



INTERNATIONAL OLYMPIC ACADEMY



Olympic Studies

21st INTERNATIONAL SEMINAR
ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS

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MAIN SUBJECT:

*Historical, Philosophical and Social Aspects
of the Olympic Games and the Olympic Movement*

Editor

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

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Ancient Olympia, 27th September 2014

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Commemorative photo.

FOREWORD

The International Seminar on Olympic Studies for Postgraduate Students is organized by the International Olympic Academy and the students are nominated by the National Olympic Academies and the National Olympic Committees of their country or by their Universities. They have to meet certain requirements and the selection procedure is based on the qualifications, academic achievements, recommendation letters and research topic of each applicant.

This year, 39 participants, 15 men and 24 women from 26 different countries from all over the world, took part in the 21st International Seminar on Olympic Studies for Postgraduate Students. Out of these, 29 were PhD students or PhD holders and 10 were Master's students. The Seminar was held from 1 to 29 September at the IOA premises in Ancient Olympia. Ten academic professors, specializing on Olympism and sports, participated in the Seminar as supervising professors. Professor Konstantinos Georgiadis and Professor Athanassios Strigas from Greece, Professor Ingomar Weiler from Austria, Professor Paul Christesen and Clinical Assistant Professor Cameron Myler from USA, Professor Stephan Wassong and Professor Holger Preuss from Germany, Professor Wojciech Liponski and Associate Professor Małgorzata Bronikowska from Poland and Professor Michael McNamee from Great Britain.

The works of the Seminar were divided into four cycles: The first cycle focused on the ancient Olympic Games and their philosophy. The second was devoted to the modern Olympic Movement, the revival of the Olympic Games and the history of the modern Olympic Games. The third examined Olympic education and socio-political aspects of the modern Olympic Games (media and communication, management, organisation and marketing), while the fourth dealt with the ethical and philosophical issues of Olympism as well as the athletes' rights in the modern Olympic Movement.

During their two-day stay in Athens, the participants visited the archaeological site and the Museum of Acropolis, the Panathenaikon Stadium, the Zappeion Megaron and the Olympic Stadium. During their journey to Ancient Olympia, they visited important archaeological sites such as Isthmia, Epidauros, Acronafplia, Mycenae and Nemea, and stayed for the night in the beautiful city of Nafplion.

Apart from the lectures, the daily program of the Seminar included brief presentations of the participants' seminar papers, followed by discussion. The papers will be published in the yearly edition of the Seminar's proceedings. In addition, the students participated in a daily workshop discussing issues related to the 2020 Agenda, the past and the future of Olympism. At the IOA premises in Ancient Olympia, the students also had the chance to use the IOA library and collaborate with the supervising professors in order to improve their papers and enrich their knowledge on Olympic and sports issues.

Moreover, the participants enjoyed their free time in the Academy. By practising sports on a daily basis, organizing social evenings in which they presented their own countries, watching inspiring sports films, hanging out and playing educational sport games, they came closer to each other and became one big solid group rather than a sum of individuals.

During the closing ceremony of the Seminar the participants were awarded their participation Diplomas, signed by the IOC President Dr Thomas Bach, the HOC President, Spyros Capralos, the IOA President, Isidoros Kouvelos, and the IOA Honorary Dean, Konstantinos Georgiadis.

Prof. Konstantinos GEORGIADIS
Dean, School of Human Movement and Quality of Life Sciences
University of Peloponnese
Honorary Dean of the IOA

WELCOME ADDRESS
by the Honorary Dean of the International Olympic Academy,
Prof. Konstantinos GEORGIADIS

Good evening everyone. For those of you who don't know who I am, let me introduce myself. My name is Kostas Georgiadis and I am Vice-Rector at the University of Peloponnese and Honorary Dean of the International Olympic Academy. It is my pleasure to welcome you here today to the 21st International Seminar on Olympic Studies for Postgraduate Students.

On behalf of the President of the International Olympic Academy, Mr Isidoros Kouvelos, I would like to welcome everybody to Athens. Mr Kouvelos is also Secretary General of the ICMG, President of the Hellenic Olympic Academy, Member of the Board of the International Olympic Truce Foundation and Member of the IOC Commission for Culture and Olympic Education.

First of all, I would like to welcome and introduce the professors who will supervise you in your first cycle of studies: Prof. Dr Paul Christesen (USA) and Prof. Ingomar Weiler (AUT).

This year, there will be a new workshop on “Think Tank: The Olympic Agenda 2020”. Mr Dimitris Tziotis (GRE) will be the coordinator of this workshop.

Now I would like to introduce this year's coordinator, Mr Krystian Michalak from Poland.

This year, there are 41 participants in the 21st Postgraduate Seminar, 16 men and 25 women, from 26 different countries.

I would also like to say a few words about the purpose of the 21st International Seminar on Olympic Studies for Postgraduate Students. First of all, it is an opportunity to help selected young students from many parts of the world to gain knowledge and experience on the Olympic Movement, in order to expand their Olympic knowledge.

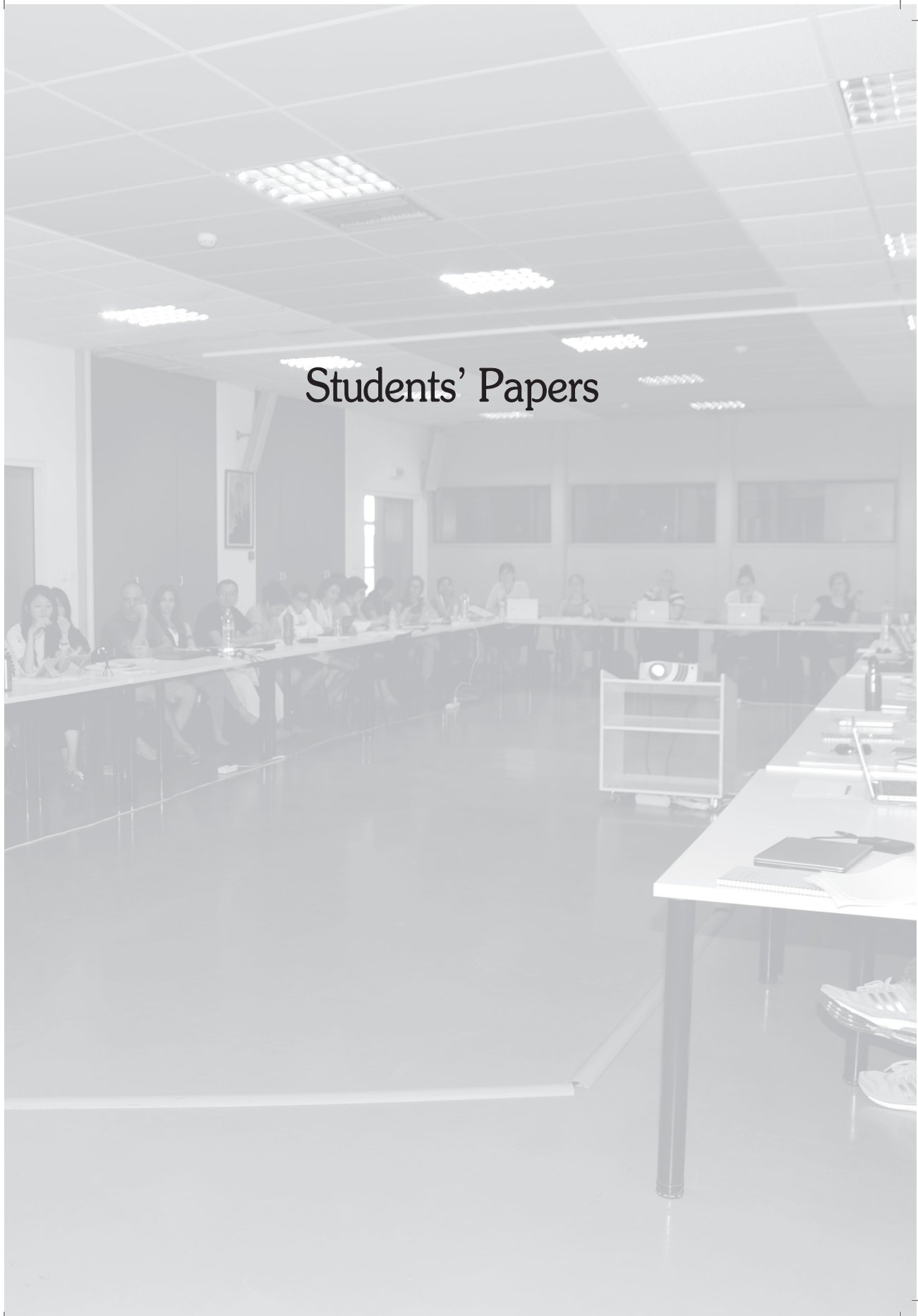
In addition, you have the opportunity to contribute to Olympic research. Apart from that, what is more important for you is living together for 29 days, exchanging ideas, creating friendships, and helping each other, since that is the true meaning of Olympism. That will help you – and us as well – in making personal contacts with different countries all around the world. Thus, creating an educational network through which we will be able to communicate in the future.

At the end of the Seminar everyone will be awarded a certificate, which will be signed by the President of the IOC, the President of the IOA and myself. I hope this certificate will prove useful for you in the future.

I expect that you will be tolerant with each other. After all, *tolerance* is one of the principles of the philosophy of the Olympic Academy.

And so, finally, I would like to wish all of you an enjoyable stay in Athens as well as in Olympia.

Students' Papers



The opinions of the students do not necessarily reflect those of the International Olympic Academy.

Out of respect for multiculturalism and diversity in scientific research, we do not intervene in each student's way of presenting his/her bibliography and footnotes.

**PERCEPTIONS OF AUSTRALIAN SPORTS COMMISSION (ASC)
AND NATIONAL SPORTING ORGANISATION (NSO)
HIGH PERFORMANCE STAFF ON THEIR INTER-ORGANISATIONAL
RELATIONSHIP AND ITS EFFECT ON MANAGING
OLYMPIC PERFORMANCE**

Lisa GOWTHORP (AUS)

In Australia, National Sporting Organisations (NSOs) are responsible for managing all levels of sport, from recreational participation through to elite performance. At the elite level, the NSOs receive significant funding from the Australian Federal Government to achieve international sport success (Shilbury & Kellett, 2011), especially success at the Olympic Games. The Australian Federal Government, through the Australian Sports Commission (ASC), is generally the primary funding agent to the nation's NSOs, and it has an obligation to protect its funding through carefully monitoring and evaluating NSOs' operations and performances. Therefore, the federal government in Australia plays a key role in the high performance aspect of Olympic NSOs.

This paper examines the perceptions of how the ASC-NSO relationships are managed at the high performance sport level and what impact the relationships have on NSOs' high performance operations. Through interviews with staff from the ASC, the Australian Institute of Sport (AIS) and five selected NSOs (Athletics Australia; Cycling Australia; Rowing Australia; Swimming Australia; and Yachting Australia) whose athletes compete at the Summer Olympic Games, a number of issues within the ASC-NSOs' relationship were identified. The paper aims to examine the identified issues within the ASC-NSO relationship through an agency theory lens, providing practical and theoretical implications in the conclusion. The following section provides a brief background to the

Australian high performance sport system, specifically relating to the Summer Olympic Games performances, and the key organisations being examined.

1. Research background

Australian sport has gone through a series of major changes over the past 40 years (Stewart, Nicholson, Smith, & Westerbeek, 2004). These changes have influenced the way the nation's high performance sport organisations have been managed. One significant change was the establishment of the Australian Institute of Sport (AIS) in 1981. Since then, the AIS has played a significant role in shaping the structure of high performance sport in Australia. The AIS provides a dedicated facility to train and house elite Australian athletes as well as comprehensive sports science and sports medicine services (Australian Sports Commission, 1998).

Australia has historically exceeded expectations in high performance sport results, with the Australian Olympic team achieving its best ever performance at the 2004 Athens Olympic Games, placing fourth on the Olympic medal table and winning seventeen gold medals. However, since then, there has been growing concern by various stakeholders and academics surrounding the future direction of the Australian sport system and its ability to sustain the international sport success that the Australian public and government have come to expect (Australian Olympic Committee, 2009; Crawford, 2009; Ferguson, 2006).

An independent review of the Australian sport system was conducted for the federal government in 2009. The independent review, "The Future of Sport in Australia", was conducted by a panel led by David Crawford, with the findings of the review colloquially referred to as the Crawford Report (2009). The Crawford Report concluded that "the current Australian sports system is very complex, inefficient and cumbersome" (p. 12). In addition, Australia's high performance sport system was described in the Report as "one of the greatest inefficiencies in delivering elite success on the world stage" (Crawford, 2009, p. 17).

Results by the Australian Olympic Team at the London 2012 Olympic Games, where the team placed tenth instead of the expected sixth on the Olympic medal table, reinforced these concerns regarding the effectiveness of

Australia's high performance sport system. In terms of accountability for this performance, blame was attributed not only to the sport system and lack of government funding but also to the management and high performance operations of the NSOs (Lane, 2012).

2. Literature review

The current structure of the Australian sports system is a top-down complex hierarchy overseen by the federal government (Sotiriadou, 2009). In addition to funding NSOs, the ASC provides leadership across the whole Australian sport system and, as a result, the ASC and "NSOs have developed a close working relationship, a partnership, to achieve sport goals" (Sotiriadou, 2009, p. 848). While the NSOs are responsible for the management of the elite athlete pathway within Australia for their respective sports (Shilbury & Kellett, 2011), it is the ASC that provides much of their funding and promotes the goal of increased international sport success (Australian Sports Commission, 2011).

Despite or because of this close relationship, the Crawford Report (2009) suggested that the Australian sport system lacks national collaboration, coordination and leadership. The involvement of the AIS and the various State Institutes of Sport (SIS), plus the development of high performance sports clubs and sport academies around Australia, has added to the complexity of the system. Figure I below graphically presents the complexity of the Australian high performance sport system as it specifically relates to Olympic performance. The central focus of the diagram is the NSO, which is surrounded by organisations that are seen to have significant influence on NSO operations. The two most influential organisations impacting NSO operations are the ASC and the AIS.

A significant portion of ASC funding to NSOs is directly linked to successful Olympic performance outcomes. The emphasis on winning Olympic medals is problematic for NSOs. Many nations, such as Australia, cannot continue to sustain their advantage in high performance sport, as there is a "distinct convergence in approaches to high performance sport management" (Houlihan, 2013, p. 27). An increasing number of nations have implemented a homogenous "world's best practice" approach to the areas of high performance sports science, technol-

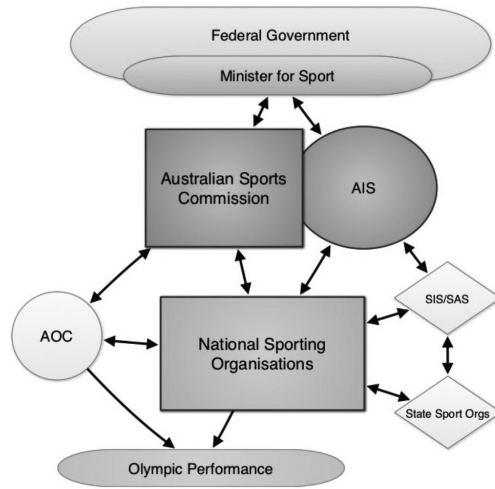


Figure 1. The Australian high performance sport system, as related to Olympic performance.

ogy, coaching and state-of the-art facilities. Therefore, creating a competitive advantage in the elite sport arena is increasingly challenging. Simply copying and adopting policies and practices from other nations which are successful, will not guarantee success. Instead, it is suggested that it is how government and sport organisations' high performance policies are implemented that will contribute to the success of elite sport programs (V De Bosscher, De Knop, Van Bottenburg, & Shibli, 2006).

Two consequences of the Australian Federal Government's involvement in high performance sport have been identified in the literature. First, Ferkins and Van Bottenburg (2013) believed one outcome of the intervention of the federal government in high performance sport has been a decline in the autonomy of NSOs, because NSOs are now dependent upon the funds and resources they receive from the government. Second, both Green (2007) and Houlihan (2013) concluded that Australia's unrelenting quest for sustained international sport success may be difficult to reverse as the government is fully integrated in the administration of high performance sport in Australia.

There is now pressure on governments to better manage their relationship with high performance sport organisations, due to the perceived benefits high performance sport creates for the nation (Ferkins & Van Bottenburg, 2013).

Moreover, in an attempt to improve their nation's international sport results, governments are attempting to prove their own legitimacy in the high performance sport environment by imposing systems and structures on NSOs to monitor and control high performance sport operations. Green and Houlihan (2006) suggested that: "government has implemented programs designed (ostensibly) to empower and autotomize NSOs on the one hand while imposing centralised targets, directives and indeed sanctions on the other" (p. 49). For example, NSOs must continue to meet the demands and targets imposed by the government if they are to continue to receive funding and resources from the ASC (Green & Houlihan, 2006). The management of the ASC-NSO relationship should be a priority for Olympic NSOs, as the top performing Olympic NSOs can potentially receive in excess of \$10 million from the federal government (Australian Sports Commission, 2011).

This paper examines the management of the ASC-NSO relationship using an agency theory framework in order to identify the impact of the ASC-NSO relationship, specifically of government involvement in high performance sport on Olympic performance.

In agency theory, a relationship is defined as one "whereby a party, the principal, tries to motivate another (or others), the agents, to act in a manner advantageous to the principal" (Mason & Slack, 2005, p. 49). Agency theory seeks to understand the relationships that exist between principals and agents, whereby the services of the agent are acquired by the principal, who typically does not possess the time, skills or knowledge to perform the services himself/herself (Mason & Slack, 2005). Consequently, the principal may not be completely aware of the activities an agent undertakes while acting on their behalf. This knowledge gap between the principal and agent is known as information asymmetry (Mason, Thibault, & Misener, 2006), where the principal cannot "perfectly and costlessly" (p. 2) monitor the agent's action and information (Pratt & Zeckhauser, 1985). Thus, the premise of agency theory is the dependency of the principals on agents to achieve the principal's goals and outcomes and why this does or does not occur.

For this paper, the NSOs are the agents and the ASC is the principal. Together they develop and implement a high performance plan that is the contract binding the relationship between the ASC and NSOs in managing high perfor-

mance sport. The ASC develops guidelines and assessment tools by which to monitor and evaluate NSOs' performance annually. Moreover, the ASC implements monitoring mechanisms and incentives to guide NSOs' behaviour in order to achieve the government's desired high performance sport outcomes. In this study's case, the attainment of Olympic medals for Australian athletes is the desired outcome. Thus, agency theory is an appropriate tool to examine the ASC-NSO relationship in order to gain an understanding of the dominant role the ASC, as the principal, plays in this relationship.

3. Methodology

This exploratory study investigated how the ASC and selected Olympic NSO staff perceived the ASC-NSO relationship impacted the NSOs' ability to deliver successful high performance programs, specifically in relation to performance at the Olympic Games. The Australian Institute of Sport (AIS), a division of the ASC, was also included in the study due to the significant role the division plays within the Australian high performance sport system.

The research incorporated a case study design. This approach was chosen as case study research is examined in a real-life context that allows investigation of a particular situation, event, program or phenomenon (Edwards & Skinner, 2009) and is designed to examine significant factors that occur within a set context, rather than examining these factors in isolation (Yin, 2003). The case study research was exploratory and followed on from a review of literature and document/content analysis. Five case organisations were examined, further strengthening the validity of research findings.

The five case NSOs chosen were: Athletics Australia; Cycling Australia; Rowing Australia; Swimming Australia; and Yachting Australia. The case NSOs were chosen for the research on the following criteria: their funding allocations come from the ASC; they are a multi-discipline/event sports (that is, sports that have the potential to win many medals at the Olympic Games); and they were expected to medal at the London Olympic Games (Australian Olympic Committee, 2009). Additionally, these organisations were the NSOs which received the greatest amount of funding from the ASC in the 2010/2011 financial

year (Australian Sports Commission, 2011). For instance, in 2011, Australian Swimming received just over \$10 million dollars from the ASC for its high performance sport operations. Before the London 2012 Olympic Games, the five case NSOs' athletes had won in total the most medals at the Olympic Games for Australia, with swimming winning 178 medals; athletics 71 medals; cycling 40 medals; rowing 37 medals; and sailing 23 medals (Australian Olympic Committee, 2012). At the 2008 Beijing Olympic Games, athletes from the five selected NSOs won 67% (31 out of 46 medals) of the total Olympic medal haul by Australian athletes (Australian Olympic Committee, 2010). Results in London 2012 further cemented the strength of the five selected NSOs as combined they won 80% of the total Australian medal haul (28 out of 35).

The use of semi-structured interviews specifically sought information relating to the perceived strengths and weaknesses of the current relationship between the ASC and NSOs. In total, 32 semi-structured interviews were conducted with staff from the case NSOs, the ASC and the AIS. Table 1 indicates the position held by all interviewees and demonstrates the quality of the interview participants. Sample selection was dictated by the roles held within each case organisation, with only a small number of participants who could provide in-depth insight into the ASC-NSO relationship. Due to the specific sample group within each organisation, but also to ensure confidentiality and protect the respondents' personal information, a further breakdown of positions within each organisation is not included. Overall, only two or three respondents came from each of the case NSOs.

Table 1. Positions held by the interview participants.

Position Title	Number of Respondents
CEO	4
Director	3
Deputy Director	5
National Performance Director	3
High Performance Director	5
Business Development Manager	6
Sport Performance Director	4
Other	2
Total	32

The interview transcripts were coded in order to identify and cluster all data segments into themes or concepts that related to the research question (Miles & Huberman, 1984). Through coding, the raw data was sorted into conceptual categories, creating themes that demonstrated relationships between the various concepts. The method of analysis for this research was a combination of thematic analysis through a data-driven inductive process (Boyatzis, 1998) and a deductive approach using an a priori code template (Crabtree & Miller, 1992).

4. Results and discussion

The review of literature and the analysis of interview data highlighted issues associated with the role of government, through the ASC, in the management of the ASC-NSO relationship and the impact on NSOs' Olympic preparations caused by government involvement in high performance sport operations.

More than half of all NSO respondents believed the ASC was hindered in its ability to help NSOs achieve their objectives, as the ASC staff do not have a solid understanding of NSOs' operations. Respondent NSOd2 stated that: "There is a lack of understanding within the sports commission [ASC] about how NSOs have to operate." Respondent NSOb2 stated that:

They're [ASC] focussing on excellence but actually to get excellence you need to have it as a focus priority. Look at all the other sports, all of our national team sports are not about excellence, they're about equality.

Fletcher and Wagstaff (2009) suggested that: "the way individuals are led and managed will become an increasingly important factor in determining an NSO's success in Olympic competition" (p. 433). Furthermore, Arnold, Fletcher and Molyneux (2012) concluded:

If nations wish to maximise the likelihood of success at the Olympic Games, they must not only design and develop effective elite sport policies, they must also have the right personnel in place to lead and manage their Olympic programs, competently respond to and address issues, and create, optimise and maintain a high performance environment (p. 318).

The ASC's failure to make decisions, and delays in making decisions were issues identified in the results. The majority (90%) of NSO respondents believed the bureaucracy of the ASC contributes to the slow ASC decision-making process and that this negatively affects NSO Olympic performance. One NSO respondent stated that "ASC corporate inertia and delayed decision-making is debilitating for sport" (NSOa1). One third of NSO respondents reported there are often too many people involved in the decision-making process at the ASC (NSOe1, NSOa1, NSOb1, NSOb2). This, they said, further slows down the process and delays decision-making for the NSO. Respondent NSOe2 claimed that:

The ASC will just paddle the usual political "sit on the fence" and wait for it all to resolve itself to a certain degree and there's an enormous amount of time wasted around the big issues, because they don't feel their mantra or the ethos of what's going on is clear.

Despite acknowledging the importance of the federal government's financial contribution, government involvement in the NSOs' high performance sport operations was highlighted by NSO respondents as a hindrance to NSO high performance preparations. While NSO staff acknowledged the requirement of the ASC to protect its investment and resources allocated to the NSOs, they suggested more autonomy should be given to NSO high performance operations. NSO respondents questioned their level of organisational autonomy with NSOa1 stating: "I even heard a commission [ASC] person say 'if we think that a sport should concentrate on xyz, then that's what they should do because it's our money' and I said 'that's ridiculous!'" Similarly, respondent AIS4 stated: "I mean we've always said 'sport runs sport' but really we say 'sport runs sport unless they disagree with us'" (AIS4).

Criticism from within the sport industry and made public in the Crawford Report (2009), indicated that neither the NSOs nor the ASC have effectively built the capacity and capability of the NSOs during their 20-year relationship. According to Crawford: "It would seem that something is seriously wrong if sports that have received major funding for almost two decades have not yet acquired the expertise to manage their own sports" (stating: p. 20). This viewpoint is supported by literature spanning over 10 years (Bloomfield, 2003; Cashman, 2002; Shilbury, 2000) that has identified the need for NSOs to "engage in ef-

forts to improve efficiency and effectiveness of the governance of their organisations” (Hoye, 2003). Respondent AIS5 reinforced the long duration of the issue stating: “You know the analogy, for a long time we’ve handed out fish and we haven’t taught the NSOs to fish.”

All NSO respondents believed they had little autonomy and that the ASC’s homogenous approach to the management of Olympic NSOs through the implementation of a single model of KPIs was not necessarily the best model for success. Respondent NSOd2 stated:

It seems to me there is not one governance model that fits everybody. The sports commission [ASC] needs to be careful that they don’t try and impose models on sports because every sport is going to have a slightly different emphasis in requirements.

This viewpoint aligns with findings of Healy (2012) who believed that sport organisations are very diverse and no two organisations are the same. Healy concluded that governance paradigms for sport, such as those imposed by the ASC on NSOs, should take into consideration the unique features of sport organisations rather “than merely compelling sports to behave in a uniform manner” (p. 55). The findings suggested that a uniformed approach in the management of NSOs by the federal government had effected NSO high performance operations and thus, Olympic performance outcomes. Therefore, in order to improve outcomes in high performance sport, elite sport policy makers need to understand how their models and processes may hinder high performance sport outcomes (Veerle De Bosscher, Shilbury, Theeboom, Van Hoecke, & De Knop, 2011).

5. Conclusion

This research demonstrated that the management of the ASC-NSO relationship was perceived to have a negative impact on the NSO’s ability to deliver high performance programs that potentially affected the attainment of Olympic medals for Australian athletes. The findings highlighted support for a significant governance change in Australia’s high performance sport system, identifying the AIS as the organisation most capable of providing leadership and advice to the NSO’s high

performance sport programs. While the AIS is technically a division of the ASC, most respondents believed it should be given the authority to manage Olympic sport programs without undue daily political influence or the need to achieve other government sport-related outcomes (such as club development and sport participation) that are responsibilities of the ASC. Consequently, removing high performance sport management from the ASC portfolio may potentially reduce the conflicts of interest that currently occur due to the breadth of the ASC's roles. Likewise, with less diversity in its portfolio, the ASC can focus on other necessary areas such as sport participation, sport development and coach education.

The research concluded that the ASC, as the principal in the ASC-NSO relationship, was not perceived to have any legitimacy within the high performance sport environment. Respondents described the ASC as bureaucratic, indecisive and lacking the capacity to add value to NSO high performance capabilities. Agency problems will occur when the principal is involved in the agent's daily operations, and, as a result, impact the attainment of the principal's desired goals.

In conclusion, this paper found that the relationship between the ASC and the five case NSOs is perceived to have had an effect on NSO's high performance operations. How Olympic sports are managed is becoming increasingly important in the relentless competition to achieve Olympic success. The federal government is heavily involved in Olympic sport operations in Australia and results suggest that the contribution of funding and resources by the government are valued by the Olympic NSOs. However, the ability of the government to contribute to the operational capacity and strategic capability of the NSOs and assist NSOs achieve Olympic success was perceived to be hindering Olympic performance outcomes. The ASC and NSOs must focus on developing a more collaborative and effective operational relationship in order to improve Olympic performances.

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SOCIAL INTEGRATION THROUGH RUGBY AND OLYMPISM: THE CHALLENGE OF SOCIAL FIT IN BRAZIL

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*Sport can create hope where once there was only despair.
It is more powerful than governments in breaking down racial barriers.
It laughs in the face of all types of discrimination.*
Nelson Mandela.

The emotional experience of sport, of shared endeavor and respectful competition has been a powerful part of healing societal divides in many contexts. It furnishes people with an experience and symbol of equality in ways which can genuinely disrupt discrimination. Yet, this is not always the case; to be a broadly effective form of social change sport must capture the imagination, and provide positive principles around which to build a more just society. This proposal seeks to explore the dynamics of social change, through sport. It examines the use of the sport of rugby, and the Olympic values, as a part of social integration programs in Rio de Janeiro, along with extensive fieldwork research with Fijian rugby players. This proposal discusses how the added interest in rugby at the upcoming Olympics has changed its significance and made it a popular program for promoting social integration. It does so by comparison of Rio in 2013 to a vastly different context, Fiji, where rugby has been the dominant sport for many decades, while being one of the most prominent social activities, particularly for young men. These comparisons allow us to reflect more broadly on the prerequisites for sport to be a meaningful activity in people's lives.

Brazil – A new Rugby hotspot?

Rugby is in some ways a global sport, now played by over 4.5 million players registered to over 18,000 clubs in 117 countries. At the Rio Olympics Rugby Sevens, one variant of Rugby involving seven, as opposed to fifteen players on each team, will be featured as an event. This has triggered a rapid increase in the number and distribution of nations playing the sport. However, the vast majority of players, professional clubs, influence and money are concentrated in a few places. These are linked by a system of rules and global governance and by the flows of players, images and money throughout the rugby world. Rugby is at once highly universalised and standardised, but at the same time extremely parochial, particularly in the identities associated with its practice. I will examine the making of global rugby historically. A key debate here is about where agency exists in this local/global contact: is there a degree of autonomy to local “culture” which can be drawn upon to provide agency to individuals (e.g., Sahlins, 1985)? Or, in a Foucaultian (1991) analysis, are modern cultural constructions overwhelmingly powerful due to their ability to compel local engagement with its institutions and ideologies? Local agents and groups are left to subversion and hybridisation. This process of local meaning-making is always ongoing. However, in Brazil it has just started, with rugby being one of the most rapidly growing sports in the country. This influx of people means that the meanings and significance, the rituals and rites of the sport are now being formed. It is a vibrant sport with great potential for cultural growth.

In 2012 a university class mate of mine established a Brazilian based NGO, UmRio, with the aim of using sport to help produce social integration within Rio de Janeiro. Rugby had not featured prominently in the lives of Brazilians. Yet after the announcement of rugby’s inclusion in the Olympics, rugby became the fastest growing sport in Brazil. UmRio built upon this excitement through a series of long term rugby programs for young people (aged 6–15) in parts of Rio which weren’t already being targeted by sports education programs. I included the Nelson Mandela quote above as this was the inspiration for the program. The first partnership, “favela”, had just been pacified, meaning police rule as opposed to that of criminal gangs, and whilst crime and violence rates had dropped significantly, there were still major community divisions along lines of previous gang

loyalties. The program would inculcate a perspective on sport which would allow the build-up of trust through teamwork. This idea is captured by the fundamental Principle 1 of the *Olympic Charter*. The reputation of criminality, violence and poverty meant that those from the favelas experience significant stigmatization within broader Rio society. These programs were a way of challenging the normally marginal social. Indeed this proved to be true when a short news piece on the work of UmRio cast the gaze of the city, if only briefly, upon the community.

Within the community the program was a huge success, with four times as many children as expected attending, and with the activities running relatively hitch free. The children enjoyed learning the new skills of the game, running, passing and working as a team. At some moments, like when tackling was introduced, there was a certain awkwardness – the drills which had been designed for English children accustomed to the techniques of the game were not well understood by the Brazilians. However, quickly the mood returned to one of fun. Yet, the short term interest in rugby does not necessarily mean that the projects' goals were met. In order for the sport to produce any sort of social change, rugby needed to both engage the children, and provide them with socially meaningful activities. By socially meaningful activities I am talking about the practice of things which have a symbolic meaning for people – things they regard as having a meaning outside of competition. These broader social meanings often mean that by doing sport they not only learn certain values within the activity, but also outside it. It is my contention that for this to happen through sport, people must be engaging in it in a different way. They can't simply play it, but must regard it as an important activity; as a source of value for themselves in their community. To demonstrate the potential of this, I turn to my fieldwork in Fiji.

Fijian rugby – A symbol of church, nation and traditional family

Rugby has been indigenised by Fijians to such an extent that it now plays an important symbolic and social role in the articulation, performance and naturalisation of a particular "Fijian" way of being. Rugby and the military are the focal activities for a powerful construct of masculinity. The club socializes young men. This is formed around three central values of contemporary indigenous Fijian

society, those of *vanua* (community as symbolised in land and tradition), *matanitu* (united government through hierarchy of chiefs and colonial rule) and *lotu* (one Christian God, community worship and religious rites). Sometimes complementary, but also often competing, seemingly irreconcilable, these values are powerful in defining the identities and practices of Fijians. Symbolically the dominant identity amongst this group draws upon a traditional imagination of men as warriors, ordered by chiefs, acting with bravery, boldness, strength and discipline in order to engage with outside threats and to bring sustenance and protection to their family, clan and village. Young men are thus given meaning and purpose and are introduced into adult society. Rugby and the military have become means of constructing meaning, gaining recognition and becoming adult men – of moving from the neophytes to experienced adults and then to elders.

In Fiji there have developed a series of distinctive rituals and meanings which surround the sport. There are prayers and hymns sung before the matches, and even during breaks in play. Rather than representing a break from Christianity, which is of vital importance to them, it is an activity through which God's power is believed to be exhibited. For many of the people rugby was like church, and playing sport was a form of worship. In a similar way, rugby has become the key activity for the Fijian nation to express itself on the world stage. Living in a small group of islands in the Pacific, it is rare for Fijians to be able to imagine themselves on the world stage. Rugby allows this to occur, due to the disproportionate strength of the Fijian team, who are currently ranked third internationally in Rugby Sevens. The advent of the Olympics means that Fiji, a country which have never had an athlete qualify for the Olympic Games, let alone win a medal, now has a serious chance of winning a gold medal at Rio. This has a great effect on the sense of national pride. Unfortunately, rugby has not been a strong tool of gender or ethnic inclusion in Fiji, and is very much a symbol of the indigenous male population's strength and bravery. By comparison, very few women or Fijian-Indians (who once made up half the population) play rugby. During my time in Fiji there were no Fijian-Indian men in the senior national competition; actually, the fact that someone with an Fijian-Indian grandfather was playing for a team was national news in itself. In a country which has had multiple ethnically motivated coups, and a mass exodus of Fijian-Indians fearful for their safety, rugby remains a symbol for one part of that division.

For anyone who has visited Fiji, the task of establishing the joy that many, if not most, indigenous Fijians derive from the game seems so straightforward that it is barely worth mentioning. Individuals I met on the streets would proclaim their love for the game. Players, even after repetitive trainings, would state their enjoyment of the game as part of their reasons for playing. Indeed these statements were so ubiquitous that people generally did not mention the game in regards to themselves, but rather focussed on its central position in the collective – comments such as this were recorded during interviews: “We Fijians love rugby. It is part of who we are”, were so regular as to become unremarkable for the researcher after a short time. This joy was also evident in people’s actions, in their smiles and laughs as they played. In the energy and urgency with which they played their games in the afternoons I could recognise the pleasure they were taking in this activity. When someone made a particularly good run, dodging attempted tackles from a few opposition players, or sprinting away from the others into the empty spaces of the field, this pleasure quickly bubbled over into celebratory yells and high fives.

Yet rugby was more than “play” for them, and was part of the “rugby dream” which is driven by the social and economic potential of rugby in addition to the pleasure of the game. It is a collective social investment in the individual player. When I first arrived at the Lomaiviti rugby club in Suva, I quickly became aware that many of the young men who were playing rugby had complex motivation for being there. In addition to the widespread enjoyment which was evident in words and actions, there were clearly other drives. They regarded the club as providing a link between them and the realisation of their “rugby dream”. I use the word “dream” not to signify that this would remain an unrealizable, intangible non-reality, but rather to speak of desires which were so well and frequently rehearsed that they took on a more formulated nature. It was a hope shared collectively. Also broadly shared was an understanding that this particular hope was achievable through the correct combination of individual, collective and supernatural action. As such, it was a hope which motivated actions. So it is that these young men, who generally have little or no money, struggle to train up to six hours a day, sometimes on one meal. So it is that hungry bodies push up steep hills to harden legs and fix resolve, and through hours of training aim to make the dream of the future into tomorrow’s reality. Rugby is an activity prioritised within the social val-

ues of Fijian society and as such, it is regarded as a good family investment. Rugby training is regarded as a personal and family investment in the future.

Many men are driven by the rugby dream, yet they know that only a very lucky few have fulfilled it. This poses fundamental questions about their behaviour: why do the men and their families still orientate themselves towards a dream that is unlikely to succeed? Is this risky endeavor the result of a lack of more predictable and feasible options? Or is this merely part of a broader desire for exodus from Fiji, in search of the promises of modernity? I suggest rather that, when its social consequences are examined, training to be a rugby player is not a high-risk strategy at all. Even if the heights of professionalism are not achieved, the symbolic importance of the sport within the Fijian society allows men to achieve an identity, and social mobility through their lives within local clubs in Fiji. These provide a social space where young men, marginal in many other areas of contemporary society, can be counted as part of the mainstream and regarded highly. Despite only a few individuals achieving the status of famous rugby player, many more participate in the dream and in the identity which that goes with it. The social meaning of rugby for Fijians is therefore of utmost importance. Whilst the Fijian values build upon western ideals of amateur sport, emphasising the group solidarity and character-building aspects of games, there has been an indigenisation of rugby into Fiji. It is now considered as an important site for the performance and creation of a fundamentally indigenous Fijian masculinity. In my examination of the dynamics within a specific club in Fiji (Guinness 2010) I demonstrate the meaning of rugby as it is perceived, consumed and created in practice. Here we find that whilst international mobility is a motivating factor for players' participation, it is not all encompassing. The relationships, values and identities cultivated within rugby are readily transferable to other parts of young men's lives due to the symbolic importance of rugby and central positions of clubs within broader society.

Rugby for Fijians has great potential to shape the values and morals of individuals, because they find it important, because their families support this valuation of rugby, because there exist social institutions which link their playing with broader social values. Before discussing the likelihood of similar institutions and values developing in Brazil, I would like to offer a brief comment about how we might understand this theoretically.

