It is a priority to understand that Olympic education, in the context of the emergence of non-formal learning spaces, as an extension and alternative to traditional forms of teaching, has reconfigured in some way the ways of understanding the learning of the educational subject; In other words, Olympic education should be carried out in multiple contexts and diverse situations.

The YOG are a new entity of the Olympic Movement for the diffusion of the educational values of Olympism and peace. To be the venue for this mega event, YOG 2018, has challenged us and forced us to rethink Olympic education, in the demands and social needs; and how it is necessary to establish multidisciplinary and transversal activities, using sport as an integrating axis. In Argentina, Olympic education is centralized in its NOA. While there has been progress in terms of designing a digital platform; it is for exclusive access of its students, or of the programme “Sports Administration” Courses.

Therefore, it is imperative to project strategies that allow us to arrive with an “Olympic 2.0 Education”, to a more extensive population, correcting the enormous dichotomies that are produced, for multifactorial reasons.

Allow us to move towards a quality Olympic Education “democratizing knowledge”. In the so-called current information society, it is a priority to recognise the fundamental role of the new “information and communication technologies” (ICTs). Digital literacy is essential to live in today’s society; with a clear urgency of inclusion and training.

The content of this communication aims to show the great benefits that the completion of the Games will leave. The opportunity to prepare some YOGs should be the pretext for the headquarters to organise different special school educational programmes with a national scope; also having a wonderful source of educational resources and inspiration.

The YOG showed a very positive social image for the organisation that allowed them to live unforgettable moments of social peace and unconditional interest in Olympism, despite the severe circumstances that the country was going through. The images that return the Games are extraordinary; they generated a peaceful and safe environment, without violence, or undesirable reactions. The opposite happened days later, due to the violence, the final of the “Libertadores de América” Cup had to be transferred to Madrid. The Argentines will remember for a long time, that the Games of the Youth were the start of a sports career for many athletes, but they had in an Olympic environment in which Olympic peace reigned.

Conclusions

Peace is a determining value for the Olympic Games of antiquity and also for the modern Olympic Games. It is important to understand that peace is not only a value among the most important, but that it should be considered as a curricular axis, to which all the educational fields of Olympism must fit, and it would be enough to say that it is an indispensable and foundational value of Olympism.

The YOG must teach that the natural, or normal, state of humanity occurs only in a peaceful environment. The YOG have been created as a manifestation of Olympism to disseminate, teach and highlight their values, more than the achievement of medals and relativize the disproportionate oneness of victory. The most important of the legacies of the YOG is the educational one, for that reason the countries that welcome them should not be wasting any opportunities. The NOAs, and the participants of the educational programmes of the IOA, should be invited to participate and comment on the design and implementation of the YOG Olympic education programme.

The uses of ICTs are essential: “if young people do not learn as we teach them, let’s teach them how they learn.” It is very important that students from

all over the country perceive that the YOG are a sign of universal peace that visits them temporarily, but leaves a mark on the lifestyle: that of Olympism.

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**THE GOOD PRACTICE HANDBOOK PUBLISHED BY EPAS
(ENLARGED PARTIAL AGREEMENT ON SPORT) IN 2018
ON “INCLUSIVE AND INNOVATIVE APPROACHES
TO PHYSICAL EDUCATION AND SPORTS TRAINING”**

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Despite the large research and bibliography available in the area of physical education there is no internationally agreed definition or statement of its function. In addition, physical education and sport share a great deal in common, but it is often suggested that there remain essential differences. Since the distinction between physical education and sport continues to be a cause of debate (Bailey, 2005, Murdoch, 1990; Whitson & Macintosh, 1990), it is important to clarify the present use of the terms. Information about the importance of PE and sport in the context of democracy and human rights, its specific content, challenges and resistances, as well as suggestions on how to overcome these, how to promote change in the field of PE and sport, related themes and the expected outcomes of the training courses.

Participation per se in physical education and sport does not necessarily facilitate an ethical development in children and youth. Physical educators and sport coaches need to organise young people's experiences of games and activities in such a way as to make the ethical dimensions of sport explicit. In co-operation with the Council of Europe's Pestalozzi programme 20 training resources were developed to promote the Council of Europe values in sport and physical education. As a follow-up to these training resources, EPAS organised its annual conference in 2015 on the subject of "Tolerance and Diversity through Physical Education and Sport", which was held in Bled, Slovenia, on 19-20 November 2015.

In 2016, EPAS commissioned the drafting of a good practice handbook on inclusive and innovative approaches to physical education, which will summarise the work done following the Pestalozzi training units and give recommendations on how teaching physical education can help transfer skills learned to everyday life, as part of civic activities that can lead to social change. The handbook was published mid-2018.

Sport and PE are important means to raise future generations in the spirit of the core values promoted by the Council of Europe. Sport means respecting the rules, providing everyone with an equal chance of taking part; it incorporates the concepts of friendship, respect for others and sporting behaviour. This handbook provides the reader with a wide range of possibilities which can be used to create open dialogue and kick-start one's imagination with innovative ideas. Each workshop mentioned in the handbook was conducted and tested according to measurable competency parameters. The main goal was to find out whether there was a link between physical education/sport and human rights and democracy; what we found was that there are many threads that are closely embedded in each of these areas and which connect with every segment of physical activity and personality development. In addition, the trainers discovered competences that are often not recognised in the competences for democratic culture. During the whole process, those involved were guided by principles and pedagogical approaches which are inclusive to all participants (active or passive, teachers, coaches, counselors, ministry officials, scientists and others) in the field of sports and physical activity. One of the objectives was to develop competences such as aptitude to cope with complex issues and avoid one-dimensional answers because of the specific cultural, historical and influential settings in some European countries and in understanding the topic.

Physical education and sport can build bridges where boundaries usually exist, giving positive effects to those who take part in it, such as learning important life skills, developing a strong sense of morality, appreciating diversity, having empathy, respecting others and interacting through play. If we approach it with our heads (cognitive – planning the outcomes), hearts (emotional – understanding and reflecting on the process) and hands (attitude, skills, values – in a sense of doing, experiencing and acting) we become influencers for valuable social change.

Each of the teaching modules can be done independently, but if they are done in sequence, they form a strong and comprehensive programme which

thoroughly explores the area of physical activity and sports. Likewise, by changing the methods, the process of teaching takes on a dynamic shape and provides us with a more diverse understanding of the outcomes. Perhaps the best example of this is the activity that deals with modified games: chapter 4.6 explains how a well-known game can be modified according to the CHANGE IT acronym, resulting in the creation of a new aspect of educational value to the game, which can promote mutual understanding and respect and can foster ethical values in pupils through play, critical reflections, collaboration and action.

A strong partner like EPAS aims to promote sport and emphasises its positive values, to establish international standards and develop a framework for a pan-European platform of intergovernmental sports co-operation while at the same time helping the public authorities of member States of the EPAS, sports federations and NGOs to promote sport and make it healthier, fairer and better governed. Building on the international human rights framework and sport's unique attributes, sport and PE represents a significant, yet largely untapped, source of potential for enhancing and accelerating development and peace efforts worldwide, particularly those related to attaining the Millennium Development Goals.

THE ROLE OF SPORT IN THE FACILITATION OF THE INCLUSION OF MIGRANTS: A EUROPEAN PERSPECTIVE

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This presentation examines the role that sport can play in facilitating the inclusion of migrants. It outlines the position sport has held in contributing to community cohesion, both by looking to historical antecedents before looking at the current position of sport as a tool for fostering inclusive societies drawing on experiences from the work of the Council of Europe's Sport Migrant Integration Platform.

Introduction

Three snapshots: sat in Paris with sport organisers from across Europe, listening to a 17-year-old who had arrived alone in England only two years before, opening the conference in fluent English, discussing his integration into life in a table tennis club on the south-east coast. Two: stood on a football pitch in Leros, Greece, collecting in the cones and the kits. Different languages being traded, elbows jostling for space on the minibus back to the reception centre being used to house the hundreds of persons who had arrived on the island seeking international protection. Three: watching Rose Lokonyen bearing the flag for the refugee team at the Rio Olympics, leading the hopes of those who have been displaced due to persecution, conflict, or violence.

These three snapshots bring to light three things that will be addressed here: integration, inclusion, action.

The Council of Europe's Enlarged Partial Agreement on Sport (EPAS) works from the premise that equal opportunities, meaningful participation and equal access to sport activities are prerequisites for sustainable development and cohesive communities. EPAS therefore actively promotes equal opportunities and access to and in sport for all – for women, for people with disabilities, for people from minority backgrounds, and, what we will focus on here, for people who have migrated. This presentation will first outline the work of EPAS in addressing the inclusion of migrants in sport, before turning to how the sport movement can enhance its inclusiveness, and what the effects of such inclusion may be for enhancing communities across the region, with transferable results for across the globe.

Sport as a vector for inclusion and integration

The Council of Europe is the continent's leading human rights organisation, based on the values of human rights, the rule of law, and democracy. It established the Enlarged Partial Agreement on Sport (EPAS) in 2007 in order to give fresh momentum to pan-European sports co-operation. It recognised the unique place that sport has in modern society – underpinning democracy, participation, involvement, inclusiveness and social cohesion¹. The promotion of diversity is a permanent priority of the Council of Europe's Enlarged Partial Agreement on Sport since its conception. This key tenement- "Sport for All" – has seen EPAS address issues in sport related to gender, race, ethnicity, physical and intellectual ability, sexual orientation, prisons, and importantly for the purposes of this paper, migration. The work of EPAS on diversity and inclusion is anchored in the European Convention on Human Rights, and intersects with the Council of Europe's work on building inclusive societies based on an understanding of interculturalism:

Intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding

1. Council of Europe, Resolution CM/Res(2007)8 establishing the Enlarged Partial Agreement on Sport, 11 May 2007.

*and respect. [...] Intercultural dialogue [...] fosters equality, human dignity and a sense of common purpose*².

Against this background, EPAS has been working on questions posed by the migration movements witnessed across Europe over the past few years. The rise in the number of persons seeking international protection put a focus on all aspects of member States' ability to receive such persons, including on how societies may welcome and adapt to a heterogeneous group of persons representing many different cultures and backgrounds. Sport has been recognised as a way to promote a shared sense of belonging and participation, and as having the potential to be an important tool for the integration of migrants and refugees. The European Union in its White Paper on Sport has recognised the importance of making spaces available for sport and supporting sport-related activities to allow immigrants and a host society to interact together in a positive way³.

EPAS has also recognised the ability of sport to enhance the social inclusion of newly-arrived migrants, and held a conference on this theme in Vienna in 2016. In order to address a lack of widely-available information concerning the many sport projects that are taking place in communities across Europe that are working to enhance community cohesion, EPAS decided to bring all these projects together into one network. It consequently launched the Sport Migrant Integration Platform to facilitate the sharing of expertise between relevant stakeholders at international, national and local level, such as government authorities, the sports movement and NGOs. Its aim is to provide its users with useful and practical information; it includes otherwise isolated projects, enhancing their visibility, and promoting their work. Furthermore, the mapping of these projects is without doubt a positive step in showing the potential of sport and how it can be used in wider integration policies. There are currently over 49 projects that are members of the Platform from some 20 countries⁴. Through discussions with members of the platform, some key best practices for

2. Council of Europe, *“White Paper on Intercultural Dialogue. Living Together as Equals in Dignity”*, (2008), 17.

3. Commission of the European Communities, *White Paper on Sport*, (2007), COM(2007) 391 final.

4. Enlarged Partial Agreement on Sport, Sport Migrant Integration Platform, <<https://www.coe.int/en/web/sport-migrant-integration-directory>> (figures from January 2019).

enhancing the inclusion of migrant populations have come to light to be shared here today.

Sport as a pathway to integration?

Perhaps mildly controversially, it should be pointed out that sport in itself is an ambivalent tool in building bridges between people of different backgrounds, different nationalities⁵. The integrative power of sport is not inherent in sport activity alone- the simple pursuit of a shared activity is not able to overcome challenges created by ethnic heterogeneity to integrate immigrants into a new society⁶.

Sport can reproduce ethnic and national distinctiveness, reinforce or reflect social tensions, and as such be a battleground for identity, difference, chauvinism. The difficult and potted histories of many sports clubs can be seen in this vein- did the football clubs of Irish settlers formed in the late 19th century lead to deeper integration of these Irish migrants, or was hostility displayed towards such settlers further entrenched? Differences, distinctions, hostility, and in the Scottish example, sectarianism, repeated, reproduced, enforced?

With this in mind, a first conclusion can be reached: the ability of sport to enhance the integration of migrants in a society is a two-way process between migrants and the residents of the host country⁷. Sport organisations, governments, and local authorities need to facilitate, support, and promote the integration efforts of individuals. Integration is a long-term process of cohabitation between an individual and a new community. It takes time. It includes covering the basic needs of an individual such as accommodation, access to the labour market, access to reunification with a family. We cannot talk of meaningful integration if people are denied basic rights.

Sport cannot play all of these roles. It can nonetheless play an important role in providing links within a community, making someone welcome, provid-

5. See, for example, D. Blecking, "Integration through Sports? Polish Migrants in the Ruhr, Germany", *IRSH* 60 (2015), Special Issue, pp. 275-293.

6. *Ibid.*, 277.

7. W. Gasparini, "Integration through sport for newly arrived migrants", available at: <https://rm.coe.int/16806f37c7>, Council of Europe (2017).

ing access to social capital and an ability for someone to orient themselves within a new country and make new networks.

Activities need to be organised in a non-exclusionary manner, in a way that provides a forum for people to mix, share values. As such, I posit that sport can have its biggest impact by making sport inclusionary. This is the key task for enhancing sport's ability to contribute to improving community cohesion and the first step in enhancing the potential of a community and its new arrivals to integrate.

Inclusion

When we talk of sport and inclusion of migrants in a community, the first place to start is looking at what inclusiveness means for sport clubs and organisations. What is the sport movement doing to be inclusive?

We can define social inclusion as “the process of improving the terms on which individuals and groups take part in society – improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity”⁸.

The approach of the Council of Europe's Intercultural Cities is instructive in this approach, it looks for local actors to actively combat prejudice and discrimination and ensure equal opportunities for all by adapting structures and services to meet the needs of diverse populations while not compromising the principles of human rights, democracy, and the rule of law. Sport has made steps to improve its inclusiveness, in particular in the fields mentioned earlier of gender, race, ethnicity, physical and intellectual ability, sexual orientation. In the same way, sport clubs and organisations should be looking to enhance their ability to welcome people of all backgrounds.

How can this be done? The projects featured on the EPAS Sport Migrant Integration Platform show commonalities across diverse projects, for diverse needs, across the very different contexts that exist across Europe. The first amongst these is access. Organisations need to map how the needs and challenges that may prevent people from participating in sport are addressed: Are there any equipment specificities that may dissuade participation? What time

8. World Bank, *Inclusion Matters: The Foundation for Shared Prosperity. New Frontiers of Social Policy* (Washington DC, 2013).

does the training take place? How will people travel to the activity? What are the costs of participating? Is the club sensitive to diversity?

The Bike Bridge project in Germany identified a need to tackle the social isolation of female asylum seekers and refugees. Understanding that many potential participants were primary caregivers for their families, they provided child care during course sessions to allow people to take part in the activities they were running. Sanctuary Runners in Ireland reach out to their community to help provide running shoes and equipment for people in reception centres so that they can participate in their weekly runs. These pragmatic approaches, delivering clear solutions to identified problems allow them to run dynamic events that foster intercultural exchange.

Sport organisations may also need to adapt their training, or run specific sessions to improve the integration of a person in their sports club. Frequently, people arrive in a new country without a strong, or any, grasp of the language. Organisations such as the Brighton Table Tennis Club have integrated language learning components to their training sessions.

As previously mentioned, the needs of the different people who have migrated are diverse. When someone has arrived in a new country, integration can be difficult, and particularly so if someone has left their country of origin because of conflict, persecution, or discrimination⁹. People may have been separated from their families, social network, and wider cultural background at a time when they are in a position of vulnerability. The ability to take part in sport can play a major role in developing new social relationships¹⁰. Forging links and alliances with support services, or local NGOs can help sports clubs in their inclusion activities for two main reasons. The first is that these services can recommend people to the club, thus creating a way for people interested in sport who otherwise may be unaware of the activities being provided to be involved. This synergy further creates community links, creating stronger local involvement and support between a greater number of stakeholders, thus multiplying the effect of the activities. It secondly means that sport clubs have a support network should issues that are beyond the competencies of the club arise. This helps create a safe, supportive atmosphere which underlies many of the projects that the EPAS network has worked with.

9. M. Doidge, E. Sandri, "BTTC Refugee Integration Project- Final Report", May 2018, 4.
10. *ibid.*

Action

Having outlined how inclusion can be facilitated and enhanced by sport, I want to discuss the third thread of this presentation: “action”. Cultivating inclusive atmospheres in the sports movement is not something that happens by accident.

Inclusion in any sports club or organisation has to be supported by a welcoming narrative. Creating a welcoming environment and space where people feel able to participate is a decision that is made. The Refugee Olympic team that was introduced in 2016, and that will compete again in Tokyo in 2020 is a strong symbol of solidarity, and allows people who may otherwise have been excluded from the Games to compete. This message in itself is important: the Olympic Movement welcomes refugees.

Sport associations have taken action in this vein by committing to sport equality charters, and these commitments serve both a symbolic and practical role. It sets the narrative as sport as being outward-facing, open, welcoming environments. It sets a purpose and objective that everyone in an organisation can follow, transmitted to every level. This shared purpose strengthens all action taken to aid the inclusion of people who have migrated. Clubs commit to providing activities to all, no matter the background. Coaches commit to providing fun, welcoming, atmospheres, and design sessions that will be appropriately for the needs of the group. Players respect the differences that may be between the groups, and invest in and enjoy the ethos of the club.

Going further, the inclusion of migrants in the sports movement can be improved by focusing on the ability of participants. Maybe they can help other participants understand instructions due to their language skills, maybe they can help organise and lead sessions. Opening up avenues to allow people of all backgrounds to coach, to facilitate, to lead are all ways of promoting inclusion. This focus on people as individuals, respecting what they can bring to a club and treating them as members of a club, rather than a discrete entity, empowers individuals to take part in the community regardless of their background.

Conclusion

This presentation highlighted three things: integration, inclusion, action.

It should be restated that by taking action in making the sport movement inclusive, accessible, welcome to people of all backgrounds, sports clubs are

enriched, and become a forum for new friendships, new networks, and stronger communities. Committing to “sport for all” necessitates this. Ensuring people with migration backgrounds can access sport on an equal footing to those in a host society has clear advantages for physical wellbeing, for mental wellbeing, individual development, and social and community development¹¹.

This can form a plank towards improving integration in our communities. This has to be done through conscious effort. Through commitment. We know sport has the power to divide as much as it does to unite. It is our choice. What do you choose?

11. M. Doidge, E. Sandri, ‘BTTC Refugee Integration Project- Final Report’, May 2018, 1.

THE JEUX DE LA FRANCOPHONIE

Thomas GIL (FRA)

Interim Director of the International Committee of Francophone Games

I. The Jeux de la Francophonie

1. Concepts and values



Every four years, during the post-Olympic year, the Jeux de la Francophonie (Games of La Francophonie or Francophone Games) bring together more than 3,000 young talents having the French language in common.

The Jeux de la Francophonie are organised under the auspices of the International Organisation of La Francophonie. These Games, marked by unity of interests and promoting diversity, excellence and solidarity, are part of an original concept, unique in the world, that brings together

French speaking youth around sports and arts while striving to strengthen the values of La Francophonie and promote the French language.

The Games served as springboard for young talents towards an international career. A talent revealing event, the Jeux de la Francophonie put the spotlight on tomorrow's stars. Names like Marie Josée Ta Lou (Ivory Coast), Fanie Fayar (Congo), Kareyce Fotso (Cameroon), Ben Youssef Meité (Ivory Coast), Jean Jean Roosevelt (Haiti), Chantal Petitclerc (Canada and Canada-Québec), Hicham El Guerrouj (Morocco), Marie-Josée Pérec (France) or even former judoka David Douillet (France) had within the Games' context their first victories in an international competition.

The Games are the greatest sport and cultural event of La Francophonie dedicated to youth.

2. Organisation

The Jeux de la Francophonie are organised by the International Committee of the Jeux de la Francophonie (CIJF) and the National Committee of the Jeux de la Francophonie (CNJF) under the aegis of the International Organisation of La Francophonie (IOF).

The International Organisation of La Francophonie (IOF)

With a population of more than 890 million inhabitants and 274 million French speakers worldwide, the International Organisation of La Francophonie (IOF) implements francophone multilateral cooperation among its 88 Member States and Governments.

The International Committee of the Jeux de la Francophonie (CIJF)

A subsidiary body of the IOF, the International Committee of the Jeux de la Francophonie (CIJF) is entrusted, at world level, with the preparation and supervision of the Games' organisation in close cooperation with the host State or Government, the promotion and dissemination of the Games among the public, the protection of the Games' exclusive property and ensuing rights including sponsorship, broadcasting and commercial production rights linked to the Games.

The National Committee of the Jeux de la Francophonie (CNJF)

For each edition of the Games, the organising State or Government establishes a National Committee of the Jeux de la Francophonie (CNJF), whose task is to stage the Jeux de La Francophonie in accordance with the rules of the CIJF by organising in particular the reception and accommodation, local transport, press centre, events (including opening and closing ceremonies), medical services, security, insurance, promotion on the national territory and accreditation.

At each edition of the Games, the CIJF and CNJF are supported by:

- All the directions and services of the IOF.
- The operators and conferences of La Francophonie, including the

French-Speaking World Conference of Ministers for Youth and Sports (CONFEJES).

- The International Sport Federations competent in the selected disciplines.
- Institutional partners, media and private individuals.

3. The objectives of the Jeux de la Francophonie

- Contribute to promoting peace and development through meetings and exchanges of French-speaking youths.
- Enable rapprochement between the States and Governments of La Francophonie and contribute to international solidarity.
- Foster gender equality.
- Develop artistic exchanges between French-speaking States and Governments and make the originality of Francophone cultures known.
- Promote the emergence of young Francophone talents on the international art scene.
- Contribute to preparing the next Francophone generation to participate to other major events.
- Promote the French language.

4. A young event in full bloom

A young event

Inaugurated only 30 years ago, the Jeux de La Francophonie were created in 1987 in Quebec during the 2nd Conference of Heads of State and Government of Countries using French as a Common Language.

Eight unforgettable editions

More than twenty thousand young artists and athletes have participated in the Games

1st edition: 1989 in Rabat and Casablanca (Morocco); 38 delegations

2nd edition: 1994 in Paris (France); 45 delegations

3rd edition: 1997 in Antananarivo (Madagascar); 30 delegations

4th edition: 2001 in Ottawa-Hull (Canada); 51 delegations

5th edition: 2005 in Niamey (Niger); 44 delegations

6th edition: 2009 in Beirut (Lebanon); 40 delegations

7th edition: 2013 in Nice (France); 54 delegations

8th edition: 2017 in Abidjan (Ivory Coast); 43 delegations

							
July 1989 Morocco	July 1994 France	September 1997 Madagascar	July 2001 Canada	December 2005 Niger	Sept-Oct 2009 Lebanon	Sept 2013 France	July 2017 Ivory Coast
1st Jeux de la Francophonie (38 delegations; 1,700 youths)	2nd Jeux de la Francophonie (45 delegations; 2,700 youths)	3rd Jeux de la Francophonie (30 delegations; 2,300 youths)	4th Jeux de la Francophonie (51 delegations; 2,400 youths)	5th Jeux de la Francophonie (45 delegations; 2,500 youths)	6th Jeux de la Francophonie (40 delegations; 2,500 youths)	7th Jeux de la Francophonie (54 delegations; 3,200 youths)	8th Jeux de la Francophonie (43 delegations; 3,500 youths)

The Jeux de La Francophonie are still young and growing as they are only in their 9th edition while the Mediterranean Games, for instance, have reached their 18th edition and the Commonwealth Games their 21st edition.

5. A lever of development and social cohesion for the host State or Government

Organising the Games is proving to be a powerful development tool for the host State or Government.

The 2017 Games have left their mark on the city of Abidjan and the entire Ivory Coast. This eighth edition has bequest many legacies to the organising State, such as:

- The expertise of 30 organizational sectors.
- Quality infrastructures meeting international standards, fully equipped with optic fiber allowing real-time broadcasting of results.
- A modern Akwaba village that can accommodate between 4000 and 5000 persons.

In the spirit of making the Jeux of La Francophonie a useful and lasting event, these legacies will undoubtedly be a powerful catalyst in terms of development and legacy for the youth.

Similarly, Lebanon held the Games in 2009 despite a difficult political context, and managed to bring together nearly 40 delegations, thanks in particular to the actions of the Secretary General of La Francophonie. They were marked by the quality of the hospitality, a strong international media coverage of the event and a significant mechanism deployed on this occasion.

Next edition, to be held in 2021, is part of a development and international cohesion strengthening project.

The interest Francophone States and Governments show for the Jeux de la Francophonie is no longer in question in view of the candidatures that have already come forward to host the 2025 edition, the bidding process of which will be launched in 2019.

II. The 9th edition of the Jeux de la Francophonie

1. The terms of reference of the 9th Games

In accordance with the Statutes of the CIJF and the Rules of the Jeux de la Francophonie, the terms of reference, constituting both a planning tool and a set of requirements, are signed between the CIJF and the CNJF.

1.1. The basic data of the 9th Jeux de la Francophonie

- **Dates:** from 23 July to 1 August 2021.
- **Guests:** 88 States and Governments of La Francophonie invited.
- **Participants:** 3,000 participants, young sport talents and artists are expected, with more than 300 Laureates receiving a medal for their performance at the end of these Games.
- **Media coverage:** hundreds of thousands of spectators, more than 500 million viewers and millions of listeners, readers and internet users; more than 700 journalists expected.

1.2. The main orientations of this 9th edition

The 9th edition is placed under the values of Solidarity, Diversity and Excellence and its main orientations will be based on:

- An exemplary collaboration between the CIJF and the CNJF.
- A significant participation with the invitation of the 88 IOF member and observer States and Governments, and 3500 participants.
- Special attention to international transport and visas.
- The pursuit of excellence.
- A special event addressed to young people in particular.
- An event intended to reinforce cohesion.

- The enhancement of the Arts and Sports concept.
- A quest for sustainable partnership.
- Strong promotion and international and national media coverage.
- A festive and popular spirit.
- A quest for modernity and sustainable development.
- A great promotion of the French language and cultural diversity.
- National and international broadcasting of the Games in French and English.

1.3. The programme of the 9th Games of 2021

The activities and disciplines included in the official programme of this 9th edition are:

SPORT COMPETITIONS

Disciplines
Athletics (M/W, 18-23 years)
Wrestling (M/W, 18-23 years)
African wrestling (M/W, 18-23 years)
Basketball women (F, 18-23 years)
Football men (M, less than 20 years)
Judo (H/F, 18-23 years)
Table tennis (M/W, 18-23 years)
Handisport (athletics) (M/W, 18-23 years)
1 discipline in animation (mandatory)
1 discipline in demonstration (optional)

CULTURAL COMPETITIONS

Disciplines
Song (M/W, 18-35 years)
Storytelling (M/W, 18-35 years)
Creative dance (M/W, 18-35 years)

Literature (contemporary) (M/W, 18-35 years)
Photography (M/W, 18-35 years)
Plastic and visual arts: painting, sculpture/installation (M/W, 18-35 years)
Street arts: hip-hop (dance), giant puppets and juggling with ball (freestyle ball) (M/W, 18-35 years)
Circassian Juggling (M/W, 18-35 years)
Digital creation (M/W, 18-35 years)
1 discipline in animation (mandatory)
1 discipline in demonstration (optional)

CEREMONIES

Activities
Opening ceremony
Laureates Gala
Closing ceremony

THE INTERNATIONAL MEDIA CENTRE (CIM)

Activities
International Media Centre (CIM)

THE VILLAGES

Activities
Village of la Francophonie
Games Village (accommodation of participants)

OTHER SITES

Activities
Main Accreditation Centre
Technical Information Centre

1.4. International media coverage of the 8th Games

The 8th edition **Ivory Coast/Abidjan 2017** reached a new stage thanks to an unprecedented international media coverage:

- Sixty hours of high definition videos.
- More than 541 million viewers.
- Eight Heads of State attending the Opening Ceremony.
- 3500 participants including 2000 competitors.
- Four satellites covering five continents.
- Nine television broadcasters and more than 30 channels from the north and the south.
- 43 States and Governments.
- 900 accredited journalists including 300 international journalists.
- 150,000 hits on the Games' site.
- Daily radio broadcasts followed by millions of listeners.
- More than 7000 press articles.