Idea of a cultural fit for sport

Before we can answer whether something similar will arise in Brazil, we must first ask two questions. Firstly, what makes a certain sport the center of people's social lives in one place, and disregarded as a silly game in another? Secondly, to what extent does being involved in an activity mean the uptake of related social values?

The question is often asked as to why a particular cultural feature has become popular in one place or another: why is rugby so important to Fijians? The problem with answering this question is that it presumes that Fiji and Rugby exist as concepts outside of one another. I argue that they don't; they are a part of how dominant ideologies were formed in Fiji, as much as they are a product of these. Early uses of rugby gave it a cultural prominence through the rough approximations of pre-existing values in a new form. As the cultural history of the sport in Fiji developed, so too did the nuance and power of the value systems within it, and these were played out in the specific social spaces of Fijian rugby. Values coexist in systems framed by political and cultural power, with particular ones being invoked in the support of political movements, and others excluded by them. Today, there are many elements of society which are regarded as Fijian, as being the "way of the land" as opposed to the foreign "way of the money". There is a perception of the persistence of cultural order, yet the colonial regime and global forces have been influential in ending many practices in Fiji (such as cannibalism and inter-tribal warfare). They have created both the state and national identity, and installed the Methodist church and faith as almost unchallengeable arbiters of right and wrong.

As sports move from one group to another, whether this be across class groups or continents, they bring with them sets of ideals and values. One view is that sports, and the social institutions surrounding them, can provide important spaces for the disciplining of people into particular ways of interacting – sports teach people certain ideals. During colonialism, the consumption of European products and the performance of European practices were given a moral value, tied to ideas of personal and societal value (Comaroff & Comaroff, 1997; Posel, 2010). Ideas of what it was to be modern and civilized were linked to the cultivation of particular styles of bodies that people had. Amongst other things the presence or absence of particular bodies amongst groups of

people made them seem either higher or lower in an imagined hierarchy of peoples and civilisations. Pre-eminent amongst the “righteous causes” of the 19th and early 20th centuries, Britain was the civilizing agent of the Empire. In this environment there developed strong ideas about the possibility of civilising the “savages” through the transfer of belief systems and cultural values; bringing enlightenment to the world, as well as political stability and economic integration. Sports played an important role in the disciplining of bodies to match “modern” aesthetics and ideals. Many non-white people in the colonies took this idea as a “Black English” assimilationist dream (Bickford-Smith, 2004; Cohen, 2007; Hobsbawm, 1987), and subsequently undertook to become as British as possible in order to gain full membership of British society. Throughout the Empire, people – whether natives or settlers – saw the adoption of British customs as a stepping stone to social mobility, and ultimately equal standing with the British. Yet this final step was ultimately denied to them, and instead the competing racial discourses and enlightenment ideas of noble savages, and even crude social evolutionary ideas inspired by Darwin's work, painted those not genuinely British as being inherently inferior. In this context, sports have been important symbolic markers within communities of the status of the individuals who are able to play them.

Other studies see sport as part of the slow processes of cultivation and development of physical attributes, tactical knowledge, mental fortitude and knowledge of the game. This happens over many years, day in, day out, not just at events. Practice theorist Pierre Bourdieu takes sports as an example of a process of cultural learning that is happening everywhere in life. He points out that slowly the athlete learns not just the rules of the game but how to use their body. There are precise movements which give strategic advantage. There are also ways of holding the body, mannerisms, ways of speaking, and even styles of clothes and tastes in consumption which are learnt from the group. This collection of dispositions is called *habitus*, and a person's *habitus* will link them to others in the group. Once a person has accumulated this knowledge to the point where it is “natural” to them, they will have a feel for the social field they are in, and be able to gain in prestige and status.

Within the anthropology of sport this focus on the Body Culture, a term akin to *habitus*, uses the anthropological concept of culture to contextualise the

body within local meanings significant to people. Brownell (1995) proposes that body culture is everything people do with their bodies in accord with the cultural context which shapes the nature of their action and gives them meaning. Body culture refers to the internalisation and incorporation of culture, similar to the idea of *habitus*. It adds to *habitus* by including meaningful one-off events into the system of analysis, as well as the everyday practices central to the analysis of Bourdieu. In sports this is a particularly important distinction due to the centrality of highly different modes of physical experience, in the form of matches. This is fundamental to the experience of participants in sport. (S)port is the human activity in which the body is the object of the most intense scrutiny: trained, disciplined, modified, displayed, evaluated and commodified, the sporting body is the focus of not only the person who inhabits it but also spectators, trainer and “owners” (Besnier & Brownell, 2012, p. 444). In other words, this ongoing learning of a socially specific way of being not only constructs the individual and gives them access to social capital, but it also constructs the group.

Yet this was not simply an indoctrination, and in many contexts sporting values were not adopted piecemeal by the population. For instance, Chinese principles of “face” clashed with the ideals of “fair play” in British sport (Brownell, 1995), Japanese Sumo became a key symbolic site of traditionalism through the modernization process (Tierney, 2007), and Trobriand Islanders drastically altered the rules and practice of sport to match their own social needs. As MacAloon (2006) has pointed out, the culturally specific symbols and values can be removed from a sport making it in some ways an “empty form” capable of being filled with local significances. Cricket was introduced to India by the colonial elite as it was regarded as thoroughly masculine, and as having principles which should govern all masculine behaviour: sportsmanship, a sense of fair play, thorough control over the expression of strong sentiments, unquestioned loyalty, subordination of personal sentiments (Appadurai, 1996, p. 92). Yet, in India cricket became more Indian than British. Through dual processes of vernacularisation and inscription onto the bodies, the media brought cricket terms into ordinary Indian language(s) speech, and by the sheer prevalence of these sounds, images and words, cricket became part of the life experience of most Indians. The old Victorian values were slowly replaced by new ones. According to Appadurai, cricket mobilised powerful sentiments of nation and humanity. Its

success lay in its ability to be used by different groups of people for their own benefit; it was used by the state to inculcate national sentiment; by the technocrats for the mastery of media and public opinion; by the private sector to link leisure, stardom and nationalism; by the viewing public to link glamour and cultural literacy; by the upper middle-class to afford privatised pleasure which was nationally sanitised; by the working class to strengthen group belonging, potential violence, and bodily excitement; and by rural viewers to gain a sense of empathy with stars' lives. Why did cricket become so popular? Appadurai answers that "if cricket did not exist in India, something like it would certainly have been invented for the conduct of public experiments with the means of modernity" (Appadurai 1996, p. 113).

Using MacAloon's (2006) idea of "empty form" only seems to get us so far in the understanding the potential for rugby to acquire new social meanings in Brazil. This conception describes the process whereby a particular cultural form can be incorporated into a new cultural setting, emptying it of its existing meanings and significance, replacing them with local variations. Its distinction between the more fixed and the more fluid parts of culture is useful in understanding why some parts change, and others remain constant. The game of rugby, the form in this instance, arrived in Fiji as a set of rules and basic techniques, which now may be filled by local content. Rugby was initially globalised as a colonial export – part of the civilising process brought by colonial powers to their colonial subjects. Arriving in Fiji the global culture advocated by the rugby "masters" was localised, actively appropriated by a variety of actors within Fiji. Eventually it became so imbued with a particular set of Fijian values that it became a key tool for the socialising of young men within Fijian society. Fijian value systems were embodied by players, taught, expressed, naturalised and evaluated by the wider society through the practice of rugby. But rugby retained a certain structure when it arrived in Fiji thus limiting extent to which those local meanings could be introduced. This Fijian system therefore coexisted with a very different set of practices and meanings cultivated in the core countries, such as England and Australia. The rules of the games they played were very similar, but the meanings, interpretations and values attached to them were not.

However this process was not without its frictions as it touched down in the colonised villages of Fiji. As Brownell puts it, the idea of the "empty form" is:

unsatisfactory because it creates an artificial distinction between form and content... which does not do justice to the intense conflicts, cross-cultural negotiations, and even personal suffering that have historically accompanied the spread of transnational cultural forms (Brownell, 2005, p. 135).

In analyzing the arrival of cosmetic surgery in China, Brownell highlights the simple fact that these practices did not arrive empty of meaning, but rather these western meanings were given a new interpretation in this new context. The local Chinese reaction to cosmetic surgery remained framed by the understandings of these practices as being western, and therefore problematic in a number of ways. Brownell's (2005) elaboration on MacAloon (2006) through the term "empty frame" is a useful addition here, as it shows the limits to this emptiness. Cultural forms can't exist outside of meaning, nor can their practice in one place be isolated from their practice elsewhere. This is an advance in two ways; firstly, it recognizes the framing influence of outside meanings on the development of indigenous concepts; secondly, by investigating what is framed and what is not it gives us an insight into the relative power of each concept.

Empty frame? Rugby in Brazil

Rugby has now arrived in Brazil as more than just a form. It is being introduced through the Olympics, and the associations between the game and this particular foreign source are important in framing the particular Brazilian meanings as they develop. What I am asserting is that such connections are frictions (Tsing 2004). These will always be partly in tension with Brazilian values in some ways, and such values can be drawn upon to produce alternative sources of meaning. This framing is therefore part of the process of filling the "empty" form with meaning. In this framing it is important to understand the power of the different agents and the extent of their influence. Most notably, institutional connections require a particular level of common culture to function, and emphasise particular forms of a particular cultural activity over other versions. These are important sites for the power structures which influence cultural meanings.

For this reason, a key moment in the life of a sport is its integration into the Olympic program. Recognition is followed by profound changes in the political,

financial and cultural landscape of the sport. The added prestige of potential Olympic medals causes some new sponsors and national governments to invest serious amounts of time, energy and money into developing athletes to compete, which raises the profile of the sport in many places. People are interested in learning not just the rules of rugby, but also its history and values. However, the Olympics also provides an opportunity to form Brazilian rugby outside of certain dominant ideas in rugby. The most notable of these being the highly male dominated nature of rugby, which is in some places linked to ideals of dominant masculinity and misogynistic practices. It was heartening to see almost equal uptake and interest in the sport amongst the boys and girls.

This is a good example of the creative potential within the Olympic values. Rugby clubs in Brazil are drawing upon the values and symbols of rugby and Olympism, whilst giving these local significance. They offer the individual and collective multiple sources of identity and values, and endless opportunity for fusion, creativity and change. Overall, if the interest in the sport is maintained, it is likely that some of these meanings will become dominant within the broader community. People playing the sport will learn them, and they will be judged by others in those same terms. The challenge for projects like UmRio is to find the balance between adapting the ideals of Olympicism and Rugby sufficiently that there is broad social understanding and interesting in the game; and in making sure that these values are not compromised so much as to provide no greater meaning to those who learn the sports. Only if this is achieved, will the rugby programs be successful in their long term plans of producing significant benefits for the communities that take part. This is the power of sport, which can indeed be utilized for a program of social change and intervention.

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HISTORY OF WOMEN'S SPORT IN TAIWAN IN THE LATE 1960s AND 1970s

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Introduction

Taiwan has been a territory disputed in history. It was officially ruled by Qing Dynasty of China from 1684 to 1895, it then transferred to Japan under the Treaty of Shimonoseki. From 1895 to 1945, the island was dominated by the Japanese Empire, while the Taiwanese were seen as second class citizens. After the defeat of Japan in World War II in 1945, the Allies transferred the governance of Taiwan to Kuomintang (KMT, Nationalist party), in the Republic of China. At the beginning, the Taiwanese expected a lot to return to the “motherland” but they were soon disappointed, especially after the event of 28 February 1947, when the Taiwanese protested against the Kuomintang’s authoritarian governance and monopolization, which followed the repression of the Nationalist regime.

Meanwhile, on Continental China, the civil war between the Communist Party and the Nationalist Party was barreling ahead, the KMT was defeated and had to retreat in Taiwan, where the KMT promulgated the Martial Law on 20 May 1949. Mao Zedong, the leader of the Communist Party, proclaimed the foundation of the People’s Republic of China (PRC) on 1 October 1949. From this moment, Chiang Kai-shek and his party (KMT) used Taiwan as the last bastion for regaining Continental China, and this was also the epoch when China was divided in two parts: one is the Republic of China on Taiwan, led by Chiang Kai-shek and supported by the USA of the Western Bloc; the other, the Peo-

ple's Republic of China, led by Mao Zedong and was supported by the Soviet Union of the Eastern Block during the Cold War period.

Diao's and Hsieh's, *Yong Yuan Xiang Qian-Chi Cheng de ren sheng chang pao*. (Forever forward: Chi Cheng's life on distance running), Taipei: Tien-xia Wen-hua, 2003. In this atmosphere, neither the KMT government nor the Taiwanese were really concerned about the development of sports. However, from the 1950s, the problem of "the two Chinas" spread from the political, economic and social sphere to the sports arena: "The two Chinas" issue emerged in the 1952 Helsinki Olympic Games, and it began to plague the International Olympic Committee. The sports field has become a new battleground for both sides of China (Republic of China, ROC, on behalf of the "Liberal China", and People's Republic of China, PRC, on behalf of the "Communist China"), where each competed for representing the sole legitimate of "real China".

During the 1950s and 1960s, the USA-led so-called "Liberal World" supported the Nationalist Party in Taiwan. Because of the assistance by USA in the areas of political, economic, social and even sports activity, the KMT government could maintain its visibility in the international scene.

Emergence of world-class female athletes

In the U.S. aid epoch, there were two world-known athletes, C. K. Yang¹ and Chi Cheng, supported and trained in the USA. Furthermore, Chi Cheng can be seen as the starting point of the development of women's sport in Taiwan.

1. C. K. Yang (Chuan-kwang Yang), born on July 10, 1933 in Taitung (died on 27 January 2007), known as the "Asian Iron Man". Yang won the gold medal in the decathlon twice, in the 1954 and 1958 Asian Games, and became the first Olympic medalist for Taiwan in the 1960 Rome Games. Yang won a silver medal in the decathlon in the 1960 Rome Olympics and also set a decathlon world record of 9,121 points in 1963. For details, see Su, J. X. *Zhong-hua min-kuo jian-kuo yi-bai nian yun-dong-hui hui-ku* (100 Years of Sports Events Review of the Republic of China) Taipei: Xian-dai jin-dian wen hua, 2011, p. 90–100; Lisa Dillman, "C. K. Yang, 74; decathlete won Taiwan's 1st Olympic medal at 1960 Rome Games", *Los Angeles Times*, January 30, 2007, on line: <http://articles.latimes.com/2007/jan/30/local/me-yang30> Tex Maule, "Yang of China is world's best athlete", *Sports Illustrated*, May 16, 1963, on line: <http://sportsillustrated.cnn.com/vault/article/magazine/MAG1074744/1/index.htm>.

Chi Cheng participated for the first time with Wu Jin-yun and Lin Zhao-dai in the 1960 Olympics at the age of sixteen. They were seen as the “Three heroines of the Olympic Games”² (Figure 1). She was also the first female athlete who went abroad to train and to study after the American hurdler-cum-track and field expert Vince Reel (1914–1999) wrote to the



Figure 1. From left to right, Lin, Wu and Chi in the 1960 Rome Olympics (Diao & Hsieh, 2003).

KMT government. During that time, the fundamental human rights were strictly limited due to the martial law. Taiwanese people could not go abroad without KMT government's permission. With Reel's recommendation, Chi finally got the chance to go to America on 28 February 1963.

However, at that time, the government did not provide scholarship or training costs to Chi, all expenses in America were relying on private donations of Taiwanese people and her coach, Reel.³ As Chi's elder sister recalled, “She suffered enough abroad to honor the country, but the government ‘took care of her in such way!’”

“It's really tough to be an athlete in Taiwan”, Chi said softly.⁴ As can be seen, the government did not attach importance to the development of sport. Under such unfavorable conditions and atmosphere for athletes, Chi won the first ever female gold medal for Taiwan in a long jump event in the 1966 Asian Games.

The peak period of Chi's athletic career was between 1968 and 1970, when she won a bronze medal in 80m hurdle in the 1968 Mexico Olympics and broke world records seven times (Figure 2) in 1969 and 1970. Chi set not only the world records, but also displayed the flag of the Republic of China in every finishing line. As a national heroine and the most famous female athlete, Chi launched together with C. K. Yang, the “one person donate one dollar move-

2. See *Zhong-kuo Shi-bao (China Times)*, August 1, 1960, p. 9.

3. For details, see Diao & Hsieh, *Yong Yuan Xiang Qian-Chi Cheng de ren sheng chang pao. (Forever forward: Chi Cheng's life long distance running)*, Taipei: Tien-xia Wen-hua, 2003. (in Chinese).

4. Diao & Hsieh, *op. cit.* 2003, p. 124.

ment” (*yi-ren yi-yuan yun-dong*) to improve sports facilities and to build stadiums for Taiwan.⁵

As the first time ever Oriental female to win an Olympic medal in a track and field event, Chi received much attention worldwide. For example, she was called the “Yellow Blitz” in Germany; the Japanese hailed her as the

“Flying Antelope”, and she was even selected as the “World Athlete of the Year” and became the cover girl of the *Women’s Track & Field World* magazine in 1970.⁶ These spontaneous gestures in Taiwan and tremendous performances worldwide were seen by the government as the best political propaganda tool to promote “Liberal China” in Taiwan. They declared to the world that the KMT government has the legitimacy to represent all China through the outstanding performance in sport.

The Republic of China (ROC) on Taiwan lost its seat and was replaced by People’s Republic of China (PRC) in the United Nations on 25 October 1971. As the result, the PRC became the sole legal representative of China in the international community. In 1972, the United States started to forge links with the PRC, culminated in President Nixon visiting the PRC by “ping-pong diplomacy”, the visit of a US table tennis team to China.⁷ Hence, more and more countries questioned the legitimacy of ROC to represent all China; they decided to terminate their diplomatic relations with ROC and established new ties with PRC,⁸ Taiwan’s status thus becoming increasingly difficult and worse through time.



Figure 2. Seven world records awarded by the IAAF.

5. See *Zhong-kuo Shi-bao* (*China Times*), November 10 and 15, 1968, p. 3.

6. See T. Lee, “Chi Cheng, iron girl champion”, *Taiwan Review*, April 01, 1970; *Zhong-kuo Shi-bao* (*China Times*), February 03, 1970, p. 3.

7. Slack, T., Hsu, Y. M., Tsai, C. T. & Hong, F. The road to modernization: Sport in Taiwan. *The International Journal of the History of Sport*, 19:2–3, 2002: pp. 343–365.

8. In 1971, there were 56 countries that maintained diplomatic relations with Taiwan (ROC);

Under these defeats of diplomacy, which influenced sports deeply, the Taiwanese government at the time started to think about looking for another way out. Women's sport in Taiwan therefore was just developed by chance in such an inauspicious and unfavorable atmosphere.

The development of a female sports team

The first official women's basketball team, *Liang You*, was created in 1951 for political purposes, led by Madam Chiang Fang Liang⁹. The main object of this team was on behalf of "Liberal China" to visit countries abroad, to promote national diplomacy, to practise international exchange and to visit overseas Chinese through tournaments.¹⁰ This could be seen as the prototype of women's sports: it's not really for the championships, or for the "development" of women's sports, but only for political promotion.

In the 1950s, women's basketball was still stuck in school education; the development of women's basketball was supported by enterprises in the 1960s. For instance, East Asia Women's Basketball Team was created by Asia Cement Company and Far Eastern Textile in 1965;¹¹ Cathay Women's Basketball Team was founded in 1969, whose predecessor was Chun De Women Basketball Team, a high school student-based team established in 1950.¹² In other words, the government did not have much involvement in women's sports. However, these two unofficial basketball teams were indeed taken seriously by the government in the early 1970s.

East Asia Women's Basketball Team went to the United States and Central and South America on 2 January 1972 with an agenda of a three month

they reduced to 32 countries in 1974 and finally only 26 in 1976. See Chan, D. J. Ao-hui mo-shi yu dan-xian xie-hui de kuan-xi (The relations between "Olympics Formula" and sports associations.) *Kuo-min ti-yu ji-kan (Journal of Physical Education)*, 37:1, 2008, pp. 42–46.

9. Madam Chiang Fang Liang was born in 1916 in Belarus, wife of President Chiang Ching-kuo, served as First Lady of ROC from 1978 to 1988.

10. See *TTV*, January 31, 1952, on line at: <http://catalog.digitalarchives.tw/item/00/31/98/af.html>

11. For details, see Cheng, Y. Y. "Ya-dong nu-lan zai-yu kuei-kuo" (*East Asia Women's Basketball returning with victories*), on line: <http://km.moc.gov.tw/myphoto/show.asp?categoryid=126>

12. Shao, Y. M. A study of the development of Cathay Women's Basketball Team (1969-2004), *Journal of Physical Education of National Taitung University*, 4, 2006: pp. 13–35.

friendship tournament. They visited the United States, Argentina, Brazil, Peru, Uruguay, Panama, El Salvador, Guatemala, the Honduras and Costa Rica, for a total of 47 matches, with 39 wins and eight losses.¹³ In the summer, Cathay Women's Basketball Team visited Australia, New Zealand and Indonesia. In forty days, they completed 28 matches with 25 wins.¹⁴ On that occasion, ROC was just expelled from the United Nations, many countries kept their diplomatic relations with ROC and established new ones with PRC. The morale of the compatriots in Taiwan and overseas nationalists reached bottom. The friendship tournament by East Asia and Cathay Team in the USA, Central and South America allies, Australia, New Zealand and Indonesia boosted and encouraged just in time the morale of people in Taiwan. In another way, this was a chance to promote ROC's national spirit of victory and to maintain the relationships with these allies through sport diplomacy.

The day after the East Asia team arrived in Taiwan, on 31 March, *Lien-he Bao* (*United Daily News*) used the title "A successful example of East Asia Women's Basketball Team – Encourage all youth of the nation to join forces in order to construct a 'New civilized country'". This was the meaning of the East Asia Team's trip to Americas:

*The most touching for us is to see the spirit of relentless fighting of East Asia Women's Basketball Team. They understood deeply the current situation of the difficulties hindering the country and their great mission, therefore they ignored their pain, but were only concerned about the country's honor and patriotic expectation, even though they encountered strong opponents, they did not feel discouraged. These are the so-called characteristics of Chinese sons and daughters. Never forget the spiritual strength of national recovery.*¹⁵

The efforts of the athletes on the sports arena united only people's solidarity, but they did not change Taiwan's international political situation of being marginalized. Japan and Iran raised the issue "Exclusive R.O.C. inclusive P.R.C." at the Asian Games Council which was held in Tehran on 16 November 1973,

13. See *Zhong-kuo Shi-bao* (*China Times*), March 31, 1972, p. 3.

14. See *Zhong-kuo Shi-bao* (*China Times*), August 31, 1972, p. 5.

15. See *Lien-he Bao* (*United Daily*), March 31, 1972, p. 2.

the General Assembly adopted the proposal by 38 votes in favor and thirteen against, with five abstentions, to expel Taiwan (ROC) participating in Asian Games in 1974.¹⁶ Taiwan was back again in 1986 under the name “Chinese Taipei”; many sports associations have been excluded as well, including weightlifting, badminton, shooting, fencing, cycling, wrestling, gymnastics, athletics and football.

The basketball association was excluded soon after the 1974 Asian Games, but women's basketball could still be active in the “unofficial” international sports arena, with the KMT government being dependent on its reputation to achieve political propaganda. In January 1975, Cathay Women's Basketball Team crossed ten cities in the USA and nine countries in Central and South America in two months, for a series of friendship tournaments, with 35 wins and without any defeat. When Cathay Team returned with the trophy, they were even received by Premier Chiang Ching-kuo, while *Zhong-kuo Shi-bao* (*China Times*) praised their achievement with a full report.¹⁷

Meanwhile, in October 1974, the founder of Asian Ladies Football Confederation (ALFC),¹⁸ Madam Chan Yiu Kam, asked KMT government to select five female players to join the Asian Women's football star team to participate in the Tour in Asian countries to promote and to develop the Asian women's football. The first women's football team, Mulan,¹⁹ was thus established in 1975.

The first AFC Women's Cup was held in August 1975 in Hong Kong. Due to the fact that the PRC had interfered with the ROC's participation in international sports events since the 1974 Asian Games, Mulan team did not participate in this competition.

16. Hsu, H. “*Chu-xi ya-zhou yun-dong xie-hui te-bie li-shi-hui bao-gao-shu*” (*Special report of the attendance in Asian Games Council*), November 21, 1973. See also, Hong, F. & Liu, Z. China, the Asian Games and Asian politics (1974–2006). *The International Journal of the History of Sport*, 29:1, January 2012, pp. 98–112.

17. See *Zhong-kuo Shi-bao* (*China Times*), March 4, 1975, p. 3.

18. ALFC was founded in 1968 by Madam Chan Yiu Kam in Hong Kong, joined with Malaysia, Singapore and Taiwan, these were the four founder members of ALFC.

19. Mulan is a legendary Chinese figure that refers to the “heroine on the battlefield”. The first female football team was named “Mulan” by General Cheng Wei-yuan, meaning “the spirit of heroine to serve the nation”; it also means that women are not outdone by men, and that they can compare favorably with men in terms of ability and bravery.

The same problem occurred for KMT government in the 1976 Montreal Games. The Canadian government adopted a “one-China policy” and recognized PRC as the sole representative of China in the early 1970s. Thus, they refused Taiwan (ROC) to use the word “China” in its national name to compete, resulting in the KMT government boycotting the Games and asking the Taiwanese delegation to pack their baggage and return home.²⁰

The international community seems to have abandoned ROC on Taiwan, hence making the KMT government more dependent on women’s sports “unofficial” tournaments. On 5 January 1977, the Mulan team set off for visiting Thailand, Singapore and Indonesia for a three-week friendship tournament, which resulted in a total of eight wins and one draw during the visit to Southeast Asia.²¹ The Mulan team unexpectedly made these achievements, prompting the government and the football association to decide to host the II AFC Women’s Asian Cup in Taiwan in August 1977.²²

At this time, AFC Women’s Asian Cup, founded by Madam Chan Yiu Kam, was not yet recognized by either FIFA or the Asian Football Confederation until 1984. This is probably one of the factors that women’s football could be developed in Taiwan and the Mulan team could participate in international competitions without obstacle in the late 1970s. The Mulan team did not disappoint the expectations of compatriots: it won consecutively the championship of AFC Women’s Asian Cup three times, in 1977, 1980 and 1981.

In addition, on the basketball court, the first William Jones Cup International Basketball Tournament²³ was held in Taiwan in the summer of 1977. It was named after the 1970s FIBA Honorary Secretary General Dr. William Jones to commemorate his kind and warm support of the Republic of China during the difficult times. In the closing ceremony, Dr. Jones said, “Tonight we have come to the end of a 26-day Basketball festival attended by sixteen teams of boys and

20. For a series of reports on the 1976 Montreal Games, see *Zhong-kuo Shi-bao (China Times)*, July 11–19, 1976 p. 3.

21. See *Zhong-kuo Shi-bao (China Times)*, January 26, 1977, p. 5.

22. See *Lien-he Bao (United Daily)*, January 16, 1977, p. 8.

23. In the first William Jones Cup, the men’s division was held from July 6 to 17, the women’s division from July 20 to August 1. On the women’s division, Korea star won the title, Cathay got the second and France Clermont was placed third.

girls, ten of which from across the seas... This is not the end, it is the beginning. If you are going through difficult times, do not loss heart, keep going, your basketball world family has not forgotten you.”²⁴ Until Taiwan (ROC) regained its membership in international sports events with the name *Chinese Taipei* in 1981, the Jones Cup was the most important international exchange window in basketball for Taiwan.

Conclusion

Starting with the 1952 Helsinki Olympics, the “Two Chinas” issue frustrated the international Olympic Committee; sport for both parts of cross Taiwan Strait was seen as a political propaganda tool, especially in the 1960s and 1970s. Compared to PRC’s “ping-pong diplomacy” in 1972 which helped Communist China to open a window to the world, the Nationalist KMT government on Taiwan could depend only on women’s sports to decelerate its marginalized situation in the international community. Although women’s sports development was mostly supported by private enterprises and personnel donations in the 1960s and 1970s, the outstanding performance on courts was utilized by the government as the best tool of political propaganda under a series of diplomatic and sports defeats in the 1970s.

The efforts of female athletes on sports united people’s solidarity only, but did not chang Taiwan’s international political situation of being marginalized. Chi Cheng, East Asian and Cathay Women’s Basketball Team as well as Mulan Team were the most brilliant sports ambassadors in that era.

Generally speaking, the athletes do not see their patriotic behavior as a vehicle of political ambitions, but it is easy for the government or the nation to use athletes’ achievements as a tool for promoting their political propaganda and diplomatic purposes. What athletes want is just to have a good training environment without political interference, and to be supported by the government at the same time. “Politics does not interfere with sports” might be a slogan, but for the athletes, it is a wish.

24. See *Zhong-kuo Shi-bao* (*China Times*), August 2, 1977, p. 5.

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A DESCRIPTIVE ANALYSIS OF UNDERGRADUATE STUDENTS' PERCEPTIONS TOWARD THE OLYMPIC IDEOLOGY

Li-Shan CHEN (TPE)

1. Introduction

The fundamental principle of the *Olympic Charter* defines Olympism as:

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

The IOC aims to promote a positive legacy from the Olympics. (*Olympic Charter* 2013). The concept of Olympism as stated in the Olympic Charter makes it very clear that the core of the Olympic Movement is education. Obviously, education is the fundamental function of the entire Olympic Movement.

Mzali (1981) underlines the major role schools play in promoting the value of sport and education based on the moral principles of Olympism. For Doxas (1976), it is young people in particular who should grow closer to the Olympic ideals through education. This concern to promote Olympism lies essentially with the educational institutions, by the inclusion of the Olympic idea in educational programs, and with institutions being responsible for training teachers. Samaranch (1978) stresses the importance of training teachers responsible for teaching the Olympic ideals. In this connection, Powell (1980) refers to the need to include within education, information related to sport and the Olympic spirit.

Olympism as a philosophy and its principal effects: The Olympic Games are occupying a growing place in our society in terms of economics, politics, communications, urban development, the environment, etc. This social dimension

of the Olympic Games has led to a growing interest among many university institutions, which have gradually set up their own departments or centers.

The institutions devoted to the cultural and educational dimension of the Olympic Games are currently:

- a) The directors of Olympic studies as a key source of information
- b) The IOC Olympic Studies Center
- c) The National Olympic Academies
- d) The National Olympic Committees
- e) University centers

In short, the task is to pass on Olympic knowledge to all university students, as specialised knowledge should not be limited to scientific content: these students will become the future flag-bearers of Olympic philosophy in our society. When they leave university, students should have acquired basic knowledge on the biggest mass social phenomenon of the 20th century. However, although it seems convincing, it is not apparent in certain universities. Moreover, does it really work well in those universities that have Olympic study centers?

The purpose of this research is to investigate and analyze the perceptions of Olympic ideology of the National Taiwan Sport University (NTSU) students. NTSU is the athletic and leisure oriented health professional sports university of Taiwan, with nearly 2,300 students on campus. There is an Olympic Study Center there; also, it has achieved to become an Olympic campus. More specifically, the issues investigated in the present study include the basic knowledge regarding the Olympic movement and perceptions toward social and ethical issues regarding Olympic education.

2. Literature review

2.1 Terminology and definition

Some of the terms used in this article have many dimensions and are related to other terms in this discussion, often used synonymously. In the following section we are trying to categorize and clarify these terms.

2.1.1 Olympic education

If by the term *education* we mean training, culture and humanism as its dis-

tinctive features, then the ceremonial of the ancient Olympic Games in the precinct of the Sacred Altis and surrounding areas was a first form of "Olympic education" for athletes, spectators and pilgrims. (*Papyrous Larousse Britannika*, eds. *To Vima*, vol. 47, p. 339) The meaning of the term "Olympic education" appears in the pedagogy of sport and in Olympic research after 1970 (Mueller, 1975). In this paper, the term Olympic education is used and interpreted as follows:

Olympic education shares the objectives of the Olympic Movement. It is a multilevel educational process, which is part of general education with different targets of population, in order to teach Olympic values through sport and culture.

Through Olympic education the individual should acquire a philosophy of life so that she/he becomes a positive contributing member of his/her family, community, country, the world. (I.O.A.'s Special Session and Seminars 2000, Athens, IOA, 2001).

Olympic education should be an important component of the school curriculum. Each individual should be developed in order to attain self-discovery, enabling them to be effective and useful citizens of our society. Thus, we have an important educational duty to fulfil, to use sport to cultivate various fundamental social values and universal ethical principles combining the culture of body with the intellectual dimension of person.

2.1.2 Olympic ideology

The meaning of Olympic ideology is abridged or reduced into the term Olympism. Namely, Olympic ideology is identified with Olympism, and the purpose of Olympic Education is to socially activate (Nikolaos Patsantaras. 2008); the Olympic Games and the Olympic Movement differ from other sport events and sport organizations as they are officially linked to an ideology, that is, to "a systematic set of arguments and beliefs used to justify an existing or desired social order." (*Dictionary of Political Science*, 1964, p. 250)

Efforts for the ideologization of the Olympic phenomenon have led it, and continue to lead it, towards socio-ethical impasses and deadlocks.

2.1.3 The Olympic cognition

Cognition is a term referring to the mental processes involved in gaining knowl-

edge and comprehension, including thinking, knowing, remembering, judging and problem-solving. Social cognition studies how people make sense of themselves and others, and how their cognition influences their action (Fiske & Taylor, 1991).

Olympic education, which attempts to activate Olympic ideology, adopts and is based on ecumenical values, namely ecumenical education that includes all peoples. Nevertheless, as it has been said, “the Olympic ideology advocates social equality and peaceful coexistence, however it leads us away from social reality, from the real world.”

2.2 Relevant research

According to the *Olympic Charter*, the mission and role of the IOC is to encourage and support the promotion of ethics in sport as well as the education of youth through sport and to dedicate its efforts to ensuring that, in sport, the spirit of fair play prevails and violence is banned. In addition, Olympic education is the core of the Olympic Movement (*Olympic Charter* 2013). It promotes the moral, social and educational principles of the humanistic Olympic Movement. Through sporting, social and cultural activities it breeds concerned active citizens who can be useful to society. In addition to the International Olympic Academy (IOA), the National Olympic Academy (NOA) and the Olympic Study Center (OSC) are a great platform to cultivate the Olympic ideology for students.

Past literature examining the value of Olympic education includes the work of Zahang & Zhou (2004), Yuan & Ai (2007). While the issue of perceptions toward Olympism is critical, a limited number of studies are focused on this topic. As such, it warrants researchers' efforts to investigate perceptions toward Olympism.

A good and efficient concept has been expressed by the Singapore Olympic Academy. The general objectives of Olympic Education should consist of the following contents: Knowledge and Understanding, History and Traditions, Symbols and Ceremonies, Olympic Sports, Famous Olympic Athletes, History of Heroes / Heroines of Olympic Games, Other Olympic Games Hosts, Geography, History, Attitudes and Values Enthusiasm, International Friendship, Physical Activity and Sport Self-Esteem and Self-Confidence, Cultural Identity, Excellence in Achievement and Competition, Moral Judgment and Fair Play Inclusion, not Exclusion, Equality Peace and Harmony (Singapore Olympic Academy).

3. Methodology

3.1 *Research object*

The students surveyed attended the National Taiwan Sport University majoring in sport-related subjects including athletes, sport managers and sport medicalists.

3.2 *Questionnaire designed*

A self-constructed questionnaire was developed based on the relevant literature such as the *Olympic Charter* and previous research (Yuan & Al, 2007; Zahang & Zhou, 2004). The survey was composed of thirteen items regarding Olympic knowledge, 21 questions with regard to Chinese Taipei Olympic knowledge, and a five-point Likert-Scale was used for ranking the dependent variables of the study concerning social and ethical issues in Olympics, consisting of 18 questions. The demographic components included: gender, age, the Olympic Movement and the athlete experience.

3.3 *Questionnaires distributed and response rate*

Two hundred and ninety three valid questionnaires were collected out of 535 that were distributed using convenience sampling through the students at the college.

3.4 *Data analysis*

Descriptive and analytical statistics were calculated for the overall variables using SPSS version 20. Validity and reliability were confirmed in this research. Cronbach's Alpha was 0.913

4. Results descriptive statistics

4.1 *Demographic components*

From the descriptive statistics, the sample consisted of 50.2% male and 49.8% female students. Nearly 74.4% of the participants had no Olympic Movement experience, while 20.6% and 7.3% of them had experience of Olympic sessions such as giving public speeches and of Olympic seminars like those held

by the National Olympic Academy (NOA) or the Olympic Youth Camp. A total of 63% of the participants were former athletes. The level of the participants' intention to watch Olympic Games was assessed, the mean score was 4, with the male being more than the female, and most of them favored watching the competition (approx. 93.4%). As regards the cognition of Olympic knowledge, around 60% of the subjects were aware of the Olympic history. However, about 23% misperceived Rome to be the original place of the Olympic Games. Of the people related to the Olympics, approximately 65.2% knew Pierre de Coubertin, but others didn't know anything about him. Concerning the subject of the Olympic Games, a small percentage didn't know any of the Games (about 4.6%), but most of them knew about the Summer Olympic Games. In addition, only 32.8% of the subjects recognized the Youth Olympic Event. The Republic of China was recognized as "Chinese Taipei" and well understood with a mean score of 4 and standard deviation of 0.861. The results from this investigation provide strategic implications for promoting Olympism.

5. Findings and discussion

The IOC's good intentions, regarding the establishment of the YOG, were not met with the requisite effort to draw sufficient public attention to the event. Olympic competition, in general, draws great attention all over the world according to the students in the present study. This will encourage institutions to find ways to promote Olympic education.

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THE RELATIONSHIP OF DANCE WITH THE OLYMPIC GAMES

Adrianna BANIO (POL)

Travelling is a dream of many people. I simply decided to fulfil it. To begin with, my plans only concerned the Trans-Siberian railway. I was getting tired with the pace of everyday life. Everything was happening a bit too fast. I would come home only to recharge and be ready for work the following day. The dream of a long journey to calm, wild Siberia helped me endure with everything. It is commonly known that dreams make our lives more colorful. I believe they play a very important role in human life in general, because they persevere in our thoughts and hearts and they often determine our future. People have different dreams, some want to get an Olympic medal, others want to visit foreign countries. Dreams allow them to escape reality – which is sometimes difficult to bear – and move people to an entirely different world, which may well come true aided by hard work and persistence. Myself and other athletes who took part in the Olympics are poof of this.

When I talked to my family and friends about my plans, they just commented dismissively: “You will travel, but with your finger on a map”. Luckily, I am the kind of person who is strongly motivated by others’ criticism and skepticism. One day my friend, who was the country’s representative in swimming in the 29th Summer Olympics, suggested that I go from Siberia to Beijing, as it was only “within a stone’s throw” and I could support her. Well, she didn’t have to say it twice. Shortly after, other ideas came to my mind, such as that of 20,000km travel. This was however, connected with a drastic decision. To see the world and the Olympics, I had to sacrifice my savings and take risks. Fortunately, at that time I didn’t get a foothold, I didn’t start a family, I didn’t buy a house nor did I take a loan. So, why not? It is worth it, the world is beautiful

and full of amazing opportunities. It's like you decide to become a professional athlete. You give up your social life, ready to accept difficulties at school and live on the move. But what wouldn't you do for love and your dreams? It's worth it! Even if we're not always going to be successful, we must try. Some people don't even try because they are afraid of failure, they yield to their fears, doubts and pessimistic predictions. They do so unnecessarily. Those who fulfil their dreams are also afraid, but they still follow their path.

The life of an athlete is not only medals, diplomas and prizes. It is, above all, years of sacrifice and huge amounts of sweat. It is important not to give up, even if at some point we fail. We should keep calm and try to draw conclusions from our failures. We shouldn't resign and get depressed, but continue our efforts. And after fulfilling one dream, we should strive for another one! Let's not be afraid to dream big. They say that in the end, we will regret not the things we did in our lives, but the things we didn't do. These words convinced me that my interest in Russia, China and Trans-Siberian railway was not as stupid as some people thought. And this is how I found myself on a train to the 29th Olympics in Beijing. Since then, the Olympic spirit has been kindled in my heart forever!

Despite all controversies and imperfections connected with the Olympics in Beijing, it is the opening and closing ceremony that deserves special attention. What perfectly prepared performances! Although it was rumored that there was some kind of mystification involved, we can't underestimate all the work that artists and dancers put into them. Carefully prepared choreography, performed with almost ideal synchronization, was really impressive.

Therefore, I began my research on the role of dance during the Olympics, its importance in the world of today, its international language of friendship, expressed through movement. There are many ways of communication and many languages that connect people all over the world. Knowing them, however, does not guarantee communication. But there is an international language: dance, which is governed by the same rules everywhere – energy, rhythm and emotion. Dance connects people all over the world, it teaches to communicate without words. Zorba the Greek from the famous book by Nikos Kazantzakis said: "I have a lot to say to you, but my language will fail to convey it, so let me communicate this by dance."

During the Olympics in Beijing in the district of Sanlitun, where every evening crowds of sport fans gathered from around the world, despite the melting pot of cultures, only one language was to be heard, or rather seen – dance, a spontaneous expression of emotions. Let's notice the reaction of fans after their favorites' victory – a lot of people simply dance, expressing their emotions in that way. Dance is a natural form of expressive movement. It facilitates making interpersonal contacts. Thanks to it we can meet a lot of new people. While dancing, endorphins are released – the so-called “hormones of happiness”, which is undoubtedly conducive to making and keeping contacts with others. When we feel good with ourselves, others come closer to us; we can understand them better, accept their imperfections and forgive their faults. The incentive of acceptance and appreciation is the starting point for self-conscious people to open up. Dance, as a way of expression, gives courage to shy people and allows hyperactive people to release their energy in a positive way.

The Olympics are definitely a cultural phenomenon, as their integral part is the fastidiously prepared opening and closing ceremonies. Each performance of a given dance is unique, therefore dance is a transitory kind of art and a passing phenomenon. Baron Pierre de Coubertin claimed that sport in itself is a source of art, encouraging doing beautiful things and, in the context of the Olympics, creating the great feast of culture and art. The Baron's dream has come true, because – apart from many ways in which the modern Olympics developed – they became a festival of culture. The main form of communication at these ceremonies is dance – and it is so at each and every Olympics.

In China, I realized to what extent dance is inseparable from the Olympic Games. Dance as the way of artistic expression during the opening and closing ceremony, dance as the element of disciplines like figure skating, synchronized swimming or artistic gymnastics and dance as a natural human expression, shown by fans and athletes rejoicing at their victories. It is difficult to describe dance in simple terms – it is so diverse that it is impossible to find one concise definition. It can be manifested in many ways. It is the oldest form of culture, existing in virtually all environments. Since the dawn of time, it was a relevant element of the oldest primal forms of social rituals. Even murals from the Neolithic period depict dancing figures, thus proving that dance was an important part of social and spiritual life of primal people.

As the element of the ritual of transformation, it was performed at births, weddings, funerals, feasts connected with the change of seasons, starting field works, the end of harvest or as a form of healing when a member of the community was sick. Through participation in dance rituals, a person was introduced and initiated into customs, ceremonies and tradition in which this person grew up. It was a way of teaching and passing on traditional values and attitudes impersonating the wisdom of ancestors and a way to ensure the continuity of culture. Dance was also an important part of the culture of ancient Greece through its significance in political and religious life. Most of the political and religious rituals manifesting the common identity of residents of the Greek *polis* contained dance elements of ritual character. Such community dances connected the Greek citizens.

When we define dance as a group of motion phenomena (i.e., a transformation of natural movements and gestures, influenced by emotional impulses, usually coordinated with music), it is easy to notice its diversity at the opening and closing ceremonies of the Olympics. The main element of dance is body movement, which can be more or less coordinated, fast or slow, fixed or spontaneous, synchronized with other dancers or not. But it is always accompanied by rhythm. At the opening ceremony of the 21st Winter Olympics in Vancouver, snowboarders and skiers went downhill from Mount Robson (a beautiful part of the set design) in the rhythm of music. Changes of their position were correlated with music, which undoubtedly made the sequence of their movements a dance. At the opening ceremony of the 30th Olympics in London we watched a crowd of laborers working extremely hard during the Industrial Revolution. Each gesture by the machines and during forging huge iron Olympic circles, had its meaning, was synchronically repeated and fit into the musical background. All this is what makes it a dance. At the same ceremony the British anthem was sung by deaf-mute children, who also performed clear hand gestures, the text of the anthem in the sign language. Exaggeration of movements made it a sort of choreography. The arena of the Olympics is a dream but also a great challenge for choreographers. We can observe a tendency for creating synchronized configurations for a big – and in the case of the Chinese – huge number of dancers. These measures may be ideal, as was shown by performers at the opening ceremony in Beijing or by Russian admirals at the opening ceremony in Sochi.

Sometimes, however, the results are not as planned, as in the case of poorly synchronized sequences of 50 contemporary dancers at the opening ceremony in London, or cheerful people in colorful buses at the closing ceremony of this Olympics. The English generally relied on freedom of movement and spontaneity. The opening ceremony was dominated by the rhythms of the 60s, 70s, 80s and 90s, to which young people were freely dancing, totally improvising.

Harmonization is very difficult when it comes to dancing couples. However, ballet dancers in Sochi rose to the challenge and performed in a big ensemble the most famous Viennese waltz by Evgeny Dog. Such a performance displayed real virtuosity. Dancing in pairs, when not performed by many, may prove to be not spectacular in a huge stadium. Nevertheless, at the opening ceremony in Vancouver, couples dancing under majestic trees were very impressive, performing extremely difficult configurations and lifts. In this discipline, partners must unconditionally trust each other. Complicated choreographies with different kinds of acrobatic acts, may be dangerous for one of the partners, therefore the other partner's task is taking care of safety and support.

In Sochi at the opening ceremony a girl whose role was being a guide through the whole "Russian Dream", started to climb the dancers bodies and as a result was standing on one leg, held by her partners, who were constantly moving. Everyone was responsible for each other, because success depended not on the soloist, but on all dancers. This jigsaw puzzle couldn't afford to miss a single element.

It is not uncommon for dancers to perform the choreography with the help of the stage props. A Chinese dancer with ribbons, who trod on the papyrus, was indeed a wonderful element of the Olympics opening in Beijing; at the end of the London Olympics, dancers dressed as cleaners with brooms made everyone realize that in fact the event was just about to end, while the dance with buckets and sticks, which was performed during this ceremony, by the "Stomp" group, was instilling optimism and in fact initiated the trend of Brazilian-sounding performances for the following Olympics.

During the opening and closing events of Olympics, we always face noteworthy dancing performances which turn out to be significant aesthetic experiences. These experiences may vary depending on one's personality, knowledge and imagination. Aesthetic values include the following: beauty, grandiosity,

haughtiness, grace, tragic and comic features, and others. They are organized by three elements: first, sensory sensitivity for artistic structures (the result of cultural incorporation, i.e. gradual assimilation with the culture of the particular environment); second, sensitivity to higher values; third, one that goes beyond the biological being and is placed in the transcendental sphere, with ethical and ideological values lying under its basis. Because of this, dance was an important component of education in ancient Greece, and therefore was taught in schools. This became common knowledge all around the world and it was thus practiced by many different nations; thanks to the Olympics, the tradition is still continued. Education by art has great significance for all and each of us. It deals not just with the relations which occur between one human being and others, but it also fulfils certain functions in relation to the private life of the said human being. Ancient Greece played a huge role in the history of education through the arts. The main objective of the said dance in ancient Greece was the creation of spiritual beauty through the beauty of body movements. This is why this dance was tasked with the highest expectations, and turned out to be the beginning of education by dance. Initially, dance was considered one with poetry and music, all three forming a unity. Plato believed that *choreia* would be born from the compatibility between body and voice movements as a reflection of one's soul. In ancient Greece the definition of dance lied in what we currently call musical, dance and gymnastic education. Its place was pointed out by the precursor of education by dance – Plato – “The one who is beautifully educated can beautifully sing and dance, as long as morally beautiful things are sung and morally beautiful things are shown in one's dancing performance”. Dance performances that show the culture of the Olympic champions contribute to understanding and accepting these cultures and their histories as well as the world order in a faster and more effective manner. This is a representation of customs of a certain country and its culture, spreading these customs and cultivating a tradition expressed indirectly by the profiles of those who represent the said culture and country. Therefore dance contains much more in itself: it provides us with valuable experiences of the senses and brings up symbolic contents.

Beauty is attributed to dance by inner experiences brought to the viewers by the presented figures, with accompanying music and choreography. However, the most important element is the admiration of the dancers' movements –

their expression, which basically stands for the ability to express by movement thoughts and emotions, and improvisation. Dance in human perception and in the art of movement is equally important as poetry or melody in the musical composition. Therefore, it can be said that dance is a drawing, shading and filling of spaces and time with different plastic shapes of the body. Dance is one of the ways which shape the view on the world in terms of emotions. Thanks to the boosted imagination, a human being feels the need to reshape one's environment and the need to create new values. During a dance performance the principles of open mind' are shaped. It is connected with one's perception of the world and one's view on the creations of the world and on reality. The contact with art in such manner allows us to become more sensitive towards the incentives from our environment, certain items and phenomena, their function and appearance. Dance resolves an aesthetic issue which can be understood as the ability to recognize the aesthetic values and experience them. Dance allows us to experience the spiritual, non-material world. Emotions, which are the main engine behind one's behavior, are also enriched. With the constant increase of our intellectual level and the rationalization of our lives, we should also be expanding our emotional side. Performances during Olympics are certainly an opportunity to experience this, even for those who usually are not interested in watching art. It is especially important from the point of view of shaping a relation to a phenomenon present in our lives and to historical events. Thanks to its unspoken content, dance is a source of revival of curiosity, imagination and fantasy. Education by art is therefore a group of behaviors that fulfil the postulates of ethical education and expand one's personality, his creativity; it is a way of getting to know oneself and the world. Dance is without doubt what makes Olympics more beautiful. It's an instrument that makes us dwell into the sphere of imagination and abstractive thinking. Any contact with dance brings complete relaxation. One may then forget about everyday concerns. Contact with art also stimulates the development of intelligence. It enriches one's knowledge and stimulates abstract thinking. Dance performance therefore shapes the ability to recognize a phenomenon and experience it from various points of view; it shows us that many different ways of interpreting the world exist. It teaches divergent thinking, considered a part of creative thinking. A human being, one can say, finds himself in an

unrealistic world and considers himself part of it; therefore one becomes a co-creator of the performance, which helps oneself in expressing his feelings and his personality. It helps recognize one's possibilities, his talents and it shapes his personality, bases and actions. By dealing with dance art we shape our sensitivity to values and we ensure that cultural uniformity is kept. We also ensure that one's cultural heritage is preserved for the next generations and for other nations. We teach tolerance for what is new, different and unpredictable. The opening and closing events of Olympics educate through the art of dance by transferring the rich values contained within them into inner contents, attitudes and quality of a human life.

The art of dance presented between the acts of an Olympics ceremony is a lesson on a history and a philosophy which are implemented by the highest values with a powerfully wide range, where the ancient principles are revived and revitalized. In order to properly celebrate the Olympics, everyone has to dwell into history because if nations are to respect each other, they first need to understand each other – as was stated by baron Pierre de Coubertin. Dance, as a non-verbal means of communication, guarantees understanding.

In my PhD thesis, apart from analyzing the particular field of dance, I am trying to isolate certain elements which build the feeling of the partner. The selection of co-dancers/partners is a key-issue. What factors should be considered when choosing a co-dancer/partner in a dance? I argue that conducting profiles of potential co-dancers should use the following methods: anthropometric, psychological and motor technical; these may make the whole process and selection of candidates easier. Candidates may be promising in terms of a future career. It appears that no complete research was conducted in the field of candidate selection. Therefore, my thesis is the first empirical attempt to establish the criteria for selecting potential co-dancers in the sports ballroom dance. The world of sports ballroom dance is significantly small and one's own country. This is why many dancers search for their co-dancers abroad. Stabilization of role models can be only achieved when the highest rank dancers are compared in many different fields with the usage of non-standard research methods. In light of the above, the subjects of my research consist of the international S-ranked dancers.

This is where the Trans-Siberian train journey took me six years ago. From a Physical Education student I turned into an academic lecturer in the Faculty

of Physical Culture and Promotion of Health of Szczecin University, the author of articles in the educational magazine of the Polish Olympic Committee and a devoted member of the scientific club of the Polish Olympic Academy. Activities related to the Olympics made me praise the words of Baron Pierre de Coubertin "Look far, speak open-mindedly, act without hesitation", as they gained a new meaning for me.

During the XXIX Olympics I realized that perfection was born from pain. Just as the Chinese sacrificed a lot to prepare a perfect Olympics, just as every dancer was preparing himself for the Opening and Closing events, just as every sportsman was paying his price for becoming the best, each of us had to give his best to achieve his goals and make his dreams come true. Every one of us was following a path chosen by himself, carrying some sort of burden on his shoulders, getting tired and exhausted. At the same time, every one of us was learning a lot of things along the way, exploring the world and himself among all the other things, his capabilities, and his limits and weaknesses. People dream of faraway journeys, they want to have an adventure in their lives, they are imagining the Olympic stadium crowded with people with themselves on top of the podium. In both cases we meet new individuals, we gain new experience, we learn people's different opinions on various subjects, we learn tolerance and respect, we get familiar with the tradition, customs and culture of different regions, as well as with the training methods of different sportsmen. Without a doubt, both sport and journeys educate. In both cases the skin color, religion, world view, nationality, language or sex do not matter. We are all equal and each of us deserves respect and should be treated with dignity and should be given a chance to make his dreams come true. We should never give up easily, we should always be trying to achieve our goals and never lose hope when something is not going according to our plans. Such a life is based on constant improvement of our own abilities and on the aim of becoming better and achieving more successes. I have no doubt though that all these sacrifices eventually bring a lot of joy and satisfaction. It is worth working and training hard in order to achieve a goal which is making our dreams come true.

OLYMPIC EDUCATION: VALUES PLAYING A NON-FORMAL GAME

Diego LERINA (BRA)

Introduction

The French Baron Pierre de Coubertin¹ was a central figure in the movement for the internationalization² of sport in the 19th century. He believed that this kind of practice would act as a tool able to convey values and contribute to social and individual improvements (DaCosta & Tavares, 1999). In this sense, Olympism represented de Coubertin's main motivation as well as his occupation of his intellectual life. It is clear that this Frenchman's work might still provide food for thought to readers, although it could hardly respond effectively to actual questions of today (Müller, 2009; Schantz, 2012).

Indeed, in the 21th century there are many opportunities for people to approach sport. Sportive practices are not an exclusive privilege for members of clubs or associations. Such developments are put together by Steenbergen (2001, p. 33) when he states that sport has been: "more valued than it used to be [...] our society has become sportivized".

In fact, sport seems to exert a considerable influence on people, both in their sportsman attitude and their general social behaviour (DaCosta et al., 2009). Certainly, the debate about the possible uses of sport is not a new topic and over time it has generated many questions from the ethical point of view.³ Pringle

1. De Coubertin is the central ideologue of Olympism and the godfather of the Olympic Movement. (NAUL, 2008). Olympism is a generic concept which embraces a set of values and elementary principles introduced by the French Baron as essential to sportsmanship development.

2. E.g., The International Olympic Committee official inauguration in 1894.

3. Since La Havre Congress, in 1897, puzzling questions have been postulated about ethics on sport.

(2012) suggests that one might examine, with some skepticism, the political discourse about the international development of sport.

From an educational perspective, it might be useful to challenge the pedagogical limits and possibilities that can be achieved through sport. Nevertheless, it does not seem fruitful to focus only on its positive potential. It is necessary to consider the possibility of negative influences through the former, for instance, its use as a means of propaganda and consumerism disguised as entertainment or education.

Indeed, in a non-formal learning environment, the work of systematizing values is a rather important concern, because of the absence of a formal curriculum, syllabus or even an external body of evaluators to determine whether the standards are met. Generally speaking, the belief in the natural positiveness of sport is based on a non-systematic approach which takes for granted a positive education on values in a spontaneous fashion. For instance, the social inclusion is an external value which is normally instrumented by governments and institutions through sport clubs, associations, and special programs. Normally, this sort of objective is part of a major political agenda. There is no doubt that there is a trend to legitimize sport as a “good” means to socialize and integrate the youth. Nevertheless, the problem with these claims seems to be related with the lack of empirical evidence to support them (Bailey, 2005).

In this sense, many questions about the formative role of sport might arise since the transmitting process of norms and values from sport to society, and vice-versa, is less clear (Biesta et al., 2001).

It may sound naive to avoid the fact that sports practices have important implications on social values and a crucial relationship with them. All in all, our criticism about the social meaning of sport is not simply to dichotomize it, but rather to take into consideration that through the former it is possible to instill values and attain projects. The political rhetoric and psychological persuasion are ultimate questions to be carefully weighted. The intention is not to choose sides; it is to show that political discourse is always based on ongoing arguments.

The systematic approach to the realm of values is met in the very nature of Olympic education. Although Olympic education is an unfolding of de Coubertin’s work, he neither systematized it nor expressed any concept *stricto sensu* about this educational process. The examination of literature points out that the

development of Olympic education programs is not exclusively related with the Olympic Games (Tavares, 2008).

The term “Olympic education” was coined by Müller (2009) during the 1970’s. Norbert Müller’s work seems to be a milestone in the Olympic Studies field, which has stimulated a rather intense and polarized theoretical debate (i.e., Pound, 2008; Naul, 2008; Müller, 2009; Schantz, 2012; Lenskjy, 2012; Pringle 2012; Binder, 2012). Therefore, one can argue that Olympic education is no novelty whatsoever. These initiatives need not be consider as a new proposal of Physical Education nor as an attempt to replace its contents. In fact, the Olympic education might qualitatively enhance the Physical Education’s attitudinal dimension.

This paper aims to validate the *Olympic Education Handbook* (OEH) in relation to the non-formal sports learning environment through a qualitative validation process. Our specific goals are: (a) to investigate its organization and validity method; (b) to investigate its information validity; (c) to investigate its communication validity; (d) to investigate its feasibility; (e) to investigate its content validity.

The OEH was designed to be a concise reference book which would provide specific activities based on moral dilemmas. Moreover, the practitioner needs to organize a systematic values approach in order to achieve one’s pedagogical aims. In this way, an Olympic education program shall be examined thoroughly concerning, especially, its mission, values, and guiding principles. Therefore, the wide sense of sport values is made suitable to different social milieus.

Notes on the social meaning of sport

It is during the 20th century that the sport phenomenon has expanded internationally. If the Olympic Movement was able to synthesize sport through the motto *Citius, Altius, Fortius*⁴ in the 19th century, on the other hand, nowadays, this statement is quite problematic.⁵ Sport and the wide range of leisure activities are key elements of an entertainment culture (Grupe, 1990). The possibility

4. Latin motto proposed by Coubertin which means, respectively: faster, higher, stronger.

5. Not easily comprehended, not trivial, and a pseudo-transparent phenomenon.

to live under the guidance of a sportsman lifestyle without never ever having been an athlete may reflect these typifications. Therefore, a constant flux of new interpretations and meanings between sport and society is to be considered. The total possibilities of sport meanings are related with its particular uses.

As we have suggested, the dynamic character of the sport phenomenon has resulted in an intensification of its social importance. The actual state of affairs indicates a major tendency to sportivize of certain aspects of society and, vice-versa, to popularize sport (Grupe, 1990; Steenbergen, 2001; Steenbergen & Tamboer, 1998; Gebauer, 1990).

Bailey (2005) points out that sport is a generic term for a wide range of activities. Puig and Heinmann (2000) have insisted that sport is an open system and we have agreed sport is a Wittgensteinian problem (Steenbergen, 2001; DaCosta 2009). Thus, there is no essential concept which could embrace univocally all of its diversifications. In other words, sport is a polysemous phenomenon which shall be narrowed through the use of adjectives.

As Breivik (1998) argues, sport is “carrier of social values”. This notion plays an important role in the present research; hence it reassures that the OEH’s content adequacy depends on the possible uses of sport. Hence, external values on sport and Olympic education seem to go hand in hand.

Notes on Olympic education

De Coubertin used different terms when he referred to his own pedagogical aspirations, namely, *Education Athlétique*, *Education Anglaise*, and *Pédagogie Sportive*. Despite his tremendous effort he would never express any *stricto sensu* concept to this pedagogy. Different scholars may refer to Olympism as a: philosophy in process (DaCosta, 1999); philosophical anthropology (Parry, 1998); ongoing philosophy (Schantz, 2012).

Education is, historically speaking, one of the fundamental pillars of the Olympic Movement. It is part of its mission since the founder’s time. It occupies a central place in the de Coubertin’s preoccupation, the main ideologue and founder. Although it may, and it has been effectively subjected to an intense debate regarding its characteristics and effectiveness, the educational

mission of this Movement remains the basis and justification of the Olympic Games. It occupies permanent position in the International Olympic Committee (Tavares, 2008, p. 345).

As we have revised the term Olympic education, it is now a Norbert Müller's neologism. It refers to all teaching derived from Coubertin's Olympic idea. The Olympic education in its actual applications is extensively rooted in the belief of the human character constructed through sports participation, mainly in team sports (Armour; Dagkas, 2012).

Wacker (2009) points out that although sport might be a Physical Education classic content, it is not its most distinguishing feature, whereas Olympic education is applicable only when sport is the means to its activities. Tavares (2008) defines Olympic education as an attempt to develop a systematic educational approach through sport based on values, history, symbols, heroes, and tradition of the Olympic Movement. Hence a line was drawn between Olympic education and Physical Education.

In technical terms, Olympic education might be implemented regardless of any particular sport activity. The former can be simply defined as the establishment of a systematic relationship between Olympism and the experience provided by the intrinsic values of sport. As stated by DaCosta (2009), Olympic education is an axiological meta-language which constructs narratives able to frame out the sporting practices as a knowledge transmitting language. Therefore, if Olympic education is understood in this way, we conclude that there are implicit or explicit means of learning (i.e., diversified ways of reception and assimilation of knowledge).

Method

The method used for the OEH's content validation consisted of five actions. They are best described as follows:

Presentation of the intention of research – it consisted in a general explanation about this research. At the end of this process, 27 practitioners were selected from two different sports programs.

Olympic education qualification (10h) – it was planned in three modules: (a) history and concepts of Olympic education and teaching values (4h); (b) *Olym-*

pic Education Handbook, chapters I and II (3h); (c) *Olympic Education Handbook*, chapters III, IV, and V (3h).

Population recruitment and initial interview – in this stage, three subjects were selected by free informed consent. An initial interview followed as a means to acquire personal profile data.

OEH's Application and data collection – it was conducted by weekly interviews and systematic support.

Final interview – at this point, the participants were to be familiar with EOH and Olympic education. Hence, they suggested modifications regarding the evaluated dimensions: organization and method; information; and communication. Moreover, general impressions were taken into consideration as backup evidence.

Notes on the *Olympic Education Handbook*

Thirty seven (n=37) suggestions were made by three evaluators. From the total of these, the analysis category “Information” (45.9%) scored the highest; followed by “Organization and Method” (40.6%); and “Communication” (13.5%). The table below displays the results.

Total suggestions	Information	Organization and Method	Communication
N=37	45.9%	40.6%	13.5%

Table 1. The OEH's evaluated dimensions.

The OEH presented a high “feasibility” score of 93.23%. The former figure corresponds to 90.81% out of 51 activities available on the EOH. The following table summarizes the final results.

EOH total activities		Adherence/ Evaluated activities	Evaluated activities / Feasibility
N=51	Ev1	92.12%	93.28%
	Ev2	92.12%	95.40%
	Ev3	88.2%	91.02%

Table 2. Final results.

Conclusions

The above results suggest that the EOH's content is adequate to the non-formal sport teaching environment, although alterations are needed. According to those interviewed, the EOH is a useful tool, because: (Ev1) it is based on moral dilemmas; (Ev2) it helps teachers to organize themselves by means of a systematic approach on teaching values; (Ev3) it is able to provide an axiological reflection for youngsters;

In addition, a general conclusion was reached. All activities that were pointed out as adequate were those in which the physical element was constitutive. In contrast, it might be inferred that in the case of an OEH's school application,⁶ except in the context of Physical Education, the cognitive aspect will be predominant instead of the former.

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OLYMPIC EDUCATION AT SCHOOL: A CONCEPTION OF AN E-LEARNING PROPOSAL

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1. Introduction

Olympic education is a widely discussed field in research and teaching as it encompasses the uniqueness of the Olympic Movement. The idea for this concept was developed by Baron Pierre de Coubertin who has become famous as the founder of the modern Olympic Games. Indeed, he was more a progressive educator than a sport official. Based on his studies on the Anglo-American educational system and his insights into the sport scene of England and the USA, he developed a strong interest in promoting the educational value of sport at a national and international level. The modern re-establishment of the Olympic Games should thus serve as a means to realize this ambitious educational objective. The Olympic Games should be a platform for supporting the process of educating young people and training them to become responsible citizens, able to meet the challenges of modern life. Together with various other educators and politicians even, Coubertin believed that sport in general and Olympic competitions in particular can contribute to the development of highly social and moral character-traits which he regarded as essential for the aim of educating modern citizens. Basically, this consideration became the starting point for what has become famous as “Olympic education” today.

2. The term Olympic education

With the help of Olympic education Coubertin wanted to implement his educational mission through active experience. His Olympic education “encompassed all young people” (Müller, 2010, p. 5) in all ages, classes and countries. In opposition to other profiles of physical education, Olympic education is oriented towards sporting effort, competition, the spirit of fair play and mutual respect, peacefulness and international understanding (Grupe, 2013). Coubertin himself did not use the term Olympic education. He always referred to “sporting education” (Coubertin, 1934), but today the term clearly points out his thinking of education and his educational ideals. In the mid-1870s Müller first introduced the term “Olympische Erziehung” (Müller, 1975, p. 133) in his German scientific publications. Coubertin himself never defined his meaning of Olympic education. Until today his Olympic concept of sport is characterized by the five principles of Olympism. This was broadcasted by Coubertin in his speech “The Philosophic Foundation of Modern Olympism” (Coubertin, 1967, p. 130). Based on Coubertin’s principles, Grupe (1997) identified the five central principles of Olympism. Due to the missing definition in scientific literature, the principles are regularly used to describe Olympic education. Grupe specified: 1) Unity of body and soul, 2) Self-completion through sports performance, 3) Amateurism, 4) Connection of sports to ethical rules, fairness, justice, 5) Idea of peace in sports (Grupe, 1997, p. 227). However, these principles of Olympic education lack any directions or guidelines as to how they could be implemented through educational activities (Geßmann, 1992). In response to the issue, he along with several authors (Binder, 2000, 2007; Haag, 2008; Krüger, 2000, 2004; Naul, 2002, 2004, 2008; Schorr, 2004; Willinczik, 2004) developed a series of pedagogical concepts and teaching approaches of Olympic education. The question is whether these pedagogical concepts are pertinent to education at schools today.

3. Olympic education at school

The first reason for the implementation of Olympic education at schools is that the “Olympic Games are the number one sport event in the world”, yet they do

not properly utilise this potential in order to fulfil their primary goal of education. It is the only competition where “both genders, all races, all ethnic groups, all religions, all cultures and all nations of the world” participate, which stands for “the true value of the Games” (Rogge, 2002, p. 48). The newly elected IOC President Thomas Bach pointed out “the secret of the Olympic magic” with his motto: “Unity in Diversity” (Bach, 2013, p. 40). However, many people regard the Olympic Games today as a large commercial sports and media event, rather than representing the educational message and values of Olympic education. Nevertheless, they are part of our living environment and this should implicate a permanent critical discussion about the Olympic Games as an important task for education at school (Geßmann 2002). The meaning of Olympic education “cannot be defined by way of the popular attitudes that the mass media currently associate with the Olympic Games” (Naul, 2008, p. 18). Because of the great attention drawn on the Olympic Games through the media worldwide, schools are confronted with the task of a critical and reflective examination of them (Geßmann, Quanz & Schulz 1996). “The Olympic Movement is an educational mission which is becoming increasingly topical as a result of media coverage. The fact that its values may seem unattainable does not mean that the idea is obsolete or misguided” (Müller, 2010, p. 9). Up to this day, the educational mission of the Olympic Games is outlined in the Fundamental Principles of the *Olympic Charter*. The educational mission included can only be fulfilled with the help of Olympic education when “the tension between the Olympic idea for the Olympic Games and their economic reality” (Naul, 2008, p. 18) is discussed with the students. That means to argue with both positive and negative Olympic performance and effects (Geßmann, 2004). The schools have to guarantee that the educational mission is not hidden in the background. Despite the “negative connotations of the Games” (Naul, 2008, p. 18), they will never lose their educational heart.

The second reason for Olympic education is found in its specific positive values: mutual respect, fair play, international understanding, joy of endeavour in physical activity and “striving for the best individual physical, social and spiritual outcome of a balanced, eurythmic whole” (Naul, 2008, p. 13). In these days, which are characterised by social changes, globalisation and internationalisation, these values constitute important aims for education at school.

In spite of these good reasons, Olympic education is not given prominence by teachers in German schools. Only during the leading up to the Olympic Games is Olympic education a central topic at school. As a result, students are faced with Olympic education only every four years. On rare occasions there is a regular examination of Olympic education in schools (Naul, 2007). A positive development occurred during the German national applications for the 2012 Summer Olympic Games, when each applicant was required to present plans for Olympic education as part of their city bid. Three of five German applicants “included Olympic Education in their application concepts, conducted individual activities and compiled various materials” (Naul, 2008, p. 56). An outstanding measure was outlined in the application of “Düsseldorf-Rhine-Ruhr 2012”, which called for a decade for the promotion of Olympic education. In return the “White paper on Olympic Education” was published for providing basic information and tasks for schools and sport clubs (DRR, 2012; GMBH, 2002). In the future, all the cities bidding for the Olympic Games are required to bring out a plan for an Olympic education initiative.

In German, there are numerous teaching approaches, booklets, articles, etc. with introduction, ideas and exercises on Olympic education. For example, since 1988, previously to the Olympic Games, the German Olympic Academy (DOA) have been publishing regularly the booklet entitled “Olympia ruft: Mach mit!” (DOA, 2012) to support teaching in primary school. These materials are printed as an online version for secondary schools too (DOA 2014). In 2008 further information is published by the DOA with a new textbook dealing with Olympic Education at school and at sport clubs (Naul, Geßmann & Wick, 2008).

But these publications are basically “knowledge-oriented”, while motor activities in physical education are barely innovating and mostly redundant. In 2002, Geßmann criticized the implementation of Olympic education in schools. Students consider and work on various aspects, data and facts of the Olympic Games history and the Olympic Movement in different school subjects, such as history, music and art. However, since these subjects are disconnected from one another, Olympic education remains fragmented. Geßmann (2002) has labelled the resulting Olympic education in physical education as “Nonsense Olympics and Fun Olympics”. He analysed the projects of Olympic education at school and developed a structure consisting of four levels describing central and pe-

ripheral issues related to Olympic education. For Geßmann (2002), only activities from the first two levels meet the goal of Olympic education and fulfil the requirements. These are characterized by:

- 1) Doing sports in an Olympic way, encouraging longer periods of physical activity undertaken with a serious sense and a presentation of the individual progress

- 2) “Confrontation with Olympism” in theory in a cognitive approach

Colouring the Olympic symbols in art or playing Nonsense Olympics in physical education belong to levels three and four:

- 3) “Reproduction of Olympia”

- 4) “Renunciation of the Olympics”

These forms of projects are not considered as serious from Geßmann (2002) and cannot represent any educational ambition regarding Olympic education.

4. Learning and teaching with the support of e-learning

As a possible consequence, the present e-learning project aims to develop an attractive and innovative proposal for approaching Olympic education in physical education at school. I refer to Geßmann (2002) and the first two central levels of his four-level-scheme. The aim is to combine theory and activity in a useful way. Therefore I developed an innovative didactic scheme. The idea of establishing an e-learning proposal is to convey the relevant Olympic Games knowledge to the students. In addition, the proposal will prepare students for motor activity in physical education and offer reflection on their athletic ability and experience. E-learning, in particular Blended Learning, offers a great opportunity to reach these aims. It should be easy to implement the e-learning proposal for teachers, the great benefit being no loss of motor activity in physical education. Also, there are other reasons to argue for this plan.

To begin with, in the last few decades there was a changing and reforming process in teaching and learning because of New Media and technology (Schön & Mark, 2011). In the meantime, digital media are used in all areas of education and institutions. The term e-learning encompasses learning methods via digital

and electronic media (Reinmann et al., 2010). In 2005 Igel & Daus emphasized that developing strategies and configuring information in new media-aided teaching and learning is one of the most important challenges within several discovery-based sciences. Along with that, sport science also has to identify the opportunities and potentials (Igel & Daus, 2005). Though this task has been formulated years ago, there is no great acceptance or area-wide use of technological learning and teaching aids (Igel & Vohle, 2008). It is surprising that the digital and electronic media-aided learning and teaching is even today only partially established in sport science (Hebbel-Seeger et al., 2011).

The same situation must be dealt in relation to school sport. International studies show that in German schools in general and especially in the subject of physical education, there is not a big interest in using media (Hebbel-Seeger et al., 2011; Reinmann et al., 2010). This is despite the fact that studies (JIM-study, 2009; KIM-study, 2010, cited by Babnik 2011) have shown that children and teenagers use digital media in their spare time intensively (Babnik, 2011). For students, terms like multimedia, e-learning or internet do not only belong to their everyday usage but actually manifest themselves in daily use (Danisch, 200).

The reason why media-aided teaching and learning concepts are being integrated in physical education at a slower pace can be explained by different aspects: facilities incapable for an adequate use of media; lack of didactic concepts for an integration of media into physical education lessons; lack of competence on a personal level; fear of reduction of the motor activity; and, the view that digital media is opposed to the direct practical body experience (Hebbel-Seeger et al. 2011; Danisch, 2007). On the other hand, there are the opportunities and potentials attributed to e-learning: new didactic concepts allow a proper connection between traditional lecture-style teaching and media aided teaching (Danisch, 2007). These enlarge the sphere of influence that teaching can have, supporting students in their individual and self-organized learning activities (Hebbel-Seeger et al., 2011). They combine spare time with school and therefore provide a significant contribution to building a modern identity (Babnik, 2011).

Especially for physical education, digital media can be a helpful and a motivating complement to physical education lessons. Digital media is not meant as

a compensation for the motor-oriented experience, but rather as supporting the experience by completing the knowledge (Friedrich, 2007). New media provide innovative didactic possibilities, which are valuable for a theory based on the reflection of movement, play and sports (Hebbel-Seeger et al., 2011). That way students can pre- and post-process specific contents of their physical education lessons and increase their knowledge (Friedrich, 2007).

These days imparting knowledge by media is not an insulated way of learning; there are many different ways to implement the technologies of teaching. De facto traditional lecture-style teaching and media-aided teaching alternatives, termed blended learning, are better termed mixed learning (Ebner et al., 2011). Blended learning offers the possibilities of an interlacing of theoretical knowledge with implementation (Keller, 2008). The subject of Olympic education is highly suited to such an implementation of e-learning in physical education lessons, because Olympic education is characterized by a combination of doing motor activity as well as informing, educating and thinking about the Olympic Games (Grupe, 1997). This essay is devoted to free up theoretical contents concerning Olympic education by an e-learning supply, which is used to complement physical education classes.

Digital learning environments have an effect on methods and didactics (Ebner et al., 2011). This is why didactic and methodological issues should be taken into consideration first. The selection of methods and media should be based on the learning objectives, while the educational process should be arranged to be worthwhile (Brahm & Jenert, 2011). It should be clearly understood which purpose the learning environment should serve and which aims should be achieved, because these determine which didactic scenario (Reinmann, 2011) is chosen. The (media-) didactic framework should combine both learning and teaching methods and simultaneously refer to the activity classes (Danisch, 2007).

5. Didactic approaches to teaching Olympic education

Olympic education includes a number of different didactic approaches, characterized by terms such as knowledge, skills, experiences and lifeworld. On the ba-

sis of literary groundwork, Naul (2008) categorized four approaches for teaching Olympic education all over the world. A short description follows:

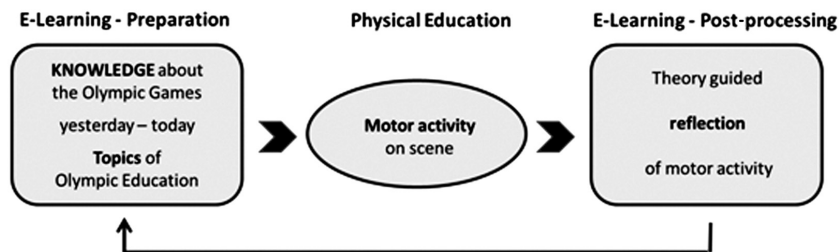
- a) The “Knowledge-oriented teaching approach” (Naul, 2008, p. 117) is most common and takes place by using books, brochures, readers and working materials. The focus is to impart knowledge related to the development of the ancient and modern Olympic Games, the heritage of the Olympic Movement and its mission and values.
- b) The “Experience-oriented teaching approach” employs encounters at sport games and festivals inside and outside the school “to promote mutual familiarity” (Naul, 2008, p. 118) and the idea of peace and international understanding.
- c) “Physical achievement-oriented teaching approach” takes place in Olympic education “as an educational objective for physical education” (Naul, 2008, p. 119). Geßmann (2004) worked out how Olympic education applies in motor activities focused on performance and self-improvement in fairness and mutual respect. His partial learning objectives aim to impart “moral behaviour both in sport and in everyday life – their influence extending beyond sports lessons and school” (Naul, 2004, p. 119).
- d) The “Lifeworld-oriented teaching approach” goes back to Binder (2010) and her pedagogical concept called: Be a champion in life! “Values development or values/moral education is a complex process that takes place in all aspects of the lifeworld of children and youth” (Binder, 2010, p. 7). As a result, her concept brings together young people’s “own social experience in sport and their experiences in other areas of their lives” (Naul, 2008, p. 119).