This broad media coverage was made possible thanks to the support of international media partners such as: *TV5 WORLD, AFRICABLE, TELESUD, VOX AFRICA, FRANCE MEDIA WORLD (FRANCE 24, RFI and RMC), FRANCE TELEVISION, RTI, RTS, YOUNG AFRICA, THE EAST THE DAY, NEWSPRESS, PANAPRESS, CGTN, DIASPORA NEWS, EUROSPOUR, FRA-TERNITE MORNING, A + SPORT*; as well as with the support of institutional partners: *CIRTEF, CONFEJES*.

With a record audience of 750 million viewers expected in 2021, the 9th edition will have to do better in terms of quality, volume and audience to promote a worldwide distribution of the Games with the aim of reaching every household in the French-speaking world.

2. Some milestones of the CIJF provisional calendar on the registration procedure for the 2021 Games

- **2019:** Signing of the terms of reference of the 9th Jeux de La Francophonie.
- **2019:** Drafting of the Registration Guide and General Rules by the CIJF.
- **2019:** Launching online registrations in the 88 States and Governments of La Francophonie.

- **2020:** Cultural selections and sports qualifications; the selected artists will be known by the end of 2020.
- **2021:** Finalisation of sport qualifications; transmission of nominative and final registrations concerning the composition of delegations.
- **23 July to 1 August 2021:** Staging of the 9th Jeux de la Francophonie.

3. Accompaniment of the Laureates of the 8th Games

The direction of the CIJF has set up an accompaniment mechanism for laureates, available on its website www.jeux.francophonie.org, which makes it possible to:

- Enhance the visibility of laureates.
- Develop their network.
- Showcase their course and their news thanks to their portraits, their personal pages, the laureates' agenda and the digital catalogue of artists who participated in the Games.

The accompaniment of laureates is also supported by the Direction of the French Language Culture and Diversity (DLFCD) of the International Organisation of La Francophonie (IOF) which organises cultural events to which the laureates are associated. This accompaniment is also supported by the Conference of Ministers of Youth and Sports of La Francophonie (CONFESJES) which awards scholarships and prizes. Since the Nice edition in 2013, several laureates have received prizes and scholarships for the development of their careers.

III. The 10th Games of 2025

A call for bids will be launched by the IOF in late 2019, leading to the selection of the State or Government which will host the 10th edition of the Jeux de la Francophonie in 2025.

A reminder: candidatures are reserved to the 54 States and Governments that are full members of the International Organisation of La Francophonie (IOF).

The process will be implemented in four steps:

- **1st step:** the CIJF launches the call for bids – planned for November 2019, date to be specified.

- **2nd step:** visit to the candidate States or Governments and evaluation of bids.
- **3rd stage:** Interview of candidate States or Governments – 2020.
- **4th stage:** The Ministerial Conference of La Francophonie (CMF) nominates the State or Government which will host the 10th Jeux de la Francophonie– within 2020.

Additional information will be posted on the Games website throughout the bidding process.

Find information and updates on the preparations for the 9th Jeux de la Francophonie 2021 on the official website:

www.jeux.francophonie.org

www.francophonie.org

Information: cijf@francophonie.org

THE ROLE OF SPORTS IN SOCIAL PEACE

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1. Meaning of Social Peace

To begin with, let us recap the meaning of peace and social peace according to the relevance source. Peace is considered a super human value. According to *Maat Foundation for Peace (2010)*¹, there are two trends in viewing the “peace” concept – generally. Its simplest definition is “the absence of conflict, violence, war ...” this is a widespread view and has its roots in ancient Greek civilization. The other meaning of peace is “agreement, harmony, calm...” According to this definition, peace does not mean absence of violence in all shapes, but it means positive, desired qualities like the need to reach an agreement, the desire to achieve harmony in human relations, and the overwhelming of calm condition in relations between different groups... etc. Thus, in this sense peace has a more positive and active meaning (e.g. stability and calm) more than it is an absence of rejected negative cases (e.g. violence, war, and killing). This definition opens the scale to think about different levels in dealing with the “peace” concept. There is peace between states, peace between human groups, peace inside families, and peace between man and himself.

Social peace is a reality in the existence of humanity. Social peace is a way of sustaining social life distant from internal conflict. It is one of the objectives of social politics, which offer peaceful solutions to the disputes and conflicts that may arise from disagreements and social tensions among national and

1. <https://www.maatpeace.org/old/en/node/305.htm> Excerpted on 5/10/2019.

international various sectors of society (Kaynak, 2014). According to *National Peace Academy* (2019) in the US, the social refers to the relationships of individuals with other individuals and to their collective coexistence. In the social sphere, peace requires that we actively strive to establish right relationships with others. Social peace is pursued through inquiry into our attitudes, intentions, and actions regarding how we manage our interpersonal conflicts and differences, and how we give to and receive from others the qualities and conditions that comprise human dignity. We can practice social peace through dialogue, inclusively, nurturing trusting relationships, valuing individual contributions and deep listening skills. However, can sports also bring social peace?

2. Can sports bring Social Peace?

According to a debating source², there are positive and negative reactions towards whether sports can bring peace. Positive reactions propose that sports can bring peace and unity.

“It (sport) unites viewers to a similar goal and connects them on an event that is non-violent. Regardless of what your race is, where you are from, for as long as you share the same interests and enjoy the same sport, you will be able to relate to other people and understand other cultures as well. It opens up your minds and consider a new perspective about other people from other nations. We are not divided by where we are but rather, we are united by what we share interests in”.

The Olympic Games is an example of a mega event that can be showcased as a friendly competition between countries. These beliefs are also challenged by the opposition:

Sport does not carter global tranquility. Instead it might attribute to rivalry, conflicts even small hiccups. Henceforth, this idea is a hard nut to crack. In other words, sport definitely doesn't bring world peace. When people of different countries compete in sports, they become rivals, and sometimes it can lead to enmity.

2. <https://www.debate.org/opinions/can-sports-bring-world-peace>. Excerpted on 4/15/2019.

Simultaneously, their supporters will have conflicts, or arguments, between each other.

We have seen many incidents in football matches where the supporters of one team will argue or even fight with the supporters of the opposite team before and after the matches. Also, in the modern Olympic history, conflict between Russia and Hungary appeared in a water polo match in 1956, the tragedy in the Munich Olympic Games in 1972 and boycotts between East and West (1980 and 1984), etc, just to name a few. So, the idea of “sport can bring world peace” is considered challenged. Their argument is: “Sport can be a great recreational past time, but it cannot bring world peace”.

Nevertheless, we have also seen many examples where sports were used to play the important role of diplomacy or to help the unity of the nation. Three famous examples are worthwhile to mention as follows³:

Example 1: 1971 Ping-pong diplomacy

The Chinese government famously invited American ping-pong players to exhibition matches in China in April 1971. This is the first time that Americans were allowed into the country since 1949. And within a year of China’s “ping-pong diplomacy”, President Richard Nixon made his own historic trip to China, ending two decades of unfriendly relations between the two superpowers.

Example 2: 1995 Rugby World Cup

South Africa’s first post-Apartheid president, Nelson Mandela shrewdly turned to the rugby World Cup to help foster the country’s healing process and prevent a civil war that many feared was inevitable.

Example 3: 2018 PyeongChang Winter Olympics

In February 2018, both North Korea and South Korea organised a unified Ice Hockey team and took part in the opening ceremony as ONE team. In November 2018, after the summit meeting, both sides reached a consensus by proposing to the IOC about their wish to co-host the 2032 Olympic Games. It is

3. <https://www.theatlantic.com/magazine/archive/2010/01/can-sports-bring-world-peace/307872/> Excerpted on 5/14/2019.

believed that this helps the reconciliation for both sides to reach peace, mutual understanding and eventually leading to the unification of both Koreas. The PyeongChang Olympics have created a “peaceful” image.

And ever since the existence of the IOC’s Olympic Truce Foundation (created in 2000) and the Olympic Refuge Foundation (created in 2017 to support children in vulnerable situations through sport) in partnership with the UN and many other non-government or non-profit organisations (e.g. Red Cross), there have been many more successful cases of social peace initiatives. These organisations’ main goals are almost in common with respect to finding or resolving “peaceful and diplomatic solutions to the conflicts around the world”. Here are a few examples. Again, just to name a few as follows⁴:

- FIGHTING FOR PEACE IN THE FAVELAS OF RIO DE JANEIRO (2013)

Method: Using boxing and martial arts, combined with education and personal development, this project aims to realise the potential of young people and coaches in communities affected by crime, violence and social exclusion.

- PREVENTING YOUTH VIOLENCE IN COLOMBIA: A JOINT IOC-WAR CHILD PROJECT (since 2009)

Method: Multi-sport activities were used, along with a methodology that combines the development of life skills with the promotion of peaceful coexistence, to enhance social cohesion and to prevent violence amongst children and the community.

- BUILDING RESILIENCE THROUGH SPORT IN VIOLENCE-AFFECTED COMMUNITIES OF JAMAICA (2016)

Method: using sport as a means to strengthen resilience, especially among young people to reduce incidences of violence in communities by implementing an after-school, sports-based development programme for “at-risk” children and young people. The focus is on behavioral change and on expanding opportunities through involvement in sport, improving literacy/numeracy/computer skills, capacities in leadership and conflict management, and offering psycho-social support.

4. <https://www.olympic.org/peace-through-sport>. Excerpted on 5/15/2019.

3. What else can be done?

While the IOC actively pursues the goals of protecting the interests of the athletes and sport in general, and contributes to the search for peaceful and diplomatic solutions to the conflicts around the world, at least there is still an invisible issue that needs to be dealt with. This issue, I think is extreme nationalism. It shows itself in so many international mega sporting events such as FIFA's World Cup and modern Olympic Games and can easily lead to "excessive nationalism" as I have argued earlier.

...only regionalism and globalism should be endorsed because only they can exhibit the more positive values of Olympism, whereas nationalism too easily entails an excessive patriotism that undermines these ideals. Lowering nationalist fervor by increasing regional co-operation and educating against prejudices between East Asian nations is the proper way for all of us to work together. Without mutual understanding and international co-operation in our region, it is impossible to achieve true globalism and realize the full potential of Olympism as philosophy. (Hsu, 2011: 116)

Of course, some might argue that it is better for nationalism to be expressed on the sports field than on the battlefield. In addition, one might argue that while sport will not solve world conflicts overnight, surely it will help one way or the other for healing some conflicts if properly and carefully dealt with.

Hence, still we need to deal with this issue if we want to reduce and play down "excessive nationalism" in order to avoid potential conflicts between nations. But before we start to explore what else can be done, it is necessary at this stage to broaden our concept and scope of sports. That is, firstly, if we want to make impact bigger for the peaceful initiatives through sports, the concept of sport in this sense must be considered in a broad picture. Because of the existence of different conceptions of sport and the possible ongoing debate, it is crucial and necessary to clearly identify the boundaries of sports. In other words, not just for the narrow concept of sport (essentialist view) included in the Olympic Games (with respect to those typical 28 events) but also "mind games" such as bridge, chess (both western and Chinese) and goal should be recognised and included as part of the broad concept of sport (Hsu, 2005). In addition, the Olympic sports related Movement in general such as educational,

charity, humanitarian work should be included as well for the sake of promoting social peace.

Secondly, the concept of peace should not be treated the same as diplomacy. The latter can be implemented for the former but may not entail a “long term and sustainable feature”.

Thirdly, we should also consider a few more key factors to promote social peace through sport in general like the Who (key persons or influential people), the What (clear objectives and the content of sporting events), the When (right timing), the Where (right place and venues with symbolic meaning), and the Which (specific sporting events).

So in what ways can sport influence more world peace and diplomacy (and hence more social peace)? Here a few more creative ideas derived from my Olympic education course and brainstorming workshop for your references⁵.

Approach 1: Inter-Cities sporting events or mind games:

Objectives:	To reduce “excessive nationalism” and to promote social peace among cities/regions.
Impact:	To increase mutual understanding among cities and to reduce regional conflict.
Methods:	By organising cities’ mega events combined with cultural performance or educational activities.
Teams:	Taipei, Beijing, Seoul, Pyongyang, Jerusalem, Beirut, Moscow, Kyiv, etc.
Events:	Focus more on team sports and games which feature more on collaboration and interaction with other teams.
Example:	Cross-straits cities mind games:
Background:	Since 1949, Chinese Taipei and mainland China are in a separated status. Since 1990, both sides have reopened the channels for non-political exchanges including sporting events matches. However, both political regimes are still in an unstable status that needs more mutual understandings.

5. Here I would like to thank a few students who took my 2019 Olympic Education course at National University of Sport of Chinese Taipei and those who took part in International Sports Training Courses (ISATC) organised by Chinese Taipei Olympic Committee from 25-28 April, 2019.

	<p>In order to reach a better relationship between the two sides, by hosting “cross-straits cities mind games” it might help to promote more mutual understandings and to reach a more harmonious status.</p>
Methods:	<p>Cross-straits cities mind Games.</p> <p>Why mind games?</p> <ul style="list-style-type: none">• Participants are not limited to age and professions so that government officers or influential people from both sides are qualified to take part• Venues are not limited to real place (face to face) or via Internet so that the games can be arranged more easily• Bring key persons or influential political leaders to take part
Objective:	<p>Bring closer the distance between influential political leaders from both sides.</p>
Teams:	<p>City’s name as basis such as Beijing versus Taipei instead of nation’s names.</p>
Events:	<p>Bridge/chess/Go/Chinese chess.</p> <ul style="list-style-type: none">• Games through real physical presence interaction/events• Games through Internet <p><i>Sustainable approaches:</i></p> <ul style="list-style-type: none">• Annual events- face to face• Monthly internet practicing events
Potential impact:	<p>Bring closer relationships between political leaders from both sides by providing a “sit down” opportunity to create more dialogues.</p>

Approach 2: Non-border sports teaching and social service:

Background: This idea is derived from “NBA cares”, which was established in 2005. NBA Cares is the league’s global community outreach initiative that addresses important social issues such as education, youth and family development, and health and wellness. The NBA and its teams support a range of programmes, partners and initiatives that strive to positively

impact children and families worldwide⁶. NBA Cares programmes already organised several thousand events and raised more than 300 million US dollars, served more than three million hours social service around the five continents for more than 25 countries and created more than 1000 venues to stay as learning and playing grounds. “NBA Cares” targets on three missions which are: 1. Support education 2. Health-related 3. Youth and family development. And their approaches are through a key sport–basketball. Here are their three missions:

- Youth Basketball: skills and life attitude
- Read to achieve: every March for schools’ kids and communities
- Season to giving: November till December as thanks giving season for gift donation, dinner and other charity work

They also stress the core values of Olympism:

- Excellence (betterment): Every two years NBA players are sent abroad to promote/teach kids’ basketball skills for poor/deprived regions
- Friendship: Organise friendly matches for children of different nationalities to compete/live/share together
- Respect: Speeches/stories telling for schools or communities

So, perhaps the IOC can learn and work together with “NBA Cares” programmes to benefit more kids around the world. Here are a few more ideas to share.

Objectives: Through sports teaching at deprived areas (not necessary as a nation but those regions in need of sports/charity care), children in those regions can learn about diverse cultures and different parts of the world. For those sports instructors, they also get to learn those deprived regions so that mutual understanding and compassion and more peaceful solutions can be developed.

Methods: Celebrated Athletes/Sports instructors without Borders

6. <https://www.nba.com/caravan/> Excerpted on 5/16/2019.

For each sport the IOC and each NOC can select a role-model athlete with good sports teaching skills as well as good character to do the following tasks:

- Non-borders sports workshop or training camp:
The IOC can set up a platform for celebrated athletes or sports instructors to act as peace ambassadors to help those deprived regions to promote sports as well as other general education. Organise sharing workshops to promote and attract more people to get involved as non-borders sports instructors. Ensure celebrated athletes (Olympians) or sports instructors to receive cross-cultural sports teaching skills beforehand. The IOC can also work with youth hostels (act as mini IOAs) around the world so that they can play and execute this important mission.
- Speeches (good stories telling approach) - Tour de World
Celebrated athletes can be sent to sports resource-deprived regions so that not only sports can be promoted in those regions but also care for those with disabilities and different races. Athletes can give talks not only about their effort of sports achievement but also about the idea of peace and peaceful missions that the general public can learn from.
- Documentary making for charity work- fund raising:
Documentaries making can also help to promote humanitarian or charity work and prevent prejudice. One of the recent successful examples I know is through “long distance swimming” to promote cancer research and awareness (stated below).

Examples: Social peace through celebrated athletes/Olympians

Famous football player David Beckham who played as the UNICEF ambassador to promote people’s awareness for children’ issues via football matches around the world. By doing this, peaceful measures can be promoted for general public through those celebrated athletes. The young generation can better and easily

learn the importance of peace and respect different opinions in their regions or cross-nations.

Another example to exhibit social peace through sport is from a famous Dutch long distance and marathon swimmer Maarten van der Weijden (the 2008 Olympic Games 10K gold medallist) who was confronted with leukemia in 2001 but survived. In 2004 he swam across the IJsselmeer in 4:20:58 hours to collect €50,000 for cancer research. On 22–23 May 2017 he finished a non-stop swimming marathon and completed 99.5 kilometers in 24 hours, raising 8,500 EUR for the benefit of cancer research. In August 2018, he started an attempt to swim the entire track of the Elfstedentocht (eleven-city distance), a famous 200 km outdoor ice skating race in the north of the Netherlands in order to raise funds for cancer research. Eventually, he had swum a distance of 163 km in 55 hours while raising over €4.3 million for cancer charities. By October the total had reached €5 million.

Potential impact:

Celebrated athletes' words and conduct have potential impact on fans and the general public through media. It is a challenge for general "celebrated athletes" to be moral exemplars. However, since they (such as Olympians) do have a more profound influence on others, it is very necessary for them to be good sports persons in terms of showing the right behavior in sports fields. Beyond sports, we can also hope that they do acknowledge their special/prestigious status/role to carry out certain social responsibilities (Hsu, 2018).

4. Conclusion: Olympic Education as "Peace Education"

The Olympics are already known to almost everyone globally. The IOC itself is not the only organisation to implement "peace" initiatives through the Olympics. To the best of our knowledge, since 1961 the IOA has been doing the wonderful task every year by bringing youths of the world, leaders and educators, and scholars to research and focus on various global issues. One of the IOA's missions is to bring together people from all over the world, in a spirit of friendship and cooperation.

Hence, for the sustainable and long term approach, we would like to urge schools around the world to treat Olympic education as peace education as

one of the syllabuses for elementary school education. The idea of promoting Olympic education as peace education in elementary schools is not (and should not be) a complex education. It should just contain the basic core values of the Olympic ideas which are friendship, respect, and excellence and to teach children to know that we are not superior or inferior to others in terms of appearance, wealth or anything else. Although it may look exactly the same as what we see as existing school education systems around the world, Olympic education has one more element in it which is “sports”.

Since Summer/Winter/Youth Olympic Games are held regularly every four years, athletes who compete with each other may turn into life-long friends. Audiences who watch matches may get to know a foreigner who has the same interest as them. It is not about what we do, but interacting with the society. By interacting with people, one can learn about what people think, what are the differences with them, and try to learn to accept those differences in the society and the world, and this is where I think the start of peacefulness begins.

The coach of course has a certain influence on the athletes. But the teachers and parents in our upbringing also play an absolute influence on our children. So we believe that the school education “mentors” are the key to promote Olympic education as peace education. Through school education, the “Olympic spirit” is learned. Elementary school education is the life of the children and the first society they enter. Therefore, we believe that training teachers and teaching the Olympic spirit through elementary schools is one of the necessary measures for the future of the Olympic educational movement.

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PIERRE DE COUBERTIN AND INTERNATIONALISM

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1. Introduction

Pierre de Coubertin (1863-1937) developed his educational ideas and initiatives to found the modern Olympic Movement in the last decade of the 19th century. Without doubt, times have changed since the origins of the modern Olympic Games, meaning that a “measured” contemporary reading/understanding of Coubertin is required in order to stress the relevance and sustainability of his ideas for today. The importance of this has been mentioned by former IOC-President Jacques Rogge in his opening speech of the XIII Olympic Congress in Copenhagen in 2009. Thomas Bach, who had been elected President of the IOC in 2013 and who himself has a profound knowledge of Coubertin’s Olympic ideas and the concept of Olympism, regards a modern understanding of Coubertin as important for a correct analysis of the Olympic Movement and for emphasizing its uniqueness in the world of sport and societies across the globe. Bach has stated this on various occasions, including, amongst others, discussions at the Olympism in Action Forum, held in Buenos Aires in October 2018, and at meetings of the IOC’s Commissions for Olympic Education and for Culture and Olympic Heritage.

Historiography describes the end of the 19th century as the age of imperialism, nationalism, and continuous industrialization. The latter had an enormous influence on the world’s economic, technical, political and social life. It also supported internationalisation by improvements in transport and communication. But in the area of tension between nationalism and imperialism, the

first initiatives also developed to promote a peaceful, educationally motivated internationalism. The objective was to defuse mono-nationalist thinking, which determined and challenged global policy guidelines.

The article focuses on this and it analyses how Coubertin imbedded initiatives of the young but emerging educational internationalism in his concept of the Olympic Games as an international platform for athletes from different nations. In addition to this, the argument is developed that the international dimension in Coubertin's thinking can still be experienced today. It has been, and will be the driving force for the Olympic Movement and the Olympic Games to stimulate intercultural dialogues. This must be acknowledged in the context of the currently tense global political situation, which is causing a decline of exchanges in civil society on almost all levels.

Of course, before getting into this topic, it should be noted that the promotion of a peaceful, educationally motivated internationalism through the Olympics was only one dimension in Coubertin's thinking. Other dimensions included the expectation that the modern Olympic Games should contribute to the dissemination of sport and its appreciation as an educational tool for citizens of all age groups and societies across the globe. Addressing this would be a topic of its own and exceed the time limit of the lecture. Hence, the focus will be on Coubertin's educational approach to internationalism and its relevance for today's Olympic Movement.

2. Cornerstones of an educationally motivated internationalism

The tradition of the World Fairs as exhibitions in the areas of industry, culture and science became an international symbol for progress¹. The debut of the World Fairs took place at Crystal Palace in London in 1851. The British magazine *The Spectator* labelled the World Fair in London as "Olympic Games of Industry"² and Queen Victoria (1819–1901) stated in her opening address her expectations of the international event:

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1. Wassong, St.: Pierre de Coubertins US-amerikanische Studien und ihre Bedeutung für die Analyse seiner frühen Erziehungskampagne. Würzburg 2002, 54.
 2. Loland, S.: *Coubertin's Ideology of Olympism from the Perspective of the History of Ideas*. In: *Olympika. The International Journal of Olympic Studies* IV (1995), 59.

*It is my anxious desire to promote among nations the cultivation of all those arts which are fostered by peace, and which in return contribute to maintain the peace of the world*³.

In the following decades Paris became the centre of the growing popularity of the World Fairs with their organisation in 1867, 1878 and 1889. This contributed much to the fact that Paris also became the focal point of the emerging peace movement. Together with the World Fair in 1889, the first World Peace Congress also took place in Paris. Its main organisers were the Englishman Hodgson Pratt (1824-1907), who had already founded the *International Peace and Arbitration Association* in London, and Frédéric Passy (1822-1912) from France. Passy had established the *Société des amis de la paix* in Paris and chaired the *Interparliamentary Union* (IPU). He was awarded the first Nobel Peace Prize in 1896 together with Jean Henri Dunant (1828-1910) who founded the International Red Cross in 1863. The IPU was composed of parliamentarians of different nations who had to respect claims for the neutrality of international law made by the IPU. The inaugural meeting of the IPU took place in Paris in the temporal environment of the World Fair and the World Peace Congress. Without anticipating further remarks, it must already be mentioned here that Coubertin maintained close contacts with Pratt and Passy⁴.

At the World Peace Congress, as well as at the IPU's annual congresses, considerations were developed on the promotion of educational, political, economic, scientific and cultural cooperation at the international level. A platform for dialogue should be created between representatives of different nations with the aim to initiate processes of mutual learning and understanding. This should lead to the reduction of mistrust and prejudice against other nations which was regarded as one of the main driving forces behind the outbreak of armed conflicts⁵.

In 1891, the 3rd World Peace Congress was held in Rome. Pratt addressed

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3. Borgers, W. & Quanz, D. R.: *Weltausstellung und Sport (Olympische Spiele). Vom Tempel der Industrie zur Olympischen Arena*. In: DECKER, W., DOLIANITIS, G. & LENNARTZ, K. (HRSG.): 100 Jahre Olympische Spiele. Der Neugriechische Ursprung. Würzburg 1996, 80.
 4. Quanz, D. R.: *Civic Pacifism and Sports-Related Internationalism. Framework for the founding of the International Olympic Committee*. In: *Olympika. The International Journal of Olympic Studies II* (1993), 1-12.
 5. Wassong: Coubertin. Würzburg 2002, 51-56.

the role of students as future leaders of an educationally motivated internationalism. He first recommended the promotion of international historiography for the universities. It was important for him not to focus on the history of one's own in research only. Publications on the history, politics, society and culture of other nations should broaden the horizon of knowledge and lead to constructive dialogues, free from unjustified prejudices. Pratt regarded this as the basis for the development of transnational understanding and growing mutual respect between the nations. This recommendation reads in the documentation of the 3rd World Peace Congress as follows:

[109] Mutual respect and friendliness should be sowed between students of European and American universities.

[119] Students should study the progress of civilization by reading universal historiography and by analyzing each nation's contribution to the progress of humankind⁶.

Another proposal that Pratt presented at the World Peace Congress in Rome was the organisation of annual student meetings in rotating university cities. Students from European and American universities should be given the opportunity to get to know one another in joint scientific and cultural workshops, addressing the topics of unity and the value of international collaboration. This should also lead to the development of tolerance towards other cultures, which in turn should then encourage the establishment of a peaceful understanding between nations. It is interesting to know that according to Pratt the organisation of sport meetings should also be considered as a vehicle to strengthen the objective of the international student meetings.

The congress expresses the desire to determine measures:

[points 1-3]

That an appeal is made to the students of universities, in which they are advised of contributing to the implementation of the peace principle;

That a meeting and an annual celebration of fraternization are to

6. International Peace Bureau (Ed.): *Beschlüsse der acht ersten internationalen Friedenskongresse, 1889–1897*. Bern 1898, 26. English translation from the original text in German.

be held alternately at different large universities, whose task would be to find the means of attaining this aim.

The celebrations are to consist of physical exercises and prize work in prose and poetry on the topic of unity and international co-operation⁷.

3. Coubertin's reception and application of an educational internationalism

Coubertin had profound knowledge on the ancient Olympic Games⁸. Their tradition and reputation motivated him to think about their revival. Even the success of the German excavations in Olympia encouraged him to follow his idea with full passion⁹. But Coubertin did not want to introduce a mere copy of the ancient Olympic Games¹⁰. His objective was to come up with a modern concept of the Olympic Games based on educational objectives; one of them was the strengthening of respect between nations.