Naul (2008) consolidated the four different teaching approaches together and developed the “integrated didactic approach for Olympic education” (Naul, 2008, p. 125), which he first published in the White paper (drr 2012 GmbH, 2002). His concept is divided in four subject areas:

- 1) Sporting efforts
- 2) Social conduct
- 3) Moral behaviour
- 4) Olympic knowledge (Naul, 2008).

6. A theory-based didactic scheme

Dealing with the lack of ideas on how to promote Olympic education, I developed an innovative didactic scheme, referring to Geßmann (2002) and the first two central levels of his four-level-scheme and to Naul (2008) and his integrated didactic approach to Olympic education.



Students will start with the first e-learning lesson (Preparation) at home. As a result, they will learn a number of facts about the Olympic Games and their educational background. The Preparation is conducive to an educational advertising and critical examination of the Olympic Movement and should guide students to think about their new knowledge and to create their own point of view. In addition, the e-learning proposal should prepare students for their first lesson in Physical Education. At school, they will take part in physical education as always. An additional manual will be provided for their teachers, since it is obligatory that the lessons are focused on topics such as fair play, mutual respect, cooperation, endeavour in physical activity, etc. Educational values and relevant behaviour patterns will be learned in activity by individual experience. The e-learning lesson and the motor activity on scene cooperate in order to develop an interaction between knowledge and physical experience.

The following step will be the E-learning Post-processing that students are requested to study at home. This serves the purpose of a critical reflection on their experience in the activity, the educational values and their particular knowledge.

To date, there is no decision about the designing in detail. Here are some ideas: assignment of different Olympic-oriented tasks, which are later self-marked; using videos to demonstrate behaviour patterns in an athletics context; integration of athletes as role models; or working on a training log. These ideas will be developed into a model e-learning program, then tested in two model classes for

functionality and ease of navigation. As a result, the concept can be improved to a final version. The target audiences are students from junior high schools and upper schools. Two methods are selected for the evaluation. Students and teachers will be consulted by a quantitative analysis (standardised questionnaire with the students) and qualitative analysis (interview with the teachers). Teachers act as experts and can help with their professional experience and how it is possible to promote Olympic education within physical education curricula.

7. Conclusion

The theory-based didactic scheme offers a great opportunity to implement an e-learning proposal for Olympic education in physical education at school. The transfer of theory and reflection outside of lessons guarantees no loss of motor activity in physical education. In addition, the theory units strengthen physical education practice and increase the reputation of the subject. The teaching and learning materials provided to the students and the teachers make it easy for all schools to participate in e-learning. The scheme can assist in realising the educational potential of the Olympic Movement.

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THE PUBLIC REJECTION OF THE MUNICH 2022 WINTER OLYMPIC BID IN THE PRESS

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1. Introduction²

On 10 November 2013, local citizens of Munich and the surrounding districts voted in a referendum against a city's bid for the 2022 Olympic Games. This was the first time in German Olympic history that the population was given the direct vote on whether or not to bid for a mega sport event. Two years earlier the city had made a failed attempt to stage the 2018 edition. Polls were held in the four districts (1.3 million eligible voters) where events would have been held if Munich had hosted the Games – in all four areas the majority of the voters rejected the plan.

The result of the poll was broadly covered by the media across the country. Many sports officials, politicians, members of the Olympic family as well as opponents of the Olympic Winter Games publicly expressed their position on the failed bid. A broad variety of statements on the decision was conveyed. Proponents of the bid such as Franz Beckenbauer made no secret of their disappointment, arguing that “Munich and the state of Bavaria have missed a great opportunity to present themselves to the world [...] they will regret it one day” (cited in n.a., 2013). Critics, such as the spokesperson of the previously founded local lobby

1. The paper was submitted and presented by Mathias Schubert, participant in the Seminar.

2. Please note that this working paper only provides a very concise summary of the research project, with a brief overview of results and findings. A more detailed paper including a deeper analysis and interpretation is in progress.

group “NOlympia”, Ludwig Hartmann, clearly saw the IOC as the “loser of the poll [...] this ‘citius, altius, fortius’ is outdated” (cited in n.a., 2013). It seems that the general purport of the resistance by local groups were financial and environmental concerns. Another key factor for the rejection appears to be the perceived conversion of the Olympic Games into commercial spectacle.

This paper sets out to gather the transmitted opinions on the Munich result by different stakeholders and tries to answer the following question: What explanations and opinions are transported via the (selected print) media regarding the result of the referendum and what were the main arguments brought forward? Thus, the aim of the article is twofold: First, answering these questions will help to understand reasons and motivations behind the outcome of the vote. Such knowledge will provide useful socio-economic insights leading to implications for strategic planning in many facets both for cities/countries planning to bid for mega sport events in the future and for sport governing bodies alike.

The remainder of the article is structured as follows: In section 2, a literature review provides an overview of relevant research on stakeholders of mega sport events, with a particular focus on local citizens. Section 3 develops the theoretical framework of our endeavour. Then, the chosen methodological approach and the methods used are outlined. The subsequent sections present the results, followed by a brief discussion and some implications.

2. Mega-sport events and stakeholders

To date, this is the first academic study to investigate potential reasons for the result of the Munich vote. To the best of our knowledge, there is also paucity of research focusing on similar incidents (e.g., the referendum/rejection in Graubünden, Switzerland and Krakow, Poland), providing our endeavour with an exploratory character.

As the aim of the paper at hand is to capture the attitude of different stakeholders concerning the Munich bid, we first identify the relevant stakeholders. In his seminal work, Freeman (1984) was the first to systematically develop a model to identify and manage stakeholder groups – i.e. people that have a legitimate claim on the firm – and thus paved the way for what is today known as stake-

holder theory. His work has been vigorously extended by different authors since (e.g., Clarkson, 1995; Donaldson & Preston, 1995). In the context of the Olympic Games, Preuss (2008, 2013) identified the relevant stakeholders, such as the IOC, NOCs and Ifs, as well as the athletes, visitors, media, sponsors, suppliers and the public. At times, their conflicting interests may lead to intense and emotional debates. Among other groups, he names the city's general population as potential "winners" of hosting the Games, due to, for example, upswings in economic activity and the image of the city. However, because of opportunity costs and crowding out effects, there may also be parts of the population that "lose" from hosting the Games (i.e. the poor) (Preuss, 2008). Lenskyj (1996, 2000, 2002) noted that often pressure groups such as environmental protection organisations or anti- globalisation activists try to induce governing bodies or OCOGs (as well as local politics) to take into account their particular interests. A similar phenomenon could also be observed in the run up to the referendum in Munich, where the anti-Olympic lobby group NOlympia became a strong voice in the debate.

Preuss & Solberg (2006) highlighted the tremendous importance of local residents for bidding as well as hosting major sport events. Furthermore, the public attitude towards hosting specific sport events has been investigated in several studies. The Contingent Valuation Method (CVM) has proven to be a useful tool to assess people's opinion on the staging of events, as indicated by a number of studies (e.g., Atkinson, Mourato, Szymanski, & Ozdemiroglu, 2008; Barget & Gougnet, 2007; Heisey, 2009; Heyne & Süßmuth, 2007; Preuss & Werkmann, 2011). The results of these surveys vary but show, in most cases, a positive attitude of the population towards hosting sport events. This, together with the notion that the effects of hosting the Olympic Games are, in general, considered rather positive for the host city, provides an interesting basis against which our results may be evaluated, given that it was yet the local citizens in Munich and the surrounding districts that rejected the Olympic bid.

3. Background and theoretical framework

Mainly due to an increased commercialisation and mediatisation, the traditional structures of sport governance have undergone dramatic changes since the

1980s, a development that has been characterised by Henry & Lee (2004) as a “shift from government to governance”. Because of the growing number of stakeholders involved, the governance of sport has nowadays become increasingly more complex (Hoye, 2014). Sport governing bodies such as the IOC (e.g., Chappelet, 2014; Henry & Lee, 2004) must meet a diverse set of demands and try to balance the interests of different stakeholder groups. Pressure for action on authorities can arise from within and/or outside of the community of a specific sport or sport in general. Coping with stakeholder tensions in conflict situations has thus become more important for sport organisations.

By building on Schetsche (1996), Schubert & Könecke (2014) and Könecke & Schubert (2014) have shown the dynamics underlying the problematisation processes of different issues in sport. Whether or not certain issues that are considered illegitimate pass through a so-called “career as a social problem” (Schetsche 1996) depends on the dynamics of social discourse. We posit here that certain aspects related to the potential Munich bid were perceived as illegitimate by the general public in Munich and the surrounding districts and that this was the main reason for the outcome of the vote. Reminiscent of this are the protests in Brazil surrounding the preparations for the Olympic Games in 2016 and the FIFA World Cup in 2014, which seem to be linked to the notion that some actors – such as the IOC/FIFA, its members and other politicians – apparently profit much more from these events than the broad public. It seems to be a rather common opinion that that money spent on sport infrastructure would be better used for education or public facilities and infrastructure. The same notion could be one of the driving forces in the public ballot of the Munich region, which was a shock for many actors in the world of sport. Since this poll is not binding, the Olympic bid has not been formally outlawed. But it is obvious that no politician would support it anymore, the mandatory legislative measures would not be passed and no or only very few public funds would be available for the project. It is also very likely that it would be very difficult to attract sponsors for such an event. Consequently, Munich’s bid can be considered “socially outlawed”, i.e. it would be informally forbidden for politicians in legislation and sport organisations to be associated with it. These considerations, together with the prevailing assumption in literature that hosting the Olympic Games is, in general, perceived rather positively by

local residents (e.g., Preuss & Solberg, 2006), provide a promising outset for the study at hand.

4. Data collection and analysis

The different steps of text analysis draw from qualitative content analysis, which is, perhaps, one of the most common methods of data analysis used in qualitative empirical research. In particular, we adopt the procedure as outlined by Mayring (2000, 2010). Mayring defines this method “as an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytical rules and step by step models” (Mayring, 2000, p. 2). He suggested that the procedure involves a number of subsequent steps (Fig. 1). The definition and characteristics of the material relates to questions such as “What material is analysed and why?” as well as “Who are the authors/readers and what is the socio-cultural context?” Data has been gathered from three nationwide German newspapers, namely the Frankfurter Allgemeine Zeitung (FAZ), the Tageszeitung (TAZ) as well as the Bildzeitung (BILD).

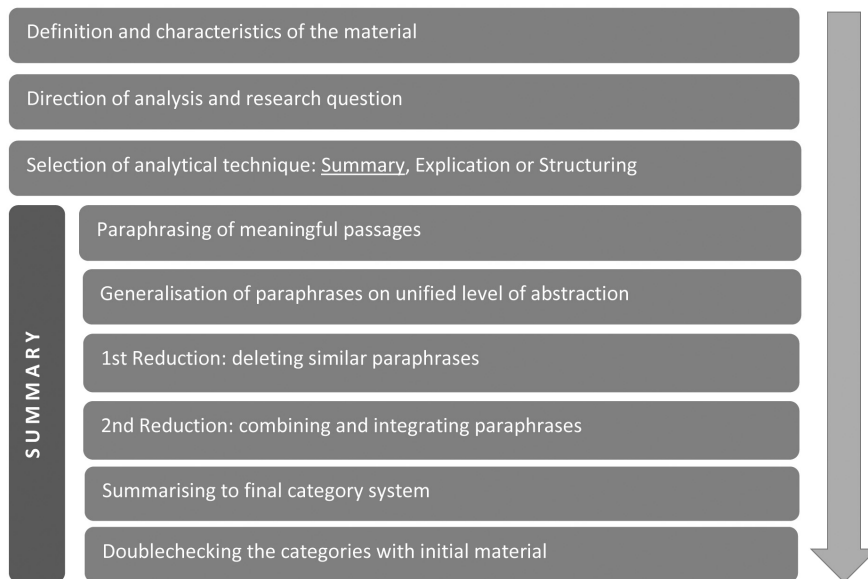


Fig. 1. Simplified coding procedure of summarising content analysis (mod. after Mayring, 2010).

These newspapers were chosen as they are amongst those with the highest circulation across the country. Besides, they represent different political orientations: The FAZ is considered “Germany’s most important conservative organ” (Stahl, 2005), while the TAZ may be described as a “[g]reen-left-leaning paper” (Hanke, 2011). With an average paid circulation of about 3 million, BILD is Germany’s biggest newspaper and is best characterized as a tabloid. Thus, by including this variety of newspapers we tried to capture a broad range of opinions. The survey period was the two weeks immediately following the referendum (11–24 November 2013). The Direction of analysis relates to the research question. In particular, we were searching for the main arguments brought forward to explain the rejection of the bid.

Further procedures then depend on which technique is chosen. Mayring suggests three analytical techniques: Summary, Explication or Structuring. Due to the explorative character of this research, Summary was selected as the method of choice. The aim here is to reduce the material on another level of abstraction while keeping the main content. Coding is done inductively by developing the categories out of the material. The coding procedure itself involves a number of steps. It is important to note that it is a strict rule-governed procedure, in the sense that the same procedure is applied to the whole material. First, the units of analysis are defined. The evaluation unit was each newspaper article dealing with the referendum. In total, the sample consisted of 27 articles (TAZ: 12 articles; FAZ: 11 articles; BILD: 4 articles). The context units (largest data extract) were full statements/passages and the coding units (smallest data extract) were one or very few word(s).

Coding itself involves paraphrasing, generalizing and reduction (see example in Table 1). Paraphrasing refers to the shortening of passages that are deemed meaningful by deleting non-relevant elements (decorative, repetitive parts). In the generalisation step the paraphrases are transformed to a unified level of abstraction in terms of grammatical and stylistic format. Reduction then involves two steps: First, the material is reduced by deleting similar paraphrases and accepting central paraphrases for further procedure. Afterwards, paraphrases are combined and integrated. It is important to note that during the whole coding process, the category system is constantly revised. After the whole material has been coded, categories are summarized to the “final” category system which

Initial material*	Paraphrase	Generalisation	Reduction
"The vote is not a sign against sport but against the greed for profit of IOC."	No rejection of sport but of greed for profit of IOC	Rejection due to greed for profit of IOC	Greed for profit
"The mistrust in Germany against sport organisations such as IOC or FIFA is too big. They are accused of reckless greed for money."	Mistrust against sport organisations such as IOC or FIFA that are accused of greed for money	Rejection due to greed for money of sport organisations	

*translated by the authors

Table 1. Simplified example of coding procedure.

is then doublechecked with the initial material. The whole procedure has been applied to each newspaper and eventually the final category system was built by merging the results of all three newspapers.

5. Results and discussion

The final category system consists of sixteen categories, which were thematically grouped into three main fields.

(A) IOC (+ FIFA) and the Olympic Games

1. greed for profit
2. lack of transparency
3. oppressive contracts
4. undemocratic
5. gigantism
6. not for the good of sport but for a small group of stakeholders

(B) Negative consequences of hosting the Olympic Games

7. waste of public funds
8. cost explosions
9. construction noise
10. environmental damages

(C) General reasons for the rejection of the bid...

11. ...as expression of critique of authoritarian states
12. ...due to mistrust against elite sport officials and organisations in general
13. ...due to lack of communication between stakeholders involved (politicians, sport officials, residents etc.)
14. ...due to better knowledge of the public than in the past
15. ...due to negative attitude towards large scale projects in general (BER, Stuttgart 21, 3rd runway for MUC)
16. ...as there is no need for investments in Bavaria due to already high living standard

The categories within field (A) show that the IOC and the Olympic Games are associated with negative terms that fit well into the general context of mega sport events and sport organisations in general during the recent years. Controversies surrounding the Olympics in Beijing 2008 and in the run up to Sochi 2014 due to different reasons (e.g., human rights issues, freedom of the press / forced labour on Olympic sites, homophobic legislation) as well as allegations of corruption regarding the awarding of the FIFA World Cup to Russia and Qatar negatively affected the reputation of mega sport events as well as the image of the corresponding sport organisations. It is interesting to observe from the results that the press coverage did not seem to distinguish between the IOC and FIFA regarding aspects such the bidding processes or requirements for host countries. The blending of these two organisations may have detrimental effects especially for the IOC, given that its moral and educational claims as laid down in the Olympic charter distinguishes it from other sport organisations such as FIFA. The second field (B) includes categories with arguments that are usually brought forward against mega sport events. Environmental concerns as well as the fear of cost explosions are amongst the general criticisms of Olympic Games (e.g., Cashman, 2005; Hall, 1992; Hiller, 1990; Preuss, 2007). Field (C) contains a number of general and technical reasons for the rejection of the bid. The first two may be linked to the categories of field (A) while the others refer more to the specific context of Munich and Germany in general. An interesting notion is that in people's mind there seems to be a perceived alliance of sport organisations with non-democratic countries like Russia and Qatar.

The results may provide useful socio-economic insights leading to implications for strategic planning in many facets both for cities/countries planning to bid for mega sport events in the future and sport governing bodies (e.g., IOC, FIFA) alike. Summing up, it can be claimed that environmental and regional/national issues played a role in the outcome of the vote. What seems, however, more important is that the brand image of international sport organisations and events is severely damaged. The election procedure of host cities as well as the requirements for candidates and host countries are not perceived as adequate any more. Given that, besides Munich, referendums in Switzerland and Poland have also led to similar results and the decision of the cities to refrain from bidding for the 2022 Winter Games makes it difficult for interested cities/nations to convince relevant stakeholders (e.g., public, politics) of the advantages of such events. It will be interesting to observe in the years to come whether the current trend continues, i.e. that fewer and fewer western democracies decide to host mega sport events. Eventually, the IOC (and also FIFA) may face an uncomfortable situation of having only non-democratic (Russia, China) or authoritarian (Qatar) countries as potential hosts. However, the outline of IOC'S Agenda 2020, the strategic roadmap of the IOC, indicates that the critical situation has been acknowledged by the IOC.

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CITIZEN JOURNALISM, SPORT-FOR-PEACE JOURNALISM, AND SOCIAL JUSTICE: AN OPPORTUNITY FOR THE OLYMPIC MOVEMENT

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1. Introduction

While the International Olympic Committee espouses ideal of peace and global harmony in its *Olympic Charter* (IOC 2013b), media coverage of sport, including the Olympic Games, often promotes values and employs discourses that are antithetical to these values (King, 2008; Wilson, 2012). Meanwhile, the Olympic Games, as a major part of the cultural institution of sport, are clearly intertwined with much broader social issues concerning equality and justice. Drawing on Wilson's (2012) concept of *sport-for-peace journalism*, this paper explores how the Olympic Movement might more actively work for social justice in and through sport by adopting and promoting such a framework for reporting of the Olympic Games. Because the IOC is constrained by its commitments to exclusive broadcasters and athletes are limited in their abilities to adopt political positions, an Olympic sport-for-peace journalism might best be accomplished through the growing movement of *citizen journalism*, which has leveraged enthusiastic amateur reporting and new media technologies to emerge as an important unofficial component of Olympic media coverage (Miah, Garcia, & Zhihui, 2008; Miah & Jones, 2012).

This paper draws together a number of unique frameworks to advance this argument. First, it examines the concept of *social justice* and explores how it is addressed in and through sport, including through the Olympic Movement's

commitment to peace and fairness. Next, it discusses new media and sport, with a particular focus on the possibilities and limitations of new media for promoting a more democratic and transformative sport culture. This section includes an analysis of the IOC's social media policies and a discussion the emergent trend of citizen journalism at the Olympic Games. Thirdly, the paper builds on its discussion of citizen journalism by providing an overview of Wilson's (2012) recently proposed concept of sport-for-peace journalism. Having established these concepts, the paper concludes by suggesting a rationale for the IOC to explicitly promote a sport-for-peace journalistic framework and to leverage the potential of citizen journalists in order to advance an Olympic media agenda that is focused on the promotion and achievement of peace and social justice at local and global levels. By doing so, the IOC and Olympic Movement would reaffirm their commitments to these core principles and global ideals.

Social justice and sport

Social justice

The term *social justice* is generally used to indicate, in a given society, equality and fairness concerning distribution of wealth and freedoms. Though discussion of rights and freedoms were prevalent in classical political thought, including the writings of Plato and Aristotle, the term "social justice" was only coined in 1840 (cf. Zajda, Majhanovich, & Rust, 2006). While it can be defined in various ways, Zajda et al. (2006) suggest that "most conceptions of social justice refer to an egalitarian society that is based on the principles of equality and solidarity, that understands and values human rights, and that recognises the dignity of every human being" (pp. 9–10). More recently, some constructions of social justice have embraced identity politics and their intersection with distributive injustices:

many post-modern theories of justice [...] move beyond the distributive paradigm to assess the institutional conditions and arrangements that explain particular distributions of wealth, power, and status that exist among historically disenfranchised populations including women, people of color, individuals with disabilities, gays and lesbians, the poor, and the elderly (M. Allison, 2000, p. 2).

Given that sport is but one aspect of global culture, albeit a popular and influential one, it may be limited in its ability to contribute to the achievement of social justice surrounding the redistribution of resources and the shaping of an egalitarian society. That being said, sport intersects with and influences a variety of social justice issues centered on identity politics, and in these realms it can certainly play a role. This is evidenced by the relationship between sport and various new social movements (Harvey & Houle, 1994; Harvey, Horne, & Safai, 2009) and human rights (Donnelly, 2008; Kidd & Donnelly, 2000).

Social justice and/in sport and the Olympics

Whether explicitly or implicitly, countless scholars of sport have addressed the topic of social justice, in its various manifestations, in their work. These researchers have discussed diverse topics such as human rights in and through sport (Donnelly, 2008; Kidd & Donnelly, 2000), the marginalization of women in sport cultures and media (Birrell, 2000; Duncan, 1990; Hargreaves, 1986; Theberge, 2000), racism in sport (Jarvie, 2000), and homophobia in sport cultures (Anderson, 2002; Griffin, 1992). This review is but a small sample of this large body of literature. While not employing the term “social justice,” the IOC and Olympic Movement have nonetheless made clear commitments to achieving aspects of social justice through and within sport. The very first article of the *Olympic Charter* states that “the goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values” (IOC, 2013b, Article 1.1). Elsewhere, the *Charter* expresses the IOC’s commitment to eliminating violence (Article 2.1) and discrimination within the Olympic Movement (Article 2.6) and taking responsibility for the environment (Article 2.13).

While the *Olympic Charter* makes it clear that the Olympic Movement is committed to many principles associated with social justice, one need not look too deeply into Olympic history to find incidents in which it failed to take a firm stand in support of its principles and to promote peace and social justice issues. The most infamous of these examples is likely the 1936 Berlin Summer Olympics, which became, despite the insistence of Avery Brundage that sport is separate from politics, a vehicle for the promotion of the Nazi Party and its racist ideologies (Guttmann, 1998). The 1968 Summer Olympics in

Mexico City also featured two egregious examples where the Olympic Movement failed to live up to its ideals. First, it turned a blind eye to the massacre of student protestors – whose anti-government movement was deeply concerned with social justice issues of wealth distribution and democracy – by the Mexican government shortly before the Games (Carey, 2005). Secondly, it roundly condemned the podium protest by US sprinters John Carlos and Tommie Smith, who sought to leverage their athletic success to make a statement about political oppression and racial inequality in the United States (Hartmann, 1996). More recently, the 2014 Winter Olympic in Sochi, Russia, were linked with human rights violations, such as the imposition of harsh laws targeting LGBTQ individuals in Russia (Socarides, 2014), the use of poorly paid (and possibly illegal) migrant labour to build venues (Oliphant, 2014), the hosting of Olympic events on native Circassian territory (“Sochi Olympics divide ethnic Circassians”, 2014), and a continued trend of gender inequality for women athletes at Olympic Games (Donnelly, Norman, & Donnelly, in press).

These are just a few of many examples where the IOC and Olympic Movement did not intervene on behalf of social justice principles. That being said, there are instances in which the IOC has taken a leading role in promoting social justice issues, most notably in its contribution to the sporting boycott against South Africa’s apartheid regime (Kidd, 1988). The IOC’s prominent role in denying international sporting opportunities to the apartheid state helped spearhead a global movement against the regime and in support of the oppressed black and coloured population of South Africa. Clearly, despite its patchy history in the area, the Olympic Movement is a significant sociopolitical force that has the potential to promote peace and social justice at a global and local level.

This paper focuses on a key area in which the IOC may help to achieve this potential: the media production of the Olympic Games, and in particular the promotion of citizen journalism that consciously highlights social justice issues related to or stemming from the Olympic Games. By actively promoting such reporting, the IOC could make a significant contribution to discussions around and action concerning social justice in host cities and in member countries around the world. While such reporting may at times be uncomfortable for the Olympic Movement, it would ultimately aid it in striving for the goals of peace and equality that are so eloquently espoused in the *Olympic Charter* (IOC,

2013b). This paper next provides an overview of the relationship between new media, sport, and the Olympic Movement, with a particular focus on the democratic potential offered by digital technologies and media, before exploring the concept of sport-for-peace journalism (Wilson, 2012) and its potential benefit in addressing social justice issues in and through sport.

New media and sport

New media and Web 2.0

The term *new media* refers to Internet-based media such as blogs and social networking platforms (e.g., Facebook, Twitter, etc.), and is considered part of Web 2.0 – that is, Internet content that is user-generated and interactive rather than static (Miah & Jones, 2012). The popularity of new media has been increased by the advent of new technologies (e.g., smart phones) and the decreasing costs of those technologies (Jenkins, 2006). It is important to note two significant barriers that can restrict participation by certain people in online new media activity: the *digital divide*, a contested term that broadly refers to the ways in which various social factors (e.g., income level, education level, geographic location, age) can affect people's ability to access and use information and communication technologies (ICTs) (Hilbert, 2011); and the *participation gap* (Jenkins, 2006), which refers to unequal levels of new media literacy and cultural competence in online environments. It is thus important in any discussion of new media to acknowledge that access to these technologies is limited to a privileged segment of society.

New media and sport

Given the ways in which new media have impacted the consumption and production of sport, scholars have devoted significant attention to the implications of this cultural and technological shift. Space does not permit a full discussion of this literature, however a key notable theme for the purposes of this paper is the potential afforded by various new media for democratizing sport cultures or resisting dominant sport structures and ideologies. Wilson's (2007) call for scholars to pursue deeper research into the link between sport-related social move-

ments and Internet-based ICTs is a notable piece of scholarship in this regard. Norman's (2012) study demonstrated how sport fans may interact with and reproduce or contest the dominant messaging of live televised sport broadcasts, and in doing so hold a collective discussion on matters of cultural significance within and beyond sport. However, other studies recognize that the democratic and resistant potential of new media in sporting cultures is constrained by powerful ideologies and corporate interests (Dart, 2009; Norman et al., in press). These pieces of research suggest that the possibilities for new media to transform sport culture through online social action are complex, messy, and limited by various sociopolitical forces.

New media, citizen journalism, and the Olympics

Like all other sporting organizations, the Olympics have been affected by the emergence of new media and Web 2.0, and have navigated these new waters in an uneven manner. On the one hand, a quick glance at the IOC's website (www.olympic.org) shows that the Olympics embraced a presence on Web 2.0 platforms such as Facebook, Twitter, and YouTube. More significantly, at the Beijing 2008 Summer Olympics the IOC "sold separate internet and mobile platform exhibition rights" (Hutchins & Mikosza, 2010, p. 280). Clearly, new media is playing an ever-increasing role at Olympic Games. The IOC's latest guidelines for athletes, accredited media, and others with accreditation (coaches, trainers, etc.), released for the 2014 Sochi Winter Games, even "encourages and supports athletes and other accredited persons at the Olympic Games to take part in social media and to post, blog and tweet their experiences" (IOC, 2013a, Section 1).

However, despite the discourses of openness and democratic media production, the IOC's relationship with new media remains an uneasy one. Among the restrictions placed upon the social media use of athletes and other accredited persons are (IOC, 2013a):

- Only "first person, diary-type format" posts are allowed (Section 2).
- New media users "must not assume the role of a journalist, reporter or any other media capacity, or disclose any information which is confidential or private in relation to any other person or organization" (Section 2).

- Limits on the use and posting of photographs and video taken inside Olympic venues (Sections 3 and 4).
- Social media usage may not be “for commercial and/or advertising purposes” (Section 8).

Meanwhile, Hutchins and Mikosza’s (2010) analysis of social media policy at the 2008 Beijing Games demonstrated that the IOC was concerned about athletes violating circumventing the official Olympic advertising partnerships and/or “posting unexpectedly critical, scandalous or politically charged comments” (p. 285).

Many of the new media policies imposed upon athletes and media by the IOC are understandable, if unfortunate, consequences of the significance of fees from broadcasting licenses and corporate sponsors. It can be understood, for example, why the IOC might restrict an athlete from using their status to promote a competitor of an official Olympic sponsor or why official broadcasters would not wish for their exclusive video content to be posted anywhere but on their own online Olympic portals. What is less understandable, and more unfortunate, is the IOC’s insistence that athletes refrain from making political statements – the *Olympic Charter* (IOC, 2013b) clearly states that “no kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas” (Article 50.3). This restriction presumably covers new media usage and includes accredited media and officials as well as athletes. This policy is particularly frustrating in instances in which prominent social justice issues intersect with the Olympic Games, as Article 50.3 essentially muzzles athletes’ ability to engage in social activism that could advance the peace and justice goals of the Olympic Movement.

While athletes, officials, and accredited media are restricted in their ability to comment on political issues, the increasing presence of non-accredited media and citizen journalists at Olympic Games has helped facilitate a proliferation of unofficial online media about the Games (Miah et al., 2008; Miah & Jones, 2012). In brief, citizen journalism can broadly be understood to describe news reporting or editorial work by non-professional individuals, often, but not exclusively, using new media and online publishing (Goode, 2009). As Miah and Jones (2012) note, citizen journalists “are now playing a central

role in constituting the landscape of media content that surrounds an Olympic Games” (p. 275). Perhaps the most notable example of citizen journalism at the Olympics occurred during the London 2012 Games, with the #media2012 movement (<http://www.media2012.org.uk>). This movement allowed citizen journalists to download and print their own media accreditations and aggregated reports from these journalists to provide on-the-ground insight from the collective of amateur reporters. #media2012 explicitly embraced democratic, inclusive and human rights principles in its approach to producing media coverage of the Games (#media2012, 2012). Given the restrictions placed upon athletes, officials, and accredited media, citizen journalism would seem to offer much value to providing deep and nuanced coverage of issues surrounding the Olympic Games that occur off the field of play. Next, this paper suggests how a sport-for-peace journalistic framework (Wilson, 2012) might help realize this potential.

Sport-for-peace journalism

The concept of *sport-for-peace journalism* was recently proposed by Brian Wilson (2012) in his book *Sport and Peace: A Sociological Perspective*. Wilson builds on the work of noted peace scholar Johan Galtung, who coined the term peace journalism (cf. Galtung, 1998) to advocate for mainstream media to shift its focus from constructing war as a contest between combatants to emphasizing how the conflict may be peacefully transformed away from violence to peace. Wilson (2012) critiques the “violence and conflict-focused culture of mainstream sport coverage” (Wilson, 2012, p. 179). Examples of such reporting include the overt ways in which some professional sports are mobilized to support nationalist and militaristic political agendas, such as recent sport-military relationships in the National Football League (King, 2008) and NASCAR auto racing (Newman & Giardina, 2010) in the United States and the National Hockey League in Canada (Scherer & Koch, 2010). Of course, the connection between sport and nationalism stretches much further back (cf. L. Allison, 2000); however, as King (2008) argues, with a specific focus on post-9/11 United States, “although relationships between sport and the state

are not new, there is an intensified depth and mutuality to the sport-war nexus in the present moment” (p. 528).

Consequences of the development of this “sport-military nexus” (King, 2008, p. 528), according to Wilson (2012), include the normalization within sport cultures of violence and militaristic discourses, the promotion of extreme nationalism, the “othering” of certain non-dominant cultures, and the emphasis on hyper-masculine constructions of sport. That these characteristics of sport are increasingly being normalized in 21st century sport, and that the mainstream media largely helps to maintain the hegemonic status of these sporting ideologies, suggests that alternative cultural institutions are needed if these dominant views are to be contested.

Just as peace journalism offers counter narratives to militaristic rhetoric (Galtung, 1998), so too might sport-for-peace journalism offer counter-hegemonic ways of framing and conceptualizing sport (Wilson, 2012). Wilson suggests that sport journalists could work to produce more nuanced and complex analysis that offers alternative framing to dominant ways that the media discusses sport. Thus, although constrained by the “sport-military nexus” (King, 2008, p. 528) and the various dominant sporting ideologies that privilege people of certain genders, classes, races and sexualities, sport journalists do potentially have the agency to advance alternative understandings of sport and to shed light on significant, but ignored, aspects of sporting culture. Such sport-for-peace journalistic efforts would mimic the characteristics of peace journalism:

an absence of military vocabulary and good-bad taggings, an emphasis on the context for and history of events that led to a particular conflict or incident, and the inclusion of stories of various people associated with an issue in an attempt to humanize the parties (Wilson, 2012, p. 190).

Wilson (2012) concludes his conceptualization of sport-for-peace journalism by highlighting the ways in which Internet-based new media might offer a fertile site for the growth of this alternative sport media production. Sport-for-peace journalism would appear to offer an ideal compliment to citizen journalism focused around social justice issues, as it would provide both a framework and a rationale for such an approach to citizen reporting.

Citizen and sport-for-peace journalism: An opportunity for the Olympic Movement to address social justice issues

That the Olympic Games, despite significant political and commercial significance, are primarily understood as an athletic contest is not a controversial position. However, despite the IOC's insistence on the separation of Olympic sport from politics (IOC, 2013b, Article 50.3), it is important to recognize that the Games are clearly linked to broader social, political and economic struggles. Certainly there is much to celebrate in the Games' athletic program and billions of people around the world turn their attention to these sporting feats every two years; given this interest, there is clearly much sport-focused material for the media to report and there is nothing inherently problematic with this arrangement. However, where a sport-for-peace journalism would bring a new dimension to the treatment of Olympic Games would be in its nuanced recognition of how the sporting spectacle is connected to various social, political and economic struggles involving local and global actors – a connection usually missed in mainstream reporting of sport contests, accomplishments, and records (Wilson, 2012).

To be sure, controversial and complex political issues *have* received a great deal of attention from mainstream and alternative media during recent Olympic Games in Beijing, Vancouver, London, and Sochi. Furthermore, many of these were complicated issues that cannot be easily addressed or solved. In general, however, once the opening torch was lit at these Games the media's focus shifted almost entirely to the feats of athleticism on the courts, pools, tracks, rinks and slopes and social justice issues took a backseat to the sporting spectacle. In one sense, this is it should be at the Olympics – that is, the spotlight should shine on the athletes and their accomplishments. However, in another sense, a purely sport focus ignores and marginalizes the significance of the various pressing sociopolitical issues that arise at seemingly every Olympic Games.

The IOC appears to be developing an uneasy relationship with new media and citizen journalism (Hutchins & Mikosza, 2010; Miah & Jones, 2012), and while its restrictive approach is problematic, its willingness to engage with these media trends is significant and commendable. However, by limiting athletes' rights to speak about political issues and by suppressing protest, the IOC has

– perhaps inadvertently – contributed to the sidelining of social justice issues at Olympic Games. By explicitly adopting a sport-for-peace approach (Wilson, 2012) to Olympic reporting, and by encouraging an active and engaged citizen journalism movement oriented toward local and global sociopolitical issues, the IOC could usher in a new era in which it leverages its global significance to be a force for the promotion of social justice and human rights around the world. This paper concludes by offering three rationales for the IOC to promote, systematically, a sport-for-peace and citizen journal agenda in its media policy:

Peace and social justice promotion

The staging of the Olympics is intimately tied to issues of local and global social justice. While the IOC may be limited in its ability to address these directly, it has proven in the past that it can be a strong contributor to efforts to promote peace and more equitable relations amongst divided groups. One of the benefits of sport-for-peace journalism is that it offers the potential to reframe sporting contests in pro-peace ways and to acknowledge the ways in which sport intersects with social injustices in a variety of ways (Wilson, 2012). While analysis and celebration of athletic feats is obviously important to understanding the Olympics, these need not be done in ways that promote exclusionary nationalism, draw on militaristic language, or ignore pressing social justice issues.

Local and global dialogue

A great benefit of citizen journalism is that it helps to engage a diverse group of individuals in dialogue about relevant local or global issues. By actively promoting citizen journalism at the Olympics, the IOC would help engage citizens from around the world in a collective effort that would foster intercultural communication and dialogue on issues confronting humanity. The Olympic Games offer a fantastic opportunity for peaceful intercultural exchange, and a strong citizen journalist movement would strengthen this important aspect of Olympism.

Greater depth and nuance to Olympic reporting

Sport-for-peace journalism need not detract from the accomplishments of athletes or the compelling spectacle of athletic competition that the Olympics provide. What it would offer, if adopted on a widespread scale, is an alternative way

of framing these sporting feats and connecting them to broader and relevant issues. By providing more nuance, sport-for-peace journalism allows for alternative narratives to emerge and for the various points of connection between sport and society to be explored (Wilson, 2012). Olympic media would thus become deeper, more nuanced, and more globally relevant – in other words, better and stronger.

Conclusion

To conclude, a vibrant citizen journalism movement working from a sport-for-peace perspective can clearly work in the best interests of the IOC by engaging a wider segment of the global population in the values of Olympism, strengthening the quality of media about the Olympic Games, and acting as a global force for social justice and peace. All of these developments would clearly benefit the IOC and Olympic Movement by increasing its prestige and influence as a force for education and positive social change around the world. More importantly, it would contribute to achieving the ideals of peace promotion that are so eloquently enshrined in the *Olympic Charter* (IOC, 2013b) and help the Olympic Movement to continue its role as a global leader in the contest for peace, equality and fairness.

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COORDINATION BETWEEN IOC, OCOG, GOVERNMENT AND HOST CITY: BETTER UNDERSTANDING OF COORDINATION BETWEEN THE MAIN STAKEHOLDERS OF THE OLYMPIC GAMES¹

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1. Introduction

The Olympics have always had a political aspect. Since antiquity, at the moment of the Olympic Games (OG), a “period of peace” (actually only a sort of pass for the athletes to go to Olympia without trouble)² was established to allow athletes to come and participate in the Games. Nowadays, the political aspect has been transformed in a society where sports and politics have tried to remain separate. Since the advent of the modern Olympics in 1896 and although Pierre de Coubertin had wished some relationships with governments, “his successors, however, imbued with a philosophy according to which sport had nothing to do with politics, did everything within their power to restrict such relations to a minimum” (Chappelet and Kübler-Mabbott 2008: 11). However, in this particular system, there are other ways to express political or ideological involvement towards current events. Such was the case when different boycotts happened before and during the Olympics in 1970 or 1980.

These political problems were not the only ones Olympism had to address for the Games’ organization, particularly in recent decades. Indeed, one of the major problems of the Olympic Games is the size thereof. As pointed out Chappelet, there has been a change of scale

1. Thesis résumé.

2. Weiler, Ingomar, *Lecture at the 21st Seminar on Olympic Studies*, IOA, Greece, 4th of September 2014.

[...] when before they were towns and stations to organize these events, nowadays entire countries are striving to organize mega-events like the World Cup or European Football and the Olympics to assert an international presence, with the corollary of the strong involvement of their governments (Chappelet 2006: 12).

Increasing the size of the Games is followed by an increase in spending, but also in revenues. In addition to this, an increase in visibility can be noted for the organizers (city, region, countries). Thus, for these two reasons (revenues and visibility) an increasing number of governments are involved in the organization of mega-events such as the Olympics. But there are more reasons to explain governments' involvement in the Games' organization. We can identify at least six: self-promotion; promotion of sport; the use of existing venues; tourism promotion; developing the image; and finally sustainable territorial development (Chappelet 2006: 13). In addition to the above, there is a whole range of activities in which the Government is obliged to cooperate. We must think, in particular, of customs, safety and public transports.

However, such events, in order to be properly organized, require more than the participation of the IOC and the governments. This is why the International Olympic Committee (IOC) created the Organizing Committees for the Olympic Games, also called OCOGs. These OCOGs are formed by:

*one or more members of the IOC in the country, the NOC's [National Olympic Committee] President and General Secretary, and at least one member representing the host city and designated by it. The executive body may also include representatives of public authorities and other personalities.*³

These organizations, although “rarely public bodies, are very often heavily influenced or dominated by public authorities and their representatives” (Chappelet 1996: 166). Beyond this, it should also be noted that the OCOGs are not like other organizations. Indeed,

an OCOG is a highly unusual organization in that it has neither a past (apart from the brief candidature phase, during which the executives are at times

3. Information from <http://www.olympic.org/ioc-governance-organising-committees>, page visited on 12th of April 2014.

different from those of the operational phase) nor a future because by definition its main activity ceases a few days after the closing of the Games” (Chappelet and Kübler-Mabbott 2008: 92).

The main activities of the OCOG are:

to give equal treatment to every sport on the program and ensure that competitions are held according to the rules of the International Sports Federations (ISFs); to ensure that no political demonstration or meeting is held on Olympic sites; to choose and, if necessary, create the required installations: competition venues, stadiums and training halls; to arrange for the required equipment; to lodge the athletes, their entourage, the officials; to organize medical services; to solve transportation problems; to meet the requirements of the mass media in order to offer the public the best possible information on the Games; to organize cultural events that are an essential element of the celebration of the Olympic Games; to write the Final Report on the celebration of the Games in the two official languages and distribute it within two years after the end of the Games.⁴

To help the OCOG, the IOC decided to create Coordination Commissions. The goals of these commissions are:

to ensure that the Olympic Charter and the Host City Contract are followed and applied; to monitor the progress of the OCOG; to assist the OCOG to deliver the Olympic Games; to approve the levels of service proposed by the OCOGs for different clients.⁵

Having reviewed, quickly, the various agencies involved in the organization of the Olympic Games, the question now is how this organization can be unfolded. First there is the bid, which allows the host city to present its project with the various details of the infrastructures that will be necessary for the implementation of the Games. It is after the selection of the host city that the organizational

4. Information from <http://www.olympic.org/ioc-governance-organising-committees?tab=main-tasks>, page visited on 12th of April 2014.

5. Informations from <http://www.olympic.org/coordination-commissions?tab=mission>, page visited on 12th of August 2014.

work really begins. Indeed, “the host city and the NOC notably confirm their formal commitment to create an OCOG within eight months” (Chappelet and Kübler-Mabbott 2008:90). The OCOG now becomes the main actor shaping the success or failure of the Games. Following this, a number of tasks are assigned to various private, semi-private or public entities. That comprises all the managerial challenge of the Olympics, that is to say, to successfully coordinate all activities and all entities in order to deliver on time and high-quality Games.

2. Coordination

2.1. *Explanatory bases*

First of all, we have to find a definition for the term “coordination”. Coordination, in the Oxford Dictionaries, is defined as “the organization of the different elements of a complex body or activity so as to enable them to work together effectively”.⁶ In the organization of the Olympic Games, coordination has to be seen as the link between all the main stakeholders: IOC, OCOG, State and City. The main problem in the relations amongst these four groups is that each one wants something different: States are pulling for the best of the country, the City wants the best for its citizens, and the OCOG the best for the Olympic Games. This is the main problem that coordination has to solve. So, after that, we can come to a definition of coordination in the organization of the Olympic Games. Coordination could be defined as a way to link all the main stakeholders, as IOC, OCOG, State and City, to obtain the best of each one, to reach the best efficacy, efficiency and effectiveness. But after all, why do we speak about coordination? Coordination, as defined before, can be, in that sense, a good instrument to decrease the costs of the Games, and to avoid the delays in building the facilities. And the means we can use are management skills, as cooperation, communication, putting pressure on the organizers, and so on.

We must now have a look at examples. The 1996 Games of Atlanta are considered as a failure for most people:

6. Informations from <http://www.oxforddictionaries.com/definition/english/coordination>, page visited the 7th of September 2014.

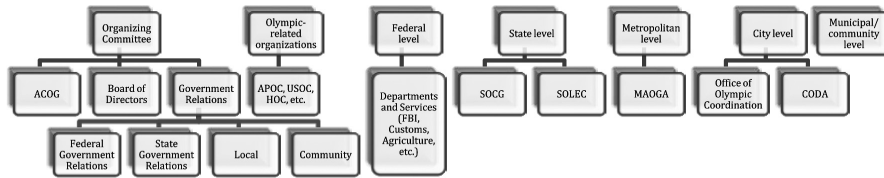
In Atlanta, the Olympic Stadium was opened three months before the Games and the main press center only began to be developed three days before its opening. [...] Poor transportation and accommodation conditions for journalists [...] broke irreparably the reputation of Atlanta and its Games (Chappelet 2000: 43-45)

But not everything was wrong: for example, these Games were supposed to be 100% private; even though “the authorities do not seem to have participated in the Atlanta Olympics, one study showed that they contributed at about 810 million: improving public transports (MARTA), housing construction for students in the Olympic village, renovation and expansion of the international airport, deployment of the federal army, state police, work of the municipal company CODA” (Chappelet 1996: 171–172), and despite some problems, as we have seen, the Games were held and they have been successful. On the other side, the 2012 London Games are seen as the best achievement of the IOC in coordinating the Games. Of course, not everything was perfect, as the impact of the Games in concerned (Newman 2007: p. 255), but:

much of London 2012's success was also due to the early establishment of a strong governance structure by the organizers. This structure directly reflected the key focus areas of Games planning and helped establish proper decision-making processes, with effective coordination forums and quick communication of decisions. [...] By clarifying and defining the exact roles and responsibilities of all key stakeholders, including the government-funded Olympic Delivery Authority and other public and private partners, the London 2012 Organizing Committee was able to develop into a world-class organization capable of delivering successful Games. [...] We were reminded not just of the huge complexity of managing the Games, and the vast network of organizations, agencies, companies and suppliers which have to play their part, but of the importance of the Organizing Committee to act as an effective hub connecting all the links in the chain and keeping an equally effective eye on the rest of the partners to be sure of their delivery” (IOC 2013: 12–15).

Let us see now the organizational graphics of these two Olympic Games organizations.

2.2. 1996 Olympic Games of Atlanta

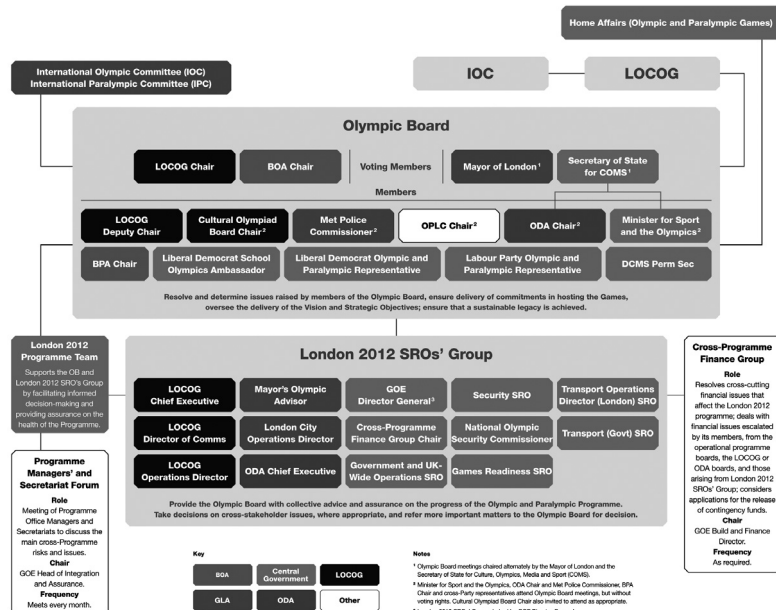


(Inspired from Tsuruta 2009)

In the functional matrix for these Games (Tsuruta 2009), we can see that the Atlanta Olympic Committee for the Olympic Games (ACOG) was the responsible body of all areas (accreditation, cultural programs, education, health care, infrastructure, live sites, look of the city, security, torch relay, transport, waste management), except two, that are brand protection, directed by the Atlanta Centennial Olympic Properties (ACOP), and the environment, directed by the Olympic Environmental Support Group (Tsuruta, 2009: 43).

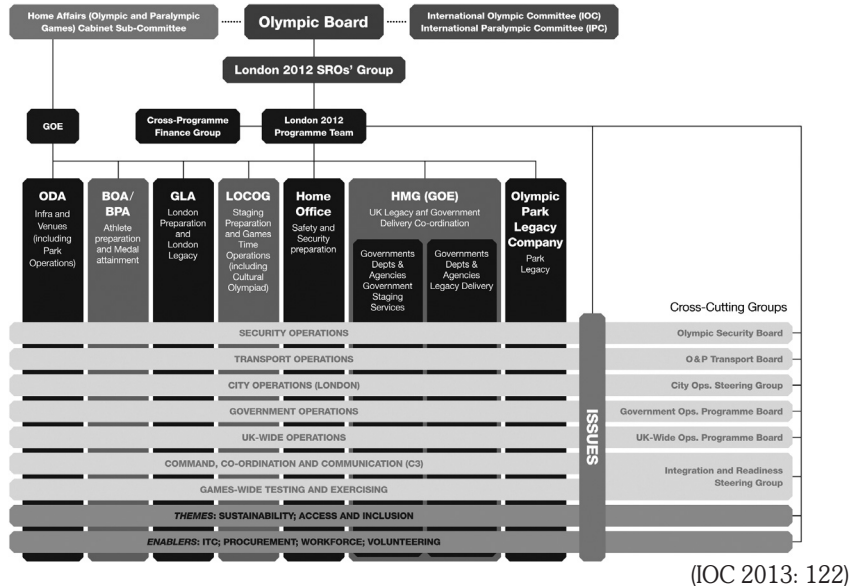
2.3. 2012 Olympic Games of London

“Top level strategic governance structure”:



(IOC 2013: 123)

“Integrated delivery structure – 2012 London organizations with key cross-cutting topics”:



2.4. Results

What differences can we see between these two graphics? For the 1996 Atlanta Games, the ACOG was responsible for everything:

William Porter Payne [the President of the ACOG] managed directly all the functional external areas, from Ceremonies to Government Relations, and collaborated with the USOC to supervise the commercialization done by the co-enterprise ACOP (ACOG, 1997: 26).

Here we can see the biggest problem: the ACOG cannot be the main stakeholder in the organization and the coordinator at the same time, because, by definition, a “corporation” (ACOG, 1997: 26) cannot coordinate itself. The reason is that this organization cannot feel any pressure if it is late, because everything is internal to the organization, i.e. it is self-regulated. In contrast, for the 2012 London Games, the Olympic Board (OB), the central group of the system with the 2012 London Senior Responsible Owners’ (SRO) Group, brings together members of “all key delivery organizations” (2012 London Program Brief 2011: 9) and aims:

to resolve and determine issues by members of the OB to ensure the delivery of commitments given in the Host City Contract or the Guarantees and generally in relation to the staging of the Games; to ensure that a sustainable legacy is achieved following the staging of the Games. In order to discharge these functions, the OB has the right to receive reports and plans from all bodies involved in the staging of the Games and take action arising from these reports as it sees fit (2012 London Program Brief 2011: 63-64).

The presence of these two elements right in the middle of the organization system permits a good coordination between basis and top level managers, and information can then spread better.

3. Statement of problem

The 2012 London Games have been the first to benefit from the knowledge legacy of the previous OCOGs, a program developed after the 1996 Atlanta Games. This could explain the differences between the two Games, at least in the coordination field. But we may wonder if the model adopted in London can be “the” model for the future. And as we can see in Rio de Janeiro, for the moment, this model is not as successful as it was for London.

So, after having seen a small part of the problem, i.e. the place of coordination in two OCOGs, we can think about further research in this area. Indeed, the main problem here is the relation between on the one hand the IOC and the OCOG, and on the other hand, the Government and the City. The first issue in that case is the power of those in charge of coordination: Are they legitimate to do it? Because, if they want to put pressure on the organizers, they need to have influence on them: What are then the measures this body could take against the organizers? This is a question that requires an analysis of the political system of the country and of the international relations around it.

The second, and most important, issue is the coordination of different goals. What does this mean? As stated before, all stakeholders have different goals in the organization of the Olympic Games. So, to improve the coordination in the organization of this event, first we need to understand the real goals of these stakeholders. In order to do this, we should look at some theoretical literature, such as the “principal-agent theory” and the “new-institutional theory”, which will provide us the necessary background, before analyzing the relations between the different bodies.

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PIERRE DE COUBERTIN'S ATTITUDE TOWARDS THE 1936 OLYMPIC GAMES: A CRITICAL HISTORICAL APPROACH

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1. Preface

Starting the modern Olympic Games, Baron Pierre de Coubertin organized the Congress of the "Union des Sports Athlétiques" at the University of Sorbonne in 1894. One hundred and twenty years have passed since modern Olympism, its games and ideals, including peace, were born.

A little more than 40 years following its rebirth, the Olympic Games, even the last ones in the Frenchman's life, were misused for war proposes by the National Socialist Government of Germany.

Based on this contrast, I will try to expose Pierre de Coubertin's attitude towards the Olympic Games in Berlin in 1936, and discuss his comments on it.

To provide a differentiated answer to the question, my first approach is to expose the current state of research referring to National Socialism, the Olympic Games of 1936, and Pierre de Coubertin (section 2).

A biography of Pierre de Coubertin will be given in order to understand the works' protagonist and his educational aims (section 3), while the variety of contemporary texts referring to his attitude towards the 1936 Olympic Games is discussed afterwards (section 4).

Based on this variety of texts the primary goal of my work as already stated, is to expose Pierre de Coubertin's attitude towards the Olympic Games in 1936 (section 5). For that I choose several sources detailing his attitude between 1931,

the year the Olympic Committee awarded the Games to Berlin, and 1937, the year Coubertin died, in order to provide a thorough historical perspective.

Finally, the main achievements of the work are summarized (section 6) and a perspective is given (section 7).

2. Current state of research

The current state of research referring to National Socialism, the Olympic Games in 1936 and Pierre de Coubertin is already well advanced. The interdependent main topics will be exposed to provide a basis for thoughts.

2.1 Current state of research referring to National Socialism

No other historical period of German sports has been researched as much as the National Socialist period 1933 and 1945.¹ Nevertheless, this was a process that took its time.

The first scientific discussions on sports during the Nazi regime, began in the early 1950s, but they cannot be identified as a critical historical approach from today's perspective. Many discussions were characterized by dispossession of the past, which made their results non-scientific² and incomprehensive.³

The main portion of discussions in the 1960s can be interpreted the same way, although first dossiers of the regime were available after its 30-year blocking period. Not to mention, most of such results have been disproved by more recent studies. Important exceptions are the results of Hajo Bernett who analyzed the anti-Semitic and racist foundations of National Socialist sports in his book *Nationalsozialistische Leibeserziehung*.⁴ This work spurred the interest of many sports historians in the topic.

1. Cf. Teichler, H. J. (2010). Der deutsche Sport in der NS-Zeit. In: M. Krüger & H. Langenfeld (Eds.), *Handbuch Sportgeschichte*. Schorndorf: Hofmann, p. 210.

2. Cf. Peiffer, L. & Spitzer, G. (1990). Sport im Nationalsozialismus – im Spiegel der sporthistorischen Forschung. Eine kommentierte Bibliographie. In: *Sozial und Zeitgeschichte des Sports 4* (1990), p. 35.

3. Cf. Faulenbach, B. (1988). NS-Interpretationen und Zeitklima. Zum Wandel in der Aufarbeitung der jüngsten Vergangenheit. In: *Aus Politik und Zeitgeschichte 22/87*, p. 21.

4. Bernett, H. (1966). *Nationalsozialistische Leibeserziehung. Eine Dokumentation ihrer Theorie und Organisation*. Schorndorf: Hofmann.

Socio-scientific discussions became more popular in the 1970s,⁵ so analyses of relationships between National Socialism and sports became more attractive for many historians. Mainly more specific analyses were published in this decade.⁶

Sports being misused for political purposes by the National Socialist Government of Germany, was debated in plenty of scientific discussions in the 1980s. Analyses referring to Jewish sports,⁷ regional sports,⁸ or physical education⁹ were common.

Since East German archives opened in the wake of the 1989 revolution, multifarious contemporary texts were available to historians. A flood of publications poured out.¹⁰ However, it then became nearly impossible to overview the current state of research, as Lorenz Peiffer exposed in 1990.¹¹ Facts have not changed to this day.

Newer publications' focus is often on specific analysis, for example, the role of German sports associations as part of active racism,¹² or how soccer was used by National Socialists in concentration camps.¹³

Not least, due to that fact, there should be more exposition of specific themes correlating with National Socialism and sports. For that reason, current states of research referring to the Olympic Games in 1936 and to Pierre de Coubertin are presented.

5. Cf. Peiffer & Spitzer (1990), p. 36.

6. E.g., Ueberhorst, H. (1970). *Edmund Neuendorff. Turnführer ins Dritte Reich*. Berlin: Bartels & Wernitz or Steinhöfer, D. (1973). *Hans von Tschammer und Osten. Reichssportführer im Dritten Reich*. Berlin: Bartels & Wernitz.

7. For an overview give Niewerth, T. & Peiffer, L. (2001). Jüdischer Sport in Deutschland – eine kommentierte Bibliografie. In: *Sportzeit 2* (2001), pp. 81–106.

8. Cf. Teichler (2010), p. 210.

9. Cf. Peiffer & Spitzer (1990), p. 43.

10. Cf. Peiffer, L. (2004). *Sport im Nationalsozialismus – Zum aktuellen Stand der sporthistorischen Forschung. Eine kommentierte Bibliographie*. Göttingen: Die Werkstatt, p. 7.

11. Cf. Peiffer & Spitzer (1990), p. 36.

12. Cf. Herzog, M. (2012). Sport im Nationalsozialismus – Sport unter der Herrschaft der Ideologie? In: M. Krüger (Ed.), *Erinnerungskultur im Sport. Vom kritischen Umgang mit Carl Diem, Sepp Herberger und anderen Größen des deutschen Sports*. Berlin: Lit Verlag, p. 102.

13. Cf. Springmann, V. (2008). Fußball im Konzentrationslager. In: L. Peiffer & D. Schluzemarmeling (Eds.), *Hakenkreuz und rundes Leder. Fußball im Nationalsozialismus*. Göttingen: Verlag Die Werkstatt, pp. 498–503.

2.2 The Olympic Games of 1936

No other sports event has been researched like the Olympic Games of 1936.¹⁴ As the Games took place in National Socialist Germany, the state of research correlates to the process of contemporary science, as exposed in section 2.1 above. Therefore, results of the first decades post the Nazi regime have to be taken with caution.

The Olympic Games of 1936 have already been identified as an internal and external political tool for National Socialist propaganda¹⁵ in the 1960s.¹⁶ Concerns whether the Games were just misused by the Nazi regime, are put into question by newer research. For example, Alkemeyer compared Coubertin's ideas of "new humans" with National Socialist ones and exposed numerous analogies.¹⁷ Furthermore, the Olympic Games in 1936 did not play an economic part for National Socialists.¹⁸

Newer publications often focus on specific analyses, for example single individuals like the commandant of the Olympic Village, Wolfgang Fürstner,¹⁹ or on single sports like the Olympic sailing regatta.²⁰

In summary, the Olympic Games in 1936 have been researched extensively already.

14. Cf. Peiffer, L. (1998). 100 Jahre Olympische Spiele 1896-1996. Ein Literaturbericht aus sporthistorischer Sicht. In: *Sozial und Zeitgeschichte des Sports* 12 (1998), p. 61.

15. "Propaganda is the deliberate, systematic attempt to shape perceptions, manipulate cognitions, and direct behavior to achieve a response that furthers the desired intent of the propagandist." qtd. in: Jowett, G. & O'Donnell, V. (1999). *Propaganda and Persuasion*. London: Sage, p. 7. This definition will be used in the following.

16. Cf. Peiffer & Spitzer (1990), p. 47. The suspicion of the Games being misused for national-socialistic propaganda has already been aroused shortly after the closing ceremony, but its scientific evidence had not been established until the 1960s.

17. Cf. Alkemeyer, T. (1996). *Körper, Kult und Politik. Von der "Muskelreligion" Pierre de Coubertins zur Inszenierung von Macht in den Olympischen Spielen von 1936*. Frankfurt: Campus-Verlag.

18. Cf. Krüger, A. (1972). *Die Olympischen Spiele 1936 und die Weltmeinung. Ihre außenpolitische Bedeutung unter besonderer Berücksichtigung der USA*. Berlin: Bartels & Wernitz, p. 231.

19. Cf. Kopp, R. (2009). *Wolfgang Fürstner (1896-1936). Der erste Kommandant des Olympischen Dorfes von 1936*. Frankfurt am Main: Lang.

20. Cf. Hagemann, O. (2007). *Olympische Segelregatten 1936 in Kiel. Inszenierung und Symbolik*. Kassel: Agon Sportverlag.

2.3 *Pierre de Coubertin*

Pierre de Coubertin has also been researched extensively, not least due to the fact that the Olympic Games, which he reincarnated in 1896, became the biggest sports event of modern time. Furthermore, his multiple fields of activity (cf. section 3) made him an interesting research for topic. Scientific discussions on his ideas and his person had already begun during his lifetime²¹ and are still continuing. Thus, an abundance of literature around him is available.

In particular, the works of Norbert Müller, president of the International Pierre de Coubertin Committee, attract interest. Müller's edition *Pierre de Coubertin. Olympism. Selected Writings* (2000)²² provides a selection of texts by Coubertin, translated into English, so that a great variety of statements by him are comparable in one edition. This provides a good base for critical historical investigations. The most comprehensive bibliography of Coubertin is published by Norbert Müller and Otto Schantz.²³

In addition, the biography *Pierre de Coubertin. L'épopée olympique*²⁴ by Marie-Therese Eyquem should be pointed out, as it puts multifarious statements in the context of Coubertin's life.

For the purposes of this work, Hans Joachim Teichler's analysis of a previously unknown letter by Coubertin to Hitler containing information on the Frenchman's attitude towards the 1936 Olympic Games, has to be highlighted as well.²⁵

Attention should be drawn again to the above-mentioned Thomas Alkemeyer, who compared Coubertin's ideas of "new humans" with National So-

21. E.g., Zentner, K. (1935). *Pierre de Coubertin. Ein Beitrag zur modernen Entwicklung des Sports*. Dissertation, Universität Leipzig; Speck, J. (1936). *Der Sinn der Olympischen Spiele. Ein Beitrag zu ihrer Entwicklungsgeschichte und zur Würdigung ihres Begründers Pierre de Coubertin*. Langensalza: Beyer.

22. Müller, N. (2000). *Pierre de Coubertin. Olympism. Selected Writings*. Lausanne: International Olympic Committee.

23. Cf. Müller, N. & Schantz, O. (1991). *Bibliographie Pierre de Coubertin*. Lausanne: International Olympic Committee.

24. Eyquem, M.-T. (1966). *Pierre de Coubertin. L'épopée olympique*. Paris: Calmann-Lévy.

25. Cf. Teichler, H. J. (1982). Coubertin und das Dritte Reich. Zur Vorgeschichte eines unveröffentlichten Coubertin-Briefs an Hitler aus dem Jahre 1937, In: *Sportwissenschaft* 12(1982), pp. 18–55.

cialist ones and exposed numerous arguments.²⁶ His results differ significantly from other critical approaches.

Archiving the diaries of Carl Diem, General Secretary of the Olympic Games in 1936, the Carl und Liselott Diem-Archiv (CuLDA) should be made known. The diaries contain unique contemporary texts referring to Coubertin's attitude regarding the Olympic Games in Berlin.

3. Pierre de Coubertin, founder of the modern Olympic Movement

Charles-Pierre Baron Fredy de Coubertin (1863-1937), a French pedagogue, historian, sportsman, as well as a humanist, is considered the founder of the modern Olympic Games. He is one of the most important sportsmen of the modern age.

The Frenchman was born on 1 January 1863,²⁷ the fourth child of Fredy de Coubertin, whose ancestors were raised to nobility in 1471.²⁸ At the age of 32 he married Marie Rothan (1861-1963) and they had two children. After graduating from the Jesuit College St. Ignace in Paris in 1880,²⁹ he was enrolled at a military academy for two years, and then studied law at the University of Sorbonne.³⁰ In addition, he studied art and philology,³¹ and played several sports.³²

In the wake of educational journeys, Coubertin got interested in pedagogy and its educational methods, in particular, the methods of the English pedagogue Thomas Arnold (1795-1842).³³ He used sports as a tool for his educa-

26. Cf. Alkemeyer (1996).

27. The brothers and sisters of Pierre de Coubertin: Paul (1847), Albert (1848) and Marie (1855), cf. Rioux, G. (2000). Pierre de Coubertin's Revelation. In: Müller (2000), p. 23.

28. Cf. Müller & Schantz (1991), p. 173.

29. Cf. Müller & Schantz (1991), p. 173.

30. Cf. Findling, J. (1996). *Historical Dictionary of the Modern Olympic Movement*. Westport: Greenwood Press, p. 350.

31. Cf. Behringer, W. (2012). *Kulturgeschichte des Sports. Vom antiken Olympia bis zur Gegenwart*. München: Beck, p. 281.

32. E.g., Tennis, equestrian, fencing, boxing etc. cf. Krüger, M. (1993). *Einführung in die Geschichte der Leibeserziehung und des Sports. Teil 3: Leibeserziehung im 20. Jahrhundert. Sport für alle*. Schorndorf: Hofmann, p. 240.

33. Cf. Schir, E. (1964). Ein Leben für den olympischen Gedanken. In: R. Muth (Ed.), *Olympia*

tional aims. Influenced by Arnold, Coubertin believed that physical education is as necessary as cognitive education for human development.³⁴ He even demanded educational reforms in France.³⁵

There are several reasons to support his actions. Disappointed by the French defeat in the Franco-Prussian War in 1870/71, Coubertin proposed that physical education would enhance the state of health of French recruits.³⁶ On the other hand, he considered that sports would promote the World's Peace. In this context, Coubertin exposes: "To ask people to love one another is merely a form of childishness. To ask them to respect each other is not utopian, but in order to respect each other they must first know each other."³⁷ To realize this potential, sports was the proper tool for the Frenchman.

While Ancient Olympia was stripped in the 1870s and 1880s, Coubertin started thinking³⁸ of reincarnating the Olympic Games,³⁹ which had last taken place in the year A.D. 393. Same as sports in general, Olympic Games should help him realize his educational aims. Driven by that, Coubertin and the Union des Sociétés Françaises des Sports Athlétiques reincarnated the Olympic Games on their congress from 16 to 24 June 1894. The first modern Olympic Games took place in Athens two years later, and Coubertin took over as President of the IOC from then on. The Olympic Games and Olympism of the modern age were born.

Soon, Olympic Games garnered more importance, but did not take place in 1916, because of the First World War. Furthermore his life's work made progress with the Olympic Games in Antwerp in 1920, as well as in Paris in 1924.

einst und jetzt. Vortragsreihe der Universität Innsbruck und des Kulturamtes der Stadt Innsbruck. Innsbruck: Selbstverlag des Stadtmagistrates, p. 60.

34. Cf. Behringer (2012), p. 281.

35. Cf. Schir, (1964), p. 61.

36. Cf. Ibid.

37. Coubertin, P. de (1935a). The philosophic foundation of modern Olympism. In: Müller (2000), p. 583.

38. The International Olympic Committee dates Coubertin's first idea to reincarnate the Olympic Games in the year 1889, though the exact date remains unclear. In fact, Coubertin's idea has to be considered as one year's flowing process. Cf. IOC (1962). *The Olympic Games. Fundamental principles, rules and regulations, general information. citius - altius - fortius*. Lausanne: IOC, p. 48.

39. Cf. Teichler, H. J. (1982). Coubertin und das Dritte Reich. Zur Vorgeschichte eines unveröffentlichten Coubertin-Briefs an Hitler aus dem Jahre 1937. In: *Sportwissenschaft* 12 (1982), p. 28.

Announcing his retirement, Coubertin resigned as the IOC's president in 1925.⁴⁰ In the wake of this, he was appointed as "honorary president of the IOC for life".⁴¹ Since that time, the Frenchman never took part in any session of the IOC or in any Olympic Games up to 1937, year of his death. Nevertheless, he continued to express himself in manifold texts and statements.

Pierre de Coubertin died of a heart attack in Geneva on 2 September 1937 at the age of 74.⁴²

4. Sources on Pierre de Coubertin

In this section, the variety of sources referring to Pierre de Coubertin will be considered. However, this analysis is exclusively applied to written texts.

Multifarious contemporary texts are available for historians, and provide a good base for scientific study. These include texts by Coubertin himself and texts that refer to him.

The volume of his works amounts to "approximately 15,000 printed pages, reprints excluded",⁴³ containing information on the Olympic Movement and other topics.⁴⁴ These texts are books, public speeches and articles in journals. Also included are newspapers, postcards, letters and his legacy. Public and private statements are available as well. Contemporary texts referring to Pierre de Coubertin are manifold. His contemporaries, like friends, journalists or politicians wrote about him. It has to be pointed out that almost all of his private estate was destroyed during World War II.⁴⁵

40. Cf. Kramer, B. (2004). *Die Olympischen Kunstwettbewerbe von 1912 bis 1948. Ergebnisse einer Spurensuche*. Weimar: Gallas, p. 16.

41. Wassong, S. (2003). The playing fields sub-commission of the International Olympic Committee (1926-1930). In: *Stadion* 29 (2003), p. 167.

42. Cf. Diem, C. (1960). *Weltgeschichte des Sports und der Leibeserziehung*. Stuttgart: Cotta, p. 1147.

43. Müller & Schantz (1991), p. XVIII.

44. Coubertin also wrote about geography, psychology, religion etc.; Cf. Müller & Schantz (1991), p. XI.

45. Letter of Diem from 7 October 1943. In: *Olympische Rundschau* 22 (Oktober 1943) qtd. in: Lennartz, K. (2000) *Begegnungen. Carl Diem und Pierre de Coubertin. Aus Anlass des 40. Tode-*

5. A critical historical approach to selected texts on Coubertin's attitude towards the Olympic Games of 1936

After the overview of Coubertin's attitude towards the Olympic Games in 1936 in section 4, several texts dealing with his attitude between 1931, the year the IOC awarded the Games to Berlin, and 1937, the year Coubertin died, are chosen for this section with an aim to achieve a historical perspective.

Texts by contemporaries that refer to his attitude in the period investigated were composed between 1931 and 1986, while contemporaries range from "friend[s]"⁴⁶ to journalists. Texts Coubertin wrote himself were composed between 1934 and 1937. Texts written in German will not be translated into English, but will be quoted for meaning, not exact wording.⁴⁷

Referring to an article in the German newspaper "BZ am Mittag",⁴⁸ Pierre de Coubertin's positive attitude regarding the Olympic Games in Germany is discernible before they were even given to Berlin on 13 May 1931. Congratulating him on his election as General Secretary of the Berlin Games Organizing Committee in that year, Coubertin came into contact with Carl Diem.⁴⁹ Diem's influence on Coubertin's attitude is shown in the following.

When Coubertin and Diem met in Schaffhausen, Switzerland concerning the upcoming Games in August 1933, the Frenchman enthusiastically expressed his confidence in Germany.⁵⁰ No other country could display the Olympic Games' meaning and its solemn composition as accurately as Germany.⁵¹ Furthermore Diem affirmed Coubertin to combine the Games of the Eleventh Olympiad with

stages Carl Diems am 17. Dezember 2002. In: *Stadion* 26 (2000), p. 222; Coubertin's private estate was already established in Berlin at the time of the bombing.

46. Coubertin, P. de (1936a). Message at the closing of the Berlin Games. In: Müller (2000), p. 518.

47. For a closer analysis the author reserves the right to relegate to Lüdemann, M. (2013). Pierre de Coubertins Haltung zu den Olympischen Spielen 1936. Eine quellenkritische Betrachtung. Unpublished Bachelor's Thesis, Westfälische Wilhelms-Universität, Münster.

48. Organisationskomitee Olympische Spiele, DZA Potsdam, Nr.46/170/503, Bl.89, p. 3 qtd. in: Bohlen (1979), p. 17.

49. Cf. Diem, C. (1942). *Olympische Flamme. Das Buch vom Sport. Band 1*. Berlin: Deutscher Archiv-Verlag, p. 255.; Carl und Liselott Diem-Archiv (1974). *Carl Diem. Ein Leben für den Sport. Erinnerungen aus dem Nachlaß*. Ratlingen: Henn, p. 161.

50. Cf. Carl und Liselott Diem-Archiv (1974), p. 161.

51. Cf. Diem (1942), p. 255.

the sounds of the last movement of Beethoven's Ninth Symphony,⁵² sometimes that the Frenchman had dreamt of for more than 20 years.⁵³ Diem mentioned that he had not often seen Coubertin that happy.⁵⁴ Coubertin occupying this position approximately seven months after the National Socialist takeover may seem confusing at first glance. How could he express confidence in Germany, while Olympic ideals like equality of all human beings were disregarded by its government? These facts had even resulted in boycott attempts. There were several crucial reasons for this. On the one hand, Coubertin was deceived by the German Government, who guaranteed all Olympic Rules would be complied with. On the other hand, Coubertin's statements were addressed in private to Diem, whom the Frenchman may have already seen as an excellent administrator of his Olympic will.⁵⁵ So the pedagogue Coubertin showing confidence in Germany can also be interpreted as showing confidence in Diem.

Public statements of Pierre de Coubertin referring to his attitude towards the Berlin Games are first available from the year 1934. Thus the exploration of texts does change significantly, because statements by Coubertin himself can also be interpreted by their wording from now on. Nevertheless, his exposed positive attitude is also reflected in public statements. "It will be a great date not only in the history of the Games but in the history of the present age when young men from all nations will enter the Berlin Stadium (...)"⁵⁶ argues Coubertin in January 1934. His positive attitude gets expressed even stronger in texts of that year. Statements by him can be found in the diary of Carl Diem again, who visited Coubertin in his apartment in Lausanne from 20 to 24 September 1934. After reviewing and refusing boycott attempts⁵⁷ against the Berlin Games, he

52. Cf. Carl und Liselott Diem-Archiv (1974), p. 161.

53. Coubertin had already requested that in 1912. Cf. Carl und Liselott Diem-Archiv (1974), p. 161.

54. Cf. Carl und Liselott Diem-Archiv (1974), p. 161.

55. Diem states in his diary that Coubertin saw him as such a thing as the administrator of his Olympic will. Cf. Carl Diem's diary from 22 September 1934, Carl und Liselott Diem-Archiv, [KZ07/0293403].

56. Coubertin's welcoming speech of 29 January 1934 qtd. in: Mildner, F. (1934). *Olympia 1936 und die Leibesübungen im nationalsozialistischen Staat*. Band 1. Berlin: Buchvertrieb Olympiade 1936, p. 6.

57. Diem reports that Coubertin had recently been visited by a journalist requesting for boycott.

offered to deliver speeches about Olympism in Germany,⁵⁸ and asked Diem to publish an Olympic Revue according to his past example.⁵⁹ After calling Diem administrator of his Olympic will,⁶⁰ he complained about finding no one else in other countries.⁶¹ Exposing his positive attitude towards the Berlin Games even more, Coubertin called Germany the guardian of Olympism on the last day of Diem's visit.⁶² This statement referred to the beginning of traditions like the Olympic torch relay and a special bell for the Olympic Games. Coubertin always appreciated a connection between ancient and modern Olympic Games and that was actually established in this way. As a further exposure of his attitude in 1934, Coubertin proposed to Diem to create an Olympic Museum in Berlin.⁶³ The Frenchman working in this way may even appear irritating; however, he was deceived by the German Government again guaranteeing that all Olympic Rules would be complied with.⁶⁴

Pierre de Coubertin's positive attitude regarding the Berlin Games also shows in his famous speech "The philosophic foundation of modern Olympism", which was broadcasted on German radio on 4 August 1935.⁶⁵ Pointing out planning,

Karl Lennartz supposes wrongly that the journalist was Curt Riess cf. Lennartz (2000), p. 312. Though Riess did not visit Coubertin in 1934, but in 1936. Riess claims that he met Coubertin just once in his life, in the spring of 1936. Cf. Riess, C. (1970). *Einsam vor Millionen Augen. Große Sportler und ihre Schicksale*. Gütersloh: Bertelsmann, p. 13.