According to Coubertin the international flair radiating from the World's Fairs, which he experienced as a 15-year-old visiting the 4th World's Fair in 1878 in Paris for the first time, led to his early international awakening¹¹. Coubertin was personally involved in the World Fair as he co-organised a congress on sport and physical education. In accordance with the objectives of the World Fair he stressed the international nature of the congress by initiating a worldwide survey on the role of school sport. At the congress itself, Coubertin presented an evaluation of the written replies which he had received from schools and universities in USA, Canada, England, Australia and many other remote English

7. International Peace Bureau: *Beschlüsse*. Bern 1898, 27.

8. In his last will, Coubertin reiterated the importance of the ancient Olympics and their sport venues on his idea of reintroducing the Olympic Games. Interesting to know is that Coubertin visited (ancient) Olympia only twice in 1896 and 1927. The reason for his last journey was the unveiling of a commemorative stele set up at the entrance of the *altis* to honour him as the founder of the modern Olympic Movement. In 1964 the stele was transferred from the entrance of the *altis* to a grove on the site of the International Olympic Academy.

9. Coubertin, P. de: *Une Campagne de vingt-et-un-Ans*. Paris 1908, 89.

10. Coubertin, P. de: *The Re-Establishment of the Olympic Games*. In: *The Chautauquan XIX* (1894), September, 696-700.

11. Coubertin quoted in Quanz: *Civic Pacifism* (1993), 11.

colonies. Thus, he was able to demonstrate an impressive worldwide interest in the topic of sport and physical education¹².

But Coubertin not only showed interest in the World Fair but also in the first edition of the World Peace Congress, which opening coincides with the 1889 Paris World Fair. Coubertin published a report on the World Peace Congress in the French magazine *La Réforme Sociale* and entitled his article *L'Éducation de la paix*¹³. Probably more important is that at the World Peace Congress in 1889 Coubertin also came into contact with Pratt, Passy and other leading representatives of the international peace movement. Particularly through his contacts to Pratt, Coubertin learned about the recommendations for the promotion of intercultural learning processes which had been initiated at the World Peace Congress in Rome in 1891¹⁴. But why is this so important to focus on? It is because it coined Coubertin's vision of establishing the modern Olympic Games as an international sport meeting open for athletes from all nations.

Coubertin transferred the idea of the World Fairs as a platform for international exchange in the fields of technology, science and culture and the educational intentions of World Peace Congresses to the life of sport. For Coubertin it was worth turning to sport as a means to foster international understanding. Sport enjoyed a high popularity in societies in Europe and even beyond; it was already an international phenomenon in the fading years of the 19th century and technical innovations in communication and transport had tentatively promoted the organisation of international sport meetings. The invention of the modern Olympic Games should further promote this development and should also link it with the development of an educationally motivated internationalism. According to Coubertin the competition at the Olympic Games should provide the chance of presenting one's own nation with dignity as well as getting to know the characteristics of other nations. Coubertin supposed that this would contribute to the development of mutual respect which he regarded as a central vehicle for the prevention of conflict¹⁵. The parallels to the objectives of

12. Wassong: Coubertin. Würzburg 2002, 98.

13. Coubertin, P. de: *L'Éducation de la Paix*. In: *La Réforme Sociale* VII (1889), September 16. 361–363.

14. Wassong: Coubertin. Würzburg 2002, 175-177.

15. Coubertin, P. de.: *The Philosophic Foundation of Modern Olympism*. In: International Olympic Committee (Editing Director: Norbert Müller): Pierre de Coubertin 1863-1937. Olympism Selected Writings. Lausanne 2000, 580-583.

the world peace movement and the recommendations of the 3rd World Peace Congress in Rome are evident.

Coubertin presented his idea to revive the modern Olympic Games for the first time in public at the 5th anniversary of the *Union des Sociétés française de Sport athlétiques* (USFSA) in November 1892. The following excerpt of his closing speech displays his modern thinking by stressing both the democratic and international nature of his Olympic project. As to the latter, the links to the World Fairs and an educationally motivated internationalism have to be highlighted again:

As for athletics in general, I do not know what its fate will be, but I wish to draw your attention to the important fact that it presents two new features (...). It is democratic and international. The first of these characteristics will guarantee its future: anything that is not democratic is no longer viable today. As for the second, it opens unexpected prospect to us. (...). Let us export rowers, runners and fencers; this is the free trade of the future, and the day that it is introduced into the everyday existence of old Europe, the cause of peace will receive new and powerful support. That is enough to encourage me to think now about the second part of my programme. I hope that you will help me as you have helped me thus far and that, with you, I shall be able to continue and realize, on a basis appropriate to the conditions of modern life, this grandiose and beneficent work: the re-establishment of the Olympic Games¹⁶.

The audience was surprised about the presentation of this ambitious idea and reacted moderately but not supportively¹⁷. Despite the passive reaction Cou-

16. Coubertin, P. de: *Le Manifeste Olympique*. Lausanne 1994, 79.

17. Many of them believed that Coubertin had developed this idea more or less spontaneously. But this was wrongly perceived as Coubertin had mentioned this idea to Andrew D. White (1864-1929), founding president of Cornell University in the USA, in a letter dated 23 July 1892. Even earlier than this, namely in 1888/89, Coubertin mentioned his idea to plan an organisation of sport for all nations to William M. Sloane (1850-1928), university professor at Princeton University in the USA, and to the French historian and philosopher Hippolyte A. Taine (1828-1893). Refer to Wassong: Coubertin. Würzburg 2002, 191-194.

bertin did not give up his Olympic idea. With the support of William M. Sloane (1850-1928), who was professor at Princeton University, and Charles Herbert (1846-1924), the then secretary general of the Amateur Athletic Association in England, Coubertin organised the *Congrès International de Paris Pour Le Rétablissement des Jeux Olympiques*. The international congress was held at the Sorbonne in Paris from 16 to 24 June in 1894. The list of participants comprised 58 French delegates from 24 sport organisations and 20 delegates from 20 foreign sport associations/clubs spread over nine countries. It was decided to re-establish the modern Olympic Games, to hold the first Olympic Games in Athens in 1896, found the International Olympic Committee (IOC), appoint the Greek literary Demetios Vikelas (1835-1908) as the first president of the IOC and to agree on a core set of amateur rules.

The meetings at the congress were framed by festive elements such as the performance of the Hymn to Apollo, which had been discovered in Delphi in 1893, sport competitions, banquets and fireworks. In speeches delivered at the opening and closing ceremony the educational value of sport was stressed. References were made to the importance of sport for character education, social peace and the development of an educational internationalism. The revival of the modern Olympic Games was praised as an opportunity to foster mutual respect between the participants¹⁸.

But next to content related references to sport as a promoter for a peaceful transnational understanding, the 1894 Sorbonne congress was linked to the growing peace movement on a personal level. Quanz analysed the list of the honorary members compiled by Coubertin. It was composed of personalities from high nobility, politicians, progressive-minded educators, diplomats, scientists, and representatives of sport organisations. Twelve out of the 50 persons from this list were influential supporters of the international peace movement. Among them were Pratt and Passy, of course. But one can also find the presidents of the World Peace Congresses in 1889, 1890 and 1891, the secretary of the World Peace Conference in 1894, parliamentarians of the IPU, and four future Nobel Peace Prize winners¹⁹. Coubertin was aware that these personalities could hardly attend the congress. But this should not lead to wrongly

18. Müller, N.: *One Hundred Years of Olympic Congresses 1894-1994*. Lausanne, 1994, 31.

19. To learn more about the names of these representatives of the peace movement and their institutional affiliations please refer to: Quanz: *Civic Pacifism*, 1993, 22-23.

concluding that Coubertin intended merely name dropping so as to increase the reputation of the congress with the public, as argued in some historical analyses of the congress²⁰. As to Quanz, the invitation of members of the peace movement followed the clear intention of linking the Olympic project with an educational internationalism right from its beginning.

This was acknowledged by the Austrian pacifist Alfred Fried (1864-1921) who received the Nobel Peace Prize in 1911 for his literary and academic achievements for the peace movement. Fried regarded sport competitions between nations as a pragmatic approach to foster dialogue and tolerance between nations. Repeatedly he explicitly paid tribute to the modern Olympic Games as a medium for international understanding²¹. As for him the foundation of the IOC was a driving force for the internationalisation of sport. Its institutionalisation in 1894 corresponded with the growing tendency in the second half of the 19th century to strengthen international collaboration in humanitarian, social, economic, educational and scientific fields by establishing international organisations, associations, boards and committees. 244 of them were founded between 1850 and 1907 and Fried listed them all in his book *Das Internationale Leben der Gegenwart*, published in 1911. Next to, amongst others, the Red Cross (1863), International Committee for Physiologists (1904), International Women's Council (1880), Interparliamentary Union for Arbitration (1888), and Salvation Army (1865) he listed the IOC (1894).

Of course, Coubertin was aware that the strengthening of an educational internationalism by the invention of the modern Olympic Games had to be developed step by step. The first edition of the Olympic Games was celebrated in Athens 1896, and only two years after the decision of the founding congress at the Sorbonne. In his article *The Olympic Games of 1896* which was published in the US-American magazine *The Century Illustrated Monthly Magazine* in 1896, Coubertin evaluated the Olympic Games in Athens positively. In regard to the importance of the Olympic Games, as a vehicle for supporting the development of a peaceful internationalism, Coubertin wrote the following:

20. Lucas, J.A.: *Review of V.P. Boulogne «La vie et l'œuvre pédagogique de Pierre de Coubertin, 1863–1937»*. In: Stadion II (1976), 317. Mandell, R.: *The First Modern Olympics*. Berkley 1976, 75. Morbach, A.: *Dimítrios Vikélas – Patriotischer Literat und Kosmopolit. Leben und Wirken des ersten Präsidenten des Internationalen Olympischen Komitees*. Würzburg 1998, 159.

21. Quanz: *Civic Pacifism* (1993), 9-23.

Should the institution (Olympic Games) prosper, –as I am persuaded, all civilized nations aiding, that it will– it may be a potent, if indirect, factor in securing universal peace. Wars break out because nations misunderstood each other. We shall not have peace until the prejudices which now separate the different races shall have been outlived. To attain this end, what better means than to bring the youth of all races periodically together for amiable trials of muscular strength and agility²².

In order to complete the analysis on Coubertin's proximity to the ideas of the peace movement, one has to mention briefly that he addressed the challenge of an educational internationalism not only via sport but also via universal historiography. As already mentioned in the previous chapter this approach to history was recommended by Pratt at the 3rd World Peace Congress in Rome and viewed as almost a precondition for unprejudiced dialogues between nations.

An analysis of Coubertin's bibliography reveals that he applied this concept of history writing in his publications by focusing on the dissemination of knowledge about his country in other nations and about other nations in France. One can refer, amongst others, to articles which Coubertin published on social and political life in the 3rd French Republic in US-American magazines *The American Monthly Review of Reviews*, *The Century Magazine* and the English/American magazine *The Fortnightly Review*. Coubertin also organised an American translation and edition of his book *L'Évolution Française sous la Troisième République*. For his fellow French countrymen Coubertin wrote books and articles on education, politics, society and culture in England and the USA. As to the latter, one can name as an example his five-part essay *La formation des Etats Unis* published in 1896/97 in *La Nouvelle Revue*.

By having analysed Coubertin's appreciation of an educational internationalism he can be portrayed as a far-sighted and progressively minded educator. Of course, sport was always in the centre of his educational thinking. Coubertin transferred to sport the concept of the World Fairs and the educational initiatives of the World Peace Congresses to strengthen respect between the nations as a possible contribution to conflict resolution. It has been a central basis of the Olympic Movement from its beginning. 125 years after its founding congress at

22. Coubertin, P. de: *The Olympic Games of 1896*. In: *The Century Illustrated Monthly Magazine* XXXI (1896), November, 53.

the Sorbonne in 1894 it is still visible today and even coins the uniqueness of the Olympic Movement. This is addressed in the following chapter with a particular Olympic focus on the current political situation between the Democratic People's Republic of Korea (DPRK) and the Republic of Korea (ROK).

4. Coubertin's educational internationalism and its importance for a contemporary Olympic context

The idea of the Olympic Games as platform for supporting transnational dialogue and respect is a strong policy of the IOC. But the task of its implementation is not only dependent on the IOC itself; a collaboration with nations and even governments is required to share the optimistic policy. In the past this was not always the case if one refers to the politically motivated boycotts of the 1980 Moscow and 1984 Los Angeles Olympic Games. In 1980 66 National Olympic Committees (NOCs) decided to follow the boycott call of the USA linked with the Soviet invasion of Afghanistan in 1979. The counter boycott of the 1984 Los Angeles Games was the consequence. This time the USSR led the boycott and 16 NOCS, predominately from the former East Bloc States, did not send their athletes to the Olympic Games at the US-American west coast. In an official statement from Moscow it was said that the athletes were not safe from attacks and accusations²³. Despite the boycott 140 NOCs were present at the Los Angeles Olympic Games – till then an unprecedented number.

After 1984 no major boycott has affected the celebration of the Olympic Games. This is certainly due to the change in the global political situation with the collapse of the USSR in 1989, and the clear positioning of the Olympic Games as the unique World Sports Festival. The opening up of the Olympic Games for professionals and up-to-date marketing strategies, which implementation were needed to address the reality of the changing world of sport, have contributed to this. Presence at the largest international sports festival appeared necessary to maintain national sports structures to promote sport at all levels. But implicitly this strengthened the opportunity to expand the platform of the Olympic Games as a vehicle to foster transnational dialogue. Explicitly, the IOC

23. Wilson, W.: *Los Angeles 1984*. In: Findling, J.E. & Pelle, K.D. (Eds.): *Encyclopedia of the modern Olympic Movement*. Greenwood 2004, 207-216.

supported this opportunity by having developed stronger ties and collaboration with the United Nations²⁴.

Ever since the 1992 Barcelona Olympic Games, the IOC-Presidents have addressed the UN General Assembly in the year before the celebration of the respective Olympic Summer and Olympic Winter Games. On 13 November 2017 Bach spoke at the UN General Assembly reaffirming the adoption of the Olympic Truce Resolution for the 2018 Olympic Winter Games in PyeongChang. He encouraged the UN Member States to respect the ancient ideal of *ekecheiria*. Similar to the ancient Olympic Games, the safe passage of athletes and spectators to, and their attendance at the Olympic Games should ideally be guaranteed. Bach stressed that the transfer of the ancient tradition of *ekecheiria* to the modern Olympics contributes to safeguarding the universality of the Olympic Games and their global appeal. Its application is the shared goal of the UN and the IOC to create “conditions for all athletes to compete in peace”²⁵.

But Bach has also referred to the power of the Olympic Games to foster

24. The relationship between the IOC and UN has become stronger since 1992. It occurred on the eve of the 1992 Barcelona Olympic Games and has to be linked to the disintegration of former Yugoslavia and the related armed conflicts in 1991. The United Nations Security Council established a Sanctions Committee against Yugoslavia in 1991. The IOC opted for an involvement in this political issue when the Security Council released its resolution No. 757 in 1992 in which sport was mentioned as a component of the sanctions. In order to avoid making the Olympic athletes from Yugoslavia the victims of these sanctions, and to protect the Olympic Games as well as the unity of the Olympic Movement, the IOC asserted its independence. After negotiations between the IOC and the United Nations, the Security Council “approved the IOC’s proposal to allow athletes from Yugoslavia to participate on an individual basis”. At the opening ceremony of the Games of the XXV Olympiad in Barcelona, independent athletes from Yugoslavia paraded in a uniform wearing the Olympic rings. Through this the IOC not only stressed the political independence of the Olympic Movement but paved the way for a future collaboration with the UN in terms of a re-evaluation of Olympic Truce and the use of sport as a vehicle to promote transnational understanding.

25. Bach, Th.: *Speech on the occasion of the adoption of the Olympic Truce Resolution, UN General Assembly, New York, 13 November 2017*. https://stillmed.olympic.org/media/Document%20Library//OlympicOrg/IOC/Who-We-Are/Commissions/Public-Affairs-And-Social-Development-Through-Sport/Olympic-Truce/Speech-IOC-President-Thomas-Bach-Olympic-Truce-Resolution-for-PyeongChang-2018.pdf#_ga=2.52096105.1761176997.1555933336-1342128553.1540212115, accessed 14 April 2019.

an international understanding and climate which is not based on polarization and mistrust. According to him the sports competitions at the Olympic Games as well as living together in the Olympic Village are driving forces to promote exchanges between athletes which will strengthen their intercultural competencies²⁶. Here, Bach clearly refers to Coubertin and his educational internationalism. It becomes evident that Coubertin's thoughts and intentions to revive the Olympic Games as a platform for transnational dialogues are still relevant for today.

This can be further stressed if one considers that as in Coubertin's time, nowadays the emerging and intensified mono-nationalist thinking tends to challenge the positive benefits of transnational dialogues and civil society exchange processes. The fact that this is a breeding ground for tensions between nations, becomes obvious in the view of today's world political situation. References can be made, amongst others, to the political alienation processes between the USA and Russia, Europe and Russia, the intense situation in the Middle East and between the USA and North Korea. The latter has, due to its historical context, an impact on South Korea and the pursuit of an inter-Korean process of relaxation and reconciliation²⁷.

The progressive government of South Korea under President Moon Jae-in has relied on dialogues to de-escalate the fragile situation. Moon's initiatives met first with persistent disinterest with North Korean leader Kim Jong-un. However, in February the 2018 Olympics created an opportunity to engage in an inter-Korean dialogue²⁸. The political condition for it was the waiver of the holding of joint US and South Korean military maneuvers in February. The meetings in January 2018 about North Korea's short-term decision to participate in the forthcoming PyeongChang Olympic Games were the first to be held between the two leaderships in general since 2015. Discussions and decisions appeared somehow conciliatory, given the heightened military tensions on the Korean peninsula in the previous months. They even agreed to organise another meeting between the two Korean governments which then took place

26. Bach: *Speech*, accessed 14 April 2019.

27. Hilpert, H.G. & Meier, O. (Eds.): *Facetten des Nordkorea-Konfliktes. Akteure, Problemlagen und Europas Interessen*. Berlin 2018, 5.

28. Hilpert, H.G. & Suh, E.: *Südkorea: Zwischen allen Stühlen oder an allen Tischen?* In: Hilpert & Meier (Eds.), *Facetten*, 23.

in March 2018 in the North Korean capital Pyongyang. It is appropriate to view the Olympic Games as a motivator for this summit. A fact which enjoyed a further momentum during the Olympic Games.

North and South Korean teams came into the PyeongChang Olympic Stadium together behind one flag; white with the blue Korean peninsula in the middle. It was also promising that at the 2018 PyeongChang Olympic Winter Games the two countries have also formed a joint women's ice hockey team consisting of 23 South Korean and 12 North Korean athletes. North Korea has also sent hundreds of people to PyeongChang, including officials, athletes, artists, journalists and supporters. Of course, there were always the existed critical voices that devalue this as diplomatic camouflage for politics and sport; their opinions neglecting to recognise that there was no unified Korean team before at the Olympics and the last time joint Korean teams entered into an Olympic stadium went back to the 2006 Torino Olympic Winter Games, preceded by 2000 Sydney Olympic Summer Games.

After the Olympic Games, activities followed on a diplomatic level in politics and sport. The summit between Donald Trump and Kim Jong-un in June 2018 sparked hopes for defusing the world political situation in, amongst others, economic, preventive-military and humanitarian aspects, and for protecting the tentative process of inter-Korean rapprochement. As to the Olympic context, promising talks were initiated on the possibility of continuing to seek the Olympic Games as a platform for improving the relationship between North and South Korea. Discussions focused on initiatives for the 2020 Tokyo Olympic Games and included central topics such as a joint march at the opening ceremony, united teams in women's basketball, canoeing, rowing, table tennis and judo, entry for athletes from North Korea to Japan in 2020, and above all a potential co-bid for the 2032 Summer Olympic and Paralympic Games. A joint liaison office had been set up near the demilitarized zone to further develop these plans. Key actors in the discussions and meetings were Kim Jong-un, Moon Jae-in, Bach, the IOC's Director General, and sport officials from North and South Korea. They met in different constellations and places.

The high expectations associated with these Olympic-related initiatives have not been jeopardized by the premature termination of the second summit between Trump and Kim Jong-un in February 2019. While at the political level the culture of dialogue seems to have cooled off again, it can still be continued

responsibly in the field of sport. Bach explains this at a meeting of the Executive Committee of the IOC in March 2019:

We have decided we will continue our effort and talks, regardless of any political decisions that have been taken in the past couple of weeks. We will, as in the past, concentrate on sports. We'll continue to support athletes from North Korea in qualification and preparation.

We'll keep [in] contact with the two Governments and two National Olympic Committees on any additional joint activity²⁹.

Against the background of this contemporary situation one can state that the IOC facilitates dialogues which use the potential of the Olympic Games as a platform to establish transnational respect and tolerance. This idea had been originated by Coubertin in the last years of the 19th century, and it has been analysed that it is still relevant today and it has established a directive for the Olympic Movement. The IOC has become proactive in preserving, expanding and applying this directive – this has been demonstrated in this article as well.

5. Concluding statement

Educational Internationalism was a central objective of Coubertin for the founding of the modern Olympic Movement. It has developed into a central pillar of the Olympic Movement's importance as a sustainable platform for civil society exchange processes. This platform retains its impact even if dialogues at the political level tend to counter the expansion of rapprochement processes. One has to give credit to this as it demonstrates the global value of the Olympic Movement and its strength to act autonomously.

The analysis of Coubertin's educationally motivated internationalism and its relevance for a contemporary context stresses an objectively and up-to-date identification with Coubertin as the founder of the Olympic Movement. One should expand this approach to a modern reading of Coubertin by analysing

29. Bach quoted in: Mackay, D.: *Korea discussions for Tokyo 2020 will not be affected by political situation claim Bach* <https://www.insidethegames.biz/articles/1077320/korea-discussions-for-tokyo-2020-will-not-be-affected-by-political-situation-claims-bach>, accessed 14 April 2019.

the validity of his other educational thoughts for a comprehensive understanding of the Olympic Movement. It would further stress the educational objectives of the Olympic Movement and would defuse the misinterpretation that today's Olympic Movement and Olympic Games have been alienated from their founding ideas.

OLYMPIC MOVEMENT: NATION BRANDING AND PUBLIC DIPLOMACY

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The modern Olympic Games are the biggest, most complex and most exposed event humanity holds. Since Athens 2004, there are delegates from over 200 National Olympic Committees (NOCs) that march in the opening ceremony – more than the number of member countries in the United Nations. The Olympic Games are broadcasted to 220 countries, regions, and territories and are watched and followed by billions. Through hosting, participation, athletic achievements, or having Olympic Houses in the hosting cities, countries recognised the potential of using the Olympic Games as a platform to achieve social, political, and economic goals.

The foundations of the Olympic Games and the use of sports for nation branding and public diplomacy go back to antiquity. Since the athletic competitions in 776 BC held in Ancient Olympia in Greece to the modern Olympics in the nineteenth, twentieth and twenty-first centuries, the Olympic Games were used as a tool for economic, social, and political goals. The athletic competitions in Ancient Greece set some of the foundations for the modern Olympic Games, not only in terms of the competitions, but also on their social, political, economic, and cultural importance. The Olympic Games are the biggest, most global event humanity holds, bringing every country in the world to march together in the same stadium waving their flags. This uniting effect goes back to antiquity where the athletic competitions in Olympia were arguably the most important Pan-Hellenic tradition. Some of the positive impacts of the modern Games are rooted in the Ancient athletic competitions in Olympia. The concept of *ekecheiria* – the safe passage for delegations from the different city-states to

Olympia, is now known as the Olympic Truce. The value of *Arête* is embodied in the philosophy of Olympism and the promotion of values through athletics. Arts and culture are found both in ancient athletics and in the modern Games. However, cheating, corruption, exclusion, politics, and violence, which are all part of modern sports and the Olympics, could also be traced back to antiquity. From ancient city-states to modern countries and communities, all used the Olympic Games for nation branding, public diplomacy to improve their images and achieve different goals.

Country image is a multidisciplinary field of research influenced by sociology, political science, business management, and communications. It studies through different lenses such as public diplomacy and soft power, social and national identity, agenda setting and framing, and nation branding. The term soft power was coined by political scientist Joseph Nye, refers to the ability to shape preferences of others through attraction without the use of payments or of military force. The three main resources of soft power are culture, political values, and foreign policy. Public diplomacy is the process in which governments and international organisations try to achieve foreign policy goals by engaging with foreign publics. Traditional definitions of public diplomacy refer to the communications and interactions by governments, policymakers, organisations, and individuals to influence foreign publics to achieve a more favorable image of the nation and ultimately achieve foreign policy goals. Sports diplomacy refers to the use of sports for public diplomacy purposes. For example, a friendly table tennis game between American and Chinese diplomats during the Cold War, paved the way to an official historic visit of American President Richard Nixon to Beijing. An event known as “Ping Pong Diplomacy”.

While public diplomacy is studied through international relations and political science, research on nation branding focus on business management and marketing. A brand is the name or symbols that identifies one group and differentiate it from its competitions. Fan’s (2010) definition of a nation brand is “the total sum of all perceptions of a nation in the minds of international stakeholders, which may contain some of the following elements: people, place, culture/language history, food, fashion, famous faces (celebrities), global brands and so on”. While branding is the process, the image and the reputation of the country are determined by their target audiences, which can be local and foreign people, and foreign governments. Branding a nation is commonly

analysed through two main approaches: a place as a tourism destination and the products associated with a country.

A destination-oriented branding focuses on a country as a tourism destination, trying to have an attractive image for future tourists. Some of the categories that are commonly analysed in tourism-based research are the attractions, the scenery, the culture, the nature, the history, the reputation of the people and the country, the economic and political systems, and others. While tourism-based research focus on the country's attempts to attract future tourists, the product-based approach targets future consumers of products and businesses associated with a country. The "Made in" label embodies various characteristics and values that may influence the consumer's decision whether to purchase a product associated with the country or not. Some of the factors that impact product-based branding are nationalism, the economic system, the people and country's competencies, culture, education, and demographics. Wars, conflicts, and international crises can discourage or deter consumers to travel to a country or buy products from a certain country, and raise negative and distancing feelings towards a country's image.

The international exposure, the focus on culture, and peaceful values in sports make the Olympic Games as useful political and branding tool for governments and countries. Over 200 delegations march together in the opening and closing ceremonies. People from different religious beliefs, genders, orientations, political affiliations, sexual orientations, and races, all stand together on the same field regardless of their social identity. Marching with a national flag in the Olympic Games Opening Ceremony became a tool for communities to manifest their aspiration for recognition on the world's biggest stage. Examples include Kosovo, Palestine, and others. The opening ceremony embodies opportunities for hosting countries to expose their history and culture. Greece and China made connections between their glorious ancient histories and modernity through the ceremonies in Athens and Beijing. The ceremonies in London celebrated the rich British culture through references to Mary Poppins, James Bond, and Harry Potter and through ample British musicians and comedians. In Rio de Janeiro, it was samba, carnival, kapora and nature. Each hosting country uses the ceremonies to expose its richness, thus making its image more relatable to international audiences.

While there were some manifestations of politics in the first decades of the modern Olympic Games, the first to make a significant use of the Games to

change the image of the country was Adolph Hitler and the Nazi Party, when hosting the 1936 Olympic Games in Berlin. The Games were used for Arian propaganda to show German people, foreign athletes, and spectators, how powerful and organised Germany could be under their governance. Every German victory was perceived as a victory for the Arian race, "Heil Hitler" salutes were made during the flashing opening ceremony, and Germany exposed their new developed technology by live national television broadcasting of the Games for the first time. More traditions were introduced in the Berlin Games, such as the lighting of the torch in Olympia and the relay to the Olympic Stadium. Unfortunately, the 1936 Games played a key role in helping Hitler and the Nazi Party to establish their governance as the leaders of Germany.