58. Cf. Carl Diem's diary from 20 September 1934, Carl und Liselott Diem-Archiv, [KZ07/0293403].

59. Cf. Carl Diem's diary from 22 September 1934, Carl und Liselott Diem-Archiv, [KZ07/0293403].

60. Cf. Carl Diem's diary from 22 September 1934, Carl und Liselott Diem-Archiv, [KZ07/0293403].

61. Cf. Diem, C. (1938). Das internationale Institut in Berlin. In: Carl-Diem-Institut e.V. (Ed.). *Carl Diem. Ausgewählte Schriften 2. Beiträge zur Entwicklung und Organisation des Sports*. Sankt Augustin: Richarz, p. 236.

62. Cf. Carl Diem's diary from 23 September 1934, Carl und Liselott Diem-Archiv, [KZ07/0293403].

63. Cf. Carl und Liselott Diem-Archiv (1974), p. 205.

64. Cf. Kluge, V. (1994). *Olympische Winterspiele. Die Chronik. Chamonix 1924 - Lillehammer 1994*. Berlin: Sportverlag, p. 67.

65. The recording date of the speech is not known. The 4th of August 1935 was just the date of broadcasting. Analyzing Carl Diem's diary, the speech could have been recorded before 22 May 1935 though. Cf. Carl Diem's diary from 22 May 1935, Carl und Liselott Diem-Archiv, [KZ08/0433509].

execution, and solemn composition of the upcoming Olympic Games,⁶⁶ Coubertin believed his ideals of Olympism were complied with. This has also been proven by his wording. Interestingly, from the speech printed in the journal *Le Sport Suisse*⁶⁷ in 1935, a significant part⁶⁸ is missing, without any explanation of why it is not included. Nevertheless, the whole speech is available in a text printed by the Berlin Games Organizing Committee, also published in 1935.⁶⁹

Besides that, while Coubertin called boycott attempts “unfair”,⁷⁰ the success of the Berlin Games were going to be terrific, as he pointed out in anticipation in another speech in 1935.⁷¹

Before the 11th Olympic Games were held in Berlin, from 1 to 16 August 1936, the journalist Curt Riess interviewed Coubertin in his apartment during the spring of 1936.⁷² Reporting about this in two of his books, Riess exposes a negative attitude by Coubertin towards the Olympic Games in 1936.⁷³ Compar-

66. Cf. Coubertin, P. de (1935b). Die philosophischen Grundlagen des modernen Olympismus. In: *Organisationskomitee für die XI. Olympiade Berlin 1936* (Ed.), Pax Olympica. Off-Print, Berlin 1935, p. 17.

67. Cf. Coubertin, P. de (1935d). Les Assises philosophiques de l'Olympisme moderne. Message radiodiffusé de Berlin le 4 août 1935. Off-print by Sport Suisse. In: Müller, N. (2013). *Pierre de Coubertin. Oeuvres complètes. Publiées à l'occasion de son 150ème anniversaire de sa naissance*. Lausanne: CIPC, p. B56.

68. “C’est avec un intérêt de tous les instants que je suis, en cette année IV de la Xème Olympiade de l’ère moderne la préparation des Jeux de la XIème Olympiade. Elle s’accomplit sur un plan magnifique avec une parfaite conception des ensembles et un souci non moins parfait du détail. J’ai l’impression que toute l’Allemagne, depuis son Chef jusqu’au plus humble de ses écoliers souhaite ardemment que la célébration de 1936 soit l’une des plus belles que le monde ait vues malgré que, dans le passé, Londres, Stockholm, Amsterdam, Los Angeles... aient réalisé déjà de véritables merveilles à cet égard. Dans un an, les cloches des Pâques annonceront la prochaine entrée dans le Stade de Berlin des athlètes venus de tous les coins du monde. Dès aujourd’hui je veux remercier le gouvernement et le peuple allemand pour l’effort dépensé en l’honneur de la XIème Olympiade.” Coubertin (1935c). Les Assises philosophiques de l'Olympisme moderne. In: *Organisationskomitee für die XI. Olympiade Berlin 1936* (Ed.), Pax Olympica. Off-Print, Berlin 1935, pp. 8–9.

69. Cf. Coubertin (1935c).

70. Coubertin, P. de (1935e). L'Olympisme et la politique. In: *La Revue Sportive Illustrée*, VI. 32, 1936, special issue, p. 38. qtd. in: Müller (2000), p. 584.

71. Cf. Neue Zürcher Zeitung 04.11.1935 (Sonntagsblatt/Morgenausgabe, Nr. 1921, p. 4) qtd. in: Lennartz (2000), p. 239.

72. Cf. Riess (1970), p. 13.

73. Cf. Riess (1970) and Riess, C. (1986). *Das war ein Leben! Erinnerungen*. München: Langen Müller.

ing both books with the course of discussion, crucial differences in content and wording appeared. A further analysis revealed that texts of Riess could not be identified as authentic sources and furthermore, several texts by him referring to different topics had been disproven by newer research.⁷⁴

There are not many texts about Coubertin's attitude during the time of the Berlin Games, but it is discernible in his "Message at the closing of the Berlin Games."⁷⁵ Since he reincarnated the Games in 1894, there was always an effort to "establish a permanent connection between the restored Olympics and expressions of mind [...]"⁷⁶ "Now, Berlin has made this link a permanent feature of the Games",⁷⁷ not just because of the torch relay and the opening ceremony.⁷⁸ After mentioning the "unfair and subversive attacks"⁷⁹ against the Berlin Games, he thanks "the German people and their leader for what they have just accomplished".⁸⁰ Coubertin's positive attitude becomes illustrated in these quotes again.

While from today's view point the suspicion of misusing the Olympic Games for political aims is reasonable, Coubertin did not identify with that. Confronted with the suspicion, he answered: "What? The Games disfigured? The Olympic idea sacrificed to propaganda? That is utterly wrong! The wonderful success of the Berlin Games has served the Olympic ideal magnificently".⁸¹ They were exactly as he desired.⁸²

Pierre de Coubertin's exposed positive attitude about the Berlin Games also reflects in the year of his death, in 1937. In a letter to the politician Hans von

74. Cf. Eykman, C. (2000). Curt Riess. In: J. M. Spalek, K. Feilchenfeldt & S. H. Hawrylchak (Eds.), *Deutschsprachige Exilliteratur seit 1933. USA Teil 1. Band 3*. München: KG Saur, p. 421.

75. Cf. Coubertin (1936a).

76. Coubertin (1936), p. 519.

77. Coubertin (1936a), p. 520.

78. Cf. Coubertin (1936a), p. 520.

79. Coubertin (1936a), p. 520.

80. Coubertin (1936a), p. 520.

81. Coubertin, P. de (1936b). The Games in Tokyo in 1940? Comments by Mr. Pierre de Coubertin, Recorded by André Lang. In: *Le Journal*. Paris, August 27, 1936, no. 16019, p. 1. qtd. in: Müller (2000), p. 521.

82. Cf. Coubertin (1936c). Comment M. de Coubertin conçoit ses Jeux Olympiques. Interview accordée à Fernand Lommazzi. In: *Le Gymnaste Suisse*, 15e année, 11 septembre 1936, No. 37, p. 398.

Tschammer und Osten dated 16 March 1937, Coubertin proposed to establish an Olympic Institute in Berlin to archive his complete private estate.⁸³ Interestingly, Carl Diem visited him the same day, so it is possible that Diem could have influenced the Frenchman. In addition to that, Coubertin placed a telegraph from Hitler on the wall of the Olympic Museum in Lausanne in 1937. Thus, he then did not identify the Games as a tool for National Socialist propaganda.

The final part deals with how Coubertin was able to review current affairs in spite of his state of health. Already in 1936 he judged an official letter to be “no doubt the last such message that I will give”,⁸⁴ while being afraid “that my brain may lose some of its power”.⁸⁵

6. Conclusion

Pierre de Coubertin’s positive attitude towards the Olympic Games in 1936 has just been exposed. Several texts were approached in a historical perspective.

The first part of this work dealt with the current state of research referred to National Socialism, the Olympic Games of 1936, and Pierre de Coubertin. It was shown how well these interdependent main topics have already been researched. Then a biography of Pierre de Coubertin was provided to get to know the works’ protagonist and his peace-promoting educational aims. For realizing these aims, sports were the most proper tool for the Frenchman. Based on these educational ideals, he set out to establish the modern Olympic Games, which were finally celebrated for the first time in Athens in 1896. After reviewing sources referring to Coubertin, several related texts were approached in a historical perspective.

83. Cf. Letter of Coubertin dated 16 March 1937. In: *Olympische Rundschau* 1 (1938), p. 1. qtd. in: Müller, N. (1975). *Die Olympische Idee Pierre de Coubertins und Carl Diems in ihrer Auswirkung auf die Internationale Olympische Akademie. Eine quellengeschichtliche Untersuchung*. Band 1. Dissertation, Universität Graz, pp. 108–109.; as noted above, Coubertin had thought about this at least since September of 1934.

84. Coubertin, P. de (1936d). *Aux coureurs d’Olympie-Berlin*, in: *Le Sport Suisse*, Vol. 32, July 22, 1936, p. 1. qtd. in: Müller (2000), p. 579.

85. Coubertin, P. de (1936e). *La symphonie inachevée*. Manuscript (IOC Archives). Reprinted in: *Revue Olympique*, no. 99–100, 1976, pp. 32–34. qtd. in: Müller (2000), p. 751.

Coubertin's positive attitude towards the Games in Germany was discernible before they were even given to Berlin in May 1931 and it did not change up to 1937, the year of his death. Neither the National Socialist takeover in January 1933, nor the boycott attempts against the Games changed his mind.

Specifically, the new ideas of the Olympic torch relay and of a special bell for the Olympic Games, influenced his attitude positively. He was so confident and pleased with the Games that he even called Germany the guardian of Olympism.

Furthermore, Coubertin did not identify the Berlin Games as a tool for National Socialist propaganda. Besides that, it was shown how his attitude had been influenced by Carl Diem, General Secretary of the Berlin Games Organising Committee.

7. Perspective

The National-Socialist Government of Germany used the Olympic Games of 1936 for their propaganda. Coubertin did not realize that. But what was his role within National-Socialist propaganda? Was he even used to support Hitler's aims? Several facts, like the naming of the south entrance of the Berlin Olympic Stadium after Coubertin,⁸⁶ can serve as evidence that there was an attempt to win his favour. Being used for propaganda cannot be excluded.

The role of leading IOC members, like Henri de Baillet-Latour or Sigfrid Edström, is also questionable. They were deceived by the National Socialists as well – or did they let themselves be deceived? Are there sources that prove the fascist epoch of the IOC, as Hans Joachim Teichler argues?⁸⁷

Coubertin's attitude towards the Olympic Games in 1936 could be exposed already. Besides that, it would be interesting to do research work on his attitude towards all Games in his lifetime. A good base for that are the complete writings of Coubertin, compiled in 2011 by Professor Norbert Müller on a DVD.⁸⁸

86. Cf. Teichler (1982), p. 28.

87. Cf. Teichler, H. J. (2007). Die faschistische Epoche des IOC. In: *Historical Social Research* 32 (2007) 1. p. 24–42.

88. Müller, N. (2013). *Pierre de Coubertin. Oeuvres complètes*. Publiées à l'occasion de son 150ème anniversaire de sa naissance. Lausanne: CIPC.

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OLYMPIC VALUES AND EDUCATION: FROM UNIVERSITY TO KINDERGARTEN

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1. Concept of education

Education is an integral part of culture. There are four levels of education around the world: kindergarden, elementary, secondary and tertiary.

Steiner (1967) says:

Philosophy, as Professor Peters understands it, “is concerned mainly with the questions, ‘What do you mean?’ and ‘How do you know?’”. It follows, therefore, that philosophy of education is concerned with the question “What do you mean by education?”. The concept of education is an attempt to meet this concern, for the editor “wrote the first article attempting to map the main contours of the concept “education”, circulated it, and invited contributors to sketch out one of the important areas in detail.

Professor Peters forms the main contours of the concepts of education in term of students succeeding in relation to certain tasks which student and teacher have been engaged in for a considerable period of time, in terms of achievement relative to tasks. When one is educated, the achievement of skills, knowledge, and understanding is not confined to one sphere of life and is not inert in life. Such tasks include training, instruction, learning by experience, teaching, learning of principles, transmission of critical thought, and conversation. What helps learning – for example, rewards – and picking things up, as occurs in conditioning, are ruled out as tasks suitable in education by Professor Peters, for it is the learner’s achievement that should be involved and thus he must know what he is doing (p. 43).

2. Actual tendencies of education

In this world, formal education seems to be a privilege for those who have social and economic advantages, but in some countries of Latin America, like Guatemala, socio-constructivism is one of the focuses of the National University of San Carlos. The possibility to have free access to formal education is on the constitution but the reality can be different. Economical, social and political terms can influence this kind of development.

As Gao and Xiong (1988) explain:

Research has shown the variation in some developed countries in the proportion of students in vocational schools compared to those in general middle schools; in the United States of America 4:6; in Japan 4:6; in the Federal Republic of Germany 6:4; in Italy 3:1; and in the USSR 4:6 (Li, 1984, p. 55).

As the International Olympic Academy (IOA) makes efforts to develop Olympism, it should pay attention to the importance of vocational education and how it can show interest not just in developed countries but in countries looking for development, such as Latin American countries.

3. The educational legacy, from Pierre de Coubertin to humanity

Baron Pierre de Coubertin was a pedagogue, he always believed that Olympic values, through sports, can change humanity; this task could be performed and transferred from one athlete to another. The human spirit can be performed at its maximum level in a multisport event, like the Olympic Games. Coubertin travelled to England and to the United States to learn about education in general and physical education in particular, where competitive games and sports were compulsory. He was convinced that education was the key to the development of society. Olympism is a philosophy of life whereby all individuals included in a competition must be treated as equals.

Later in his life, Coubertin wrote: "Peace [...] could be the product only of a better world; a better world could be brought about only by better individuals;

and better individuals could be developed only by the give and take, the buffeting and battering, the stress and strain of fierce competition.”

In 1887, Coubertin funded the Union of French Athletic Sports Clubs, believing that in his country there was not the same philosophy as in the United States and England. He was convinced that sports in general give the humans moral energy. He had the noble spirit to transform the educational system in his country. One of his projects was to bring the British oarsmen to France and vice versa, an experience which gave him the clear idea that the British and the French see amateurism differently, so he thought that there should be a universal understanding of amateurism and competition on an equal basis.

In 1894, Coubertin organized an international congress of sportsmen and physical education teachers, and 49 organizations represented by members from nine countries. By the end of this congress, the International Olympic Committee (IOC) was formed and at the same meeting the plans were established to celebrate the first Olympic Games of the modern era in Athens in 1896.



*Pierre de Coubertin
as a young man*

3.1 The dream come true

Coubertin was first Secretary General at IOC; at the Athens Olympic Games he was the President, a position he held for 29 years. He wrote the Olympic Charter and the athletes oath and retired after the highly successful 1924 Olympics in Paris.

Coubertin's Report

The first revived Olympics of the modern era were a truly historic and momentous event, preceded by many years of struggle and preparation. During the ten days of the first revived Olympics, Coubertin made notes of his thoughts and feelings. After the Games, this essay was published in “The Official Report of the Games of the First Olympiad”. It is truly fascinating to hear, in his own words, about the gradual development of the Olympic Movement and the revival of the Olympic Games.

THE OLYMPIC GAMES: ATHENS 1896 by Pierre de Coubertin

3.1.1 *After the Olympic Games*

In 1928, Coubertin published a brochure on health through rowing. At the age of 72 he himself was still an active oarsman.

In 1931, at the age of 68, he published his Olympics Memoirs in which he emphasized the intellectual and philosophical nature of the Olympic Games. Pierre de Coubertin died suddenly at the age of 74 of a heart attack in a park in Geneva. In accordance with his last wishes, his heart was placed inside a stele erected to his memory at Ancient Olympia, Greece.



*Pierre
de Coubertin
later in life*

3.1.2 *The legacy of Pierre de Coubertin*

To understand the actions of this astonishing man, one must understand his passion: education. His life's aim was to enable France to rise to glory once more after its defeat in the 1870 war by reforming the French education system. For him, education was the key to the future of his society. In his effort to help his country, Coubertin started a movement whose legacy has touched the whole world.

4. The three fundamental Olympic values

The fundamental and universal Olympic values – excellence, friendship and respect – can be represented in the best possible way if body, mind and soul are connected and represented in sports, games and any human artistic modality such as music, painting, sculpture, theatre, etc.

Teaching Olympism is not just to talk about the Olympic Games and practice physical education and sports:

Academic literature on Olympic education is available in many countries, highlighting the history, concepts, reaching approaches, and many other aspects on this issue. Some authors have identified close links to physical education, whereas other authors publishing on physical education have not mentioned Olympic Education at all... also suggest that the competitive elements usually associated with Olympism might discourage some

educators from including Olympic education into their curricula. 2010 Abstract.

This reflexion shows how important it can be to include the teaching of Olympic values and Olympism within the curricula. Actually, in Guatemala there exists an agreement between the Education Ministry and the Guatemalan Olympic Committee which basically shows the nature of Olympism and of values. It is only a first step, because this official agreement does not include Olympism as part of the national curricula.

5. Modern Olympic Games – Brief history

The Olympic Games took place at Olympia, Greece for ten centuries (from 776 BC to AD 394). Their memory was kept alive in the collective consciousness by the reading of Greek poets and prose writers, even after the very site of the Games disappeared physically; this disappearance was the result of natural disasters (especially earthquakes in AD 522 and 526) as well as human action (the banning of the Games by Theodosius I, the burning of the monuments by Theodosius II, destruction wrought by Slav invaders, French feudal powers, Venetians and Turks). The image of Olympia adopted by moderns, however, rather than causing them to embrace the complex reality of the events that took place at ancient Olympia, made them inclined to establish some privileged fragmentary elements of those, such as physical effort, fair competition on a wide scale, and sacred truce. In a cultural environment permeated by Greco Roman classicism, the name of Olympia was naturally associated with the organization of different local or national sporting events; the Epithet “Olympic” aimed to reinforce their interest and prestige. This was the case, for instance, with the Games of the Champ de Mars during the Directoire; with various Greek athletic competitions; and with the so-called “Olympic Games” mounted in 1849 by Dr W. P. Brookes, in a small town on the Welsh border called Much Wenlock (*International Journal of the classical tradition*, vol. 4, no. 4, Spring 1998, pp. 555–566).

The Olympic Games of modern history can show us how humans can be peaceful and how their greatness and beauty in the competition of a program

composed originally by 43 medal events and actualized by 302 medal events can show to the world the growing of the Olympic Movement, which started with only a few sports and lately had 204 countries participating at this global event. With a history of more than one century, the modern Olympic Games are still moving and growing despite certain risks like terrorism, doping, political intromission, exaggerated marketing, etc. The challenge for this monumental movement is to survive the coming centuries striving to keep alive the ideals and the values of Olympism over the risks mentioned above and to avoid all the bad habits and dangerous ambitions of the human species.

6. The university education

The education at university is the highest level of formal education aiming to develop professional skills with a focus on research, sciences, social services and projects. If university education is based on teaching and practising Olympic values, in a country like Guatemala, for instance, the changes in behavior can start if this knowledge is transmitted to little kids through physical education and training sports for the joy of playing. Studying at university means developing the capacity to solve real problems using specific tools and methods such the scientific method. To follow studies at university represents going from the basic or descriptive to the complex, with quantitative and qualitative methods. The knowledge at is very varied; in the end, what matters is the essence that teachers and students exchange the classrooms.

Let us consider Nussbaum (2002):

Higher education makes an important contribution to citizenship. In the United States, the required portion of the “liberal arts education” in colleges and universities can be reformed so as to equip students for the challenges of global citizenship. The paper advocates focusing on three abilities: the Socratic ability to criticize one’s own traditions and to carry on an argument on terms of mutual respect for reason; (2) the ability to think as a citizen of the whole world, not just some local region or group; and (3) the narrative imagination, i.e. the ability to imagine what it would be like to be in the position of someone very different from oneself.

7. Educating with values at university

The perfect ground to apply the Olympic values are academies and universities all over the world. They can contribute through the Olympic Movement to education in the classrooms and the playgrounds by different methodologies such as seminars, practical laboratories, symposiums, conferences, training tips, practical studies, pilot studies, etc. According to the *Olympic Charter*, one of the missions of the International Olympic Committee is: “to encourage and support the activities of the International Olympic Academy (“IOA”) and other institutions which dedicate themselves to the Olympic education”, 2013 Mission and role of the IOC (p. 17).

This part of the mission is very important because, if universities can be deeply involved in the teaching of the Olympic values, this can be applied easily through an appropriate plan.

8. How to go from the oldest to the youngest

According to the International Olympic Committee:

The goal of the Olympic Movement is to contribute to building a peaceful and better world by educating youth through sport practised without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play (“Olympism in action”, <http://www.olympic.org> 2014).

Since the year 2010, the International Olympic Committee (IOC) established the celebration of the Youth Olympic Games (YOG) to give the youngest athletes every four years the opportunity to live closer to the Olympic Movement with all its philosophy, values and spirit.

Torres writes:

Focused around a vision to inspire young people to participate in sport and learn about the values of Olympism, the YOG implemented an extensive Cultural and Educational Program and an innovative Competitive Program (The Youth Olympic Games, their Program and Olympism [2010], p. 1).

The elite athletes do not need to wait until they reach the major categories to live their dream. Actually, at the YOG there are athletes between the age of 15 and 19 years, depending on the Olympic international rules of sport discipline and the criteria of the International Sports Federations (ISF). The first Youth Olympic Games celebrated in the city of Singapore included in the official program 28 sports: aquatics (diving and swimming), archery, athletics, badminton, 3-on-3 basketball, boxing, canoe/kayak, cycling, equestrian, fencing, football, gymnastics (artistic and rhythmic), handball, hockey, judo, modern pentathlon, rowing, sailing, shooting, table tennis, taekwondo, tennis, triathlon, volleyball, weightlifting and wrestling. As for this summer, in August, Nanjing will host for the YOG the same sports plus Golf and Rugby, also Beach Volleyball on the Volleyball program.

Like before, since the Olympic Games celebrated in 1936, the torch relay goes from town to town, from athlete to athlete. In the same way, education must go from teacher to student, from school to school and guide the athlete's way and life from kindergarten to university.

9. The professional in physical education and the sports in Guatemala

The Olympic and Universal values can be understood by the balance between the body, mind and soul. Sport is one of the vehicles that can help one to perform towards integrity as a human being. At university level, there is no evidence in Guatemala that those universities that teach sports and physical education actually teach on the Olympic values. It is more interesting to find out how this learning can be delivered to the younger ones that practise sports and physical education and are trained by students and university graduates. Actually, in Guatemala there are more than 3,000 physical education teachers and 170 graduates with the sports teaching licence. However, they may not be enough to serve the whole population, in particular around three million young students in a country of more than fourteen million people. However, it's a good beginning if it's considered that 20 years ago there were no professionals in sports or physical education graduated from universities in Guatemala (Direcció General de Educació Física Guatemala).

10. Which elements determine the promotion of Olympic values through the professionals of physical education and sports graduated from universities in Guatemala?

Investigation proposals

- *Analyze the situation of teaching Olympic values to professionals from the sports and physical activity in Guatemala.*

Analyzing the teaching of the Olympic values from the perspective of how professionals are going to apply the knowledge means how teaching Olympic values could have a real impact on the Guatemalan society.

- *Establish if the professionals of sports and physical activities dedicate part of their time to teach Olympic values.*

The actual school curriculum in Guatemala does not include the teaching of Olympic values as such, but in some cases other values are included in the program.

- *Identify the factors that can contribute to the teaching of Olympic values by the professionals of sports and physical activities as part of their job.*

As a moral obligation, the professionals of physical education and sports should teach and practise Olympic values if this is considered basic for the development of principles of human integrity.

- *Propose to the Guatemalan Olympic Academy and the Guatemalan Olympic Committee a methodology to promote Olympic values through the graduates of the different universities who teach physical education and sports to kids and young athletes.*

One specific program with an open methodology should try to develop Olympic values using innovative and imaginative methods in order to catch the attention of young students and sportsmen.

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BODY AND MOVEMENT AS A MEANS OF SOCIAL AND CULTURAL INTEGRATION. DEVELOPING OLYMPISM THROUGH EDUCATION AND SPORT: THE CASE OF THE NATIONAL UNIVERSITY OF THE LITTORAL (SANTA FE, ARGENTINA)

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1. Introduction

Today, life in society is structured under a paradigm in which knowledge and information become means of development, based on the technological advances that were achieved rapidly in the last decades and that continue to dramatically influence all aspects of material and spiritual life. This development has challenged and modified the way humans communicate.

This phenomenon takes place in a paradoxical world, in which the need to transcend barriers to promote the integration of social groups is asserted, while, at the same time, increasing economic differences are generated (Chaparro, 2006). The defense of national identities and cultural idiosyncrasies is also proclaimed, while, simultaneously, ethnic conflicts keep growing. In this complex reality, Physical Education, Sport and Physical Activity are socially and culturally meaningful, as they have been throughout human history.

Education implies the socialization of norms and values, experiences and achievements that are significant for present and future generations and thus contributes to create culture. Physical Activity and Sport have always been exponents of culture and life in society, hence they need to be approached from a social, cultural and educational perspective.

The Olympic Movement establishes that education through sport aims to “build a better world by educating young people through sport, promoting a

spirit of friendship, solidarity and fair play”.¹ This asseveration was also adopted by the Sport Department of the Universidad Nacional del Litoral (from now on UNL), Santa Fe, Argentina, together with the “entailment of Sport, Art, Culture and Education” (Dalotto, 2013:16).

2. Public Education and Physical Education in Argentina

Argentina has 42,000,000 inhabitants; more than fifty percent is concentrated between the Provinces of Buenos Aires, Córdoba and Santa Fe. Historically, Argentina’s public educational system allowed students to complete their education, reaching high standards of achievement.

Physical Education has always been part of the school curriculum. According to various contexts, different schools of thought were followed, enumerated by J. Rodríguez López (2000), such as the German gymnastic school with Muths followed by Diem, the French school with Amorós, and the sport movement coming from England with Arnold. Through them, the values of respect, solidarity and excellence, promoted by the Olympic Movement, have been taught over the years.

However, as a result of how society is changing, a new way of life has emerged, product of cities contemporary layouts, the development of technology, the widespread use of the Internet, the growing need for multiple jobs, different health conditions, among other factors. Thus, human beings have seriously reduced their amount of autonomous physical activity and sport practice. The outcome is the lessening of quality of life together with the loss of values for some people and social groups. Unfortunately we are witnessing the decline of respect for others, solidarity, fair play, friendship, healthy competitiveness and cooperativeness.

3. Back to the roots: the Olympic Movement in the UNL

3.1. *The UNL: an institution committed to accessibility and academic success*

The Universidad Nacional del Litoral² was established in 1919 and it is located

1. <http://www.olympic.org/content/olympism-in-action/education-through-sport/> [12/03/2013]

2. <http://www.unl.edu.ar> [20/01/2014]

in the province of Santa Fe, in the Central East region of Argentina. Its headquarters are in the city of Santa Fe; also it has schools and departments in other cities such as Esperanza, Reconquista, Rafaela and Gálvez.

The University has thirteen departments, one institute, three high schools, one elementary school and one kindergarten. With a total of forty thousand students approximately – enrolled in online and face-to-face programs –, and assuming widespread and deep compromise with the community (City, Province), the UNL is one of most important universities in Argentina.

3.2. *The UNL's Sport Department*

The UNL's Sport Department, created in 1938, is in charge of delivering physical education classes at kindergarten, elementary and high school levels. It also promotes the practice of several sports for university students. Every year, inter-departmental³ competitions are organized. This event gathers students from the entire University, who compete in Basketball, Volleyball, Field Hockey, Soccer, Athletics, Sailing, Indoor Soccer and Rowing. Every two years, one representative team of each of the previously enumerated sports, competes in the Universities Olympic Games,⁴ where eighteen national universities participate.

The Sport Department also coordinates sport-related careers – B.S. in Physical Education⁵ and a Sport Management⁶ program. Besides, it provides continuous education courses open to the community as well as other programs in relation with national and international federations, like the International Association of Athletics Federations (IAAF).⁷

Since 2007 the influence and functions of the Sport Department have expanded in great measure, both inside and outside the University. New needs have emerged and, accordingly, an ongoing process of curriculum revision and renewal has been required. The principles of the Olympic Movement embody

3. http://www.unl.edu.ar/articles/view/deportes_en_la_universidad#.U1gdMeZ5OIk [17/4/2014]

4. http://www.redbien.edu.ar/index.cgi?wid_seccion=2&wid_item=85 [17/4/2014]

5. <http://www.fcb.unl.edu.ar/pages/estudios/carreras-a-termino/licenciatura-en-educacion-fisica.php> [17/4/2014]

6. <http://www.fcb.unl.edu.ar/pages/estudios/carreras-a-termino/tecnicatura-universitaria-en-gestion-deportiva.php> [17/4/2014]

7. http://www.unl.edu.ar/noticias/leer/8992/La_UNL_capacita_a_entrenadores_sudamericanos_de_atletismo.html [23/03/2014]

concepts already considered necessary and sought after; and so, they have been included in different educational instances in order to provoke a change in individual and social beliefs and behavior.

3.3. Activities, examples and projects concerning the Olympic Movement in the UNL

It has been decided to carry out a balanced and gradual change, subject to constant revision and evaluation in order to cope with human complexity and the amazing development of knowledge. The dynamics of education in the Sport Department cover different areas such as:

- the physical: to enhance effective body caring and respect for it through sport practice;
- the academic: to promote autonomy in learning so that teachers and students follow a process of continuous education. It also implies the critical use of technology in the selection and organization of information in order to achieve a contextualized and pertinent knowledge;
- socio/emotional: to develop self respect, self control, respect for others, empathy and cooperation with an aim to be able to live together.

It should be pointed out that all the above-mentioned aspects are anchored upon ethics. To the values named before, right conduct, tolerance, fair competition; race, sex and social class respect can be added.

What are the choices that the Sport Department has in order to produce the desired changes? Various decisions are being made at different levels of the UNL educational policy design and its implementation:

- At Kindergarten, boys and girls learn how to socialize through physical activity: they can experience the value of friendship, loyalty, and respect for the game. At this age they start to comprehend the notion of effort to reach a goal, not only physically but also intellectually and spiritually. They also develop an awareness of what a healthy environment implies.
- At Elementary School, boys and girls continue to exercise their previously acquired knowledge while they compete in a healthy and loyal manner. In their practices, they are led to become good team members and to appreciate their own and others' efforts. Children also learn about the history

of sport and the Olympic Games, what the Olympic symbols mean. By working in an interdisciplinary manner with other subjects, students also learn about themselves and the practice of sports. Also they will be part of a project where athletes become promoters of values within society. This project is designed to be implemented together with the Provincial Government.

- At High School, competition becomes more visible. Students learn to work collaboratively in order to fulfil a certain goal. They advocate civic rights and exercise the notion of fair play. Working in an interdisciplinary manner with other subjects, Argentina's Sport History and the Olympic Games in ancient Greece (whenever they fit naturally) is part of the curricula.

At Kindergarten, the approach is practical, and then at Elementary and High School levels, classes have a practical and theoretical approach, in accordance with the cognitive and psychological development of the respective age groups. Other topics are also taught and experienced: how to achieve a balance of mind and body, sport physiology basics (impulse and ways of dealing with defeat and triumph), injuries prevention, first aid, anatomy, fair play, respect for other topics, among others, to develop the physical, intellectual, social and emotional aspects of human beings.

For students that are pursuing a University degree, besides the possibility of practising sports, the University offers an elective subject: "Body and Movement as Means of Social and Cultural Interaction".⁸ Here, students experience several sports – meaningful according to Argentina's social, cultural and economic history –, while they also develop critical thinking skills through reflection and analysis of the theoretical background in Sport Culture and Values and upon their own practice. Concepts like "Olympism, Sport Loyalty and Fair Play in Schools and Universities", "Analysis of the *Olympic Charter*" and "Sport as a Means of Building Individual and Social Democratic Values", are taken into account during this course.

Students also integrate the knowledge of their main field of study with what they have learnt through play and interaction with their peers. They do it in the

8. http://www.unl.edu.ar/articles/view/capacitacion_en_educacion_fisica_y_deportes#.U1e2C-Z5OIk [23/4/2014]

elective subject in the final work of the course. The increasing number of learners who take the course shows the constant growing interest in this subject.

Those students that select the Sport Management Program, the TOP Program,⁹ and Sport Ethics, deal with the Olympic Movement as part of the scheduled activities. In the B.S. in Physical Education,¹⁰ “Relevance of Sport as a Contemporary Educational Phenomenon. A look into the future”, “Internationalization through Sport: The case of Argentine Soccer in the Context of the Universidad Nacional del Litoral” (Villarreal Doldán, 2013) and “Social and Cultural Dimensions of the Olympic Games”, are contents that foster the learner’s active participation to construct personal and social knowledge and abilities through interaction and play.

Some of the topics enumerated above, are studied further in continuous education courses,¹¹ congresses, seminars, symposiums,¹² universities sport networks¹³ and publications that the University organizes and/or participates in.¹⁴

All the activities mentioned in the previous paragraphs, keep on growing in number and quality. That is one of reasons why they needed to be formalized in an academic area with a special focus on the Olympic Movement.

3.4. Area of Olympic Studies

Following the example of other Universities all over the world, the UNL Sport Department designed a project with an aim to create an area whose main concern will be Olympism. The objectives of this new field of study will be the following:

- Collaborate, from a multidisciplinary perspective, with Argentina’s Olympic Committee and other national and international organizations on educational, scientific and cultural matters involving the Olympic Movement.

9. http://www.olympic.org/Documents/IOC_Marketing/OLYMPIC_MARKETING_FACT_%20FILE_2014.pdf [19/4/2014]

10. <http://www.fcb.unl.edu.ar/pages/estudios/carreras-a-termino/licenciatura-en-educacion-fisica.php> [23/4/2014]

11. <http://www.unl.edu.ar/categories/view/capacitacion3#.U1e2R-Z5OIk> [23/4/2014]

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14. http://www.unl.edu.ar/noticias/leer/12196/Capacitacion_deportiva_UNL_un_balance_positivo.html [23/4/2014]

- Organize courses, seminars, symposiums, congresses, workshops and subjects, undergraduate and graduate programs in which the Olympic Movement is taken into account.
- Be a research and advising center for students from all over the world who pursue the Olympic Movement as a subject of study.
- Deal with the Olympic Movement in every curriculum at all UNL's educational levels: Kindergarten, Elementary School, High School, Undergraduate and Graduate studies.
- Model sport education and practice upon values so that all those related to sports are aligned in this direction and are empowered to live and contribute to living in a better world.

In order to fulfill these objectives, the lines of work will be to:

- Put sport at the service of the harmonic development of human beings to build a pacific society committed to the maintenance of human dignity.
- Help students to identify, know and learn how the Olympic Movement can help them to develop in their everyday activities.
- Work collaboratively with the Argentinian Olympic Committee and the Argentinian Olympic Academy, together with other National and International Olympic Studies Centers, to implement the UNL's Olympic Study Area.
- Implement Information and Communication Technologies to deliver top quality academic programs through online and mixed learning methodologies (Villarreal Doldán, 2011).
- Propose sport-related academic programs to promote the enrichment of Argentinian society, economy and culture (Villarreal Doldán, 2013:96).

As a first activity, for the year 2014, the Sport Department will be launching an elective subject open to students from any UNL academic program. This subject will offer credit hours in order to help them complete their professional education.

The subject, named "Olympism: Sport, Culture and Values", will include topics like:

Ancient Olympic Games:¹⁵ Introduction to Greek Sport; Education and Sport

15. http://www.olympic.org/Documents/Reports/EN/en_report_658.pdf [25/4/2014]

in Sparta and Athens; Olympic Truce (Georgiadis and Syrigos, 2009); Evolution of the Ancient Olympic Games; Sport and Art; Sport disciplines in Ancient Greece. Raise and fall (Christopoulos and Bastias, 1994). Modern Olympic Games:¹⁶ The Baron Pierre de Coubertin and the re-institution of the Olympic Games; José de Zubiaur's contribution; Olympic Ceremonies and symbols; the Olympic Rings; the Olympic Hymn; The Olympic Flag; the Olympic Flame and Olympic Torch;¹⁷ Citius, Altius, Fortius (Rodríguez López, 2000). Olympism¹⁸ and Modernity: The Olympic Chart, Olympic Values; Olympic Legacy; Health Promotion through Sport; Doping; Fair Play, Cultural Tolerance; Women in Sport; Racism; Human Development through Sport; Sport, Environment and Sustainable Development. Post-Modern Sport: Marketing, Administration and Sponsoring; The TOP Program; Information and Communication Technologies: Influences over Sport. Youth Olympic Games: The Case of Buenos Aires.

As mentioned by Durantez (2004):

The Olympic Movement's objective is to contribute to the construction of a better and more peaceful world, educating the young through the practice of sport without discrimination of any kind, within the Olympic Spirit, which demands mutual comprehension, friendship, solidarity and fair play.

Thus, the elective subject: "Olympism: Sport, Culture and Values" will hopefully provide a significant contribution to the fulfillment of these aims.

4. Conclusion

In an effort to recover the traditional values embodied by sport in Argentina and in Physical Education within the curriculum of the educational system, the UNL has tried to promote the practice of sport, physical education, and recreational physical activity, from a perspective that opens a path for healthy living, human dignity and cultural understanding, taking into account that, as mentioned by

16. http://www.olympic.org/Documents/Reports/EN/en_report_668.pdf [25/4/2014]

17. http://www.olympic.org/Documents/Reports/EN/en_report_655.pdf [25/4/2014]

18. http://www.olympic.org/Documents/Reports/EN/en_report_670.pdf [21/4/2014]

Bento (2012:75) “people and their bodies are a cultural artifact. Sport has its origins with civilization and it is the most practiced and consumed cultural exercise in the universe; hence its huge potential to model people and their bodies”.

The implementation of the activities described above would help people “to be more than to have” (Zavatarelli, 2009) in order to contribute in a significant manner to the improvement of society. So, the three fundamental Olympic Values: Excellence, Friendship and Respect, explained in the Olympic Education publication by Argentina’s Olympic Committee,¹⁹ are reinforced by notions of health practices, responsibility, perseverance, good manners, non violence, patience, self acceptance, self discipline, creativity, honesty, trust, kindness, generosity, tolerance, cooperation, collaboration and justice; all “values and beliefs that go through sport” (Giraldes, 1994:80).

The path from theoretical comprehension to action implies humility, courage and a strong sense of commitment for the betterment of society. It means supporting and living by the “joy found in effort, the educational value of good example and respect for universal fundamental ethical principles”.²⁰

Thus, the spread of the Olympic spirit has been an essential endeavor at the Sport Department of the UNL to empower students to grow and seek personal and social improvement. Students will develop the capacity to better comprehend human beings, take responsibility of changes and construct and enjoy a better life.

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**SELIM SIRRI TARCAN AS THE PIONEER OF OLYMPISM IN TURKEY
AND CONTRIBUTIONS OF THE FIRST PEDAGOGICAL SPORTS
JOURNAL *TERBIYE VE OYUN* (EDUCATION AND GAMES)
TO THE OLYMPIC MOVEMENT**

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Turkey in the Late Ottoman period was the scene of the quests for and the efforts to indoctrinate modernization based on Western models. In this period and in all areas, modernization movements developed in physical education, gymnastics and sports, and leaders guiding such movements emerged. Selim Sirri Tarcan, the pioneer of physical education, modern sports and the Olympic Movement in Turkey, was appointed to key positions in which he helped physical education to be incorporated into public and military school curricula. He used his passion for sports, which started to grow from an early age, and his knowledge, which he acquired through his national and international education, and then spread on in his effort to disseminate the philosophy of Olympism across Turkey by the Olympic mission he undertook. Although his activities often faced resistance by traditional structures, Tarcan contributed greatly to the indoctrination of the concept of Olympics, and the at least Istanbul-based adoption of the Olympic Movement.

One of the tools used by Selim Sirri Tarcan to create consciousness and awareness in contemporary physical education, sports and the Olympic Movement were periodicals and other publications. He already began to write articles in newspapers and journals and to publish books before 1908, the year in which the second constitutional period began. He increasingly continued these activi-

ties after that period, particularly after returning from Sweden, where he studied gymnastics. The most important of his publication activities was undoubtedly *Terbiye ve Oyun* (Education and Games), Turkey's first scientific and pedagogical sports journal, which he started to publish as from 1911. In this study, the contributions of *Terbiye ve Oyun*, published during the period of 1911–1912 and 1922–1923, to the Olympic movement, which is obliged to disseminate sports, a tool to achieve holistic development of people, by a variety of activities, will be addressed.

Selim Sırrı Tarcan: Pioneer of Physical Education and Olympism in Turkey

Selim Sırrı [Tarcan]¹ (1874, Larisa/Thessaly – 1957, Istanbul) is the pioneer of the gymnastics movements and the Olympic Movement in Turkey, which began to show global prevalence as from the late 19th century. He studied at Galatasaray High School (Lycée de Galatasaray), which provided education in French and whose curriculum was renewed in accordance with the French model by the 1869 Education Reform, as well as the School of Military Engineering. The things he acquired from these two schools were a good level of French, love of sports and gymnastics skills, rather than professional qualifications. He was appointed as first lieutenant to Izmir, where he included gymnastics classes in the curricula of various private and public Turkish schools and undertook teaching them.² He attempted to write articles in the Hizmet newspaper for the first time, which would also prove to be the beginning of his adventure of writing, something that lasted until his death. He returned to Istanbul in 1901 as a captain and attracted the attention of the public and the palace by his articles on physical education in well-known newspapers and magazines. He was appointed as a teacher of gymnastics and fencing in the city's leading public and military schools. Other than Jahn-Amoros gymnastics, which he learned at Galatasaray High School and got him to win awards, he was engaged in sports, including cycling, tennis, boxing, weightlifting and fencing, which had

1. Selim Sırrı took the Tarcan surname after the Surname Law, adopted on 21 June, 1934.

2. Selim Sırrı Tarcan, "Ömrümün Kitabı (14)", *Yeni İstanbul Gazetesi*, 7 Haziran 1954, p. 2; Selim Sırrı Tarcan, *Hatıralarım*, Canlı Tarihler XVI, Türkiye Yayınevi: İstanbul, 1946, p. 25.

recently begun to be recognized among Turkish people in the Ottoman Empire. In 1907, M. Gouvery, a teacher at Galatasaray High School, one of his sports friends, recommended him to Baron Pierre de Coubertin, who was in search of new members for the International Olympic Committee (IOC). Selim Sirri accepted Coubertin's proposal for him to be a IOC representative in Turkey. He communicated with Coubertin in a freedom environment led by the second constitutional period (1908–1918) and started to work for the founding of the National Olympic Committee towards the end of 1908.³ *Revue Olympique*, the official journal of IOC, announced that Selim Sirri had been elected as the first representative of IOC in Turkey in the voting held on 15 December 1908, and also emphasized his efforts to structure and disseminate physical education in the Ottoman Empire as a soldier as well as an athlete.⁴

During his position as commissioner of Istanbul that he had assumed by the proclamation of the Constitution, he became a folk hero, which gave rise to jealousy of the Young Turk leaders. So, Selim Sirri left the Committee of Union and Progress toward the end of August 1908 and returned to this mission of “physical education” and in December 1908, he founded Terbiye-i Bedeniye Mektebi (School of Physical Education), the first private physical education school in Turkey. However, in early 1909, the government resolved that he would mandatorily work abroad on the ground that he, as a soldier, was involved in politics. Selim Sirri was asked to go to Paris after he had been promoted as military attach. However, he managed to get permission to continue studying physical education in Sweden instead. Upon an official invitation from Count Asseburg, representative of IOC in Germany, he dropped by Berlin on his way to Sweden, and attended the IOC Meeting from 27 May to 2 June 1909. Thus, Turkish Olympism, born in 1908, stepped on its most productive years, which would last until 1914, in the Ottoman period. After Berlin, Selim Sirri joined IOC meetings held in Luxembourg (1910), Budapest (1911), Stockholm (1912) and Paris (1914) and learned means and methods to develop and disseminate the Olympic Idea.⁵

3. İbrahim Yıldırım, “Türkiye’de Olimpizmin Evrimi”, Yeni Dünya Düzeninde Olimpizm Sempozyumu (Ankara, 24–26 Nisan 2009), unpublished manuscript.

4. *Revue Olympique*, 37, Janvier 1909, p. 16.

5. Yıldırım, *ibid.*

During Selim Sirri's stay in Sweden, his understanding of physical education and sports underwent a radical change and on his return, he resigned from military service. Thereafter, he had the opportunity to realize his ideals when he was appointed Inspector of Physical Education on 27 July 1910 by Emrullah Efendi, Minister of Education at the time.⁶ His primary objective was to include a physical education course in the school curricula. He was trying to make society adopt physical culture movement, which he pioneered by a series of conferences, books, numerous articles, modern sports shows in which he personally took part in theater halls as well as annual training festivals. When his attempts to include a physical education course in the curricula of girls' schools were not nicely met by religious circles, he included a gymnastics course in religious schools. Then, physical education classes placed in the curricula of Teachers' Colleges for Girls and an one-year physical education class created within the school, helped girls become teachers in this field.⁷ As course materials, he wrote and translated books covering the basics of the Swedish method of physical education and illustrating movement forms, which appeal to all ages and genders. Within the scope of the National Olympic Committee's (officially founded in 1914) preparation for participation in the 1916 Berlin Olympics, he published technical booklets on the history of the Olympic Games and branches of sports in the Olympic program. Without a doubt, his most influential effort to promote and disseminate the idea of sports and olympism in the Ottoman Empire, was *Terbiye ve Oyun*, the first pedagogical physical education journal in Turkey, published between 1911–1912 and 1922–1923.

***Terbiye ve Oyun* journal (1911–1912)**

During its first publishing period, 24 issues of *Terbiye ve Oyun* journal was published once every fifteen days in Istanbul from 1 August 1911 to 1 August

6. Tarcan, *Hatıralarım*, pp. 46–49.

7. İbrahim Yıldırım. "Türk Beden Eğitiminde Anlayış Değişimleri ve Kurumsal Yapılanmalar", *Beden Eğitimi ve Spor Öğretmeni Yetiştirme: Tarihsel ve Felsefi Bakış Paneli*, 6. Ulusal Beden Eğitimi ve Spor Öğretmenliği Sempozyumu (Burdur, 24-26 Haziran 2009), unpublished manuscript.

1912. The purpose of the journal was to evaluate mental and physical education issues in Turkish society, try to create an enlightenment in young people using examples of the Western model, draw attention to the effects of play on children's development, discuss physical education at schools and teaching methods, and explain women's social roles.⁸

The journal included articles by Selim Sırrı, the owner and editor-in-chief, by leading Turkish intellectuals at the time specialized in areas such as philosophy, literature, health, education, and politics as well as translations of articles by Western thinkers, including Jørgen Peter Müller, Ludovic Halévy and Philippe Tissié, and, of course, by Baron Pierre de Coubertin. Considering the article repertoire of the journal, it is clear that some of them were issues also holding priority in IOC congresses and other meetings of the period.⁹ In this context, articles about preservation and dissemination of the principles of amateurism in sports, pedagogical approaches, relationship of sports with health, psychology and physiology, Olympic sports and development of the Olympic spirit and principles were published.

As the name suggests, one of the main aims of the journal was to emphasize the education of children using modern methods. Therefore, the idea of transferring the Western-style educational model – which places special importance to play and physical education starting from pre-school – to the Ottoman educational system had often been discussed.¹⁰ Some of the articles maintained that a new educational system should be developed using models from various countries, rather than adopting a particular country's model. In the case of children's education, physical education-based methods supported by examples of educational approaches by Western thinkers such as Jean-Jacques Rousseau and Thomas Arnold, were brought up, and it was also highlighted that for a healthy generation and a good education, emphasis should be placed on the education of women in the role of a mother.¹¹

8. Selim Sırrı, "Meslek ve Maksudımız", *Terbiye ve Oyun*, 1(1), 1 Ağustos 1327 (1911), p. 1.

9. For IOC Congresses see. Norbert Müller, *Von Paris bis Baden-Baden: die Olympischen Kongresse (1894–1981)*. Niedernhausen/Taunus: Schors, 1983.

10. Doktor Rıza Nur, "Hicab", *Terbiye ve Oyun*, 1(3), 1 Eylül 1327 (1911), pp. 33–35.

11. Selim Sırrı, "Çocuk Terbiyesi", *Terbiye ve Oyun*, 1(1), 1 Ağustos 1327 (1911), pp. 2–4; Selim Sırrı, "Çocuk Terbiyesi", *Terbiye ve Oyun*, 1(2), 15 Ağustos 1327 (1911), pp. 17–18; Selim Sırrı, "Çocuk Terbiyesi", *Terbiye ve Oyun*, 1(4), 15 Eylül 1327 (1911), pp. 58–60.

“Woman” was frequently referred to in the journal, grounds for women’s participation in the educational process were demonstrated by citing examples from the West, and efforts were made to make women visible in the public sphere. In articles by intellectuals of the period in which they shared their travel memories, focus was maintained on women’s participation in social life in Europe as well as social status and professional tasks assumed by women. It was also highlighted that a society which cannot bring women into the public domain would not be able to advance.¹² Improvement of a generation was thought to be only possible by increasing value attached to women in society, and transfer of this heritage to future generations by women who remained healthy and fit.¹³ As can be understood from the readers’ letters, the journal managed to create a certain awareness concerning women in society;¹⁴ in response to requests from female readers,¹⁵ articles referring to women’s bodily health as well as physical beauty appeared in the journal.¹⁶

Selim Sırrı frequently criticized himself by mentioning his mistakes and wrongs earlier in his sports life, and usually emphasized that modern sports practices would be an important part of moral, mental and physical education, provided that they are performed using correct methods at a level which will not cause harm to the body.¹⁷ He maintained in his articles that sports should be performed with an amateur spirit pursuant to Pierre de Coubertin’s philosophy and Olympic ideals, while paying attention to body health and acting like a gentleman under any circumstances. At the same time, he tried to translate sports terminology into Turkish to facilitate the adoption of modern sports by the community,¹⁸ and explained techniques, tactics and rules to sports enthusiasts in Turkey, who had recently learned about modern sports.

12. See Doktor Rıza Nur, “Bizde ve Viyana’da Kadınlar”, *Terbiye ve Oyun*, 1(8), 15 Teşrin-i Sani 1327 (1911), pp. 120–125.

13. Selim Sırrı, “Çocuk Terbiyesi”, 1(1), pp. 2–4; Doktor İhsan, “Çocuk Terbiyesi”, *Terbiye ve Oyun*, 1(1), 1 Ağustos 1327 (1911), pp. 4–6.

14. F. C., “Mektup”, *Terbiye ve Oyun*, 1(3), 1 Eylül 1327 (1911), p. 44.

15. S[elim] S[ırrı], “Hanımlar İçin”, *Terbiye ve Oyun*, 1(9), 1 Kanun-i Evvel 1327 (1911), p. 135.

16. Selim Sırrı, “Güzel Olmak Sanatı”, *Terbiye ve Oyun*, 1(10), 15 Kanun-i Evvel 1327 (1911), pp. 154–156.

17. Selim Sırrı, “Tenis”, *Terbiye ve Oyun*, 1(2), 15 Ağustos 1327 (1911), pp. 26–30.

18. Selim Sırrı, “F.C. Bey’e”, *Terbiye ve Oyun*, 1(4), 15 Eylül 1327 (1911), p. 63.

Terbiye ve Oyun journal discussed the purpose, the tools and the equipment as well as the impact on raising young people, of German and Swedish gymnastics, the leading gymnastics movements of early 20th century, in article series. It is noticeable that these articles significantly focused on medical gymnastics, which Selim Sırrı himself studied in Sweden.¹⁹

In Selim Sırrı's article series entitled "Mekteb Oyunları" (School Games), which he published pursuant to teaching methods to be followed in school curricula, on one hand, he addressed the importance of games and physical activity in children's education, and on the other hand, he emphasized the importance of acting with a team spirit by making the sense of "we" dominant over individualism through games, and led teachers to observe fair play principles during education with games.²⁰ Selim Sırrı particularly believed in the fact that teachers should be educated. On his return from Sweden, he referred to the benefits of physical education and sports on social life, of women's education, children's education and general education at conferences regularly held in Darülfünun (Istanbul University).²¹ He drew attention to raising teachers in his articles by showing minorities struggling to raise physical education teachers as an example.²²

Terbiye ve Oyun journal has played an important role in making the Ottoman society adopt the term "Olympics", which was not warmly welcomed for political reasons. In journal articles related to the ancient and the modern Olympic Games, the games were addressed in terms of historical development, meaning, importance and site, while efforts were made to reflect Olympic ideals using quotations from the writings of Coubertin, with special emphasis on the peace mission of the games. Reasons for the failure of Turkey to join the games held until that period were examined; sporting events, sports clubs and pioneers

19. Selim Sırrı, "Eski ve Yeni Jimnastikhaneler", *Terbiye ve Oyun*, 1(12), 15 Kanun-i Sani 1327 (1912), pp. 182-187; Selim Sırrı, "Alman Jimnastikleri-1", *Terbiye ve Oyun*, 1(13), 1 Şubat 1327 (1912), pp. 206-207; Selim Sırrı, "Tıbbi Jimnastikler-1", *Terbiye ve Oyun*, 1(14), 15 Şubat 1327 (1912), pp. 221-223.

20. Selim Sırrı, "Mekteb Oyunları", *Terbiye ve Oyun*, 1(1), 1 Ağustos 1327 (1911), pp. 10-13; Selim Sırrı, "Mekteb Oyunları", *Terbiye ve Oyun*, 1(7), 1 Teşrin-i Sani 1327 (1911), pp. 110-111.

21. Burhaneddin, "Darülfünunda İlk Eser-i Faaliyet", *Terbiye ve Oyun*, 1(1), 1 Ağustos 1327 (1911), pp. 10-13.

22. Selim Sırrı, "Memleketimizde Rumlar Nasıl Çalışıyor?", *Terbiye ve Oyun*, 1(5), 1 Teşrin-i Sani 1327 (1911), pp. 71-72.

in Istanbul were introduced, and athletes were called to prepare for participation in the Olympic Games.²³

The journal kept Stockholm Olympics, coinciding with its first publishing period, constantly on the agenda by illustrated articles. Selim Sırrı had not officially founded the National Olympic Committee yet, however, in his article, in which he also included the Ottoman government's grounds for rejection, he explained the benefits of participation on national and international grounds, and tried to convince bureaucratic cadres. As 1912 Stockholm Olympics approached, he published articles with Olympic themes quoting the principles of Olympism philosophy, and presenting the nature of the games based on Coubertin's opinions. He stressed the vitality it brought to the city where it was organized and the excitement it created to the community,²⁴ and encouraged athletes to participate in the 1916 Berlin Olympics.²⁵ Although the Ottoman Empire was officially invited to the Stockholm Olympics, Selim Sırrı participated with only two athletes as there was insufficient number of athletes with the required performance level. The issue published after the end of the Games brought up the Olympic adventure in Stockholm with a highly detailed and lavishly illustrated article, and tried to draw the attention of the Turkish public to the Olympics once again.²⁶

***Terbiye ve Oyun* journal (1922–1923)**

Terbiye ve Oyun journal could not be published from 1912 to 1922 for financial reasons. Meanwhile, Selim Sırrı officially founded the Ottoman Olympic Committee in early 1914 and notified it to Baron Pierre de Coubertin. However, following the First World War, which broke out soon after, the Olympic duties of the representatives of the IOC in Austria, Hungary, Bulgaria and Turkey were

23. Selim Sırrı, "Eski ve Yeni Olimpiyatlar", *Terbiye ve Oyun*, 1(14), 15 Şubat 1327 (1912), pp. 210–211.

24. Selim Sırrı, "Olimpiyat Oyunları", *Terbiye ve Oyun*, 1(19), 26 Nisan 1328 (1912), pp. 297–300.

25. Selim Sırrı, "Olimpiyat Oyunları-3", *Terbiye ve Oyun*, 1(21), 24 Mayıs 1328 (1912), pp. 345–350.

26. Selim Sırrı, "Olimpiyat Oyunları", *Terbiye ve Oyun*, 1(22,23,24), 1 Ağustos 1328 (1912), pp. 369–375.

annulled since they were regarded as war criminals. For this reason, Turkey was not invited to the 1920 Antwerp Olympics. However, during the IOC congress, held in Lausanne in 1921, Selim Sırrı became a member again, with Bulgarian and Hungarian IOC members, and it was then decided to invite Turkey to the 1924 Paris Olympics.

The second period of *Terbiye ve Oyun* journal began with its July issue in 1922; twelve issues followed monthly published with the same goals, until June 1923.²⁷ Selim Sırrı concentrated on modern sports as physical education began to be included particularly in the curricula of teachers' colleges. He wrote several articles about technical-tactical details regarding both practices during lessons at schools and new branches of sports.²⁸ During the new publication period, articles and translations regarding children's and women's education frequently appeared in the journal, and it is clear that the idea of Olympics was now discussed and efforts were increased to raise Olympic athletes. The articles in which rules and techniques of Olympic branches were described as well as preparations for the upcoming 1924 Paris Olympic Games, held an important place in the journal.

Selim Sırrı faced serious problems in achieving his Olympic mission in war-time Turkey, however he never gave up defending the philosophy of Olympism. For political reasons, the word "Olympics" posed problems,²⁹ so he was forced to change the name "Milli Olimpiyat Komitesi" (National Olympic Committee) to "Cihan Müsabakalarına Hazırlanma Cemiyeti" (The Society for Preparation for World Games).³⁰

He announced to the public through the journal that Turkey was also invited to the 1924 Paris Olympics, and the news greatly influenced sports circles. Upon increasing concern that Turkey would be unsuccessful in the Games due to the current level of sports, Selim Sırrı stated, in his article on the matter, that the actual aim was to represent Turkey, rather than achieving sporting success

27. Selim Sırrı, "Karilerimize", *Terbiye ve Oyun*, 2(1), Temmuz 1922, p. 1.

28. "Darülmualimin ve Terbiye-i Bedeniye", *Terbiye ve Oyun*, 2(4), Ekim 1922, pp. 54-57; "Hanımlar Arasında: Top Oyunu-Voleybol", *Terbiye ve Oyun*, 2(4), Ekim 1922, pp. 58-59.

29. "Hanedan-ı Ali Osman ve Olimpiyad Oyunları", *Terbiye ve Oyun*, 2(3), Eylül 1922, p. 34.

30. Selim Sırrı, "Cihan Müsabakalarına Hazırlanma Cemiyeti", *Terbiye ve Oyun*, 2(2), Ağustos 1922, p. 17.

under the circumstances.³¹ However, he conveyed information about the scope of Olympic competitions for young people who would prepare for the Olympics and shared training programs and methods with his readers,³² preparatory work and competition schedules regarding participation of European women in the Olympics were also included.³³

The princes from the Ottoman dynasty provided support to the Olympic Committee, which greatly contributed to the Istanbul-based adoption of the Olympic idea. The princes watched competitions for choosing athletes who would participate in the games,³⁴ this turned public attention to sports, while photos of the princes, who assumed protection of the Olympic Committee, began to appear in the journal.

In summary, *Terbiye ve Oyun* tried to create enlightenment on young people by showing examples of the Western model at the time of its publication, explaining women's social roles and leading to the adoption of the philosophy of Olympism. Olympics were examined in terms of historical development, meaning and significance; translated articles reflecting Coubertin's Olympic ideals were incorporated into the journal; preparatory work for 1912 Stockholm Olympics, in which Turkey officially participated for the first time, and the 1924 Paris Olympics were included in the journal, to a large extent with encouraging illustrations to draw public attention. Selim Sırrı Tarcan managed to convince civil and military bureaucrats of the time on the effects of physical education on individual and social development, and set the scene for the Olympic Movement in Turkish society in the Late Ottoman Period, which was far from modern sports and the Olympics. Intellectual and institutional steps taken under the leadership of Selim Sırrı were transferred from the Ottoman State to the Republic; contemporary models suitable for the needs of the period were used as the

31. Selim Sırrı, "1924 Beynelmilel Olimpiyad Cihan Müsabakalarına Hazırlanacak Türk Gençlerine", *Terbiye ve Oyun*, 2(1), Temmuz 1922, pp. 12-15.

32. Selim Sırrı, "1924 Beynelmilel ...", *ibid.*; Selim Sırrı, "1924 Beynelmilel Olimpiyad Cihan Müsabakalarına Hazırlanacak Türk Gençlerine", *Terbiye ve Oyun*, 2(2), Ağustos 1922, pp. 26-27; "Olimpiyada Hazırlık", *Terbiye ve Oyun*, 2(3), Eylül 1922, pp. 59-60.

33. "Fransa'da Kadınlar 1924 Olimpiyatlarına Hazırlanıyorlar", *Terbiye ve Oyun*, 2(3), Eylül 1922, p. 48.

34. "Spor Aleminde", *Terbiye ve Oyun*, 2(2), Ağustos 1922, pp. 31-32.

basis for the dissemination of physical education and sports;³⁵ and the Olympic Movement founded by him in Turkey also maintained its existence by getting even stronger until today.

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THE PARTICIPATION OF BRAZILIAN ARMED FORCES IN THE ORGANIZATION OF THE 1922 LATIN-AMERICAN OLYMPIC GAMES

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In 1922, Brazil was going to celebrate the centennial of its political independence from Portugal. Among several festivities planned for the celebrations, the “Latin-American Olympic Games” or “South American Athletic Games” or “The Centennial Games” (the three terminologies were used to nominate the event) were held. However, the negotiations and event organization started two years earlier, in 1920, even before Brazil’s first participation in the Olympic Games, in Antwerp.

On May 12, 1920, a piece of news was published in the newspaper of Rio de Janeiro *O Imparcial* upon the arrival of the extraordinary representative of the International Olympic Committee, Mr. Elwood Brown, who was sent to organize the 1919 Inter-allied Games¹ in the *Pershing Stadium*, in Paris, and keep

1. With the end of the conflicts in World War I in 1918, the Armed Forces involved in the events started the process of demobilization and return to their countries. As a way to celebrate the victory of the Allied, Elwood S. Brown, Director of the YMCA Athleticism Department, wrote to Colonel Bruce Palmer, member of General John Pershing’s team, informing that the entity could organize, together with the Armed Forces, sport competitions among the allied as a way to celebrate and reinforce the healthy habits among the militaries. After discussions and agreements, the Inter-Allied Games, the first international sport event in the postwar period, were held in June 1919 in Paris with the participation of eighteen countries and 1,500 military athletes in 24 different categories. The accomplishment of that event and the participation of the North American militaries in the organization process gave evidence of the importance

on traveling to spread news about the Olympic Movement in South America. As he passed by the country, Brown had arranged visits and meetings with the members of the Brazilian Sport Confederation and the National Olympic Committee, besides a lecture given at the headquarters of the Young Men's Christian Association (YMCA) the theme of which was "What will Brazil be able to do in the Olympic Games?"²

On this visit around South America, Mr Brown carried out studies on the possibility of setting an Organizing Committee for the "South American Athletic Games" in the continent, comprised by a representative from each country in the continent with the purpose of establishing continental Games every two years. That committee was supposed to have its structure modeled on the International Olympic Committee in Lausanne. It was proposed that the first event in that format would be the Games expected to happen in 1922 in Rio de Janeiro, the capital of Brazil at that time, to celebrate the centennial of Brazil-independence. With that organization, the world sport would start to have a structured calendar: annual national championships, continental events every two years and the Olympic Games every four years.³

Already on the fringes of the 1920 Olympic Games in Antwerp, the Brazilian delegation was granted Olympic approval for staging the Latin American Games of 1922. In this evening's meeting, the commission of the Olympic Games approved a motion recognizing the Latin American Games of 1922 as "an integral part of the Olympic Movement" (Jornal do Brasil 24 aug. 1920, p. 6 [Neto-Wacker; Wacker, 2010, p. 153]).

During the whole organization process of this first international multi-sporting event in South America, which would be headquartered in Brazil, the Brazilian Armed Forces played a major role in the definitions for the event accomplishment. Militaries took part in the organizing committee, participated as coaches or sportsmen and sportswomen in the competitions; also military equipment and space areas were provided for the Games (Cancellata, 2014).

of sports in the context of the activities at those Armed Forces in the early years of the 20th century (Terret, 1999).

2. *O Imparcial*, May 12, 1920, p. 8.

3. *O Imparcial*, May 26, 1920, p. 7.

In order to better understand the organization of that event and the role of Brazilian militaries in the whole process, this paper briefly approaches several management mechanisms that were used, highlighting the relation between the organizing committee and the International Olympic Committee in the actions taken to promote the Olympic Movement in Latin America (Cancella, 2014).

So that may have happened, a historical research in the field of History of Sport and History of the Olympic Movement was carried out starting from a sources corpus made of documentary sources (historical books from the Naval Sport Department; laws and decrees related to the process of institutionalization of the sporting practices and of Physical Education; Union official gazettes; reports and bulletins from the War Ministry and from the Navy Ministry – 1890–1923), and the press (*O Imparcial* newspaper, *Ilustração Brasileira* magazine (Pinsky, 2006). For source analysis matters, the “documentary critical analysis” method will be used following the stages of external and internal critics (Calado; Ferreira, 2005).

The militaries and the sport: brief thoughts

As pointed before, the process of organization of the The Centennial Games, or Latin American Olympic Games, counted on the direct participation of military groups, either as members of the Games Organization Committee or in the position of sportsmen in the competitions.

The interest of the militaries in the sport, however, did not arise only at that moment. Along the process of spreading the sport movement in Brazil, those practices were introduced in the Armed Forces (AF), which at that moment were comprised of the Brazilian Army (BA) and the Brazilian Navy (BN)⁴ (Cancella, 2014).

The regular physical activities had been already identified in the BN and the BA since the beginning of the 20th century, being developed through the functional exercises featured in the military career. However, with the introduction of new technologies and modernization processes of the military equipment,

4. The Brazilian Air Force (BAF) was only created in January 1941, through the Enactment No. 2,961 with the creation of the Ministry of Aeronautics and the transference of all the militaries that comprised the Arm of the Army Aeronautics and the Body of Naval Aviation to the subordination of that Ministry.

a necessity for implementation by other activities related to body preparation and health maintenance was recognised (Garrigo; Lage, 2005). As from the middle of the 19th century, various military corporations became increasingly concerned about body training through gymnastics and sporting activities reformulating the curriculum in military schools by reinforcing physical and sporting activities on a regular basis both in the BA and the BN.^{5, 6} On those reformulations, one notices the approximation of the militaries not only to the gymnastic activities, but also to practices that allow the development of fundamental skills for military practices of the time, practices that would later be also developed as sport, such as shooting, swimming, fencing and riding (Cancellata, 2012a).

The institutionalization of physical activity and sports practice in the AF, despite the fact that several categories were already commonplace for soldiers and officers since the 19th century, did not happen until 1915, when a concern was expressed about centralizing the control of those Games' organization and the expansion to other categories. That concern brought about the structure and regulation of the sport entities and clubs already identified in the Brazilian civil relations since the turn of the 20th century. In the year 1915, the BA founded the *Liga Militar de Football* (LMF, Military Football League). The creation of a specific football league was justified because several militaries took part in the teams of the main football clubs in Rio de Janeiro, promoting friendly competitions among the Army regiments where they served (Ribeiro, 2009). The LMF was institutionally recognized through the Warning of the War Ministry No. 966 on June 22, 1915. Its operation was allowed by the War Ministry granting to the personnel of the Army bodies enrollment to the referred League and participation in its activities, which were almost exclusively football in the first five years.⁷

On November 25, in the very same year 1915, the *Liga de Sports da Marinha* (LSM, Navy Sports League) was founded in the headquarters of the

5. BRAZIL. Decree No. 2,116, on March 1, 1858. It approves the Regulation reformulating the activities in the Laboratory School of the Army and the course of infantry and cavalry of the Province São Pedro do Rio Grande do Sul and the statutes of the Military School of the Court. Collection of the Empire Laws in 1858.

6. BRAZIL. Decree No. 2,163, on May 1, 1858. It reorganizes the Naval Academy by virtue of the authorization given in the 3rd paragraph of the 5th article of Law no. 862 on July 30, 1856. Collection of the Empire Laws in 1858.

7. BRAZIL. *The Union Official Gazette* on June 29, 1915, Section 1, p. 5.

Navy Club. The official foundation took place in 1915, with its institutional recognition following after the publishing in the Agenda of the Navy Ministry No. 1 on January 4, 1916.⁸ The first competitions organized by the LSM involved different sporting categories such as football and water sports (rowing, sailing, water polo and swimming), traditionally practised and spread by the BN militaries. Between 1915, the League's foundation year, and 1940, when it was ended, there are records of competitions and participation of teams from the LSM in different sporting categories, showing a model of multi-sporting league since its origin (Cancelli; Mataruna, 2012a, 2102b).

Between 1915 and 1920, the Army counted on a mono-sporting league dedicated to football promotion. Football was at that moment defended by the BA militaries as the sport with capacity to develop the features desirable in a soldier.⁹ However, there were one-off participations of the Army teams in events of other categories such as tug-of-war, relay race, water polo and swimming.¹⁰ In 1920, its terminology was changed to *Liga de Sports do Exército* (LSE, Army Sports League),¹¹ but activities did not expand in a significant way to the direction of other categories at the very beginning and it started to incorporate other sports in a more effective way only from 1922 onwards, already influenced by the French Military Mission active since 1919 and as a consequence of the militaries' involvement in the organization process of the 1922 Centennial Games (Martins; Cunha; Soeiro, 2007; Silva, 1947).

The Military Sport Leagues in the 1922 Games

At the beginning of the 1920 decade, preparations started for the Celebration Festivities at the Centennial of Brazil Independence, which included, among its

8. BRAZIL. Report of the Navy Ministry 1916. Attachment A, p. 1.

9. *O Imparcial*, January 22, 1920, p. 8.

10. Acc. Historical Book of the Naval Sport Department - Volume I - Attachment I (1915–1920) Navy Sport Committee; Historical Book of the Naval Sport Department - Volume I - Attachment II (1920–1922) Navy Sport Committee; Historical Book of the Naval Sport Department - Volume I - Attachment III (1922–1924) Navy Sport Committee; Competition Registration Book (1923–1928) Navy Sport Committee.

11. BRAZIL. *The Union Official Gazette* on August 6, 1915, p. 13.154.

activities, an International Exhibition and Sporting Games. Focusing on observations regarding the latter event, the first discussions had started in 1920, upon the arrival of the International Olympic Committee (IOC) representative, Mr Elwood Brown, to the country. The IOC representative, when in Brazil, came across a debate about matters of representation of Brazilian sport both in national and international ambit; the country then counted on two entities working, the Brazilian Confederation and the National Olympic Committee. The debate raged over who would be responsible to organize the competitions, determine the sporting rules and prepare the delegations for international events. The creation of the Brazilian Sport Federation (which changed to Confederation later) was an initiative aiming the purpose to centralize the management of all national sports in only one entity. The establishment of a National Olympic Committee was a requirement by the IOC so that representation of the countries would be achieved in the Olympic Games. This is the reason for the foundation of such an entity in Brazil. The first participation of the country in the aforesaid mega-event was materialized exactly in the year 1920 in Antwerp.¹²

Mr Elwood Brown's trip aimed at the propagation of the Olympic Games which would take place that year in Antwerp and the amplification of the relations between the South American sporting entities and the Olympic Movement. In a meeting with the Brazilian Sport Confederation and the National Olympic Committee representatives, Brown was in favor of the proposal to found a South American Committee with the responsibility to promote biannual championships in the continent. The council present in the meeting accepted the proposal made by the IOC representative¹³ and, according to some conversation carried out then, the continental Committee would have representatives from all countries in South America and would not have a fixed office, always moving it to the country where the Games would be held every two years. Regarding the execution of the first event, the newspaper *O Imparcial* stated:

Mr Brown, recognizing the right of Brazil to see the first of those Games being held in Rio de Janeiro in 1922 on the occasion of our independence Centennial, commits himself to come and direct it as a representative

12. *O Imparcial*, January 23, 1920, p. 8.

13. *O Imparcial*, January 23, 1920, p. 16.

of the International Olympic Committee. [...] The South American athletic Games program, even though it meets the Olympic Games conditions, will not whatsoever have an official Olympic nature. Those continental Games held every two years will play a preparatory role for the international Olympics, held every four years.^{14, 15}

The actions for the organization started in the year 1921 and in February preparation activities are recorded by the Centennial Festivities Executive Committee through the delivery of bulletins about the program approved for the event to different institutions. The organization of the Sporting Games was under the responsibility of the *Confederação Brasileira de Desportos* (CBD) – *Sport Brazilian Confederation*.¹⁶ According to the agreement, the institution would receive a credit of 300 counts of réis from the Federal Government, in two installments, to bear the cost of the Games organization process (Sarmiento, 2006). Still in March in the very same year, besides the designation of the CBD as the one responsible for the event organization, the Executive Committee sent a notification to the Navy Ministry and to the War Ministry about the execution of the event and summoned the participation of the militaries, only in the condition of sportsmen at first.^{17, 18}

During 1921, the newspaper *O Imparcial* published several pieces of news about the preparation process for the 1922 Latin American Games, such as the material acquisition process, building of venues to hold the competitions, actions taken by the sport clubs in the whole country and selection of Brazilian representatives for the event.¹⁹

14. *O Imparcial*, May 26, 1920, p. 7.

15. “O Sr. Brown, reconhecendo o direito do Brasil de ver o primeiro desses jogos ser realizado no Rio de Janeiro em 1922 por ocasião do Centenario da nossa independência, compromete-se a vir dirigir o mesmo no caracter de representante do Comitê Olympico Internacional. [...] O programma dos jogos athleticos sul-americanos, embora obedecendo as condições dos Jogos Olympicos, não terão absolutamente o caracter oficial de olympiada. Esses jogos continentais efetuados de dois em dois annos, tomarão o caracter de preparatórios para as olympiadas internacionais, levadas a effeito de quatro em quatro annos”.

16. BRAZIL. *The Union Official Gazette* on March 3, 1921, p. 4.312.

17. BRAZIL. *The Union Official Gazette* on March 3, 1921, section 1, p. 2.

18. BRAZIL. *The Union Official Gazette* on March 6, 1921, section 1, p. 3.

19. *O Imparcial*, March 30, 1921, p. 9; *O Imparcial*, March 31, 1921, pp. 9–11; *O Imparcial*,

In the beginning of 1922, a new presidency took over the CBD and verified that the value provided by the Federal Government to that institution for the Games organization was not in its safe anymore. The financial difficulties and the internal instability damaged its credibility for the event organization, fostering several options for its execution along the year. Some alternatives were the transference of the Sport Games host city to São Paulo or deliver the organization and the operational budget control to *Fluminense Football Club*. After months of discussions, the Federal Government and the CBD came to an agreement and a new loan was granted to the institution, which would have to be reimbursed by the allocation of the Games' revenue (Moraes, 2009). Under those adverse conditions, the Military Sport Leagues were put into action to assist in the organization, being the Military Committee of the Centennial Sport Competitions the one to participate in the preparation process of the Games.

In January, 1922, the meetings of the CBD Executive Central Committee of the Centennial Games defined the specific action ways by the Military Leagues in the Games' organization. The LSM was put in charge of the acquisition of the necessary "floating materials"; the purchase would be made by the Ministry of Navy with the release of 200 counts of réis for the expenses related to the participation of the Force in the Games. Upon those determinations, it was decided to search information about the athletics, swimming, and fencing coaches to prepare the sportsmen for the Games and activate the track building for the athletics practice in Ilha das Enxadas (Rio de Janeiro).²⁰

April 6, 1921, p. 9, 12; *O Imparcial*, April 7, 1921, p. 9; *O Imparcial*, April 9, 1921, p. 9; *O Imparcial*, April 12, 1921, p. 9; *O Imparcial*, April 15, 1921, p. 9; *O Imparcial*, April 20, 1921, p. 8; *O Imparcial*, April 22, 1921, p. 8; *O Imparcial*, April 23, 1921, p. 11; *O Imparcial*, April 24, 1921, p. 10; *O Imparcial*, April 26, 1921, p. 9; *O Imparcial*, April 27, 1921, p. 9; *O Imparcial*, April 30, 1921, p. 7; *O Imparcial*, May 1, 1921, p. 8; *O Imparcial*, May 5, 1921, p. 9; *O Imparcial*, May 7, 1921, p. 11; *O Imparcial*, May 14, 1921, p. 9; *O Imparcial*, May 20, 1921, p. 9; *O Imparcial*, May 22, 1921, p. 11; *O Imparcial*, June 2, 1921, p. 9; *O Imparcial*, June 3, 1921, p. 9; *O Imparcial*, June 6, 1921, p. 9; *O Imparcial*, June 11, 1921, p. 9; *O Imparcial*, June 13, 1921, p. 10; *O Imparcial*, June 16, 1921, p. 10; *O Imparcial*, June 17, 1921, p. 9; *O Imparcial*, June 18, 1921, p. 9; *O Imparcial*, June 25, 1921, p. 9; *O Imparcial*, June 30, 1921, p. 8; *O Imparcial*, July 5, 1921, p. 10; *O Imparcial*, July 6, 1921, p. 9; *O Imparcial*, July 8, 1921, p. 9; *O Imparcial*, July 20, 1921, p. 9; *O Imparcial*, September 11, 1921, p. 8-9.