Although Nazi Germany managed to use the 1936 Berlin Olympics to promote their evil propaganda, the hero of the Games was African-American athlete Jesse Owens, who won four gold medals, refuting Hitler's racist ideology about the superiority of the Arian race. The friendship between Owens and German long jumper Luz Long shows that even in the extreme conditions, sports can be a uniting tool between people. Owens became a symbol not only because of his athletic accomplishments in Berlin, but also because of facing racism in the United States of America, not even being able to ride the bus after coming back as a national hero. "I wasn't invited to shake hands with Hitler, but I wasn't invited to the White House to shake hands with the President, either", he told years later.

International politics had ample impacts on the Olympic Movement. The Olympic Games were cancelled in 1916 during World War I, and did not take place in 1940 and 1944 during World War II. After each of the World Wars, Germany and its allies were excluded from the next games. Boycotts and exclusions continued to impact the games through the twentieth and twenty-first century. Egypt, Iraq, and Lebanon boycotted the 1956 Olympic Games in Melbourne because of the English involvement in the Suez Canal. China boycotted the 1956 Olympics because Taiwan was allowed to participate. During the Games, the Soviet Army invaded Hungary, which resulted with Netherlands, Spain and Switzerland withdrawing in protest. China, North Korea, and Indonesia boycotted the 1964 Olympic Games in Japan. Over 20 African countries boycotted the 1976 Olympic Games in Montreal after New Zealand played a rugby match against South Africa, which was excluded from the Olympic Movement due to its racist apartheid regime. Yet the two most famous political boycotts happened

in the early 1980s, when the United States led over 60 countries to boycott the 1980 Olympic Games in Moscow after the Soviet Union invaded Afghanistan. In retaliation, the Soviet Union forced its allies to boycott the following Olympic Games in 1984 in Los Angeles.

The reflection of national pride took place on the athletic field itself during the Cold War, with the “Blood in the Pool” violent water polo final between Hungary and the Soviet Union in Melbourne 1956. During the 1972 Olympic Games in Munich the Soviet Union upset the United States in a controversial basketball final, and the politically charged semi-finals of the 1980 Winter Olympic Games ice-hockey between the Soviet Union and the USA is now known in America as the “Miracle on Ice”. The athletes themselves served as ambassadors through their achievements. Abebe Bikila brought glory to Ethiopia and Africa winning back-to-back Olympic marathon races in 1960 and 1964, starting a glorious running tradition in the Southern continent. Romanian gymnast Nadia Comaneci captured the imagination of the world, putting a spotlight on Romanian gymnastics in Montreal 1976, bringing East, and West together during the Cold War. East Germany used extreme measures to achieve athletic success in the Olympic Games; a governmental-monitored systematic doping system that produced female athletes who dominated swimming and track and field competitions, but also caused significant physical and mental harm to athletes, leading to sex changes, short and long-term damage, and even suicide.

Hosting countries used the Olympic Games to change their images through a variety of tactics. Two decades after being defeated in a World War and the nuclear bombing, Japan used the 1964 Olympic Games to show a country that has not only recovered, but to reposition its image as a global technological leader. South Korea used the 1988 Olympic Games to display its technology as well, shifting its image from a country recovering from a terrible civil war to a regional market leader. Spain used the 1992 Olympic Games to renovate the city of Barcelona, making it one of the most attractive tourism destinations in Europe. This is still one of the prime examples of how right investment in infrastructure when hosting the Olympic Games could lead to a positive long-term effect. Barcelona 1992 was also a positive mirror image of the negative legacy of the 1976 Montreal Olympic Games. The separatist government of Quebec had different political objectives than the Federal Canadian Governments on how to use the Games, which resulted with corruption, public spending, a

stadium with a collapsing roof, and a financial deficit that the people of Quebec finished paying for only in 2006.

With the development of the media, different pressure groups also identified opportunities. The most famous peaceful protest took place in 1968 in Mexico City – known as “The Black Power Salute”. In the medal ceremony after the 200 meters final, gold medallist Tommie Smith and bronze medallist John Carlos, lowered their heads and raised a gloved fist while the American national anthem was playing as a protest against racial discrimination in the United States. The protest was broadcasted live around the world, and in retaliation, the athletes were sent home by the USOC and suffered from threats and financial difficulties. While now they are considered as human rights heroes, this was not the case in the years after the games.

Not all social and political protests were peaceful. Building on the growing exposure of the Olympic Games and the live coverage, in 1972 in Munich, West Germany, Palestinian terrorists kidnapped and murdered eleven Israeli athletes, coaches, and referees demanding the Israeli government to free Palestinian prisoners and using the Games to raise awareness for the Palestinian cause. West Germany tried to project a different image than the one projected in Berlin during the Nazi Olympics, hosting “The Happy Games”. Instead of the SS soldiers marching in the streets of Berlin, unarmed friendly security guards were in charge of safety in Munich. The result was “The Munich Massacre” – the worst terror attack in the history of the Olympic Movement, and eleven athletes, coaches, and referees who came to participate in a global celebration but were kidnapped in the Olympic Village, murdered, and returned to their country in coffins. A terror attack that was politically motivated, as part of the Israeli-Arab dispute, and that was enabled partly because of lack of security as the hosting country tried to use the Olympic Games to reposition its image. The terror attack also changed the Olympic Movement, making security costs a concern for bidding cities. The terror attacks on 11 September 2001, made security an even bigger financial burden, raising security costs to billions as the 2002 Winter Olympic Games took place in Salt Lake City, just a few months later.

The American capitalist system was reflected through the development of the Olympic Movement. During the Great Depression, in the 1932 Games in Los Angeles, local business Helms Bakery supplied bread to the Olympic Village. Helms Bakery associated itself as “Olympic bread”, being “Olympic Games bakers”, and “Choice of Olympic champions”, starting a long legal

dispute about the intellectual properties of officially being associated with the Olympic Movement. Thus, even in times of depression, the American capitalist system recognised the sponsorship potential of the Olympic Games, perhaps even before the IOC did. In 1984, Los Angeles hosted the first privately funded Olympic Games, leading the IOC to revise its commercial policies, add the TOP sponsorship programme, and eventually officially end amateurism. The Olympic Games in 1996 took place in Atlanta, in the heart of corporate America near the headquarters of Coca Cola, one of the major Olympic sponsors. The growing revenues from TV rights and the TOP sponsors started a gift giving culture that threatened to corrupt the Olympic Movement. The scandals broke out in the bids for the 2000 Olympic Games and for the 2002 Winter Olympic Games, when several IOC members received expensive gifts to vote for the winning bids of Sydney and Salt Lake City respectively.

In the twenty-first century, democratic, non-democratic, and developing countries have all hosted the Olympic Games. Each hosting country used the Games for its own goals, in ways that reflect their own goals and values. Sydney, Vancouver, and London focused on sustainability and long term positive financial legacy. Beijing and Sochi tried to create a grand spectacle by spending billions, as power plays by the Chinese and Russian governments. Greece used the 2004 Olympic Games to connect the movement to its ancient roots, but also to modernize Athens by renovating infrastructure and finally having an underground metro system. Yet, the Games also resulted with venues stadiums and facilities left unused and became white elephants after the competitions were over. Brazil won the bid to host the 2016 Olympic Games with the goal of becoming new market leader in South America. However, because of financial and political crises, corruption, impeachments, mass resignations, and a financial deficit, Rio de Janeiro did not manage to hold the sustainable games that were promised.

The Olympic Movement is currently in a crossroad. Thomas Bach and the IOC try to reform the Olympic Movement through Agenda 2020, but while some governments see branding and political opportunities, people and local communities are much less convinced. In the last decade, several bids in democratic countries collapsed after referendums or lack of public support. The threat of gigantism and the lack of involvement of local communities resulted with Switzerland, Germany, Sweden, and Norway, either not bidding or withdrawing their bids to host the 2022 Winter Olympic Games, leaving Beijing and

Almaty from Kazakhstan as the only final choices for IOC members to vote on. In 2017, after another bidding process where European cities withdrew through the race due to lack of local support, the IOC voted to award the 2024 Olympic Games to Paris and the 2028 Olympic Games to Los Angeles without opposition. Los Angeles was selected by the USOC, only after local communities in Boston rejected the winners of the original internal American bid.

The Olympic Games are ever developing and embody new opportunities for public diplomacy and nation branding. Michael Phelps and Usain Bolt have carried the torches of Olympic excellence, and now Olympic legends and ambassadors are set to arise. The Youth Olympic Games embody new opportunities for smaller countries or new regions, and the next ones will take place for the first time in Africa, in Dakar, Senegal. With the technological development of media and social media, the Olympic Games reach larger populations and break records of exposure. Yet, the growth of the Games, also invites resistance, protests from local communities and negative aspects. The systematic doping system in Russia, emphasizing winning over athletes' safety in USA gymnastics, and different manifestations of the political situation in the Middle East, carry negative impacts of nation branding and public diplomacy that also cloud the Olympic Movement. Thus, while the immediate future of the Summer Olympic Games is somewhat secure, there is a growing question mark about the value countries, governments and people, will keep seeing in hosting the biggest show on earth.

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SHORT PRESENTATIONS
BY THE PARTICIPANTS



THE OLYMPIC TRUCE IN HISTORICAL PERSPECTIVE

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I first want to take this opportunity to thank the International Olympic Academy for creating an occasion such as this where like-minded scholars and practitioners can congregate, discuss and debate what, I believe, is an essential element of what the Olympic Movement is today: the modern Olympic Truce. The discussions and presentations that have taken place here at the ancient site of Olympia have been very fruitful to young aspiring Olympic Studies scholars such as myself.

My own interest in the Olympic Truce, as a researcher as well as a teacher, is largely historical. Drawing on my experience and training, I wish to contribute to this session by providing a historical perspective to the modern Olympic Truce. Before we begin in earnest, however, it is important to note that any historical study must be about more than simply illuminating the past of its subject. We must ask ourselves: how can the past inform our present and contribute to the possibility of a better future? It is important that we do not forget and that we understand perspective breeds utility.

It is well known that the modern Olympic Truce is rooted in the ancient Olympic Games which Pierre de Coubertin revived in 1896. Classical research on the ancient Olympic Games have concluded that the act of *ekecheiria*, literally translated to mean “holding of hands”, was established to allow athletes and spectators of the Games to travel to Olympia without fear of being harmed by warring city states in the region. War between various city states was a consistent fixture in ancient Greek society. *Ekecheiria* did not, however, cease conflict in ancient Greece during the Games. Although there were transgres-

sions which violated the truce, *ekecheiria* was followed in good faith during the 1000 year-history of the ancient Olympic Games.

The modern Olympic Truce was not enacted until nearly a century after the Games were revived. Yet, the idea of *ekecheiria* persisted from the modern Games inception and is thus an important concept to understand in order to grasp the history of the Olympic Movement itself. Coubertin often referenced the truce in his writings and speeches on the Olympic Games and the ideology of Olympism. The truce is “fundamental [to] the Olympic philosophy”, Coubertin wrote in 1935, “and is closely connected to that of rhythm”¹. The relationship between the ideas of truce and rhythm, in the mind of Coubertin, is telling. While the ancient truce was not a part of the modern Games in an official capacity, which is odd considering Coubertin’s internationalist aims, the idea of truce symbolized the serial nature of the modern Olympic Games which was deemed integral in its legitimacy and survival.

In the aftermath of the Second World War, however, the Games entered into a new era of Cold War rivalry, conflict, and gamesmanship between the Americans and Soviet Union. Sport, and especially international sport, was not immune to these global influences. In the midst of the political turmoil of 1956, the feasibility of the IOC to even hold the Melbourne Games came into question. Opening the Games at the IOC’s annual session, President Avery Brundage lamented a time when during the ancient Games “all warfare stopped during the period of the Games”. But now, Brundage continued, “after two thousand years of civilization, we stop our Games and continue our wars”². While it is important to note Brundage’s mistaken characterization of the ancient truce as a tool which stopped wars for the duration of that Games, Brundage’s conception of the truce in the modern era at the time of the Cold War is clear: the concept of truce was not applicable to the twentieth century global context of the modern Games.

While both Coubertin and Brundage did not figure on the practical use of the truce for the modern Games, Juan Antonio Samaranch, president of the IOC

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1. Pierre de Coubertin, “The Philosophic Foundation of Modern Olympism”, in: *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 581.
 2. Avery Brundage, “Speech of Avery Brundage: At the Solemn Opening Ceremony of the International Olympic Committee – Session, Melbourne, 19 November 1956”, *Olympic Review* 57 (February 1957), 62.

from 1980 to 2001, held a different view. Samaranch argued that while “there was a time when the argument that ‘one should not mix sport and politics’ was in vogue, history teaches us that politics has always been omnipresent in the Olympic Movement”³. The modern Olympic Truce is very much the result of Samaranch’s belief in the interconnectedness between sport and politics, and more specifically, sports’ ability to influence the global political milieu. In 1992, the IOC announced that it would pursue the revival of the ancient Olympic Truce, and in 1993 an Olympic Truce resolution was passed unanimously by the United Nations (UN) General Assembly calling on all nations to use the duration of the upcoming Winter Games in Lillehammer to cease conflict and work towards peaceful resolutions. Every two years since, the UN has passed similar resolutions in the lead to the Summer and/or Winter Games.

The context of this is important. In 1992, the world was still feeling the fallout of the collapse of the Soviet Union and the end of the Cold War. While the supposed victory of western liberal democracy brought great hope and excitement for the “new world order”, it was accompanied by perhaps an even greater anxiety surrounding boiling nationalist and ethnic tensions – especially in Eastern Europe and the Middle East. In particular, the conflict in Balkans weighed heavily on Samaranch and the IOC. The establishment of the Olympic Truce can thus be seen as an attempt to better navigate the new and changing political landscape which again threatened the Games ability to achieve its sporting and internationalist ideals. I have argued here, and elsewhere, that this is a fundamental shift in such Olympic practice for the better.

Through the initial leadership of Samaranch, and the circumstance allowing for the opportunities brought about by the changing political landscape of the 1990s, the modern Olympic Truce must be seen as a tool *of its time*. And if the purpose of history is to find utility through such perspective in the present, as I have declared above, a question we must contemplate, and I believe we have here this week in many interesting ways, is does such a tool which carries with it the ideals and problems of its time continue to merit use in the changed world we live in today? This is a question which, I believe, an historical perspective can manifest as we move beyond these confines as educators and put forth into practice what we have deliberated on this week.

3. Juan Antonio Samaranch, “The Olympic Movement and Politics”, *Olympic Review* 25, no. 5 (November-December 1995), 3.

OLYMPIC TRUCE VALUES AS A TOOL TO PREVENT SOCIAL VIOLENCE

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Introduction

When we look back at the earlier editions of the Olympic Games, we find them to be very special occasions at which countries in conflict withheld war affairs and enjoyed some peaceful time together. That cessation of hostilities may have helped them better understand each other or think of discussing other methods to solve their conflicts without further destruction or blood shedding. The Olympic Truce, a tradition that dates back to the 9th century initially founded in ancient Greece, is the first established sport-supported treaty which was publicized before and during the Olympic Games to ensure the safety of athletes and spectators and set a unique occasion for peace and tranquility. Having to consider the brutality and ruthlessness that individuals are capable of displaying at times, this truce not only helps mankind exhibit a more humane approach to conflict-solving, but also guides new generations to employ such spirit skills in order to better tolerate others and accept differences.

Many times, in divergent societies, playing competitive sports is one of many reasons that triggers violence and pinpoints variations among competitors. Unfortunately, sportsmanship is sacrificed when athletes in competitions merely strive to attain fans' support and indulgence. Should athletes' influence and response polarize the spectators' attention on the differences among opponents, this factor would have a domino effect on society and can subsequently create social divisions.

Global Awareness

Youth are more likely to get earlier exposure to parents' values and ethics, yet internal and external effects might eventually overrule home-learned ideals. Thus, this huge responsibility simply lies upon the shoulders of not only parents, but also coaches, teachers and spot light successful figures who play the role of idols and mentors to our children.

In Jordan, as well as many other countries, it is common that educators who are specialised in the fields of physical education should correspondingly be responsible for discipline in schools. PE teachers and coaches are held accountable for spreading awareness along with instilling social values among students who will expectantly play a future role in founding more peaceful communities.

To aid this vision, the International Olympic Committee (IOC) launched an International Olympic Truce Foundation (IOTF) to promote the principles of peace through sports and recreation. Their goal is focused on, but not limited to, implementing projects, developing educational and research programmes, and launching communication campaigns to endorse the Olympic Truce.

Future Vision

In Jordan, college-age youth are usually full of enthusiasm and hope for the betterment of their society. However, they need guidance and basic support to ignite the change everyone is looking for.

As a faculty member at the Collage of Physical Education and Sport Science at the Hashemite University in Zarqa, a commonly known violent state in Jordan, and a member of the scientific commission at our NOC, I am confident that if we are to utterly equip our graduates, future PE teachers and sport leaders with some of the Olympic Truce principles and values, they will solely employ such morals to establish a better understanding of differences as they aid in creating a more tolerant mindful generation that is globally aware and accepting of human diversities.

In this sense, a group of volunteers will be assigned to train and publicize some less competitive physical activities that can reduce violence while increasing physical activity among youth.

We need to help society to collaborate rather than to compete in order to

flourish. One of the methods we can use in order to nurture such behaviour is use less competitive sports and vary the roles that give value to different people.

I believe that the neighboring community is in desperate need for supportive measures that can reduce social tension, promote social peace and educate the rising generations to better understand others and cooperate to keep a safe environment.

OLYMPICS IDEOLOGY IN THE STRUCTURE OF ATHLETE'S ACMEOLOGICAL CULTURE

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Modern Olympics plays an important role in social, cultural and sporting life of the society, as well as predetermines the interaction of sports, culture, education, participates in healthy lifestyle formation and harmonious development of the individual.

It is noteworthy that the ideology of the Olympics is based on constant development and improvement of the athlete, overcoming his own weaknesses and failures due to developing certain psychological qualities which can be combined into the phenomenon of acmeological culture.

The acmeological culture of a person is a multidimensional and multicomponent feature which is manifested in the person's physical, psychological, social and professional lives [1].

Despite the fact that the acmeological culture is typical description for adult age, it forms at early stages of personal development, especially among teenagers.

Acmeological implies constant self-development, self-awareness and self-improvement which are highlighted with objective and subjective achievements, as well as their longevity is emphasized [2].

The path of personal development through the formed acmeological culture ushers the person reaching new heights of his personal perfection, the discovery and realisation of his own potential.

Particularly, the role of acmeological culture is great in sporting activities when the athlete is always in the processes of self-awareness, self-discovery and self-education.

At the same time, it is known that the active position in life, self-esteem,

motivation features as well as the internal locus of control and human inclinations play a significant role in the structure of acmeological culture.

Based on these features, we conducted a survey to study the structural components of the acmeological culture among the Armenian athletes.

Sixty athletes from individual and group sports participated in the study. Athletes having five years and more experience of professional sports activity were involved in the experimental group. Thirty former athletes, leaving professional sport for various reasons, were included in the control group.

A package psychological research was used to diagnose the degree of formation of the elements of the acmeological culture aimed at identifying the person's self-esteem, locus of control, orientation and motivation features, including identifying envy levels.

The results of the research showed that the experimental group surveyed has demonstrated adequate high level of self-esteem, internal locus of control, personal propensity to work, while motivational levels were distinguished by internal motivation components, particularly personal competence, improved skills and success.

There was no significant difference of the self-esteem levels in the athletes of experimental and control group. Interestingly, however, the findings of the control group focused on the importance of social opinion, the feeling of responsibility and the external locus of control.

At the same time, it should be noted that differences in the subgroups of the experimental group (individual and group athletes) were recorded according to the envy factor. The envy level in individual athletes was higher in comparison with group athletes.

However, in both sports, it ranges from the average levels, whereas it was high among the athletes who left professional sport.

Thus, based on the data obtained, it is obvious that the athletes possessing acmeological culture always move forward and contribute to the self-improvement and self-development.

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OLYMPIC TRUCE AS AN EDUCATIONAL TOOL FOR PEACE

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The Olympic Truce is a tradition originating from Ancient Greece (776 BC). A “truce” meaning “laying down of arms”. It was announced before and during the Olympic Games to ensure the host city state (Elis) was not attacked and athletes and spectators could travel safely to the Games and peacefully return to their respective countries.

In 1992, the IOC renewed this tradition by calling upon all nations to observe the Truce during the modern Games. The Truce was revived by United Nations Resolution 48/11 of 25 October 1993, as well by the United Nations Millennium Declaration relating to the world peace and security.

In 1996, the Athens Bid Committee committed to reviving the Olympic Truce and promoting it to the world through the Olympic flame relay. Three years later, the International Olympic Committee announced the establishment of the International Olympic Truce Foundation and the International Olympic Truce Centre in cooperation with Greece. The vision was to protect the interests of athletes and sport, and to promote peaceful principles in modern day. Each host city was encouraged to embrace the meaning and spirit of the Olympic Truce in the planning and staging of the Games (Wikipedia).

This era of enhanced globalization is recognised as an era of cut throat competition; there is a great hurry for everybody to achieve everything at the earliest. Names, fame, money, each and every comforts of the life are expected at our doorways without delay. This is slowly developing a tendency of utter intolerance and impatience in mankind. No one is ready to wait for his/her turn to come. Everybody is in a hurry and just to win the race by hook or crook.

Education is the key to raise inner self of the individuals. It is uniting the nations, bringing human beings closely together. The IOC recognises this fact and has synonymously developed its education wing whose research product is the Olympic Values Education Programme (OVEP). The five pillars of the OVEP stand tall with pride in establishing peace and harmony through sports medium.

Importance of peace education

There is a growing realisation in the world of education today that children should be educated in the art of peaceful living. It is a universally shared view that we are living in an era of unprecedented violence in the form of terrorism, war, crimes, injustice, domination and exploitation amidst a seemingly developed world, marked by affluence and material abundance enjoyed by a few. Children and the youth need to be safeguarded from this influence and the IOC Education wing has developed the OVEP which is the right kind of curriculum for inculcating peace, harmony, friendship, sportsman spirit, cohesion, team spirit and camaraderie.

Meaning of peace

Peace has both internal and external dimensions to it and hence a comprehensive answer should take cognizance of both these dimensions. Peace is the behaviour that encourages harmony in the way people talk, listen, and interact with each other and discourages actions to hurt, harm, or destroy each other. The internal dimension of peace has been emphasised in the preamble to the UNESCO constitution where it is stated that “Since wars begin in the minds of men, it is in the minds of men that the defense of peace must be constructed”. Peace education among the youth of the world is ensured through proper implementation of Olympic values education at school and university level.

Indian scenario and Yoga

Peace education is more effective and meaningful when it is adapted to the social and cultural context and needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values.

Peace, as war, originates in the human mind. In India; Yoga plays an important role in education in order that peace becomes a reality, especially inner peace. Yoga and meditation are contributive to the achievement of inner calm and happiness.

Yoga is a way of life – an art of righteous living or an integrated system for the benefit of the body, mind and inner spirit. Autonomous institutions in India like the NIT Calicut have included in the curriculum, OVEP and Yoga with great positive results among its students. In view of my experience of the results of teaching these topics to fresher engineering under-graduates, I have no doubt that OVEP will be highly effective in implementing peace education in Indian universities.

I conclude with a request to this body to recommend through the U N O to implement Olympic values education and Yoga in schools and universities of the world in order that the youth of the world imbibe the spirit of Olympic Truce and grow into model citizens.

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MOVEMENT OF TOKYO 2020 FOR EDUCATION

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Tokyo will be the host of the 2020 Olympic and Paralympic Games. I expect this opportunity to become a new phase with sports. We believe in the power of sports and having many actions for achieving our mission with the value of sports especially since we encountered the huge tragic disaster to surmount in 2011.

It has been about 150 years since Japan began to play modern sports. Japan joined the Olympic Games for the first time in 1912. However, still many people do not know what the sport actually involves.

I am currently working at the Tokyo YMCA College of Physical and Early Childhood Care Education in Tokyo, Japan. My mission is to support students who want to become an instructor or trainer of sports. Those students have some experiences of playing sports. Yet, even students who are familiar with sports only realise the value of sports at the individual level. I think that is because Japan's physical education tends to pay attention to the healthy development of young people. We do not have much opportunity to learn "sport" in school. In addition, the Japanese media greatly influences the idea of sports. We must reconsider our reporting methods.

The Japanese government has had many international cooperation activities since 1965. The organisation is called Japan International Cooperating Agency (JICA). I worked as a part of it for two years in Guatemala as a swimming coach. My assignments were improvement of the competition power and promote swimming. Also, our activities included cultural exchange and mutual understanding. This experience enabled me to get many different views

of sports. Sports are the hope and the motivation for life of the people who live in Guatemala. Their spirit for sports is stronger than that of the Japanese. In my opinion, playing sports is ordinary for good and bad to the Japanese.

According to the Tokyo 2020 Games Basic Plan, there are three concepts for holding Olympic and Paralympic Games. The first is “striving for your personal best (Achieving Personal Best)”. To accomplish our goal, we demonstrate excellence to make the best performance of the athlete and the best moment of everyone who supports it. The audience has to be a part of the games too. Tokyo is currently building a device with advanced technology to make it true.

Second is “accepting one another (Unity of Diversity)”. Our big occasion to visualize the world in the modern era was the 1964 Tokyo Olympic and Paralympic Games. At that time, there were many people who had never met people from overseas. So, I guess the impact was huge. Then, we were urged to consider diversity and international friendship. This second chance will give us the impact again and innovate our viewpoint to the world.

The last is “passing on legacy for the future (Connecting to Tomorrow)”. Tokyo will reuse the facilities of the Tokyo 1964 Games. As a matter of course, we are taking care of sustainability. This subject is extremely important for every person. Tokyo will build a system that will each person a role model and connect it to future.

Together with those three concepts, taken from the opinion of the people, the Tokyo 2020 Games will be a significant experience packed with what can be done by Japan and what only Japan can do. I hope this great event is a positive influence on every part of the world and makes the world one with harmony.

MULTICULTURALISM AND OLYMPIC TRUCE: ENDORISING EQUAL OPPORTUNITY AND RECOGNITION

François GRAVELLE PhD¹ (CAN), George Karlis, PhD, Aida Stratas, PhD c.,
Bradley MacCosham, PhD c., Maedeh Keivani, PhD student

Introduction

Although the application of the Olympic Games relies on the implementation procedures put forth by the National Olympic Committee, the philosophical orientation of the International Olympic Committee plays a vital role in how the Olympic Games are carried out. The philosophical orientation of the Olympic Games comes directly from the IOC in the form of education. The IOC has a branch on Olympic education concerned with the passing on of knowledge, history and the philosophy of the games of the host nations, athletes, and educators, and others with some direct or indirect intent in the games. Despite being in the central administration of the IOC, the Olympic education branch has, and may ultimately have a direct impact on Olympic Truce, before, during, and after the implementation of the Olympic Games.

Just like the philosophy of Olympic Truce, the philosophical ideals and principles of multiculturalism can also be passed on before, during, and after the Olympic Games. Multiculturalism is a philosophical orientation that endorses equal opportunity and equal recognition. Canada is a country that for over 50 years has successfully implemented a multiculturalism philosophy helping enhance cultural sensitivity, diversity, appreciation, and equality.

The purpose of this paper is to present multiculturalism as an approach that could aid the IOC in ultimately implementing the ideals of Olympic Truce. The

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objectives of this paper are: (1) to describe the Canadian example of multiculturalism, (2) to present a model depicting how a multiculturalism philosophy can aid in Olympic education and ultimately help in the implementation of Olympic Truce (3) to suggest an education/learning strategy to help reach these objectives.

Multiculturalism: The Canadian Example

Canada, a young nation, consists of a population comprised of people from all over the world with more than one third of the Canadian population consisting of immigrants and descendants. Indeed, with the exception of Canada's Indigenous population, the rest of the population of Canada has ethnic roots from other nations.

A multiculturalism philosophy allows one with the possibility to maintain ethnic roots and ethnic identity. It also helps promote peace and harmony amongst and between people and recognition. Multiculturalism promotes understanding and appreciation of cultural differences while building a collective identity and feeling of we-ness amongst people. It is an approach that promotes getting along and working together with each other (Karlis, 2016).

Multiculturalism, Olympic education and Olympic Truce

Canada's multiculturalism experience can be used to form the basis of a perspective on how multiculturalism can ultimately lead to Olympic Truce as it is about equal opportunity and equal recognition therefore, endorsing equality. Through a greater understanding and appreciation of equality, we become more empathetic and appreciative of each other, and of our differences, such as cultural and value differences, we also learn to work together in harmony with those who are different from us, while striving to accomplish the same goals. Indeed, a multicultural philosophy endorses cohesion, understanding, and a collective identity thus leading to a more peaceful relationship amongst people.

Illustration 1 describes the impact that a multiculturalism philosophy can ultimately have on endorsing an Olympic Truce philosophy. The IOC Olympic education branch while adopting a multiculturalism philosophy can promote the principles of equal opportunity and recognition directly to the National

Olympic Committees of host nations. Host nations can ultimately promote equal opportunity and recognition while hosting of the Olympic Games. Athletes will ultimately become exposed and more aware of multiculturalism and equal recognition and opportunity and bring this mindset back to their home nations where they can become ambassadors of multiculturalism. The social and cultural impact of Olympic athletes can ultimately lead to influencing decision makers of different societies of the principles of equal opportunity and recognition which can lead to an “Olympic Truce” orientation of peace and understanding between and amongst people and nations.

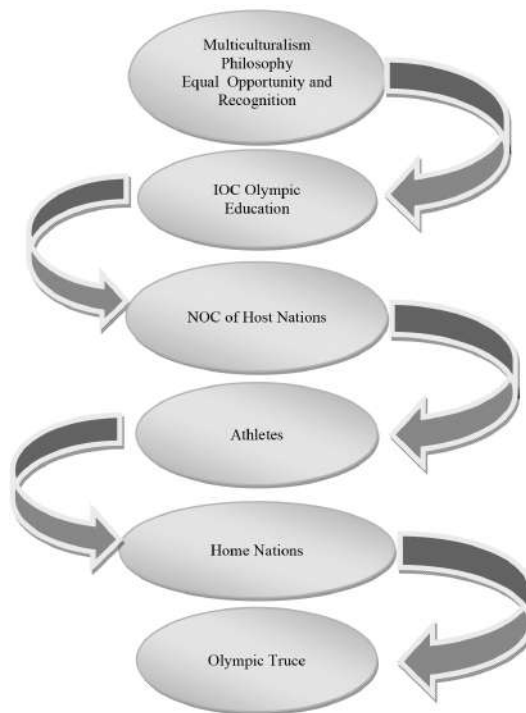


Illustration 1

Multiculturalism, Education, and Situated Learning

Education is one of the most powerful tools promoting change and evolution. Multiculturalism and Olympic Truce need to be lived and experienced in everyday life. As traditionally education by extension learning is associated

with the school system the purpose of this section is to consider learning as a lifelong journey in natural settings. For the purpose of this paper learning will be considered as situated learning. As suggested by Hansman (2001) situated learning is inherently social in nature where learning is occurring as learners act and interact within their social situations.

From a situated learning perspective, learning occurs when learners participate and become involved within a community or culture of learning. Therefore, learning is not achieved by memorizing and acquiring elements of knowledge but rather by evolving as a person therefore expanding one's identity. This personal evolution is reached through interacting with a community of learning often referred to as "communities of practice" (Lave & Wenger, 1991; Fenwick, 2000; Hansman, 2001; Sense, 2015).

Communities of practice are defined as "...self-organized and selected groups of people who share a common sense of purpose and a desire to learn and know what each other knows" (Lave & Wenger, 1991; Brown & Gray, 1995; Brown & Duguid, 1996; Wenger, 1998; Hansman, 2001). A community of practice will exist around joint ventures, namely common domain of knowledge and interest to be shared amongst engaged members (Wenger, McDermott, & Snyder, 2002; Hansman, 2001; Sense, 2015).

In the present situation, we are concerned with the ability of participants to perceive sports as a social context favouring peace and harmony through the Olympic Truce. Multiculturalism is a complex reality that needs to be experienced in order to evolve. Learning to live and share within a multicultural environment requires more than learning about another culture as one's identity needs to evolve. Situated learning is then conducive in helping participants become social ambassadors in promoting Olympic Truce.

Conclusion

This paper presents the relationship between the potential of a multiculturalism philosophy through Olympic education to instill the principles of Olympic Truce. Olympic Truce is about eliminating conflicts while enhancing a harmonious understanding and appreciation for each other through self-respect. Philosophies such as multiculturalism which have successfully been implemented in diverse and pluralistic societies such as Canada may be of use for IOC and its Olympic education sector. Through the experience of multiculturalism, situated learning

takes place, and athletes can leave the games and return to their ethnic homelands and act as ambassadors of a multi-cultural and multi-ethnic appreciation thus adapt sports in their homelands and internationally through an Olympic Truce perspective.

In order to facilitate the use of situated learning in the context of Olympic Truce, it is recommended to:

- Provide teaching and educational opportunities to athletes, coaches and sports officials on the concepts of multiculturalism and Olympic Truce.
- Promote the development of communities of practice surrounding the concept of multiculturalism as it applies to the Olympic Movement.
- Promote the development of a community of practices aiming at promoting Olympic Truce and peace through sports and sportsmanship.

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OLYMPIC TRUCE AS AN EDUCATIONAL TOOL FOR PEACE

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Introduction

The Olympic Truce seeks to protect the interests of players in the Olympic Games and promote peace and security factors. Any city hosting the Olympic Games or any regional sports games is responsible to encourage embracing the meaning and spirit of the Olympic Truce.

Sport and geopolitics

In 1999, the Jordanian capital Amman hosted the ninth Arab sports tournament (Al-Hussein) coinciding with the death of King Hussein bin Talal of the Hashemite Kingdom of Jordan where the tournament witnessed for the first time the participation of Iraqi athletes after an isolation of nine years. This resulted to make Kuwait withdraw from the Games which means politics intervened in this tournament. Jordan has always sought to make sport a bridge of peace among people and did not expect politics to prevent athletes from meeting in Arab tournaments. It indicates that Jordan inherited this from the royal Hashemite family. The late King Hussein was calling for a champion of peace, and his Majesty King Abdullah II, continues to lead the call for peace. King Abdullah II in March 2019 just received the Lamp of Peace award in recognition of “his action and effort in promoting human rights, harmony between different faiths, and the welcoming of refugees”. The Generations for Peace organisation is part of this peace-building vision through which Prince Faisal, Chairman of the Jordanian Olympic Committee works to continue the work of the late king Hussein started and the legacy he left behind.

Balanced personality

The success stories and extraordinary commitment of representative's generations for peace leaders who are working to build peace in all parts of the world are a daily source of inspiration not only to us but to all NGOs in Jordan. HRH Prince El Hassan's Youth Award was established in 1988. Its goals are to nurture an integrated youth with a spirit of determination and innovation, a spirit of cooperation and loyalty to the country, volunteering to serve the community and inculcating in them virtuous behaviour and values. The award programme focused on the skills, explorations, sport activities and services. Therefore, a well balanced development will be sought for our young generation in peaceful meaning.

IOC, JOC and OPC uniformity

In addition, Her Highness Princess Zina Rashed leads the programme of high Olympic preparation for elite athletes and motivates them to take responsibility and spread world peace through participation in Arab, Asian and international tournaments. The creation of a generation especially female athletes, as a role model, such as the heroine Julyana Al-Sadeq is a matter of spreading values, including peace between the contestants. The values of the Jordan Olympic Committee that are coherent with the IOC are respect, friendship; balance, ambition, and excellence in line with the Olympic values. "Olympic principles are the principles of the United Nations". The harmonization of objectives and principles makes the United Nations and the International Olympic Committee (IOC) natural partners in the pursuit of common ideals. Therefore, through these principles and values, the Olympic preparation programme (OPP) seeks to promote peaceful and civilized behaviour among world cultures.

Jordanian Attitudes

It is the nature of the Jordanian people that it is peaceful and honours the guest. For this reason, Jordan welcomed refugees since the 1948 Nakba, as well as the 1967 setback beside the brotherhood of the immigrants from Syria and gave them a decent living just like the Jordanians. Palestinian and Syrian children alike go to public schools and practice sports activities for recreation.

Although, schools became full of diverse students, so the school day was divided into two shifts morning and evening, which affected the participation in sports and activities associated with the curriculum. Even though these have not stopped the Jordanian young people volunteer in Arab and Asian tournaments. These young volunteers are role models, leading change in their communities and displaying the values of the Generations of Peace and thus passing them from generation to generation.

Olympic Truce Sport as a Platform for Peace

Globally speaking, sport brings young people together regardless of race, gender, colour and religion. The Olympic Games give us hope that the world can become better because it is an example of peaceful global interaction. For the world to be better than it is now, sport is the key to world peace because it improves relations and eases tensions among peoples. This will happen as the activities of both organisations highlight the importance of the principles of universality, equality, non-discrimination and respect for norms.

Finally, sport is an integral part of modern society. Through its global reach and attractiveness, sport plays an important role in promoting a peaceful society. This mutual understanding of the role of sport is at the heart of the partnership between the sport organisation and the Jordan Olympic Committee. To conclude, the Jordan Olympic Committee, in cooperation with the Ministry of Education and the Faculty of Physical Education, is expected to adopt an educational curriculum for the Olympic Truce in which the sport arena is the body of it. The Jordanian youth and children should learn the incredible story of the Olympic Truce, to understand the opportunities that are presented to them. They need to know what has already been achieved. And perhaps they will be encouraged to apply these lessons in cultivating a culture of peace in their own day-to-day lives.

Prospective Action

As a matter of fact and as a professor in the University of Jordan, I incorporate the Olympic Truce and peace in two university elective courses, the physical culture and “sport and health” in which a section of the courses is devoted to the Olympic Truce and peace.

The following topics are proposed for educational Olympic Truce courses in the school and the universities:

1. The value of international friendship
2. Peaceful international relations among diverse peoples
3. The value of sport in enhancing the well-being of individuals, communities and societies
4. Human rights through the implementation of athletic programmes that promote peacemaking initiatives
5. Methods of decreasing tensions, inequity and prejudice
6. Sport and athletic programmes that impact development and peace
7. Seminars on opposing philosophies about war, peace, negotiations, resources and power
8. Olympic Truce: From myth to reality
9. Olympic sport and its lessons for peace
10. A concept for a peace culture
11. JOC vision and mission for peace
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TRANSLATING OLYMPIC IDEALS INTO ACADEMIC ACTIVITIES IN THE UNIVERSITY: A LESSON FOR INCLUSION AND PEACE

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Introduction

Global sporting events could easily come and go without the athletes and spectators having a moment to stop and reflect on the event “peace building” opportunities. Peace is not a *priori* condition however sport can make an effective contribution to mutual understanding and to shape a society more inclusive and respectful to cultural differences.

Sport has been playing a greater role in society than ever before, whether it is promoting equality, encouraging community development or driving social change. And, the International Day of Sport for Development and Peace (IDSDP) is meant to celebrate exactly that. The IDSDP was declared by the United Nations (UN) General Assembly in 2013, and since then, every April 6th has been a great opportunity to promote ways that sport can help communities, fostering tolerance, solidarity, etc. Globally, the UN, governmental and non-governmental organisations, increasingly perceives sport as a tool for conflict prevention, peace building and development. Therefore, these institutions have in sport a greater tool to achieve their goals throughout the world.

Regarding the concept of peace, the International Olympic Academy (IOA) has a similar approach. The IOA fosters the Olympic ideals to serve peace, friendship and understanding in the world; and in particular, to revive the ancient Greek tradition of the Olympic Truce (IOA, n.d.). Moreover, the IOA

is eager to initiate conflict prevention and resolution through sport, culture and the Olympic ideals, by cooperating with all inter and non-governmental organisations specialised in this field, by developing educational and research programmes, and by launching communications campaigns to promote the Olympic Truce (Georgiadis & Syrigos, 2009).

Translating Olympic ideals into academic activities

Based on the Human Rights (Universal Declaration of the Human Rights, 1948) and the Marist Education Tradition, the Pontifical Catholic University of Rio Grande do Sul (PUCRS) has the mission of produce and diffuse knowledge and promote a human and professional education, guided by quality and relevance; seeking the development of a fair and fraternal society. The Physical Education course, based on the institutional proposals offers since its foundation in 2000, theoretical and practical initiatives that contribute in different ways to the development of physical education students, especially to future teachers (PUCRS, 2010).

Besides this, considering the fact that the Brazilian Pierre de Coubertin Committee (CBPC) has its headquarters in PUCRS since 2008, some important actions were taken into account in order to promote the Olympic ideals and its multiple facets in the academic environment. In this sense, there are six special actions that deserve attention: (1) the Research Group; (2) Motor Adapted activity programme; (3) Adapted Sport subject; (4) Olympic education subject; (5) Physical Education and Peace Culture subject; and (6) Tennis Foundation social programme.

The Olympic Studies Research Group (GPEO) was created in 2002. The Group aims to provide undergraduate scientific research regarding Olympism and Olympic and Paralympic sports. Thus, GPEO's researches focus on Olympic education, communication, sport and Olympic Games.

Another subject that is related to inclusion, tolerance and respect is the Adapted Physical Education. It aims to study the different types of people's disabilities, their etiologies, classifications and levels of functionality; and also, terms, resources and methods employed in the teaching-learning process of Physical Education for people with special educational needs. Moreover, it studies the influence of educational, social and psychological issues in the ap-

plication of the methodological processes tailored to different situations. Thus, it encourages the research process through the study of scientific articles, focusing on methodological aspects and discussion of results.

Cooperative Games and Peace Culture is the third subject included in the curriculum. It has an experiential and reflective practice based on the idea that cooperative games have a fundamental element in the formation of children and adolescents, potential athletes and their contribution in developing a culture of peace. Connected with that and also part of the Physical Education pedagogical plan, is the Olympic education subject. The aim of this subject is to provide knowledge about the Olympic philosophy and the Pierre de Coubertin vision.

The motor adapted activity programme (AMA) aims to provide a place of experience and development of motor skills, social and affective for special groups. The practical activities are organised through a pedagogical sequence looking for the development of sports skills: individual sport (swimming). The programme is developed together with the students of the Physical Education course, which are performing the curricular internship, aiming to provide teaching practice for people with special educational needs.

The Tennis Foundation is a non-governmental, non-profit organisation that conducts a social project, through sport, with a pedagogical proposal based on Olympic education. Its work is directed to children and adolescents in vulnerable situations. One of the headquarters of the Tennis Foundation is in PUCRS that gives the students the opportunity to follow and participate in their activities.

As an undergraduate course that educates new professionals in condition to practice as coaches and teachers, the Physical Education pedagogical principles backed by the ideals of PUCRS aims to form students with an integral educational vision. In other words, the students are able to contribute to the development of peoples' social values through sporting practice. Therefore, the idea is to educate the students that they are the tools for education and that they cannot stop to innovate and to develop without study, research, ethics, solidarity, respect and peace.

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OLYMPIC TRUCE AS AN EDUCATIONAL TOOL FOR PEACE

Dr Emilio LANDOLFI, PhD (CAN)

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Carter (1979) states that exercise, by its very nature, is educational. Consequently, the educational effects of sport have been known for a long time.

During the 72nd session of the United Nations General Assembly (2017), item 11 stated: “Sport is an excellent tool for development and peace: building a peaceful and better world through sport and the Olympic ideal”. This reaffirms the core concept of the ancient Greek tradition of *ekecheiria* (Olympic Truce) which was to replace the cycle of conflict with a friendly athletic competition every four years from seven days before until seven days after the Olympic Games. This was an early form of “sports diplomacy”.

The Olympic Truce recognized the valuable contribution of sport to creating an atmosphere of “tolerance” and “understanding” and established the value that sport can have in enhancing the well-being of individuals, communities and societies.

Gary and Rubin (2012) state that sports have enjoyed an honored tradition of promoting peaceful international relations among diverse peoples as nations compete without strife and in spite of geopolitical differences.

As sport is a powerful “universal language” which transcends borders of race, language and age, it is an important tool which can be used for international collaboration (Illangakoo, L. 2018).

Giulianotti (2011), as well as the United Nations Office on Sport for Development and Peace (UNOSDP – 2011) state that there is a greater commitment to “human rights” through the implementation of programs that promote peacemaking, tolerance and reconciliation while decreasing tensions, inequity

and prejudice – incidentally, UNOSDP declared 6 April of each year as the International Day of Sport for Development and Peace.

Sport provides an opportunity free of social injustices, so that people from different backgrounds are “all” the same level and it offers a “brief respite through which to level the metaphorical playing field” (Giulianotti, 2011, pp. 63-64).

Truce provides both the UN and IOC an opportunity to reduce violence which enhances the well-being of people.

In conclusion, sport has the potential to develop resilience, self-esteem, skill building and problem-solving capabilities which promote hope, development and conflict resolution capacities (Gary & Rubin, 2012).

OLYMPIC TRUCE AS AN EDUCATIONAL TOOL FOR PEACE

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Olympia is a special place for us to think about the Olympic Truce, since it was here, somewhere very near, that the kings Iphitos of Elis, Lycurgus of Sparta and Cleosthenes of Pisa, under the guidance of the Oracle of Delphi, established a peace agreement, replacing, every four years, wars for athletic competitions, instituting in the year 776 BC the four-year periodicity of the Olympic Games. In order for the competitions to take place, seven days before the opening and seven days after their closure, no hostile action could happen among the Greeks, allowing anyone who wanted to move to Olympia, participants and spectators, to do so in safety. It was the beginning of the Olympic Truce.

However, even with the closure of the Games in antiquity, it was the idea of the truce that fascinated Baron Pierre de Coubertin and inspired him to recreate it in modernity. This legacy led the International Olympic Truce Centre (IOTC) to be founded in July 2000 with the mission of reviving the ancient tradition of peace. The concept came from the belief that both sport and Olympic ideals can contribute to a better, more democratic and peaceful world.

Thus, as in antiquity, these ideals need to be developed in the new generations along with their initiation into sports; this cannot be something imposed, but inherent in their actions, both on the court and in life. The IOTC believes that these values will be the pillars for building things that bring people together, not those that divide them. Thus, based on this foundation, I will illustrate three very accurate ways in which I have been working the sport, and that have ample potential for the Olympic Truce to be recognised and developed.

The first one is with the ultimate Frisbee. I have been a player for more than 20 years, and I was involved in organising the first official federation of this

sport in my country; wherein I organised local, national, continental and even world championships. Today I am part of the World Flying Disc Federation (WFDF) and I try to help in the development of the sport as far as I can. Within my reality, in the small city of Lavras, I have a project inside the University since 2010 in which I try to bring the ultimate to the people, and introduce them to the concept of “Spirit of the Game”.

The ultimate has no referee; the conflict resolution is always taken by the players themselves involved in the plays without any outside interference. As we cannot walk with the disc possession, we will always need our teammates for the development of the game. We played men and women together. I, with my 40 years share the space with my students, sometimes with seventeen and eighteen-year olds, without making distinction with the physical capacity of each one. The “Spirit of the Game” according to WFDF website, is “the mindful behavior practiced by players worldwide prior to, during and after a game. It encompasses attitudes and skills such as good knowledge and application of the rules, fair-mindedness, safe play, and spatial awareness, clear and calm communication, and positive and respectful attitude towards teammates, fans, and opponents, in a mutual effort to protect the basic joy of play”. In this way, we can see how much the ultimate is aligned with the principles of respecting the diversity present in the understanding of the Olympic Truce (recognising diversity, equality of opportunities, social inclusion and conflict resolution).

Going in the same direction, there are the adventure sports (or outside sports...), an object that I have studied since the middle of 2010. It is well known that the Olympic Movement is approaching more and more of these sports, as we can see in the changing of the Olympic programme and the great impact that had the announcement of surfing, climbing sport and skateboarding for 2020. However, it is not specifically these sports that strike me most, but the spirit behind them.

They were generally emerging during the 70s of the last century, and were structured looking for a different way of organising; going on an opposite path of traditional sports. The context in which they have been consolidated is in direct relation of the counterculture movement of the United States. In it, young people belonging to the “X generation”, as they are called, sought an anti-competitive confrontation, joy, freedom and individualism along with competitiveness. These are exactly the characteristics that we can see in adventure sports athletes. This ensures its enormous impact on contemporary society, but

at the same time was the factor that kept it away from the main competitions for so long.

Unlike traditional sports, adventure sports are not limited in time and space, and the people that get involved can confront themselves in their quest to overcome limits imposed by nature, or intrinsic to themselves. This new facet of the sporting phenomenon has opened up space for experimentation, and why not, to delineate the imagination of the young generation and even of the fans to this new perspective and new possibilities that are not plastered by the sieve of the institutionalized rules.

Athletes and enthusiasts belonging to the “X generation” still suffer certain prejudices due to the difference of ideology of the sporting phenomenon, but paradoxically, its essence is strongly linked to the Olympism principles from its beginning. Often we need specialised programmes in Olympic education to develop values to athletes of other modalities, but that is already inherent to the practitioners of the adventure sports. That is why, I see in the practice of adventure sports a kind of “cradle” of the Olympic Truce in contemporary sport. It is already there. By the way, it was already there when these practices become popular. We just have to know how to optimize, because the most difficult is already done.

Finally, I present the approaching of the Olympic Truce with e-sports, something that I have been studying since the end of 2017. First, let us quickly understand what e-sports are all about. Since the first popularized forms of interaction with the digital graphic interfaces in the sixties, electronic games have been gaining more and more power of cultural and economic impact in our society until they have developed to a point where at the beginning of this century they begin to attract the attention of researchers from different areas, and among them, physical education in its different aspects of seeing the same phenomenon.

So, the perspective of our research departs from another point, we understand that the games are not static, they are constantly being recreated and developed, as well as their game-play, there are no equal games, or even a game that is played twice the same way. This characteristic of creating, reproducing and transmitting, put it as an important cultural element. With the advent of online gaming, the appropriation of this creation becomes multicultural, where players come into contact with other players anywhere in the world, with different views of the same phenomenon, interacting in the same place.

In this way, the interpretation of this situation goes beyond the simple isolated characteristics of the various individuals involved. And it is precisely to try to understand the senses of what the games mean, or how the players understand themselves when they are playing, when they enter in the playing environment and are taken by the stories, the characters and the competitions that we are trying to understand.

What is very clear when studying the dynamics of e-sports is something that Thomas Arnold had already noticed when he observed his young students dedicating themselves to a game. The main games are played without anyone stipulating the conditions of the competition; it is the people themselves who govern themselves. However, in the virtual environment people are included most of the time without taking into account any element that could be considered in “real life”. No one asks about colour, gender, religion, financial condition or any other potentially excluding element. The multiculturalism that it favours is potentially educational in developing the Olympic Truce, and perhaps, that is why we must appropriate this new phenomenon and have it at our side. One way or another, the young people are already there, we just have to get there too.

So, through these three practices we can see how the Olympic Truce can be recognised. In the ultimate there is the “Spirit of the Game”, in adventure sports we have the legacy of “X generation”, and in e-sports the multiculturalism. They are new, modern manifestations that centralize in its essence the principles of the truce. In each of them, peace can be seen at all times. It is already there. It will be the recognition of these principles as the basis of the Olympic Truce that will favour its application in the daily life. And that, is up to us.

JAPAN AS THE ROLE MODEL OF OLYMPICS

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The Role Model of Olympics: Japan

Japan was the first country to bid to host the Olympic Games in Asia. That was in 1940 Tokyo and Sapporo. (But these Games were cancelled because of World War II.) Since then, Japan hosted the Olympic Games in 1964 Tokyo, 1972 Sapporo Winter Olympic Games, 1998 Nagano Winter Olympic Games and 2020 Tokyo. The 2020 Tokyo Olympics will be held for the fourth time in Japan.

We tried to bid the Olympics in 1984, 1988, 2008 and 2016, but we could not. However, after the United States, France, and Germany, Japan has the most frequent Olympics. In that sense, Japan is an Olympic honour student. Every time the Olympics are held in Japan, Japan has transmitted the greatness of the Olympics to the world.

The 2020 Tokyo Olympics will also send out the greatness of the Olympics to all over the world.

Japan is a small island country in the world. One hundred-twenty million people are living there. However, many people all over the world know the country of Japan. That is because of Japanese technological capacity and economic power. And recently Japanese culture such as Japanese traditional culture, SUMO, JUDO, KENDO, KARATE, KIMONO, TEA Ceremony and unique culture, MANGA, ANIME, GAMES such as Pokémon, and KAWAII are well-known.

And, of course, Japan is demonstrating its presence at the Olympic and

sports scene. The 2020 Tokyo Games will send Japan around the world more than ever.

Peace Nation: Japan

After World War II, Japan started on the road to a democratic and a peaceful state. The Constitution of Japan, which came into force in 1947, is based on respect for basic human rights, national sovereignty (democracy) and pacifism. The Constitution of Japan puts emphasis on individual dignity. And Article 9 stipulates the abandonment of war, lack of strength, and denial of the right of war. The text of the Constitution is as follows.

Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

Since Japan is governed by the Constitution that it is a peaceful nation, Japan is said that it is a safe country. Therefore, terrorism, which is a factor of Olympic crisis, is extremely unlikely to occur in Japan.

Olympics Should be Free from Politics and Economy?

It is compatible with nationalism that the Olympics send out information about Japan all over the world. An excessive affinity with nationalism can lead to breaking the value of the sport itself. It should not repeat the 1936 Berlin Olympics, where the Olympic Games was used for political propaganda. The Olympics should not be used to boost nationalism. We should not use the Olympics politically. However, it is also true that the Olympics are now a part of international politics. This point is important. It is possible for the heads of countries that do not have diplomatic relations to be able to meet at the Olympics.

Furthermore, it is also true that the Olympics is a part of the economy. Sport and the Olympics cannot be separated with politics and economy now.

The 2020 Tokyo Olympics will be an unprecedented Olympics. The construction cost of the new national stadium, which will be the main stadium in 2020, is said to be over 150 billion yen (1350 million USD). The stadium, which holds a capacity of 68,000, is currently under construction, and overwork of workers is a problem. Even with stadium construction alone, it is expensive to hold the Olympics. Moreover, White Elephant is also one part of the issue of Olympic crisis.

It is a well-known fact that the number of cities desiring to bid for the Olympic Games is decreasing. The 2024 Paris Olympics and the 2028 Los Angeles Olympics were decided upon early because the number of cities bidding to host them has been decreasing. That is also one factor of Olympic crisis.

Olympic Games as Media Wall

The world's largest festival will take place in Japan. The Tokyo Olympics in 2020 is a spectacle, and the whole of Japan will be celebrating the Olympic Games and welcoming people.

Like other countries, Japan has its own domestic issues. The biggest one is the nuclear accident. Recovery from the nuclear accident and recovery from natural disasters have been major issues in Japan for the past ten years. Since 11 March 2011, Japan has turned to Disaster Capitalism (the shock doctrine) on the theme of recovery from disasters. Then, in 2013, when it was decided to hold the Olympics in Tokyo in 2020, it turned to Celebration Capitalism. Now, the media has reported the topics of the Olympics and sports, and the media has not reported on domestic issues. The Olympics and sports have become a powerful wall that obscures other domestic issues.

Conclusion

We must return to the principles of Olympism. It is the education of young people and the realisation of world peace. This is to be emphasised most in the media coverage of the Olympics. The number of medals is not important. At the same time, it is hoped that the Olympics will function as a tool to consider

the other side that the media cannot report. Think about the dark side while watching the good side of the Olympics.

Welcome to the Tokyo Olympics. We Japanese people sincerely welcome guests. It also promises that the Tokyo Olympics will end with great success. We want the world to approach peace at the Tokyo Olympics. Because Japan is a country with the Peace Constitution. Tokyo 2020 Olympic Games will be the educational tool for world peace.

And the whole world must focus on the Post 2020 Tokyo Olympic Games. It clearly will show the path that the Olympic Games should follow and the path that should not be.

THE OLYMPIC PEACE AS A MEANS TO OBTAIN THE DEFINITIVE PEACE IN A GLOBAL WORLD

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At the present time there are numerous war conflicts that are developing in the world. For this reason we consider it necessary and urgent to try to collect the spirit of the Olympic Movement in all its essence and that it has as its objective the contribution “to the construction of a better and more peaceful world, educating the youth through sports practiced without discrimination of any kind and within the Olympic spirit that demands mutual understanding, spirit of friendship, solidarity and fair play”.

It is interesting to know that the members of the Olympic Movement (currently more than 200 countries) are subject to the legal and moral mandates of the Olympic Charter with which they implicitly accept this mandate, so in one way or another they accept a world better and without wars.

Therefore in Olympism itself and in its own spirit as a fundamental objective is to always put sport at the service of the harmonious development of man in order to favour the establishment of a peaceful society and committed to the maintenance of human dignity. For this reason and as indicated by Durán-

tez, C. (1992), the Olympic Movement carries out actions in favour of peace on its own initiative and in some cases with other international organisations.

In the words of the prestigious Dr Conrado Durántez, President of the Spanish Olympic Academy, in his numerous conferences around the world for more than 50 years, he tells us that Olympism is a philosophy of life that uses sport as a belt that transmits its fundamental formative, pacifist, democratic, humanitarian, cultural and environmental principles. In this deep reflection an authentic philosophy for a culture of peace is perceived.

The pacifist essence of Olympism and the search for peace has been a historical constant of the Olympic Movement through the centuries. This idea of the peaceful internationalization of sport as a path guided by the Olympic philosophy is present from the first moment in the restoration of Olympism in the session of the Sorbonne on 25 November 1892.

However, the implementation of world peace through Olympism, as conceived and intended by Coubertin would not have the expected result and three Olympics (VI, XII and XIII) would not have Olympic Games as a result of the two World Wars. Once the war battles are over, peace and Olympic concord allow the Olympic Games to be held in Antwerp in 1920 and in London in 1948. Could one then speak of a new world concord through the Olympic Games?

The Olympic Charter reflects the express rules of the Olympic peacemaking principle when it states that “Olympism aspires to the establishment of a peaceful society committed to the maintenance of human dignity, carrying out actions in favor of peace, in order to build a better and more peaceful world”.

However, the pacifist spirit of Olympism has not been enough for real effectiveness and modern Olympism has among its aspirations to achieve a pacifist commitment and achieve a generalized calm in the warlike conflicts as occurred in the Olympic Games of antiquity with the Olympic Truce called *ekecheiria*.

As a result of the warlike conflict in Yugoslavia, with the destruction of Sarajevo and the Olympic facilities, President Samaranch in his inaugural speech of the 99th Session of the International Olympic Committee in Barcelona speaks of the importance of reaching a worldwide agreement to establish a period of peace during the development of the Olympic Games.

Therefore, the International Olympic Committee proposes on 21 July 1992 in Barcelona a call for the Olympic Truce with the intention of contributing to world peace by expressly calling for the restoration of the Greek *ekecheiria* and making a request to all states, governors and assemblies as well as all national

and international organisations so that the Pact of the Olympic Truce is taken into account for a period that covers the seven days before and after the celebration of the Olympic Games.

To this proposal of President Samaranch and the Assembly of the International Olympic Committee there is a response from the Secretary of the United Nations where unanimously approved on 25 October 1993 the document of the Olympic Truce and two years later the General Assembly of the United Nations makes a call to the Olympic and Peace Truce that has the approval of 171 countries that were at that time represented in the headquarters of New York.

A World Conference on Education and Sport for a Culture of Peace was then held in Paris in 1999, supported by UNESCO and the International Olympic Committee, in which the resolution was proposed for the construction of a better and more peaceful world thanks to the sport and the Olympic ideal and which is supported by 180 countries. There is no doubt that the pacifist idea of Olympism, the spirit of support for peace of the Olympic Movement and the constant initiatives of the International Olympic Committee should be supported by the countries that are part of the Olympic Movement at a time when international news makes us sad, such as the events of an attack in Sri Lanka where almost 400 people have died and also at a time when the wars are constant and that in our opinion only from the Olympic spirit can find a way of solution before so much confrontation and unnecessary pain that we are producing in young people all over the world. In a new generation that aspires to a better world in peace and without wars.

OLYMPIC TRUCE AS AN EDUCATIONAL TOOL FOR PEACE

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Introduction

The need for global peace is increasing as the day goes by. This can be justified by the escalating strained relationships between world leaders and nations. The grip on the global political environment has been lost by the recognised super powers, with coalition of nations as an alternative strategy to enforce global peace fast losing its attraction in this modern era. Many individuals, groups, organisations and nations are worried and becoming more confused about the most appropriate formula of adaption towards global peace. As worrisome as this development is, it strengthens the significance of the Olympic Truce as the most viable alternative strategy for global peace, thus, calling on the International Olympic Committee to be more pragmatic in the use of the Olympic Truce as an educational tool for peace in a turbulent world. There is no better time to act more than now.

Strides so far

Building a peaceful and better world through sport participation without discrimination of any kind and in the Olympic spirit is one of the fundamental principles of the Olympic Movement. The significance of the Olympic Truce as an educational tool for global peace agenda cannot be overemphasised as the struggle for global dominance among nations near its climax. There is a growing body of literature supporting the value of sport in enhancing the

well-being of individuals, communities and societies (Beutler, 2008; Darnell, 2010; Giulianotti, 2011). In the last three decades, the United Nations (UN) has become increasingly committed to the use of the Olympic Truce as an effective tool for achieving its global peace initiatives (Giulianotti, 2011; UNOSDP, 2011). Worthy of note is the UN Secretary General Ban Ki-moon carrying the Olympic Torch during the final leg of its journey to the 2012 Olympics, during a meeting commemorating the Olympic Truce and Sport for Social Change in London (UNNC, 2012), as well as, the 66th Session of the General Assembly adoption of Resolution 66/5: “Building a peaceful and better world through sport and the Olympic ideal” sponsored by the United Kingdom of Great Britain and Northern Ireland on 17 October 2011 (UN, 2011).

Impact Scanning

Since the Olympic Truce is generally recognised as an educational tool for peace, the concern of the Olympic family should be on how to achieve greater effectiveness across the globe, in the global peace campaign, from the Olympic Truce perspective. This can better be achieved by an initial evaluation of the global impact of the Olympic Truce crusade. The following questions could help unravel the scope of impact at present:

- i. Are wars still taking place during the Truce for the Olympic Games?
- ii. What is the scale of racial discrimination still in existence across the globe?
- iii. What percentage of the global population is knowledgeable about the Olympic Truce?
- iv. What group does the present structures established to promote Olympic Truce targets?
- v. What is the present value of commitment by individual nations to the Olympic Truce?
- vi. What is the impact of the activities to promote the Olympic Truce on the global political class?
- vii. What is the impact of the activities to promote the Olympic Truce in local communities worldwide?
- viii. Are the present structures well positioned to tackle the present global peace challenges?

New Directions

Achieving more with the Olympic Truce transcends the save heaven of “laying down of arms” before and during the Olympic Games and a resolution of the United Nations (UN), but taking pragmatic steps to ensure that this component of global peace agenda catalyses community education, empowerment and sustainability in member nations through “persuasive education”. The questions raised above call for new directions in the campaign for global peace through the Olympic Truce:

- i. Need for the Olympic Truce to be more visible globally
- ii. Need to reach a higher global population on the Olympic Truce knowledge
- iii. Other groups aside from athletes and officials should be targeted in the Olympic Truce campaign
- iv. Encouraging individual nations to commit more to the Olympic Truce education
- v. Need to initiate activities to promote the Olympic Truce among the global political class
- vi. More activities to promote the Olympic Truce in local communities should be initiated
- vii. Repositioning Olympic Truce structures to better tackle the global peace challenges

Needed Initiatives

- i. Collaborating more with governments in member countries to promote Olympic Truce education
- ii. Promoting support for Olympic Truce among the global political class and leaders
- iii. Creation of National Olympic Truce Centres in member countries for greater global impact
- iv. Initiating community-based Olympic Truce education, empowerment and sustainability programmes

Prospects

Achieving more through the Olympic Truce by way of education for the attainment of more peaceful societies in specific and the world in general is not a myth, but reality. The Olympic Truce remains a viable tool for maintaining global social cohesion and mutual dependence, if taken beyond what seems to be keeping the Truce, albeit for a few days only as the Olympic Games are celebrated. The promotion of this important concept in the global peace equation requires its incorporation in regularly organised sports programmes by Olympic Organisations in member countries, as well as, but in all spheres of life. It is our hope that if the Truce can be kept and adopted as a way of life across the globe, it could become the foundation for a more just, a more peaceful, a less turbulent world we all crave for.

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HUGO GROTIUS AND THE OLYMPIC TRUCE

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In this talk, would like to present you some information on a connection between the modern peace movement and the idea of the Olympic Truce. Pierre de Coubertin was both influenced by the peace movement's ideas and fascinated by the ancient Olympic Games. To highlight a connection between the ancient idea of truce and modern thinking about peace may help to understand why Coubertin was so fascinated by the Olympic idea.

To specify, I will focus on the idea of truce in the work of Hugo Grotius. Grotius, often called the father of modern international law, was highly influential to the modern peace movement and the political philosophy of internationalism.

Hugo Grotius, or de Groot, was born 1583 in Delft, Netherlands to a Calvinist family. He was a young genius and became a lawyer at the early age of sixteen. In 1609, he published *Mare Liberum*, a manifest for free sea trade. After arguing for the right of the state to decide church matters, he was arrested and sentenced to life when orthodox Calvinists fortified their power. In jail he started to write his most famous work, *De jure belli ac pacis* (*The Rights of War and Peace*). He finally escaped jail in a way fitting for an intellectual in 1621 – his wife smuggled him out in a book trunk. After various years in exile, he became Swedish ambassador in France, which placed him at the centre of diplomatic efforts during the Thirty Years War. He died in 1645, fallen sick after a shipwreck.

In *The Rights of War and Peace*, Grotius explores the rightful causes to start a war (*jus ad bellum*), and more importantly, reasons for war which are not rightful, as well as the laws that apply when in war (*jus in bello*), under the

premise of a natural law applicable to and understandable by all human beings. A rightful reason to war is, e.g. self-defense, while the laws in war refer, e.g., to the treatment of prisoners and the protection of civilian lives. Grotius tries to show that there are general laws that refer to all conflicts by providing examples for the rules of war, generally from Greek and Roman history.

One of Grotius' laws in war concerns truces in war. It is important to note that, for Grotius, a truce concerns the laws in war, as he states that truces are not agreed upon in times of peace and there is no middle ground between war and peace. A truce is simply the cessation from acts of hostility for a limited period of time. Nevertheless, a truce needs "a certain conjecture of intention of the mind".

Now, does Grotius offer us an account of the Olympic Truce? Unfortunately not, at least not directly, but nevertheless one can find a connection to it in his work. Grotius, referring to Virgil, gives us an account of a truce regarding the Circean Games in Rome:

Where he also tells us, that the City of Rome, being besieged by Tarquin, and a Truce agreed upon between Porsenna and the Romans, whilst the Circean Games were celebrated in the city, the Enemy's Captains were allowed to come into the City, and contend in the Races, and that proving Victors were crowned.

Grotius' example of a truce during games has three aspects: A right to safe passage, the cessation of hostilities, and, most interestingly, the showing of respects for the enemies in competition, by recognising their achievements even in time of war.

One could argue that Grotius, referring to Virgil's account of the times of the mythical Roman king Tarquin, cannot really claim that this example of a truce is based on "hard" historical facts. Nevertheless, Virgil's account shows that the idea of a truce during games is present in antique thinking – and this is very possibly because of the idea of an Olympic Truce.

By referring to such a truce, Grotius brings an antique idea into modern thinking –an idea that would appeal to Pierre de Coubertin– through his fascination for both the ancient Olympic idea and modern ideals of the peace movement.

HOW COULD THE IOC PROMOTE PEACE? SOME CRITICAL THOUGHTS

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One of the most discussed targets of the International Olympic Committee (IOC), is the contribution of sport in building a peaceful and better world, in accordance with the Olympic spirit, Olympism and Olympic values. In this perspective the IOC, inspired by ancient Greek tradition (or Olympic reality), has been trying to revive the institution of “*ekecheiria*”, namely that of the Olympic Truce.

I will not refer to the specific circumstances, which made possible the institution of the Olympic Truce (*ekecheiria*) in ancient Greek social reality (see in detail Patsantaras, 2007). Nor will I examine its decisive influence in shaping the meaning of modern Olympic activity and communication. A plethora of studies have examined this topic, therefore my focus is on the ways the IOC could contribute to the idea of peaceful coexistence in today’s world.

The starting point for this is how we understand or identify peace. We usually perceive peace as the opposite of war. However, as the history of the modern Olympic phenomenon shows, the IOC has never managed to stop wars (Hoberman, 1986). Undeniably the IOC does not have the political jurisdiction or power to impose peace. When the Olympic Movement advocates that one of its central missions is to promote world peace and we tend to understand peace in this way (namely stopping war and conflict), in reality the IOC can do nothing about it; it cannot stop wars or prevent conflict (Patsantaras, 2007; 2012; 2013; 2015).

Now if we consider other indicators that define or determine a state of peace

–such as environmental protection and the fight against the hunger and death of thousands of children around the world, especially during the refugee crisis, a result of conflict and war– then we can pose the following question. What could the Olympic Movement do about this?

The social meaning of Olympic communication and action has radically been transformed in the last two or three decades. The influence of other social spaces, such as the economy, the mass media and politics, have led to a notional heterogeneity of modern Olympic sports semantics (Patsantaras, 2012; Patsantaras & Kamberidou, 2006). Today, Olympic institutions and organisational alliances target economic structures. In other words, they implement or put into action -without any reservations -all the processes that support the commercial profile of Olympic sports, promoting it as entertainment and a marketable/moneymaking activity, commodity or spectacle (Patsantaras, 2007; 2008; 2015).

At the same time, the Olympic Movement has been presenting and promoting Olympic activity as a sacred social action and as a religious activity (among others Herms, 1990; Higgs, 1992; Patsantaras, 2007; 2008). As a result serious contradictions and inconsistencies arise between today's Olympic social reality and the values advocated by the Olympic Movement and the Olympic Charter (Patsantaras, 2008; 2012).

Olympic communication practices are primarily connected to economic interests, and as a result it is difficult to define them as conveyors of peace and as a means of reflection for foundational social and ethical values (Patsantaras, 1998; 2007). Consequently, the original messages advocated by the 19th century Olympic Movement –and in particular by Coubertin with regard to Olympism and Olympic education– cannot be reproduced and reactivated in today's Olympic social reality. Hundreds of articles repeatedly argue that commercialization is responsible for this.

Today's societies are dominated by commercialization and consumerism, namely economic priorities and values. As a result, the incentives for Olympic performance are not those that activate Olympic values. Indeed, Coubertin's *citius-altius-fortius*, which he interpreted as an incentive for social progress in order to attain ecumenical universal values, (such as world peace), has been transformed into a means for securing commercialization on a global scale (among others Patsantaras, 2015; Tomlinson, 2006).

Additionally, there are negative impacts that can be connected to the global

trade of the Olympics-which cannot be ignored-such as the exploitation of the workforce in developing countries by transnational corporations for the production of sportswear and sport equipment (Sage, 2005). The magnitude of commercialization reflects the level of a society's progress (consumer society), while it defines and determines the success of the Olympics, according to the views of the members of the Olympic Movement (Patsantaras, 2007; 2015).

In general the success or failure of the Olympics is determined, not by activating or motivating Olympic values, but exclusively and one-sidedly through economic terms (Patsantaras, 2006). The Olympic Games clearly reflect this social reality. In this spirit, one could conclude that all participants in the Olympic processes-and primarily the members of the Olympic Movement and the athletes who exercise an influence on the social environment as role models-are in dire need of Olympic education (*Pedagogy Olympique*).

On the other hand, the former IOC President Jacques Rogge declared: "Olympic Sport cannot solve all of the world's ills, but it can contribute to meaningful solutions" (IOC, 2011). The IOC's environmental policy reflects this meaning in a relatively clear way (Patsantaras, 2007; 2015; Cantelon & Letters, 2002). The IOC declaration, according to which environmental protection has become the third dimension of the Olympic Movement alongside sport and culture, reflects the responsibility of the contemporary Olympics towards the natural environment. Therefore, in this way, it promotes peace.

I must point out here that, commercialization is not responsible for all the negative aspects of the Olympic Games. Commercialization was and remains a necessity, because without it, Olympic sport would not be socially viable (Patsantaras, 1994; 2007; 2008; 2013). The problem is not the commercialization of the Olympics, but the conditions, the terms and where the funds are allocated. Commercialization should not be approached one-dimensionally as a negative factor. Commercialization could be approached or transformed into a peace-promoting tool. For example, the Olympic Movement could use the enormous funds it receives in order to socially activate Olympic values and promote peace.

To illustrate, since the Olympic Movement advocates that one of its central missions is to promote world peace –and one indicator which determines peace is the battle against starvation– then the greatest percentage of the profits of the Olympic Movement could go to countries around the world, where thousands of children die from starvation. Another suggestion could be that a percentage

of the money awarded to Olympic athletes, could go to children who are victims of war, such as those in the refugee camps around the world.

Schools could be built in these camps, in which refugee children would receive Olympic education from experts. This would mean the active promotion of peace, as opposed to the rhetorical or abstract speeches, lectures or promises of Olympic sport officials.

The French Baron Pierre de Coubertin –the founder of modern Olympics– spent most of his fortune and his life for his Olympic ideas. Through his example, and not through superficial rhetoric, Coubertin is sending us the message to do the same.

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OLYMPIC TRUCE, BASEBALL AND PEACE

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Numerous manifestos, declarations and official documents including the Olympic Charter have deepened the consideration of Olympism as a philosophy of life, which uses sport as a conveyor belt of its fundamental principles of formation, pacifism, humanitarian democracy, culture and ecology.

In relation to its pacifist dimension, the search for peace has been a historical constant of the Olympic Movement. The Games held here in Olympia, according to Master Conrado Durántez “collided the future of its normal historical development with the curse of war”. It is in this historical scenario where the political representatives of the States of Pisa, Elida and Sparta, agreed the international pact of the Holy Truce or *ekecheiria*. This, in addition to affecting the normal development of the old games, according to paleologists, generated a political habit of stable peace.

Already in our times, in the Olympic Charter, the Olympic pacifying principle rules, when it declares that Olympism aspires to the establishment of a peaceful society committed to the maintenance of human dignity... carrying out... actions in favor of peace... in order to tend to build a better and more peaceful world.

The scope of the Olympic Movement is such that even the United Nations (UN) itself has echoed the peacemaking mission through sport. Since 1993, support for the Olympic Truce has steadily increased within the General Assembly of the United Nations, reaching the unanimous and unprecedented co-sponsorship of the resolution adopted that year. In these turbulent times, member states reaffirm their support for the ideal of the Olympic Truce.

The Olympic Truce has become a manifestation of humanity's desire to build a world based on the rules of fair competition and on peace, humanity and reconciliation. Moreover, the Olympic Truce is the best example of a bridge between this old and wise tradition and the most important purpose of the United Nations: the maintenance of international peace and security and the complete exclusion of the use of force in inter-State relations, as the clearest demonstration of that relationship between objectives and aspirations. In this sense, the UN strives to bring peace and stability to the regions of the world in conflict. An objective that may still be difficult to achieve, but if the Olympic Truce helps us to achieve a brief pause in conflicts and struggles, it will send a powerful message of hope to the international community.

An example of this is the role played by baseball, the sport that Cubans are passionate about, which was introduced in the 19th century by citizens of the new United States of America who approached or traded with the Greater Antilles. Baseball has become a cultural phenomenon deeply rooted in Cuban citizenship, in public debate and at times became the ultimate expression of national pride, as a demonstration that Cubans could get to do in the international concert of sports practice. This Olympic sport had four professional teams, until once the Cuban Revolution was installed, it eliminated professionalism. Amateurism allowed the massification of its practice in the Caribbean island, making possible the development of sports talent, propitiating that many "baseball players" reached remarkable performances, including being able to project themselves in professional baseball in the United States, transcending the conflictive bilateral relations between Cuba and the United States.

This "truce" has made possible the development of a historical and constant link between both countries, beyond the political sign of the successive North American administrations.

For this reason, when President Barak Obama visited Cuba in 2016 to re-establish diplomatic relations between the two countries, his official visit was included in the agenda, the celebration of a baseball game between the Cuban national team and a U.S. professional team; a way of recognising the importance of this sport in the generation of links of knowledge and cooperation between both countries.

The event took place within the framework of the rapprochement between the two governments with a view to the normalization of relations between the two countries. In sports, as a result of this state visit, the Cuban Baseball Federa-

tion and the Major League Baseball of the United States began negotiations and in December 2018 reached a historic agreement that would allow Cuban players to play professionally in the United States, through pre-established legal channels. In addition, major league teams would pay compensation to the Cuban state ranging from 15% to 25% of the value of player contracts, which would have been used to help Cuba further develop its baseball programme. Unfortunately, two months ago the Trump Administration rejected the agreement, which will not be able to go forward because, in the opinion of the current U.S. ruler, it was based on an erroneous decision by President Obama, since he would have accepted the thesis that the Cuban Baseball Federation was not part of the communist government of Cuba.

In the context of an international system that does not manage to find a point of equilibrium, with the emergence of many sources of conflict, it is necessary to reinforce the work of the Olympic Committee and in general of all the actors of Olympism, in order to defend the Olympic Truce, understood at the same time, as the intangibility on the part of States, of international sports relations, which should be essentially apolitical and placed at the service of peace and cooperation among nations. Sport must be neither a bargaining chip to achieve political objectives nor a weapon against opponents. Sport competition is a practice that through the cultivation of physical and mental skills, sought and continues to seek, be the symbolic replacement of the use of force in human relations and has been enriched, with a value and philosophical tradition of more than 2,500 years. The more and better sports practice exists, humanity will live longer and in better conditions, cultivating respect, empathy and solidarity with the symbolic and temporal adversary.

**IS IT GOOD OR BAD, TO FACILITATE SPORTS CHAMPIONS
TO STUDY AT SPORT FACULTIES?
A GOOD PRACTICE FROM THE FACULTY OF PHYSICAL EDUCATION
AND SPORT SCIENCES, UNIVERSITY OF TEHRAN, IRAN**

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In Iran, athletes who have won the first to third places in one of the Olympic Games (Winter and Summer), Asian and world Championships in different age classes, are accepted in one of the universities (physical education faculty) without attending the National University Entrance Exam since 1365 based on the bylaw of Iranian Ministry of Science and Higher Education. This quota can be repeated during the course of the athletes' education at the next levels if they win the championship title again.

So far, more than 1200 champion athletes have been accepted in the universities nationwide quarters of which 250 champions have graduated only from the faculty of physical education and sport sciences at the University of Tehran. These champions have been accepted and graduated mostly at the B.A. level and then partially at M.A. and Ph.D. levels. After completing their education, as well as the period of their championships, they have had important positions nationwide such as:

- Member of Parliament
- City Council
- Director General Physical Education of Large and Small Cities
- Coach and head coach
- Specialized occupations, such as a fitness club etc.
- Sport and youth deputy Minister

- Different responsibilities in sports federations
- Faculty members of Sports faculties and etc.

The presence of athlete champions without attending national entrance exams and initial preparations has always had its opponents and proponents in Iran and each considers their reasons legitimate and important. Some of the viewpoints of the two sides will be presented below and, finally, a compromised proposal will be suggested in order to consider both educational requirements of universities and concerns of the champions' proponents.

Disadvantages of the champions' attendance in universities:

- They receive unsatisfactory learning outcomes (course score) or even fail
- It is difficult for them to attend classes (due to participating in training sessions, competitions etc.)
- They downgrade the quality of classes
- They have high and unreasonable expectations for getting grades and graduation

Advantages of the champions' attendance in universities:

- Positive atmosphere by attending classes with ordinary students and creating passion and enthusiasm
- Participating in Olympiad competitions held inside and outside the universities and increasing the quality and vitality of competitions and interactions with students nationwide
- Formation of collegiate club sports teams and participation in the league of the country with the name of their universities
- Participating in international inter-collegiate competitions and the international student Olympiad of FISU
- Attending practical and training classes as Teacher Assistants (TA) in their faculty
- Encouragements for teenagers and young people as sporting and scientific models
- Future development for athletic agents at universities for the occupations in the associated government jobs

- Upgrading and contributing to the athletic training programmes and, in general, the relevant field

A model used at the University of Tehran and its Faculty of Physical Education and Sports Sciences as good practice from the faculty of physical education and sport sciences at the University of Tehran.

Setting the entrance scientific qualification for the champions. Among all the applicants only those with higher-than-average educational history (grades of secondary school) are accepted.

The applicants make a commitment to participate in all academic-sports activities of the university as a university representative.

The associated federations are required to cooperate and not to disallow the attendance of the champions (for the sake of being at the training etc.) in students' collegiate competitions and Olympiads inside the country.

The applicants also make a commitment to attend all the classes unless they are competing in outdoor (overseas) tournaments officially by the relevant federation.

Suggestions:

Focusing on specialized courses for awarding Associate Degrees in different sports majors, such as wrestling, soccer, etc.

Currently, universities of applied sciences in Iran award Associate and Bachelor's degrees in all sports majors.

Granting a scholarship to the Champions after they are professionally finished with it. Thus, they can attend the classes better as they do not have to participate in preplanned and obligatory training sessions and tournaments.

EXPANDING THE POTENTIAL OF OLYMPISM, OLYMPIC PEACE
AND OLYMPIC TRUCE TO MAKE A GREATER IMPACT THROUGH
INCREASED EDUCATION DURING THE GAMES AND INCREASED
COLLABORATION BETWEEN THE INTERNATIONAL OLYMPIC
COMMITTEE AND OTHER ORGANIZATIONS BETWEEN SUMMER
AND WINTER GAMES TO EXPAND THE IMPACT

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The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.

(<https://www.olympic.org/development-through-sport>)

This purpose of this paper is to propose methods that could be used to enhance the impacts of Olympism, Olympic Peace and Olympic Truce through increased education during the Summer and Winter Olympics and Paralympics. The paper will also propose that increased collaboration between the International Olympic Committee and other organizations, including International Sport Federations at times that the Summer and Winter Games are not taking place could also increase those impacts.

I. Background

1. PyeongChang Collaboration Between South Korea and North Korea: An example of Olympic Truce and Olympic Peace:

During the 2018 Olympic Winter Games in PyeongChang, South Korea, a key highlight was the collaboration between South Korea and North Korea. This brought to light for the media, athletes, coaches, referees, spectators at the events and those watching on various forms of media, one of the important areas supporting Olympic ideals and values: the concepts of Olympic peace and Olympic Truce. When looking back at the Winter Olympic and Paralympic Games in PyeongChang, many of us who focus on Olympism will use that as an example of “Olympism in Action”.

2. How deep is the understanding of the connection between the collaboration between South Korea and North Korea during the 2018 Olympics and Paralympics in PyeongChang, South Korea and Olympism, Olympic Peace and Olympic Truce? One could raise the question about whether athletes, coaches, referees, the media, spectators at the Games, and spectators on various media outlets during the Olympic and Paralympic Games, even when considering the collaboration between South Korea and North Korea really knew the relationship between that action and the concepts of Olympic Peace, Olympic Truce, and Olympic values.

If someone surveyed the public about the Olympic and Paralympic Games, past, present, and future, maybe some could point to the collaboration between South Korea and North Korea as a nice thing during the Olympics, but, chances are, they would not have been able to tie that to Olympism and Olympic ideals and values. During the 2018 Youth Olympics in Buenos Aires, Argentina, I did an informal interview of a number of athletes and coaches, asking them whether they were aware of Olympic Agenda 2020, or what the Olympic ideals and values were. This was not a research-based survey, just short casual conversations with a small number of athletes and coaches. The consistent response was that, while they knew that the color of Olympic medals was gold, silver, and bronze, there was a limit of any additional knowledge. The goals of Olympic Agenda 2020 and broad Olympic ideals and values were not well known or understood.

3. The stop and start of the Olympic and Paralympic Games. Another issue limiting impact is the limited time that the Olympic and Paralympic Games take place. Although the Olympic Movement includes many

activities, the highest profile activities are the Summer Olympics and Paralympics and the Winter Olympics and Paralympics. These events take the world stage for a few weeks every other year. It is a challenge for those supporting Olympism, Olympic values and ideals for participants and spectators to focus on the greater philosophy of the Olympic Movement during the time when the Olympic Games take the world stage. Once the focus ends after those weeks of competition, it is even harder to obtain a broad focus on the Olympic Movement after the media leaves both of those high profile events.

II. Potential Ways to Enhance the Impact of the Olympic Movement

1. Issue 1: How can we achieve a greater focus on Olympic Peace, Olympic Truce and Olympism *during* the Olympic and Paralympic Winter and Summer Games?

- 1a. Issue 1 Discussion Point: Potential Way to Make an Impact: Broad Recognition of Athletes, Coaches, Staff, Referees, Media, and Spectators Who Show an Understanding of Olympic ideals and values.

The International Olympic Committee has developed a comprehensive set of materials and information as a part of their Olympic Values Education Programme. As educators at this International Olympic Academy, I think we would agree that a public better educated about Olympism, Olympic ideas and values through accessing those and other materials, along with the research and publication of researchers in higher education would increase the impact of the Olympic Movement.

- 1b. Suggestion for Discussion at Level 1: Could a baseline set of knowledge be developed about Olympism, Olympic Peace and Olympic Truce, which could be understood to maximize the impact of the Olympics and Paralympics? Could that information be developed and provided in an easily accessible online format? Could that information be balanced with testing to show whether the information was understood? Could that be provided to athletes, coaches,

staff, referees, media, and spectators for their use? Could those who showed understanding be given recognition that they could post on their social media and in other ways? Could that be a way to get more people to better understand key issues in the Olympic Movement?

2. Issue 2: How can we maintain a greater focus on Olympic Peace, Olympic Truce and Olympism *after* the Olympic and Paralympic Games end.

- 2a. Suggestion for Discussion at Level 2: Could a set of guidelines be created which provided for ways that actions by members of the media, athletes, coaches, referees, spectators at the events and those watching on various forms of media which supported Olympism and Olympic peace and Truce could be rewarded? Increasing the understanding (level 1) is important, but what if a list of key elements could be outlined which highlighted the actions of those in countries around the world who took direct action to impact change using Olympism, Olympic Truce and peace? For the impact to grow, would motivations increase if it were part of an Olympic competition with recognition on a regular basis?

3. Issue 3: Maintaining a Focus on Olympism, Olympic Peace and Olympic Truce *in between* Summer and Winter Olympic and Paralympic Games:

High profile sporting events, implemented in cooperation with International Sport Federations, with sports included and other global sports, that may or may not be part of the Olympic or Paralympic Games in the Summer and Winter Olympics take place annually. In Summer 2019, FIFA was hosting the Women's World Cup of Football in France and completed the U-20 Men's World Cup in Poland. In October 2019, Japan will be hosting the Rugby World Cup. Each year, most sports in the Summer and Winter Olympics and Paralympics host a variety of competitions that obtain a significant amount of attention. Why doesn't the International Olympic Committee maintain a continuing collaboration with all of these International Sport Federations and other organizations and events focused on sports, to maintain a focus on high impact ideals and values of Olympism?

In 2019, Olympic Day occurred during the Women's World Cup of Football in France. There were a number of activities, which were organized in France to highlight the Olympics and the upcoming 2024 Olympics in Paris, France. However, could more have been done to integrate Olympism, Olympic Peace and Olympic Truce during that time? The following FIFA information raises the question of how strong the connection is between FIFA and Olympism, Olympic Peace and Olympic Truce:

Question: *What is FIFA's Relationship with the International Olympic Committee?*

FIFA Answer (from 28 March 2003): *FIFA organises both the men's and women's Olympic Football Tournaments on behalf of the International Olympic Committee. For detailed information, please see either the Olympic Football Tournament pages, the INFOPLUS factsheet on this subject, or the International Olympic Committee's website, www.olympic.com.*

(<https://www.fifa.com/news/what-fifa-relationship-with-the-international-olympic-committee-86309>)

- 3a. Suggestion for Discussion: What should one be able to easily find on the FIFA website to confirm a stronger tie between FIFA and Olympism, Olympic Peace and Olympic Truce? One would expect a better response on the FIFA website. Creating collaboration between the International Olympic Committee and Sporting Organizations where on the websites of each sporting organization, there is a recognition and support for Olympism, Olympic Truce and Olympic Peace. Currently, there is a model in the way that the International Olympic Committee and United Nations provide a more public shared collaboration to support the United Nations Sustainable Development Goals and the importance of sport and the Olympic Movement.
- 3b. Level 1: Develop agreements between the International Olympic Committee and International Sport Federations that this collaboration beyond only sporting competitions, but also in connection to Olympic Ideals and Values, either already exists or work to formalize and strengthen the collaboration and share that collaboration

more effectively on the website of the sport and the website of the IOC.

- 3c. Level 2: Along with having that information and focused collaboration available at all times on sporting organization websites, the International Olympic Committee could also formally support programming at those sports high profile events outside of the formal Olympic and Paralympic Games that take place in between the Summer and Winter Olympic and Paralympic Games, that formally connect athletes, coaches, staff, referees, media, and spectators to Olympism, Olympic Truce, and Olympic Peace.

III. Conclusion

While the International Olympic Committee includes support for Olympism, Olympic Peace and Olympic Truce and many Olympic ideals and values, one can question whether members of the media, athletes, coaches, referees, spectators at the events and those watching on various forms of media really understand those deeper concepts beyond the athletic competitions. Through additional education before, during and after the Olympic and Paralympic Winter and Summer Games, which could include testing and rewarding gained knowledge, the impact could be increased. By rewarding global actions that support concepts of Olympism, Olympic Peace and Olympic Truce, the impact could be increased further. Increased collaboration between the International Olympic Committee and International Sports Federations and other organizations that support athletic events before and after the Summer and Winter Olympic and Paralympic Games have the potential to support enhancing that impact beyond the few weeks every two years that the Olympic and Paralympic Games take place. Additional research to develop educational resources, as well as methods to evaluate the knowledge, and reward gained knowledge, as well as actions to support concepts of Olympism, Olympic Peace and Olympic Truce is needed. Evaluating current collaborations between the International Olympic Committee and other International Sport Federations and other athletic organizations is needed to examine ways that these collaborations also connect to Olympism, Olympic Peace and Olympic Truce. Enhancing that collaboration in support of Olympism, Olympic Peace and Olympic Truce on both

an organization-to-organization level as well as more effective communication about that collaboration on public platforms is another challenge to maximize the potential impacts. This impact could also be expanded with collaboration with National Olympic Committees and National Sport Federations as well. Along with concepts of Olympism, Olympic Peace and Olympic Truce, as well as other Olympic ideals and values, the impact to knowledge of and impact supporting the United Nations Sustainable Development Goals are important connection points as well.

#WHITECARD–A PEACE THROUGH SPORT MOVEMENT SYMBOL

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Introduction

On 23 August 2013, the United Nations General Assembly declared 6 April as the International Day of Sport for Development and Peace (IDSDP) an important decision in promoting peaceful messages through the sport movement all around the world. At the same time this global event was created to highlight the idea that sport has a great potential in advancing positive social change.

The IDSDP is celebrated each year on 6 April by international, regional, national sport and development organisations in order to emphasise that sport can fight against a wide range of social, cultural and economic problems including health issues, anti-social behaviour or gender inequality.

This international project is strongly encouraged by a diversity of actors from the world of sport and beyond to connect people with the benefits of sports to individuals and society. Among the most important figures who joined this sport for development and peace action we can state H.S.H. Prince Albert II of Monaco, Sergey Bubka, Paula Radcliffe, Christopher Froome, Yelena Isinbayeva, Didier Drogba, Roger Federer, Novak Djokovic and many more.

The #WhiteCard symbol

For the first International Day of Sport for Development and Peace that took place in 2014, Peace and Sport organisation generated a unique and interactive initiative named “CartonBlanc–Sporting gesture for Peace”. Having its roots

in a travelling exhibition by Maud Bernos dedicated to children, the initiative easily broadcast on social media networks combining a universal symbol for sport (holding up a card) with a symbol for peace (the white colour).

In other words the #WhiteCard is a viral digital campaign on Facebook, Twitter, Instagram, Tweet Binder, Meltwater and some other social media tools that promotes the positive and constructive values of sport. In opposition with the punitive red card, the #WhiteCard represents mutual aid, acceptance and peace.

Supported by the Champions for Peace and many other personalities the #WhiteCard campaign reaches millions of people through social media. Holding up the #WhiteCard, just like a referee, has been recognised as the symbol of the peace-through-sport movement and it is an action that symbolises the positive power of sport.

Since its inception in 2013, the campaign has become a symbol of the peace through the sports movement; promoting more than 2900 projects in 180 countries, while the hashtag #WhiteCard has reached millions of people worldwide (Table1).

Table1. #Whitecard campaign-social network exposure

	Twitter	Facebook	Instagram	Total
2019	n/a	n/a	n/a	98 Million
2018	45 Million	15 Million	30 Million	90 Million
2017	20 Million	15 Million	8 Million	43 Million
2016	6 Million	7.8 Million	1.2 Million	15 Million
2015	4 Million	3 Million	n/a	7 Million
2014	2.5 Million	3 Million	n/a	6 Million

To take part in the campaign, the procedure is to take a selfie alone or in a group whilst holding up a white card. The second step is to post the photo on social media. Even though it is a simple act, the gesture has a militant message that sustains inclusion, equity and peace.

2019 #Whitecard campaign

This year, the #Whitecard campaign started with the opening of the 6 April Platform on 13th of February and it lasted until 21st of April. The launch of

the campaign was made in Cyprus on 19 March with a symbolic football game between Turkish Cypriot and Greek Cypriot communities, an event assisted by more than 1000 children, spectators and athletes.

In Bucharest, the 6th edition of the International Day of Sport for Development and Peace was celebrated by more than 100 children from five schools together with Olympic, World and European Romanian champions. The event, supported by the Romanian Olympic and Sports Committee (COSR) through the Romanian Olympic Academy (AOR), offered schoolchildren in Bucharest the opportunity to meet some of the most valuable Romanian athletes and, under their guidance, to discover within five workshops sports such as table tennis, gymnastics, fencing, 3x3 basketball and judo. Demonstrations and initiation in sports were provided by the students of the National University of Physical Education and Sports of Bucharest.

During the meeting, the students have been informed about the general message of the campaign, which highlights the fact that sport is an area that has the power to change the world, a domain that unites people, generates hope and does not take into account the boundaries or differences of race, culture, religion or social condition.

At the end of the activities, the participants gathered together for a memorable group photo holding a white card, marking the #WhiteCard campaign, which represents a commitment to respect and dialogue.

What is Next

Sport can be a vehicle for change around the globe, so it is up to every individual to spread this peaceful vision about education, healthy lifestyles or human development. In order to be a part of this important peace through sport movement for the next 6 April, everyone can use the following possible initiatives:

- Symbolic action (run for peace, parade) or working groups (workshops)
- Debate/Conference (debates on the impact of sport on society)
- Artistic and sporting events (dance or gymnastic events or competitions)
- Open day (promote the values of sport in an open day event in your organisation)

For sharing the goal of a peaceful society, all these possible activities or events should be registered via april6.org website.

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“SPORTS DIPLOMACY” – PHENOMENON OF THE XXI CENTURY¹

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The term “Sports diplomacy” gained popularity in many countries in the late 20th and early 21st century. This informal concept has become popular in the world as sport has been recognised as an important factor in the peaceful interaction and cooperation of States in the international arena.

“Sports diplomacy” has become the basis of a new direction of sports science in the modern world.

One of perspective joint educational projects of the Russian State University of Physical education, sports, youth and tourism (RSUPE) is a programme of “Double diploma”. This programme provides for full-fledged education in two higher education institutions and appropriate vocational training, which will give a real advantage due to higher qualifications when applying for a job.

1. The presentation of the paper was made by the participants of the Session Vitaly Melnikov and Lyubov Leontyeva.

The training process excludes duplication of disciplines and optimizes the work of the students.

The University is the largest higher education institution in the field of physical education and sports in Russia and in the world.

Over a hundred years of activity, the University has produced more than 50 thousand highly qualified specialists, including four thousand graduates from 115 countries. Among them are famous athletes – the Champions of Europe, the world, the Olympic Games, coaches and scientists whose names are known far beyond Russia.

Thanks to high scientific potential and the skilled teaching the University group takes the leading positions in the field of sports science and training of qualified specialists.

The programme “Sports diplomacy” has been developed by the Central Olympic Academy. It involves the study of the modern system of international relations and the impact of global political processes on the world sport and the sports industry.

The programme is based on the disciplines necessary for future employees of diplomatic agencies and international sports organisations. The object of study is the political aspects of international relations in the field of sports, economic security, strategy and tactics of conflict resolution. One of the main objects is to provide and protect the interests of Russian athletes in the world sports arena.

The acquired knowledge, skills and abilities give possibilities to graduates of the master’s programme to work both in the state bodies of the Russian Federation related to the adoption of foreign policy decisions, and in institutions related to public diplomacy, and in non-governmental organisations.

The undergraduates study foreign languages. The curriculum of the programme “Sports diplomacy” provides an opportunity to choose an individual educational plan. In addition to the obligatory courses, a master’s student can choose additional ones that are interesting to him:

- Study of the political potential of sport in international relations and foreign policy as a tool for ensuring international peace and security
- The role of sport in the development of international humanitarian cooperation
- The main prerequisites for the emergence and development of sports diplomacy as an integral part of public diplomacy, the content of its international legal framework

- The role of sports diplomacy in the activities of international sports non-governmental organisations, including the international Olympic Movement
- The main directions of modern sports diplomacy in international organisations – the UN, the Council of Europe, the International Olympic Committee
- Tasks of the Russian foreign policy in the field of development of international sports relations and promotion of the country's image abroad

The programme introduces students to the formation, development and current state of international relations and the international sports movement, reveals the historical, organisational and legal aspects of Russian diplomacy and its application in the protection of Russian strategic interests in the world sports arena. Special attention is given to the activities of international and national organisations in the field of world sports movement, their functions and competencies.

The joint programme of master's training in the field of "Sports diplomacy" consists of three organisational blocks.

UNIT 1.

It contains modules of the basic part (compulsory disciplines) and modules of the variable part (elective disciplines) and includes the following main areas of training:

- Mega trends and global problems of the global political system
- Genesis and development of the international sports movement
- Fundamentals of sports diplomacy
- Modern foreign policy strategy of Russia and international conflicts
- Organisational structure of the modern international sports movement
- Models of management and functioning of sport in the countries of the world
- Theory and modern practice of diplomacy
- International law and sports arbitration
- Information technologies in diplomatic practice and sports diplomacy
- Integration processes: sport, business and foreign policy
- Modern negotiation practices

- Strategic intelligence and economic diplomacy
- Economy of the Olympic Games
- Preparation and holding of international conferences
- Theory and practice of organisation of major international competitions
- Youth international sports and the Olympic Movement
- The role of the media in the development of the international sports movement
- Modern Russia in the international sports movement
- Protection of Russia's interests in the world sports arena

UNIT 2.

It contains practices of different levels, including educational, scientific, industrial, production and analytical, research and teaching practice.

UNIT 3.

“State certification”, which ends with the assignment of qualifications specified in the list of specialties and areas of higher education, approved by the Ministry of education and science of the Russian Federation.

The advantages of the master programme “Sport Diplomacy”

International education standards

Undergraduates have the opportunity to communicate professionally with leading teachers and specialists of the University and the Institute of International Relations, as well as with partners from foreign universities, with whom joint programmes are carried out.

Modern methods of teaching

The training is based on the advanced techniques used in the world educational system, including multimedia interactive lectures and seminars, master classes,

trainings, case studies, business and role-playing games, conferences, round tables and remote blocks.

Unique resources

On the basis of the University it operates:

- One of the world's largest libraries on physical education and sports
- Historical sports Museum, Research institutes of sports and sports medicine (photo)

The involvement in International Sports Movement

Training takes place in the professional environment of the international political, economic, scientific and technical, information, legal and cultural space, as well as diplomacy and foreign policy of the Russian Federation and includes active integration and cooperation of the educational process with representatives of state, public and commercial sports organisations.

Among them are the Ministry of Sports, the Olympic Committee of Russia, the Central Olympic Academy of Russia, the Olympic Studies Centre (Lausanne, Switzerland), the Federation of sports, fitness clubs ("World Class", "planet fitness", "gold's gym"), the media, travel companies, etc.

Practice and internships

During the training, undergraduates undergo several stages of practice in partner organisations and departments engaged in the development and implementation of foreign policy and sports diplomacy.

They include the structure of legislative and executive power, international organisations, state corporations, Russian companies working with foreign partners, representative offices of foreign companies operating in Russia, consulting agencies, PR companies, media, as well as academic and research institutions and educational organisations, departments and laboratories of Universities with the necessary human and scientific and technical potential.

Sports RSUPE

Provide an opportunity to apply in practice the acquired knowledge and

professional skills, use sports facilities and playgrounds for educational and methodological purposes for practical training, as well as for the organisation of cultural and sports events under the programme.

For organisations

There is a possibility of formation of target sets of students with training in full-time modular type, taking into account the needs of corporate training and individual approach.

The first undergraduates who will receive “double diplomas” now continue their education. The themes of their dissertations have already been determined: from the legal basis of sports diplomacy and its practical application, to the integration of Olympic values into diplomatic relations.

It is obvious that the joint programmes have already shown their relevance and viability in practice, and in the future it is planned to continue and improve the work in the field of sports diplomacy.

LEARNING OLYMPIC IDEALS AND VALUES BY PLAYING WITH EDUBALLS/BRAINBALLS

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The concept of Olympism has been endangered by negative influences of legal discrimination, the syndrome of “winning at all costs”, active approval of aggression, and dependence on politics and the media. Growing ignorance of the fundamental rules of life has led to decreased respect for others and their work. In today’s sports competitions we often observe aggression and hatred, and there are cases of doping among the most outstanding sport heroes (Bronikowski & Bronikowska 2009). As a consequence, there is growing frustration, aggression and antisocial behaviour leading to conflict situations among children and adolescents. This is where Olympism can make a big contribution, through Olympic pedagogy and education (Bronikowski & Bronikowska 2009, 2012). In Poland, the contents concerning Olympism have been included in elementary school from fourth grade (students aged 9/10). Physical education teachers are obliged to teach students about the Olympic symbols (flag, five rings, anthem and torch) and the regulations concerning “fair play” (abiding by the rules, dealing with emotions in winning and losing, accepting referee’s decisions, appropriate behaviour after the game and appropriate behaviour at sporting events).

The aim of this presentation is to introduce the research assumptions of a pilot study “Learning Olympic ideals and values by playing with EDUballs/BRAINballs”, and to demonstrate an innovative and practical educational tool, named EDUballs/BRAINballs, for teaching in elementary school. The study involves fourth-grade elementary schoolchildren in Poland. The project consists of two phases. In the first phase, during the school year 2018/2019, a series of

demonstration physical education lessons were conducted. Physical education was integrated with the Olympic education programme via games and exercises with EDUballs/BRAINballs and Olympic Educational Boards.

EDUballs/BRAINballs

BRAINball/EDUball is an innovative teaching approach based on an interdisciplinary model of teaching physical education. Children participating in physical education with EDUballs/BRAINballs significantly improve academic, motor and social performances. The set of EDUballs/BRAINballs consists of 100 balls for mini team sports games with painted letters of the alphabet, numbers, and signs of mathematical operations. The concept merges physical activity with academic learning and assumes the development and improvement of children's cognitive skills through movement and play (Rokita, Cichy & Wawrzyniak 2017; Rokita, Wawrzyniak & Cichy, 2018).

Olympic Educational Boards

Olympic Educational Boards (OPE) is the latest educational project of the Polish Olympic Committee (www.pkol.pl), and consists of fourteen posters that present the main issues related to Olympism e.g. the history of the ancient and modern Olympic Games, Olympic symbols, Poland at the Olympic Games, Polish Olympians, the values of sport.

The final phase of the study will be carried out during the school year 2019/2020. The research assumes a one-year quasi-experiment with pre- and post testing, and the parallel groups technique method (with experimental and control groups). The educational and moral competences, pro-social behaviours, and motor performances of children will be assessed before and after the implementation of the experimental programme. The experimental factor will be the integration of Olympic education content using EDUballs/BRAINballs and OPE within the standard PE programme. The experimental group will follow a PE programme enhanced with EDUballs, one of four classes per week for 45 minutes, at the sport hall. The control group will follow a standard PE programme, 4x45 minutes per week, but without EDUballs/BRAINballs and OPE.

Olympic education is recognised as a powerful instrument to develop children's emotional and moral awareness and to understand the idea of Olympic Truce. Teaching Olympic ideals and values (tolerance, solidarity, peace, friendship, equal opportunities, honesty, cooperation and harmonious development) through play, games and sport may initiate conflict prevention and foster dialogue for reconciliation and peace.

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THE TEXTUAL RESEARCH AND EVOLUTION OF THE SACRED TRUCE TREATY

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Research purpose

Before the 29th Beijing Olympic Games, the Beijing organising committee for the Olympic Games, on behalf of the Chinese government, proposed a draft resolution on “building a peaceful and beautiful world through sports and the Olympic ideal”, which was unanimously adopted by the 62nd UN general assembly, namely the resolution on the Olympic Truce. This is not only in line with the Olympic spirit, but also in line with the common ideals and aspirations of people around the world. It is of great significance and practical value to re-examine the resolution of the Olympic Truce on the battlefield of war and in the context of the ups and downs of the world order.

The research methods

Using literature, logical induction, treaty interpretation, historical analysis and other scientific research methods, taking Greek sports historical data and Olympic Truce as reference evidence, and taking Olympic Truce resolution, UN general assembly resolution and Olympic charter as the treaty analysis.

From the perspective of history and culture, this paper investigates and dialectically the formation of the sacred truce treaty of ancient Olympic Games and the signing of the Olympic Truce resolution of modern Olympic Games.

The results of the study

According to the ancient Greek historian Thucydides, Roman geographers and travellers Stravon and Pausanias etc for the sacred truce treaty, related historical materials, comprehensive knowledge, the sacred truce treaty was originally near the Peloponnese Olympia, the three most powerful city-state kings conducted *ekecheiria*. In 776 BC, they followed the oracle of Delphi, decided to restore the ancient religious tradition of Olympia, ceremonious sacrifice to the main god Zeus, rebuild the Olympia athletic meet, and jointly drafted the sacred truce treaty, and vowed to keep peace during the athletic meet. From the first Olympic Games in 776 BC to the invasion of Greece by the Roman emperor Theodosius I in 394 AD, 293 Olympic Games were held and lasted for 1169 years.

The contents of the truce included: reaffirming and maintaining the authority of the Elis as the sole organiser of the games; urged the states to prepare for festival sacrifices and contests; coordinate the main roads leading to the sacred site of Olympia with the relevant city-states to provide certain supplies and personal safety for the pedestrians attending the festival; reminding warring city-states to suspend military hostilities during the games in order to fully support the public celebration at Olympia; no weapons are allowed to cross the sacred sites of Elis and Olympia during the games. States and individuals who violated the above regulations would be deprived of their right to worship gods and compete in the games and would be fined.

In order to carry forward the ideal of the Olympic pursuit of peace, let the world full of peace, away from war, with the ancient Greek Olympic sacred truce as a blueprint, the international Olympic Committee proposed the Olympic Truce resolution. On 25 October 1993, 121 countries taking part in the United Nations conference, unanimously passed the bill, namely “the Olympic Truce resolution”, through physical movement to build a better world of peace and maintaining human rights to participate in sports according to the regulations of the United Nations charter all the purposes and principles of the peaceful settlement of international disputes. The essence of the Olympic Truce is to stop the use of force, the trampling of human feelings and the violation of human rights. Although the agreement is a temporary truce, not a final one, it could provide relief and lay the groundwork for a genuine peace. The Olympic Truce resolution is the perfect pursuit and ultimate embodiment of the Olympic spirit.

The research conclusion

The Olympic truce resolution reflects the peaceful environment, the principle of fairness, justice, the concept of the stability of the order, the human pursuit of peace and progress and harmonious coexistence.

OLYMPIC TRUCE IN THE FOUNDATION OF THE CROATIAN OLYMPIC COMMITTEE

Jere GULIN (CRO)

Sport is recognised as “all forms of physical activity which, through casual or organised participation, aim at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels” by the European Council in the document called European Sports Charter. This can be a good starting point when discussing sport and what does it mean to the people. In the light of this year’s special subject, “Olympic Truce as an Educational Tool For Peace” this paper will try to address the role of sport and the Olympic Movement in Croatia in promoting peaceful messages.

The beginnings of Croatian sport are considered to start with the first information brought by Franjo Bucar from his education in Stockholm, Sweden in the late 19th century. Many sportsmen and athletes from Croatia participated in many different competitions, as well as Olympic Games through the 19th and 20th century under flags of other countries. Nonetheless, those accomplishments are well celebrated among Croatian people. But in the early 1990s, Croatia decided to stand for itself and declare independence. Unfortunately, the terrible war emerged. All of this was happening before the Barcelona '92 Olympic Games. And one of the first signs of hope for Croatian people in their fight for independence was the fact that Croatia was recognised by the International Olympic Committee and was granted permission to participate in upcoming Games.

It is well known that in Ancient Greece in the 8th century BC a truce was agreed between three kings during the Olympic games to ensure safe travel of


participants. This act of peace ensured safe conditions for athletes, artists, their families, and spectators. Today, the Olympic Truce is considered as one of the main principles of the Olympic Movement. One of the main reasons the Olympic Truce was reintroduced to the modern Olympic Games was the war in the former republic of Yugoslavia, in which Croatia participated. This was a horrible and unfortunate war that caused pain and suffering to many nations involved. But the initiative of the International Olympic Committee to make possible for those countries to participate in Olympic Games, even under the Olympic flag, was one of the first important steps in implementing the Olympic Truce.

After the first few years of Croatian participation in the Olympic Movement as an independent participant, and after the horrible war was finished, many found interest in sport and the Olympic Movement. That created many new sports clubs and societies, helped in establishing foundations for what came to be an incredible success for Croatian people in terms of many medals not only in the world and continental Championships but also in Olympic Games. In modern times sport is considered more as a form of business but at the lower level of competitions, there is still a more meaningful approach to it than just business. Croatia is considered to be a small, but very talented sport nation. We have many Olympic champions and medallists both in Summer and Winter Games and this surely helps to promote the Olympic Movement through Croatian sport and people.

The Olympic Truce is considered to be an important part of the Movement since its novelty and promoting Olympic ideals such as to serve peace, friendship, and understanding in the world. It is very important to use these principles in educating young athletes participating in sport; and to grow the sport on all levels as a true symbol of truce in all aspects of life. That should be considered a foundation not only for Olympic Truce but as a greater cause for world peace.

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CONCLUSIONS OF
THE DISCUSSION GROUPS

ENGLISH SPEAKING DISCUSSION GROUP 1 “SPORT DIPLOMACY TEAM”

Question 1: What is the possibility that competitive sport does have to implement peace?

- To answer this question, it is necessary to first define what we mean by peace. If we understand peace as the mere absence of war between two nations, could sport then contribute to the transition between the state of war and the state of peace? While we discuss aspects of this thought in our second paragraph, we would like to have a broader definition of peace to answer the question at hand.
- When we speak about peace, we understand it as a cultural treat, a guiding principle for the interaction among individuals as well as states. Living in a culture of peace means to let one's actions be guided by ethical principles of right and wrong, by fairness and mutual respect. These principles are, in our view, ecumenical principles, universally valid for all human beings, for all cultures and for all nations. We note that peace can also be seen as a state of mind for an individual, for instance in the philosophy of yoga. It can lead to inner peacefulness that reflects on the behaviour of the individual towards others. In addition, doing sport effort will lead to hormone production which enhances relaxation and good feelings towards oneself.
- Now, how can sport help to implement a culture of peace? We live in a world of competition. Competition is seen as the driving force of economic activity and as a tool for development. Competition exists between individuals, businesses and even between nations. Competition is also a defining principle of sport. However, having in mind the philosophy of Olympism, sport can provide a powerful example of how competition is possible under fair circumstances, in accordance to ethical principles.

While competing, athletes should strive to win, but in a framework of rules, under the principles of fairness, mutual respect and spiritual theme. If sport, under the guiding principles of Olympism, can help to implement such principles in society, it can have an effect on human behaviour in other social areas such as commerce and politics.

- We note that, in order to do so, it is necessary for the Olympic Movement to continue to work on some further questions; for example, how to effectively and efficiently implement a regime of fairness, justice, respect and truthfulness to rules. It is also necessary to define which kind of sports are suitable to promote a culture of peace, and which kind of competition can promote it.

Question 2: Can sport diplomacy bring peace?

- If one is to define peace as the absence of war, it begs the question if sport supporting diplomatic efforts between countries –and among them the Olympic Truce– can help to overcome hostilities and create peace. In this context we also mention diplomatic efforts supported by sports activities, such as the famous Ping Pong diplomacy between China and the USA which led to official diplomatic contacts between the two countries.
- Throughout history, we can identify various attempts to influence international relations through mutual sporting events, from Golf diplomacy between the United Kingdom and Germany after WWI and the aforementioned Ping Pong diplomacy to the present initiative by the IOC to facilitate the reduction of political tensions between the two Korean states.
- Sports can, at its best, help persons from enemy countries to get into contact with each other. The respect for the victor (and all other participants) in sport competition without looking at their country of origin can teach them to respect not only the achievement, but also the human being.
- However, sports can only provide the first stepping stone to the improvement of relations, which then depends on the will of the leaders for further improvement. Throughout history, we see that some initiatives bear fruit – like the famous Ping Pong diplomacy, some fail, like the less famous Golf diplomacy, and sometimes the area of politics even

influences the area of sport negatively, as in the Olympic boycotts from 1976-1984.

- What makes diplomacy through sport, and especially Olympic Games, more challenging today than in the time of Pierre de Coubertin, is that nowadays Olympic athletes do not necessarily consist of the leading class of countries anymore. While we surely all welcome this development, as we want sports to be open for all regardless of ethnic groups and political influence, it means that Olympic Games do not necessarily bring international decision makers together as athletes. On the other hand, however, Olympic Games nowadays have an enormous media presence which can be used to positively influence public opinion all over the world.
- In conclusion, it is necessary for the Olympic Movement to use its media presence and power to form public opinion to promote peace between disputing countries, as the IOC does presently for the Korean states. It also, coming back to our first question, should use its influence to promote a culture of peace even more. While there are many admirable initiatives by the IOC and the Olympic family throughout the world, it would be important to distribute this message even louder during the Olympic Games.

ENGLISH SPEAKING DISCUSSION GROUP 2

Issue 1: What does the role model look like?

Our first question focuses on the idea of the role model. While there can be many different examples of role models which surround the athlete's life and help him or her achieve their goals, be it family members, community leaders, or other athletes themselves, our concentration is on the coach as a role model for the athlete.

Our focus on the coach as role model arose out of an initial discussion on the barriers, which we have and will face in the promotion of the Olympic ideals as educators outside of the academy. One of the most critical of these barriers discussed being the cynicism that we as educators are met with by many of our students, athletes, and colleagues who question the practicality that sport can be used as a tool for successful diplomacy. What is the cause of this cynicism we asked?

We concluded that this cynicism can and has grown from a lack of role models readily available for our athletes to instil within them the values and beliefs which could birth such a desired ethic as emulated by the Olympic Truce and Olympism more broadly.

From this prologue, we ask our first question:

How can we produce role models (i.e. coaches) who can instil within our athletes the conditions and ethic required to create positive and successful diplomatic occasions through sport? What does this role model look like?

Brainstorming a number of ideas, we developed a list of attributes that a good coach might have and instil in their athletes. These included, but were not limited to:

- Inspirational
- Integrity
- Fairness
- A sense of social responsibility
- Ethical

Out of this list, you may recognise that all of them dealt with the process of competing and not the result. In this way, our discussion fell very much in line with Coubertin's famous dictum:

What counts in life is not the victory, but the struggle; the essential thing is not to conquer, but to fight well. To spread these precepts is to help create a more valiant, stronger humanity, one that is more scrupulous and more generous.

In attempting to provide an answer to our question, we discussed the need to instil in coaches an ethic that promotes and rewards the process of doing it right (the ethics of sport) rather than a more results-oriented approach that is bent on winning at any cost and seems to dominate our sporting discourse today. We must be aware after all that even in the Olympic Games the vast majority of our athletes will not win an Olympic medal. And thus doing so cannot be the only value taught by our coaches to our athletes.

Issue 2: From Utopia to Reality

How to continue to collaborate after the 13th IOA Session ends?

During this week, we have been honored to live and learn at the International Olympic Academy and talk with others from around the world about issues of "Olympic Diplomacy and Peace" and "Olympic Truce as an Educational Tool for Peace".

The philosophical and real question we need to ask ourselves is... How can teachers, professors, and coaches whose focus is on sports work together after this International Olympic Academy ends, when there may be pressure when we return home to go along with political leaders who may support conflict instead of cooperation between the countries that have been represented at the IOA.

How do we commit to concepts of Olympism, including the following state-

ment by the IOC, to support collaboration between the people of countries who currently are in conflict? We recognise the goal of the Olympic Movement:

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

Will we still be able to communicate with all the other leaders and participants and work together to make a positive impact and further Olympism's ideals and values with those who participated in the 2019 International Olympic Academy for Educators programme as colleagues and friends on Monday after we return home?

As a group we would like to make the following commitment:

1. We recognise there have been and continue to be local, national, and global historical battles and inequities, which can make positive relationships between the people of countries challenging.

2. These are complex and we do not expect that concepts of Olympism, Olympic peace and Olympic Truce or a single Olympic and Paralympic Games or one week at the International Olympic Academy provide an easy or simple solution to all of these challenging issues.

3. We also understand that we are here representing our countries and cultures and the special needs of our people at home, who we need to support after we return home. Some at home will resist any ideas to support and recognise other participants from countries with which there is historical and/or current conflict.

4. We recognise the challenges described above, as participants in the 13th International Olympic Academy Programme focused on "Olympic Diplomacy and Peace" and "Olympic Truce as an Educational Tool for Peace".

5. We are committed to leaving the International Olympic Academy and returning to our separate homes changed as a part of an Olympic family outside of our national boundaries.

6. We are athletes, coaches, students, professors, administrators, non-government organisation representatives and mothers, fathers, sons, daughters, family and friends.

7. We are connected through support for Olympism and Olympic ideals and values and the United Nations Sustainable Development Goals and emphasise the important potential for sport to impact positive change.

8. Following the conclusion of the 13th International Olympic Academy, we are committed to continue and expand our collaboration to contribute to building a peaceful and better world.

9. We will do this by working together to educate youth through sport practiced without discrimination of any kind and in the Olympic spirit.

10. The Olympic spirit requires mutual understanding with a spirit of friendship, solidarity and fair play.

ENGLISH SPEAKING DISCUSSION GROUP 3

Introduction

Sport and physical activities can be a way of life and one of the components for creating active and cohesive society, as described in the Olympic Charter, which prescribes the values and principles that are the bases for Olympism.

Sport [...] has the power to unite people in a way that little else does. [...] Sport can create hope [...]. It is [...] powerful [...] in breaking down racial barriers.

Nelson Mandela

Question 1: Are Olympic values good for everyone?

As Pierre de Coubertin emphasised, Olympism is the fundamental idea for Olympic education.

Its values, ideas and contents are timeless. This is the idea of Olympism. But Coubertin never clearly defined the meaning of Olympic education. He just proposed the set of values which could be taught by using different means, methods and forms which are appropriate for different contexts.

As these values are universal, they can be accepted across cultures.

Mutual respect is something that can be asked of humanity without being overly ambitious. [...] Respect can only be found among people who know each other.

Pierre de Coubertin (1915)

Olympic values are beneficial for all.

Question 2: What barriers and opportunities present themselves within peace education and diplomacy?

Barriers of peace education

- Extreme levels of inequality amongst nations
(e.g. different priorities)
- Political will
(e.g. true ambition of the nation's leaders)
- A lack of knowledge, infrastructure and resources
(e.g. National Peace Education Centers are not established yet, not enough trainers for teaching peace education, peace education must be practiced)

Opportunities of peace education

- Peace education promotes international relations amongst nations
- Encourages mutual respect through sports
- Losing and winning as educational tools

Obviously, there appear to be more barriers than opportunities. However, if you look at balancing barriers and opportunities, one opportunity can outweigh numerous barriers.

ENGLISH SPEAKING DISCUSSION GROUP 4

Question 1: How can sport and diplomacy coexist?

To begin with, one of the topics discussed was the relevance of education. From an early age we receive mixed messages. On one hand, we are taught to cooperate with other people, to be helpful and friendly. But on the other hand, we are reminded of the importance of competing and winning no matter what. What is more, if we apply this to our new generations, they will probably feel rather confused. That is why, we strongly believe that adults including parents and teachers, should be ready to change their way of thinking and re-establishing new parameters to be able to clarify the way for our kids.

Secondly, diplomacy must be a concern in terms of the Olympic Movement. It is not surprising to see how politicians and their decisions may affect even the world of sport. In addition, there have been cases of athletes who were used as public figures for politicians to promote their own campaigns. Apart from this, we all know how many athletes are given a foreign nationality just to get an opportunity to train and succeed since their own countries do not invest or do not have the means to do so.

Another aspect to consider is violence. According to the Olympic values we have to respect each other, however, we still see violent fans outside football fields ready to disturb the atmosphere. This may be seen especially in some countries of America, where measures should be taken in order to guarantee peace and enjoyment in any sport event. It is also necessary to add that famous athletes should encourage other athletes in terms of worldwide community and not just a country representative. This may result in inspiration for young people.

To conclude, we believe that the Olympic Committees around the world must act as a regulator, so as to control government management of sport life. In this way they can coexist in an independent way allowing each other to func-

tion freely and without pressure from any side. And finally, education should be a means to an end. We need to teach children that Olympism goes beyond sport, it is a choice in life and it serves as a tool for the rest of those who don't practice sport to be better people. Remember that all of us can be Olympic without having participated in The Olympic Games.

Question 2: How can we promote “Olympic Truce” between elite and education sports?

It is not surprising to consider that Olympism refers to sport only. But those who work in this field know that it implies much more than that. This is why there are some aspects we consider we need to discuss. Olympism goes beyond sports per se.

The first aspect is how political systems may affect their image. It is known that when there are athletes who do not share political systems, they may be isolated from the rest. As a result, there are many of them who feel taken aside and even punished for not choosing a side.

Secondly, ethics is an issue that should be taught at an early age. We all know that these days ethical matters have been weakened. Athletes should be guided so as to understand the importance of fair play, self-respect and taking care of their bodies avoiding drugs and any forms of mistreatment. They should also bear in mind that respecting rules is compulsory.

It is also fundamental to refer to the coaches' role regarding Olympism. Sometimes, they can put so much pressure on athletes in order to get what is expected from them: winning. A solution to this problem would be that Olympic institutions prepare and guide them to be able to support teams and sports people, especially in the psychological aspect. In this way, young people can rely on them without feeling pressure.

Role models play a big part in inculcating the right values and ethics to our young. Elite athletes should have a prominent role in promoting fair play, sportsmanship, respect etc to the children so that these young minds will grow up with the right attributes to promote social change and peace in our world.

All in all, Olympism and Olympic values, do not refer to sport only, but it is closely connected to everything around it. That is to say, ethics, education and support in favour of athletes, of all ages and abilities, from around the world.

ENGLISH SPEAKING DISCUSSION GROUP 5

Questions

- 1) How do we encourage everyone (even the outliers) to participate in sport and/or physical education, so that we can promote Olympism?
- 2) How do we as educators, involve our students and universities, in creating opportunities to promote Olympic diplomacy and peace?

Marginalized Population → All need to be included!

1. Immigrants
2. People with physical disabilities

Conclusions

Similarities

1. We can all use technology to engage with youth AND families
2. As educators, we can create classes to educate students on Olympism and facilitate interaction with marginalized populations

Differences

1. All countries and communities have different conflicts and issues – We must listen!
2. The methods (or methodology) will be different in all communities

Questions: Sport for the Assimilation of Migrants

- 1) How do we encourage everyone (even the outliers) to participate in sport and/or physical education, so that we can promote Olympism?
Engage families and children! In the past we have focused on engaging

the youth. We must reach out to the youth, but encourage the families to be a part of the sport community as well. We can then come together and learn about cultural differences and similarities through sport and the ideals of Olympism.

2) How do we as educators, involve our students and universities, in creating opportunities to promote Olympic diplomacy and peace?

Create programmes and opportunities in the classroom! Below our steps for university faculty to think about when creating opportunities to promote diplomacy and peace building:

- Make sure educators are knowledgeable, competent, and compassionate
 - All cultures are unique and it is important that the educator learns about the community and issues involving discrimination and misunderstandings in the community. Therefore, the educator must be proactive in researching and learning more about migrant population in the community.
- Educate students on issues around social justice of various population
 - There is a reason for why an individual or a group of individuals migrate to another country. It may be because of force or by choice. Either way, as educators, we must teach our students how social injustices and inequalities facilitate migration. It is important to understand the reason for the migration, in order to understand how to better facilitate and assimilate migrants in the community.
- Use sport as an education tool (play and participation)
 - We must focus on sport for participation and not for competition. This sport for all mentality will help to initiate an inviting atmosphere for migrant youth and their families. We must go to their communities and create an environment of inclusion through sport. Our students can be the ones to create, facilitate, and interact with migrant populations. This will teach understanding and compassion.
- Data, discussion, and fellowship (facts)
 - We must learn more about migrants through data collection from the start. This will allow us to learn about the issues they face in their community. This will allow us to create dialogue between

the host country and migrants, so that we can work together to challenge and problem solve the bigger issues they face (hunger, homelessness, displacement, healthcare, family separation, racism, sexual violence, etc.)

- We can discuss these issues through fellowship, by having families be involved and learning more about family dynamics and culture through their perspectives.
- Promote and teach Olympism
 - We will promote and teach the ideals of Olympism through sport, once we understand the history and stories of the migrant participants and their families.
- Data and evaluation
 - We will continue to collect data (qualitative and quantitative) to improve our methods for how we use Olympism to assimilate migrant youth. Data may show we need to create new games, activities, sports, etc.
- Continue legacy
 - As educators, we can learn, build, and share how our methods work or do not work. We will start to build understanding and compassion in our classrooms, then in our communities. Sport will be the vehicle for creating a starting point to help facilitate equality and human rights.

Example: Giannis

- Arrived to Greece as a refugee
- Started to play basketball at the age of twelve
- Is an international superstar and was MVP of the NBA this year (2019)
- Used sport as a vehicle for social change and is respected and revered all around Greece
- Represents successful assimilation of a refugee youth by a host nation

Questions: People with Physical Disabilities

- 1) **How do we encourage everyone (even the outliers) to participate in sport and/or physical education, so that we can promote Olympism?**
Have discussions and create activities to help facilitate a better understanding of disability and sport.

This can be done by:

- Have students engage with Paralympic role models/athletes
 - Have Paralympic athletes come to the university and talk to students about Paralympic sports and teach students how to play. This will establish respect and understanding of individuals with physical disabilities. We want individuals with physical disabilities to be seen as equal and capable and not less than. In understanding, this will allow students to see people with physical disabilities in a new light.
- Have students participate in adaptive/Paralympic sport
 - Students can learn how to play adaptive sports with students at the university who have a physical disability. This will help students learn and understand how adaptive sport is competitive and they may gain a new perspective and new-found respect for their classmates with an individual disability.

2) How do we as educators, involve our students and universities, in creating opportunities to promote Olympic diplomacy and peace?

- Have students learn about disability and sport through mandatory curriculum
 - Students can learn about disability and sport and then facilitate it in the community for class credit
 - Students can be required to create programmes for individuals with physical disabilities
 - Student will learn about Paralympic history and the Olympic Games
 - Students will explore how they can break down social inequalities to create opportunities for people with disabilities in their communities

FRENCH SPEAKING DISCUSSION GROUP

Question 1: How to prepare elite athletes to better carry out their roles and responsibilities as “role models” and ambassadors of the Olympic Truce.

The preparation and support of elite athletes to better carry out their role and responsibilities as role models and ambassadors of the Olympic Truce are both complex and difficult to identify. In order to shed light on the subject, we focused on two sub-themes: the message and implementation strategies.

The message

It is important to clarify the message of the Olympic Movement. We must succeed in delivering a strong and unified message that gives a clear and accurate picture of the mandate of the Olympic Movement and the direction the Movement has taken. It is therefore essential to succeed in formulating a universal message that establishes the link between the Olympic Movement and peace through the Olympic Truce. Athletes need to know which message to promote that will reflect specific and practical values. In this way, these spokespersons will become good ambassadors for peace and the Olympic Truce.

Olympic values

The discussion group believes that it is important to clarify, operationalize and better define the values promoted by the Olympic Movement. For example, it should promote the values of peace, friendship, courage, respect, self-control, sincerity, tolerance, humanism, non-discrimination and inclusion.

The strategies

The school environment

Physical education at elementary school has an important role to play in promoting the Olympic message. It is the critical time for children to be introduced to Olympic values. Education and sports programmes should consider not only the physical but also the moral outcomes in order to better prepare the child and future elite athlete from the spiritual perspective, and thus allow for the development of their moral code. It is at this early stage in the elite athlete's career that an interest in peace and the desire to one day become an ambassador for peace and the Olympic Truce should be aroused.

Specialized training

Nowadays, in the training of future physical activity professionals, the aim, among others, is increasingly for a career in the field of research and sports management at the expense of physical and sports education in schools. With regard to professional training, it is therefore important to train physical educators and specialized coaches who wish to develop themselves in an educational and sports environment while enhancing the supervision of young people. Hence the training of the future professional must include the foundations of the Olympic Movement, with particular emphasis on the aspects of world peace and the Olympic Truce.

Educational material

In order to better disseminate the Olympic message and support elite athletes in their mission, it is important to create educational materials to promote harmony among children at different stages of their academic training (physical education for all and specialized sports schools). These educational resources, whether in the form of books or other materials, must incorporate the concepts of peace and the Olympic Movement. It is important to identify resources such as cartoons and programmes that reach the target population and, for example, to initiate a judo-for-all project in primary school. The establishment of a partnership with the IOC and UNICEF could stimulate the creation of such educational resources.

Recommendations

Opportunities for those in war situations to benefit from short programmes specially devised for people in precarious environments

Establishment of partnerships with NGOs to implement programmes aimed at peace and the Olympic Truce for children

Inclusion of a course on Olympism and Olympic values in the action plan of the National Olympic Academies

Clearer presentation of what the Olympic values are: non-discrimination, equality, respect, etc.

An aerial photograph of the Ancient Olympia archaeological site in Greece. The image shows the Temple of Zeus, the stadium, and the hippodrome. The site is surrounded by dense trees and is set against a backdrop of hills. The text "Closing Ceremony" is overlaid on the image in a large, bold, black serif font. Below it, the text "ANCIENT OLYMPIA, 5 JULY 2019" is overlaid in a smaller, black serif font.

Closing Ceremony

ANCIENT OLYMPIA, 5 JULY 2019

CLOSING ADDRESS
on behalf of the Session's Participants
by Maria de los Angeles CAMAÑO (Pierre de Coubertin Schools)

It has been such an honour to meet you all. These days were definitely unforgettable. I went through different and fantastic moments. We shared experiences, interacted and learned from each other.

Let me talk to you not as a specialist in sport or a PE, but as an educator. I have the strong conviction that it is us the ones who can guide support, love, inspire and be an example for our students. This week was like a turning point in my career and of course, in my practice. Even though I already work or dedicate my time working on Olympism in my classes, I now confirm that Olympism goes beyond sport since it is a philosophy of life that should function as a tool to become better people and help others to get to reach the same goal.

Last but not least, I encourage you to become ambassadors of Olympism, to accomplish the crucial mission of working on behalf of the Olympic values, by teaching inclusion, mutual understanding, no matter religion, or where you come from, or the language you speak, and also be passionate and use that passion to convince your students that nothing is impossible, convince them to take risks at life.

My special thanks to the International Olympic Academy for this opportunity, to the people who were working here the last few days and helped us a lot, to my colleagues, you, participants, lecturers; I have learned you cannot imagine how much. You are impressive! And I hope we see each other again in the near future. But in the meantime, I tell you from the bottom of my heart *Muchas Gracias!*

CLOSING ADDRESS
on behalf of the Session's Lecturers
by Prof. Daniel DE LA CUEVA (ARG)

I would like to express my gratitude for the confidence of my friendly peers to address a few words on behalf of all the speakers:

Gratitude is when “we discover that the memories of these few days together will be kept in the heart and not in the mind”.

That is why I want to begin by thanking the International Olympic Academy in the person of its Dean, Dr Kostas Georgiadis, the invitation and all kindnesses received.

To the team of secretariat headed by the general coordinator of the Session, collaborators, to the readiness and professionalism of the technicians' service, the lodging and operations, team of translators, to the health personnel, to the restaurant personnel, and to all those who with their work have made this Session possible, and the only possible words to Marilena, Christos, Vaggelis, Gina, Alexandra (and in their name all the other persons) the only possible words are: “*EFCHARISTO PARA POLÍ*”.

To my dear colleagues I express to you, that regardless of all the differences of passport or label that we may have: “we are not in this world to live our lives, but that of the others; that of our students. The greatest joys, on the other hand, are not those that we ourselves enjoy, but rather those we provide for others; our students”. We are delighted by their achievements and their failures are the worst of our nightmares.

And despite being able to perform in another field, we have chosen to be teachers, because our confidence in youth and the future stands out. Our work and vigilance is in preparing others for other times.

I understand teachers do this kind of thing; we talk about things, we describe them and we put names on them, we order, we count and classify them, we

problematize them, we simplify them, we divide them, we integrate them and present those things to others.

After having been in the International Olympic Academy in one way or another for more than 32 years, it is still its greatest virtues which remain current throughout the years: respect for the thoughts of others, the freedom of varied expression that it defends, and the ability to string together academic proposals.

I have had in this long time the possibility of being encouraged by wonderful teachers whose teachings, support and advice was invaluable; they helped me to search with intellectual inspiration and intellectual honesty. My colleagues and friends from all the sessions that I had the immense fortune to participate have been in charge of making the concept a reality; they have shown that words that sometimes appear abstract look real and make sports friendships tangible and lasting.

For the participants, thanks a lot, thanks for coming; all together and individually we are the best group ever.

To teach is an essential passion, as passion is a manifestation of love...

*...and in the end,
the love you take,
is equal to the love you gave"...*

CLOSING ADDRESS
of the Session Proceedings
by the Honorary Dean of the International Olympic Academy
Prof. Konstantinos GEORGIADIS

Dear Lecturers and Participants of the 13th International Session for Educators of Higher Institutes of Physical Education,

This Session, which has been extraordinary, has now come to its end. It is time for us to leave this very special place. This is the place where the pedagogical ideal of Pierre de Coubertin, the reviver of the Olympic Games, was revived here. His dream, his vision was to set up an educational institute that would disseminate the Olympic values. He died in 1937 having spent his life and his fortune for the Olympic ideals.

Some years later a number of people with pioneers Ketsas and Diem, followed his steps and set up the International Olympic Academy which is a place for education, culture and physical education. At this centre of Olympic education, scientists from higher institutes of physical education play an important role since the 70's as the first Session was organised in the mid-70's. These educators play an important role in the dissemination of the Olympic values among the youth, since many of the educators that had participated in past Sessions have established Olympic Studies Centres in many countries. Sports and Olympism are two spheres linked directly to education and physical education.

The fact that the International Olympic Academy and all the Olympic institutes proceed in parallel with higher education establishments is something absolutely natural, because we all promote the Olympic values.

My dear colleagues,

After this short Session during which we have all lived together in the IOA, we know that the aura of the philosophy and of the legacy of the Olympic Games has made us all wiser. I always feel a great pleasure and an honour to be among you and that is why I would like to greet every one of you who have

participated in the works of this Session; the excellent lecturers and participants who have contributed to the success of this Session. The lecturers play a role in multiple levels and I would like to thank each and every one of you; the excellent Professor Katerina Mouratidou, who discussed the issue “Peace education as part of human rights education” by promoting the great role that education plays in the defense of peace and human rights; Mr Thomas Gil for presenting the Francophone Games which is a sports event but at the same time a cultural event dedicated to young people who are interested in arts and sport; Daniel de la Cueva who discussed the issue of education for peace in the Youth Olympic Games, a new Olympic institution that raises awareness on specific social issues and also issues of Olympic values among the young; the young scientist John Dorber, who gave us the European perspective of the issue “The role of sport in the facilitation of the inclusion of migrants”, a very sensitive issue of concern of both the European Union and to the global community; the friend of the Academy, Dr Leo Hsu for his excellent presentation on the role of sports in social peace; the excellent presentation of Dr Stephan Wassong on Pierre de Coubertin and Internationalism and finally Dr Ana Žnidarec Čučković who has discussed the issue of “Inclusive and innovative approaches to physical education and sports training”, a very valuable manual for all of us.

In conclusion, I would like to point out that the discussion on the relation between sport and Olympism, the discussion for peace and social equality, does not end here. This is a vital issue which we all need to bear in mind and be open about. We all need to fight for this on a daily basis, so as these values to prevail and replace competition and war.

I would like once again to thank the coordinators for their contribution to the work of the Academy, the lecturers, and finally I would like to thank very warmly the staff of the IOA for the very good organisation and for the work that has been done here. Also many thanks to the members of the Hellenic Red Cross and to the interpreters with whom we have been working for many years, as well as Vangelis, the manager of the facilities, who is always here present and willing to help us.

On behalf of the IOA Ephoria, I would like to wish you a safe journey back home and let us hope that we will meet again here in Olympia and that the Session will mark a new beginning for all of us.

List of Participants

A grayscale photograph of a long row of flagpoles with flags flying, set against a background of trees and a field. The flagpoles are arranged in a straight line, receding into the distance. The flags are partially unfurled, suggesting a breeze. The background consists of a dense line of trees and a large, open field on the left side. The overall scene is peaceful and formal.

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