20. "Sitting of the Board, January 8, 1922". *Historical Book of the Naval Sport Department – Volume I – Attachment II*.

The LSE, also member of the Military Committee of the Centennial Sport Competitions, was put in charge of “directing the equestrian sports, athletics, shooting, fencing, football and the modern pentathlon, contested in South America for the first time” (Soeiro, 2004, p. 35). In 1922, the LSM approved to contract coaches for fencing, athletics, swimming, and diving. The recruitment of foreign coaches for those positions was made in partnership with the country representatives in other regions, by naval attachés, and foreign institutions that had their headquarters in Brazil, such as the YMCA. The first professional to have his contract confirmed with the LSM was the North American Hebdem Corsan to take the coach position for swimming and diving. His recruitment was mediated between the YMCA in Rio de Janeiro and New York, and his contract with the LSM was signed by Mr H. Sims, from YMCA – Rio, his legal representative in Brazil. Also, with the help of that institution, the athletics professor was contracted. Also a North American, was called for the position Robert Fowler. As for the fencing professor, the Italian Giovanni Abita was hired by the naval attaché in Rome.²¹

After the foreign professors’ arrival to train both military and civil sportsmen, regular week swimming and athletics classes were scheduled for those who prepared for the competitions, formalizing the preparation and training process and not only the organization of sporting events in the Brazilian Navy.²²

The Brazilian Army also intensified the preparation of its sportsmen in order to participate in the Games. Up to 1922, fencing was practiced by some groups of officers and very few civilians. Because of the needs identified in the actions related to the Games, the BA hired a fencing French expert coach from the School in *Joinville Le Pont*, Andre Gautier, to train the officers who already practiced the category because of the lack of time to prepare new sportsmen (Azevedo, 1936).

The concern over the sportsmen’s preparation and the action in the Games organization process became more intense from May 1922 onwards, when the colo-

21. “Sitting of the Board, February 3, 1922”, “Sitting of the Board, February 13, 1922” and “Sitting of the Board, on March 30, 1922” – *Historical Book Naval Sport Department – Volume I – Attachment II*.

22. “Sitting of the Board, on March 15, 1922” – *Historical Book of the Naval Sport Department – Volume I – Attachment II*.

nel Estellita Werner, who was the LSE president then, simultaneously took charge of the presidency of the Military Committee of the Centennial Sport Competitions.²³

Still in the context of the relations between the Military' Leagues and the CBD, a discussion about their situation in comparison to the other leagues and clubs in the country is highlighted. Until the moment the Games took place in 1922, the military sport leagues had not become affiliated to the CBD, and participated in the competitions organized by the entity as guests. From that year on, a closer approximation between CBD and the military leagues is identified because of the necessity of support in the organization of the Centennial Sport Games. The two entities decided together to present a project to the CBD Council aiming at an agreement about the due recognition of their activities and sportsmen. After the proposal appreciation, the signature for the affiliation agreement of the Military Leagues (LSM and LSE) to CBD was made on July 3, 1922.²⁴ From that moment on, the Military Leagues would have the right to be representatives in the national championships and competitions organized by the CBD under the same conditions and with the same obligations as the Federations and Leagues affiliated to it.²⁵

The organization bases for the Centennial Games defined by the CBD were published in the magazine *Ilustração Brasileira* in the March 1922 edition. According to the document, "subjects" from Latin American nations who were considered amateurs according to the international regulations for each sport would be able to participate in the event. The amateur condition would have to be recognized by the Brazil National Federation and by the federations from each country that would send competitors; participants could be Latin American by birth or naturalized. The Games program would have to be set by mutual agreement according to the participant countries, the CBD being in charge of creating the program outline in order to be analyzed and approved.²⁶

According to Hugo Moraes (2009), the military actions, besides the field of sportsmen's preparation and the specialized coaches' recruitment, also were ef-

23. BRAZIL. *The Union Official Gazette*, on May 2, Section 1, p. 12.

24. "Sitting of the Board on May 16, 1922" and "Sitting of the Board on July 12, 1922". *Historical Book of the Navy Sport Department* - Volume I - Attachment II.

25. BRAZIL. *The Union Official Gazette* on July 26, 1922, p. 14.280.

26. *Ilustração Brasileira*, March 1922, p. 72-74.

fect in the concession of venues for the execution of the Centennial Games competitions. The spaces for swimming training in the Naval Arsenal and athletics in Ilha das Enxadas and the facilities of the Vila Militar would receive shooting and modern pentathlon competitions. Those are the highlighted contributions by the militaries to the event organization (Moraes, 2009; Nolasco; Pavel; Moura, 2005).

According to the “General Definitive Program for the Celebration Festivities” published in the *Union Official Gazette* on September 5, 1922; the official programs of the Centennial Games published in the magazine *Ilustração Brasileira* in September 1922, and in the newspaper *O Imparcial* in September 1922, the competitions of the categories and places of execution followed according to the table below.²⁷

Table 1: 1922 Centennial Games competitions and venues.

Sport/Competition	Venue
Athletics	<i>Stadium</i>
Military athletics	Army Stadium
Naval athletics	<i>Stadium</i>
Basketball	Fluminense
Boxing	<i>Stadium</i>
Tug-of-war	<i>Stadium</i>
Fencing (Latin American)	Fluminense
Military Fencing	Fluminense
Soccer	<i>Stadium</i>
Military soccer (Flamengo Cup)	<i>Stadium</i>
Soccer – Naval International Games	Botafogo field
Equestrianism – Military competitions	Flamengo
Equestrianism – Competitions for ladies (Mrs. and Misses)	Flamengo
Equestrianism (Latin American)	Army Stadium/Derby Club/ Jockey Club/Flamengo
Equestrianism <i>Cross Country</i> 20km	C. Santa Cruz
Marathon	<i>Stadium</i>

27. Data to comprise the table extracted from the programs published in the newspaper *O Imparcial*, from September 3, 1922, p. 3; September 10, 1922, p. 3; September 12, 1922, p. 3; Magazine *Ilustração Brasileira* from September 1922; BRAZIL. *The Union Official Gazette*, from September 5, 1922.

Swimming (Latin American)	<i>Stadium</i> swimming pool
Naval swimming	Urca swimming pool
Pentathlon	<i>Stadium</i> / Fluminense
Naval regata	Guanabara Bay
Naval Rowing	Botafogo Beach
Diving – Naval International Games	Urca swimming pool
Tennis	Fluminense / <i>Stadium</i>
Running deer shooting (Latin American)	Army Stadium
Clay pigeon shooting – free gun (Latin American)	Army Stadium
Free 9mm Pistol Shooting	Fluminense
Air rifle shooting (Latin American)	Fluminense
War rifle shooting (Latin American)	Army Stadium
Rifle shooting, military international pistol	Army Stadium
Naval shooting	Army Stadium
War pistol shooting (Latin American)	Army Stadium
Military war pistol shooting	Army Stadium
Volleyball	<i>Stadium</i>
Water polo (Latin American)	Swimming pool
Naval Water polo	Swimming pool

It is interesting to notice that the programs published in the press distinguished the Latin American competitions from the military ones. This happened because, in the general table of competitions planned for the Centennial Games, specific events were held by the Military Sport Leagues for the AF delegations that were visiting Brazil. Inside the “Centennial Games”, four events were held: the “Latin American Olympic Games”, the “South American Football Championship”, the “International Military Games” and the “Naval International Games”. Several nations participated in the military Games (for Armies and Navies), such as Argentina, Chile, Paraguay, Uruguay, Venezuela, which would take part in the land sports; and United States, the Great Britain, Mexico, Japan, Portugal, and Belgium would take part in the aquatic competitions organized by the LSM (Torres, 2005). As stated in a report from the Naval Sport Department and in the newspaper *O Imparcial* on August 10, 1922, the program of the Naval International Games was comprised by the following competitions:

Table 2: Program of the Naval International Games.^{28, 29}

1) Sailing
2) Rowing: sculls of twelve oars for garrisons with official pattern – 2,000m; double canoes for officers – 1,000m; double canoes for sub-officers and inferiors – 1,000m
3) Aquatic competitions
– Swimming: 100m freestyle, 100m backstroke, 200m freestyle, 200m breaststroke, 400m freestyle, 1,500m freestyle, 800m teams (4x 200m freestyle)
– Dives 3m, 5m and 10m
– Water polo
4) Tug-of-war for garrisons
5) Shooting: 50m pistol for officers; 300m air rifle for sub-officers and inferiors; 300m air rifle for garrisons
6) Athletic competitions
– Race: 100m, 200m, 400m, 800m, 1,500m, 5,000m, 110m hurdles
– Jumping: long jump; high jump; pole vault
– Throwing: shot put; discus; javelin; hammer
7) Football

In a note about the Navy International Games, the newspaper *O Imparcial* informed that the following delegations from foreign Navies were enrolled for participation: Argentina, Japan, the United States of America, England, Uruguay, Brazil, Portugal.³⁰ The records of the Brazilian Navy about the event report that:

In 1922, the Navy Sport League put the series of the Navy International Games of the Independence Centennial into effect, by the Ministry of the Navy's delegation, organizing a vast program of seven major competitions in which the Navies of War of the following countries took part: Brazil, the United States, England, Japan, Uruguay, Argentina, Portugal, and Mexico. The winners were:

Sailing – Brazil

Football – Brazil

Aquatics – Brazil

28. *O Imparcial*, August 10, 1922, p. 8.

29. *Historical Book of the Naval Sport Department* – Historical League to C.E.M., Vol. II, p. 1.

30. *O Imparcial*, September 8, 1922, p. 8.

Shooting – Brazil

Tug-of-War – England

Athletics – England

Final Result: England – 87 points

Brazil – 86 points^{31, 32}

The events organized by the LSE for the present military delegations had their results published in the Union Official Gazette on October 17, 1922. According to the report, the following competitions were carried out: 5,000m, 3,000m, 1,500m, 800m and 200m sprints; 200m competition climbing; 400m, 1,600m relay race; hand grenade throwing at distance; 400m group race followed by grenade throwing; grenade throwing in precision, distance and speed; hand grenade throwing in precision; high jump with impulse; long jump with impulse; pole vault; air cable crossing.³³ The lieutenant Guilherme Paraense, Olympic shooting champion in the 1920 Antwerp Games, also got the first place in the Centennial Games.³⁴

Three IOC representatives were present in Rio de Janeiro during the Games: Mr Elwood Brown, Mr Jess Hopkins, and Henri de Baillet-Latour.³⁵

The participation of Brazilian sportsmen in the Games was highlighted in some sports like swimming, with the victory of Jorge Mattos in five competitions; water polo got first place; fencing, with the victory of lieutenants Oswaldo Rocha on the foil and Celio Ramalho on the saber; the modern pentathlon,³⁶ contested in the country for the first time, with Luís Bianchi, besides the vic-

31. *Historical Book of the Naval Sport Department*, Vol. II, Histórico Liga a C.E.M., p. 1.

32. “Em 1922, a Liga de Esportes da Marinha levou a efeito a serie de Jogos Internacionais Navais do Centenário da Independência, por delegação do Ministério da Marinha, organizando um vasto programa de sete grandes competições das quais participaram as Marinhas de Guerra dos seguintes países: Brasil, Estados Unidos, Inglaterra, Japão, Uruguai, Argentina, Portugal e México. Foram vencedores: Vela – Brasil; Remo – Brasil; Football – Brasil; Aquática – Brasil; Tiro – Brasil; Cabo de Guerra – Inglaterra; Atléctica – Inglaterra; Resultado Final: Inglaterra – 87 pontos; Brasil – 86 pontos”.

33. BRASIL. *The Union Official Gazette*, on October 17, 1922, section 1, pp. 15–16.

34. *O Imparcial*, September 12, 1922, p. 3.

35. *O Imparcial*, September 3, 1922, p. 8.

36. The category up to the 1950s was dominated most exclusively by militaries in the country. It consists of five competitions essentially related to the military routine: shooting, fencing, swimming, equestrianism, and race.

tories of football in the 5th South American Championship for this category. (Moraes, 2009; DaCosta, 2005).

The preparation and execution of the Centennial Games involved different groups of the society, mobilizing big investments in infrastructure to carry out the sporting competitions, besides the application of high budget amounts and time into the preparation of human resources (both sportsmen and professionals involved in the organization). Due to its great demand, the event is considered by José da Silva (2006) one of the first Sport Mega-events hosted in Rio de Janeiro.

After the efforts in the Centennial Games organization, a new moment started in both institutions (BA and BN) causing concerns not only relevant to the propagation of the sport practice benefits, but also to the process of forming people responsible for that promotion inside the forces and preparing for national and international competitions (Cancelli, 2014).

Final considerations

At the end of the Games, according to Ribeiro (2009), a certain inferiority of the Brazilian military sportsmen was identified, and it was justified by the country's representatives' lack of physical preparation for the Games. As an alternative to this problem, there was an encouragement to propose the adoption by the Army of only one reference for Physical Education, which, up to that moment, was divided by German and French influences. Then it was decided to establish the physical instruction manual as a reference, developed in the BA with the help of members from the French Mission in 1921. This should be spread through a School of Physical Education by means of the instructors' formation with the mission to disseminate such instructions inside the Force and also in the civil environment. In January 1922, a proposal to create the "Physical Education Military Center" was made in order to "direct, coordinate and diffuse the military physical education method and its sporting applications".³⁷ However, according to Soeiro and Pinheiro (2005), the institution did not even

37. BRASIL. Report from the War Ministry from 1922, Attachment B, pp. 4-8.

get to graduate a class of instructors, being determined to close the doors as a consequence of the 1922 Revolution actions inside the BA. The activities in the Physical Education Military Center were only made permanent seven years later, in 1929 (Castro, 1997; Soeiro, 2003).

Also, following those tendencies, in the year 1925, the regulation of the School of Physical Education of the *Liga de Sports da Marinha* was approved. This school would have as a goal to prepare athletics monitors to serve the National Navy as assistants to the officers and masters in charge of that service. This was a means to promote the physical culture of the Navy personnel and the technical teaching of sporting Games.³⁸ In the following years, the importance of the Physical Education (PE) in the Navy was reinforced through actions such as establishing the obligation of PE for all ships and military quarters, under the resolution of the Navy Ministry in the year 1926.³⁹

The intensification of the relations between the militaries and sport and Physical Education can be identified as a legacy of the Centennial Games, as a consequence of their acts of organization and effective representation in the competitions. Moreover, the process of building venues for training and competitions, carried out before the Games, benefited both the Brazilian Navy and the Brazilian Army headquarters, since it was another important legacy from the event to the Brazilian Armed Forces.

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SPORT AND DEVELOPMENT: OLYMPIC VALUES AND THE SOUTH AFRICAN YOUTH

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Introduction and context

Sport and development programs amongst the youth at risk in South Africa have shown that real psycho-socio behavioural changes are evident amongst the participants of these programs. The Olympic values represent a very special set of values that provide an excellent framework for application to sport and development programs. Whereas some of these values are actively pursued in the MOD Program in the Western Cape in South Africa, the potential exists to develop sport and development activities that are based on the five Olympic values. It is essential that the actual impact of these interventions be assessed and that sound M&E systems with appropriate indicators be developed for this purpose. It is thus clear that:

- sport and development programs, if properly designed and practised, have a direct positive impact on the psych-socio behavioural well-being of the youth;
- the Olympic values and the ideal of the pursuit for excellence have very special meaning and potential for further application to actual sport programs
- monitoring systems need to effectively evaluate such anticipated outcomes in order to influence policy, implementation and the design of sport and development programs.

This paper provides a background perspective on the MOD Program in South Africa and explores the meaning and practical application of the benefits

of sport and of the Olympic values in particular with reference to sport and development programs amongst the youth.

Olympic values and Olympism

During the past two decades a renewed interest in the meaning and application of Olympic values is evident. The three core values of Olympism focus on excellence, friendship and respect. These core values developed by the Frenchman Pierre de Coubertin were seen as critical to distinguish the Olympic Games from all other sporting events and, more importantly, to underpin all other Olympic Movement activities (Schantz, 1998). The value and pursuit of excellence will be explored in order to assess what it means for modern day sport and society as a whole and how or if it contributes to negative sportsmanship as seen in sports, where more frequent cases of doping and corruption are reported. As the father of the Olympic Movement so eloquently articulates, “the important thing in life is not the triumph, but the fight, the essential thing is not to have won, but to have fought well”.

The value of excellence in Olympism strives to promote the notion of giving one’s best, on the field of play or in the professional arena. This is also captured in the Olympic motto *Citius, Altius, Fortius* (*Faster, Higher, Stronger*) (Loland, 1995:64). Although the notion of “the best” is synonymous with winning, it is emphasized that this is but one aspect of excellence, and participants should ultimately focus on the elements of participation, perseverance, holistic wellbeing and adopting a lifestyle of giving their best in all aspects of life (Loland, 1995). The value of excellence thus moves well beyond the playing field.

Sport and development in South Africa

History and experience has taught us that the skills displayed by the majority of athletes are mostly self-taught, thus resulting in bad habits. Relevant basic skills and positive values are often compromised under these circumstances. In South Africa where the majority of youth reside in historically disadvantaged communities, they

are faced with poverty and unemployment, leading to extreme levels of social ills such as gangsterism, violence, substance abuse, a lack of positive role models, lack of recreational facilities etc. These youth are left with a very hopeless future and when exposed to sporting activities, a total re-conditioning of the mind needs to take place. Through their National Sport and Recreation Plan, the government aims to create an active, winning nation within an enabling environment.

Youth sport has however been on the increase in South Africa with a growing number of government and non-profit organisations using sport as a vehicle for positive youth development. In the Western Cape alone 181 Mass Participation, Opportunity, Access, Development and Growth (MOD) Centers is the flagship program for the provincial government. With this program an increased focus is placed on sport as a tool to address the social ills faced by so many youth residing in historically disadvantaged and current underserved areas of the Western Cape. The strategic objectives of Mass Participation and talent identification not only addresses the competitive or high performance element so commonly associated with sport, but an emphasis on development is also expressed as a primary expected result of the program. NGO's such as Amandla, Kicking for Peace and Dreamfields are also advocates for the development of the role that sport can play in the lives of so many young people. This is evident in the recent interests and awareness of institutionalising the value-driven approach to sport outcomes.

The MOD Program seeks to address the above issues by promoting mass participation as well as skills development. Other outcomes include talent identification, career identification and excellence in sport. Excellence as an outcome indicator is however not very well defined, as much of the emphasis still resides with the "winner" notion. Even though good values such as team spirit, respect, fair play, inclusivity, etc. are promoted in the MOD Program, the emphasis on excellence can however, as seen in the media reports, lead to increased pressure on athletes, coaches, managers and funders to be and want the best at all costs. This mind-set is in direct contradiction to other fundamental values which Olympism tries to promote as it can lead to aggressive behaviour on the sport field, corruption, the use of performance-enhancing drugs, even violent spectator behaviour as seen to have been on the increase in recent soccer games. Popular positive sport role models such as Lance Armstrong also succumbed to bad behaviour, causing conflicting messages for the youth. As much as sport can positively con-

tribute to youth development, if the wrong values are promoted and reinforced, it can lead to negative habits in other areas of life. For example, if a child is only focussed on winning and being the best at all costs, that same mind set can be applied to his educational development, which can lead to cheating in exams etc.

This is relevant in South Africa as still an emerging competitive sporting nation to embrace and encourage the notion of excellence. Excellence becomes a tool to engage the youth of the country into a culture of performance that exemplifies exceptional physical, mental and psycho-social attributes in and out of the sporting arena. The popularisation and mainstreaming of Olympism within West Cape, with a particular focus on excellence amongst the youth and a part of the educational system and other institutions, may potentially lead to a contentious international performance by South Africa.

As stated by Professor Marion Keim Lees in a proposal to the Nelson Mandela Children's Fund, it is important for all education and development agents to understand the value of a coordinated approach in communities and countries incorporating tools like sport. Besides its benefit for health, sport can be used as a vehicle to facilitate dialogue between different groups, communities and countries by promoting tolerance, respect, interaction and the spirit of fair play and thus contribute to a more peaceful society conducive for the wellbeing of children and youth. Not only did South African President Zuma in his State of the Nation Address on 10 February 2011 highlight Sport as a powerful unifying and *nation building* tool in his country, but the National Department of Sport and Recreation and the National Department of Education are expected to join hands in the realization of "Education for All by 2015" to reach the UN Millennium Development Goals of which sport plays a role as a vehicle for the first time.

The MOD Program as an example of a sport and development initiative

The directorate of Sport Development is responsible for the introduction and management of the MOD program. This directorate is located within the Department of Cultural Affairs and Sport (DCAS), under the Chief Director of Sport and Recreation for the Western Cape. DCAS encourages excellence and inclusivity in order to unite people through sport and culture and to ensure a creative and ac-

tive Western Cape. We bind our communities as a strong and unified nation and create opportunities, through funding and collaboration, for participating in most areas of human endeavour. In the process, we are creating conditions for access and mass participation, talent identification and skills development. In terms of the Strategic Plan of DCAS, the purpose of Program 4 is:

to promote sport and recreation that will contribute towards the reconciliation and development of the Western Cape community through the provision of equitable, assessible and affordable facilities, programs and services. Part of these initiatives will include interventions to promote a healthy lifestyle and develop school sport by ensuring mass participation, development of talent and the proper administration of school sport (DCAS; Strategic Plan: p. 68).

Research also indicates that school-going children are most vulnerable for delinquent behaviour between the hours 14:00 and 18:00. This is to be expected, since in poorer communities children are often without supervision and are primary targets for anti-social behaviour such as crime, drug abuse and teenage pregnancies. It is for this reason that the Western Cape Government has, through a transversal public management model, brought all the key role players together in designing the comprehensive after-school program at our MOD centers. The after-school program, known as the MOD program, is firstly placed in poor communities with high levels of social dysfunction to give learners an opportunity and an alternative to break the cycle of social disintegration. The Department of Cultural Affairs and Sport together with our partners, departments of Education, Social Development and Community Safety, offer an after-school sport and cultural program between 14:00 and 18:00. With the assistance of coaches and coordinators, learners are engaged in constructive activities after school, thereby reducing the risk of delinquent behaviour.

The MOD program has four primary objectives: Firstly, to give children an opportunity to have fun. Having fun is part of the make-up of any child. Secondly, the facilitators and coaches identify talent (talent identification). Thirdly, to reduce the risks of anti-social behaviour. Fourthly, to improve discipline and learning outcomes in learners.

Actors within the sports industry in South Africa would agree that the system of apartheid resulted in gross inequities in sport, along racial lines. Whites (com-

prising 8% of the population) were privileged with superior sports facilities and opportunities while people of colour (especially black Africans) were systematically discriminated against in this unjust process. The majority of South Africans did not have adequate access to sport, and though policy has changed in the new democratic dispensation, sporting inequities continue to exist across the country. As a result, there is an urgent need to address these issues and transform the way sport is organised to ensure a level playing field for all South Africans.

In order to show the distorted levels of sports participation in South Africa, a BMI Sport Info Survey (2007) discovered that 66% of adult Whites play sport, as compared to 35% of Blacks, 33% of Coloureds and 47% of Asians. While the number of youth participating outside of school has increased, largely due to the growth of sports such as horse riding and cycling, which are not usually available at school, the majority of youth (51%) still play sport at school. This confirms the importance of providing a sporting chance for school youth and illustrates the great sporting divide that continues to plague South Africa.

It is in this context that the MOD Program was started – to provide sporting opportunities to those disadvantaged communities in the Western Cape. Not only does the program contribute to ensuring equal access to sporting opportunities, but it also helps to broaden the sporting base of the province and accordingly the country. This is not only the “right thing to do” but fundamentally necessary if South Africa is to improve the outputs of its sports teams and excel internationally. With a larger percentage of the population involved in sport, the likelihood of talented individuals being developed is far greater.

The Mass participation, Opportunity and access, Development and growth (MOD) Program, although not well recorded, provides a perspective on one of the South African Government’s most successful large scale sport and development programs amongst the youth to date. A total of 43,286 learners were registered in the MOD Program in 2012/2013. This includes learners from primary schools, high schools as well as farm and community centers across all eight districts. Of course, these figures are in flux as new learners join the program and others leave school etc.

At the time of the research evaluation, the MOD Program consisted of 181 Centers across the province with over 500 staff. MOD Centers were initially established in primary schools with a target of two primary schools per circuit.

This formed part of the School Mass Participation Programme (SMPP). Following the establishment in primary schools, a relevant high school was identified in each circuit as part of the Siyadlala Community Mass Participation Programme (SCMPP). Learners could thus continue with the program into their secondary schooling. Together the primary and the high school aligned with a relevant club(s) in the community to kick-start the process of club creation with the federations. There are currently 48,000 registered participants across the 181 MOD Centers thus comprising of primary and high schools, community centers as well as farm centers.

Initially only MOD Sport Centers were set up to provide generalized sport and movement. Exceptional youth were sent to monthly SHARP Centers for talent identification. However, there was clearly a need for more code-specific coaching for talented athletes, hence the introduction of the FOCUS Centers, following the pilot project which softball as a focus code from August 2011. From January 2012, baseball, basketball and cross-country were added, resulting in four focus codes for the remainder of the tax year.

Fifty-six MOD Sport Centers were converted into Focus Centers through the hiring of an additional two specialized staff. Furthermore, eight Recreation Centers were created in the Metro Region, which serve as both MOD Sport Centers, Focus Centers and provide arts and cultural activities for aspiring learners. The MOD Sport Centers, Focus Centers and Recreation Centers target learners at primary and high schools.

Farm Sport Centers provide sporting opportunities for learners and workers living on farms and are thus not located at either primary or high schools but on farms themselves. The Community Sport Centers are located in community spaces and provide opportunities for youth, the disabled and the elderly, who are often excluded from sports and physical activity. Both farm and community centers thus target a wide range of participants and are meant to offer adults and their children a chance to be active.

SHARP (Sport Higher Performance and Advancement through Recreation Programmes) Centers provide code specific coaching for talented learners from the MOD Centers. The most talented individuals from the Focus Centers are selected for a provincial SHARP event at the Western Cape Sport School (WCSS) every quarter. The most talented learners are eligible for selection for the West-

ern Cape Sport School, which was founded by DCAS in 2007 and serves to provide sporting opportunities for the “poor with potential”.

The concept of well-being and behavioural change

The concept of well-being is characterised by the presence of positive factors such as good self-esteem, high level of motivation, ability to cope with difficult circumstances. As youth workers it is important to understand which factors enhance positive psycho-social well-being in adolescents. Especially in working with youth who reside in historically disadvantaged communities and are deemed “youth at risk”, these positive factors can serve as coping mechanisms to protect young people against risky behaviours, self-doubt, adverse circumstances etc. (Irwin, Burg & Cart, 2002).

Well-being as a concept can be very complex to determine since it is very subjective in nature and therefore dependant on the individual’s own view of what constitutes well-being to him/her. According to the literature, subjective well-being comprise of three components, positive effect, negative effect, and life satisfaction (Andrews & Withey, 1976). Positive and negative effect refers to the emotional aspect of subjective well-being, life satisfaction however, refers to the cognitive judgement process that occurs when one assesses his or her life. Self-esteem which is defined by an individual’s overall judgement of their self-worth is the psychological factor most consistently related to subjective well-being (Boyer, 2007). It is also found to be a positive outcome of development and the most researched area with regard to adolescent well-being (Boyer, 2007). Self-esteem has also been found to correlate with other positive behaviour such as self-awareness, motivation, high confidence levels, ability to make wise choices, self-efficacy etc. On the other hand, youth who displayed low levels of self-esteem reported high levels of depression, lower levels of overall happiness, higher anxiety rates and a higher prevalence of risky behaviour (Bergman & Scottt, 2001; Harter, 1990 in Andrews et al.). Rosenberg (1970 in Andrews et al.) explains that during the adolescent years, the individual’s attention to external experiences shifts to focus more on analysis and exploration of the self. Thus the self is always used as a reference point in relation to

everything else in that individual's life. Before a child enters into adulthood, he/she can experience numerous fluctuations in their self-esteem which can lead to either positive or negative coping mechanisms. Protective factors such as self-esteem should thus be enhanced, nurtured and stimulated as much as possible in order to increase the child's chances of coping with life's challenges and ultimately increase their chances of success in general.

If we are to adopt the notion that every child has the potential to succeed at something granted we provide him/her with an environment which can empower them with the necessary protective factors. In sport it thus becomes imperative to assess which activities contribute to the positive development of a child and ultimately their overall well-being (Andrews et al.). Participation in sport provides youngsters with avenues to demonstrate competence, experience achievement, develop identities, form positive relationships with peers, establish social inclusion, trust, fair play, honesty, respect for peers and adults (Department of Sport and Recreation, South Africa, 2009).

The assessment of performance

Following the last two years of implementation in the Western Cape, one of the key challenges in the facilitation and management of MOD Centers has been the recording of lessons of experience and the assessment of performance. The M&E strategy developed by the IKM unit was designed to make a case for the MOD Program by conducting thorough research into the design, implementation and impact of the program. There is a need to move away from simple output-based reporting (as in the APP files) to results-based monitoring, and this is an integral part of the M&E strategy which seeks to unpack outputs and outcomes.

One of the major obstacles to a results based M&E system is that monitoring and evaluation are not regarded by coaches and district managers as an essential part of their job. Statistics and reports are not submitted timeously, are often incomplete and not adequately recorded. This means the data for the program is often inaccurate or incoherent. However, the relevance of M&E is greater than ever with increased scrutiny on the program, both within DCAS and from other stakeholders in the Western Cape Government (WCG).

The recently completed Behaviour Change and Longitudinal Evaluation Study of the Department of Cultural Affairs and Sport (DCAS) that was conducted during March and June 2013 is regarded a highly significant report as it contains valuable results-based on the MOD Program. The Report showed that a) *the MOD Program is achieving its objectives in terms of increased participation in sport and recreation at schools*, b) *a substantive number of MOD participants were talent spotted and were receiving special support and opportunities*, and c) *results show that meaningfully intended behaviour changes at psychological as well as psycho-social levels were evident*.

This was further supported by the Case for the MOD Program, which has made tremendous progress in ensuring access and opportunity, mass participation, talent identification and skills development since its inception in 2010 (Sanders, Christians & De Coning, 2013). In the Case for Sport, substantive evidence reflects that Sport and recreation have a major impact on *social development* and a positive influence on *health, education, human and social capital, and especially the youth* (De Coning, 2014).

Conclusion

The MOD Centers are seen as a flagship initiative of the WCG; thus it is important to showcase the results of the program as well as note, and ultimately correct, its shortcomings. As such, there is a strong need for the development of indicators to more accurately determine which participants display talent and how they are assisted on their path to the next levels as well as what happens after they leave the program. More importantly, what monitoring and assessment tools are in place to illustrate what impact the MOD program has on the psycho-social areas of the participant's life. How much investment, attention and resources are procured to enhance and assess these developmental aspects of sport programs. How do we articulate this concept of excellence in our monitoring and evaluation tools. Is it merely a focus on how many talented athletes we produce or should we explore the concept of excellence well beyond its competitive characteristics?

Can we as researchers and practitioners extend and institutionalize this concept of excellence to promote overall well-being inclusive of positive values such

as fair play, sportsmanship, social inclusion, giving your best as opposed to being the best, honesty, having fun, self respect and respect for peers and adults?

It is concluded that sport and development programs, if properly designed and practised, have a direct positive impact on the psych-socio behavioural well-being of youth; the Olympic values and the ideal of the pursuit for excellence concept have very special meaning and the potential for further application to actual sport programs, and monitoring systems need to effectively evaluate such anticipated outcomes in order to influence policy, implementation and the design of sport and development programs.

This paper provided a background perspective on the MOD Program in South Africa and explored the meaning and practical application of the benefits of sport and the Olympic values in particular with reference to sport and development programs amongst the youth. It was found that more research needs to be undertaken on this topic and that an exchange of ideas with other scholars in the field of Olympism and the consideration of other experiences over the realisation of Olympic values may much improve our understanding of how to address these important issues.

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OLYMPIC VALUES AND SPORTS JOURNALISM ETHICS: REFLECTIONS ON THE INTERNATIONAL PRESS COVERAGE OF THE LONDON 2012 OLYMPICS

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This paper explores how three quality newspapers, *The New York Times* (United States), *The Guardian* (United Kingdom) and *El País* (Spain) complied with the essential principles of journalism ethics and the core values of the Olympic Movement during their coverage of the London 2012 Olympic Games. The study highlights four relevant cases that illustrate good and bad reporting practices: (1) the portrayal of the Chinese swimmer Ye Shiwen; (2) the fight for anti-discrimination in the treatment of gender, race and disability; (3) the rigour in the coverage of Muslim sportswomen; and (4) the narratives of confrontation of media's commitment to disseminate the Olympic values of peace and non-violence. The results are pondered with the prescriptions established in the major codes of journalism ethics and the latest editions of the *Olympic Charter* and the IOC Code of Ethics.

1. Introduction

As essential players in the configuration of the public agenda and the transmission of information and values in democratic societies (Hardy, 2008), conscientious media should have a “moral compass” (Kovach and Rosenstiel, 2001: 181), that is, they should carry an ethical and complete treatment of the issues

involved in all the areas of the news arena, including sports. Sports journalists should ponder freedom of expression with the preservation of the key principles of journalism ethics: truth, justice and responsibility (Alsius, 2010; Christians et al., 2009; Frost, 2011).

To pursue the excellence in journalism is particularly relevant at the Olympic Games, given that they are the most prestigious international sporting mega-event (Billings, 2008) and they receive intensive media coverage at a global scale (Hutchins and Rowe, 2012; Miah and García, 2012). Moreover, they feature a set of core values such as respect for human dignity, understanding, justice, multiculturalism, equality, antidiscrimination, excellence, fairness, tolerance, solidarity or peace (Brownell and Parry, 2012; Coubertin, 1935; IOC, 2013a; IOC, 2013b; Maass, 2007; McFee, 2012; Moragas, 1996; Müller and Messing, 2012; Naul, 2008; Parry, 1998; Parry, 2006; Samaranch, 1995).

Having said that, we cannot get away from the fact that sports journalism has been long associated with major ethical drawbacks such as the inequality in the representation of gender, race, nationality and disability; the use of violent language that fosters confrontation; the lack of rigour; sensationalism; the bad criteria in the selection of news or the low quality and variety of sources (Billings et al., 2012; Boyle, 2006; Farrington et al., 2012; Hardin et al., 2009; Oates and Pauly, 2007; Rojas Torrijos, 2011; Rowe, 2007; Wanta, 2013). However, in the current landscape characterized by the increasing preoccupation among the citizenship for the moral exigency of the media (Plaisance, 2009), journalists should become aware of the need to work with an ethical consciousness and be accountable to the ethical principles and the essential values of the Olympic Movement in the transmission of sports information.

Taking this background into account, the paper has reflected on how three quality newspapers (*The New York Times*, *The Guardian* and *El País*) complied with these two sets of guidelines during their coverage of the London 2012 Olympic Games. The paper has focused on four relevant cases that illustrate good and bad practices: (1) the portrayal of the Chinese swimmer Ye Shiwen; (2) the fight for anti-discrimination in gender, race and disability; (3) the rigour in the coverage of Muslim sportswomen; and (4) the narratives of confrontation vs the values of peace and non-violence.

The examination of these significant cases has shed light on the media compliance with the prescriptions contained in the national and international codes of journalism ethics. The documents that have been taken into account are the Resolution 1.003 on the Ethics of Journalism from the Council of Europe (1993), the *Declaration on the Conduct of Journalists* (International Federation of Journalists, 1954), the *International Professional Ethics Principles of Journalism* (UNESCO, 1983), the *Editors' Code of Practice* (Press Complaints Commission, PCC, 1989), the *Professional Code of Conduct* (National Union of Journalists, NUJ, updated 2013), the *Society of Professional Journalists Code of Ethics* (SPJ, 1973), the *American Society of Newspapers Editors (ASNE) Statement of Principles* (1975), the *Deontological Code* of the Journalistic Profession of the Spanish Journalists' Associations Federation (FAPE, 1993) and the *Ethical Guidelines* of the Associated Press Sports Editors (APSE, revised in 1991). The results have also been contrasted with the prescriptions established in the updated editions of the Olympic Charter (IOC, 2013a) and the IOC Code of Ethics (IOC, 2013b).

2. Methodology

The research has used the qualitative content analysis technique (Altheide, 1996; Bryman, 2012). The sample has been chosen in a non-probabilistic way by the researcher, who has purposively selected three newspapers of general information, which operate at the "quality end" of the market in three countries: United Kingdom and United States and Spain. They have been selected considering strategic criteria such as their quality, tone and readers, relevance in their communicative systems, circulation and their capacity to carry out "systematic, insightful and rigorous sports journalism" (Boyle, 2006: 10). *The Guardian* is one of the most respected newspapers in the United Kingdom for its excellence, trustworthiness and plurality of expression. *The New York Times* is "generally regarded as the most respected U.S. news medium" (Dearing and Rogers, 1996: 32) and it is definitely one of the high status news outlets that set the public and media agendas worldwide (McCombs, 2004). *El País* is the most prestigious, read and sold print newspaper in Spain.

The empirical observation has been triangulated (Hesse-Biber, 2010) with semi-structured face-to-face interviews with top scholars in the field, including Raymond Boyle (University of Glasgow), Pam Creedon (University of Iowa), Linda K. Fuller (Worcester State College), John Horne (University of Central Lancashire), Neil Farrington and John Price (University of Sunderland) and Clifford Christians (University of Illinois at Urbana-Champaign).

3. Analysis

3.1 The portrayal of the Chinese swimmer Ye Shiwen. The collision between rumours and the social responsibility of media

On Saturday July 28, 2012, the 16-year-old Chinese swimmer Ye Shiwen won the Olympic gold medal in the 400m individual medley, achieving a world-record time of four minutes and 28.43 seconds. In her last 50m, she attained a faster time than the American Ryan Lochte, who had won the masculine 400m competition. From the beginning, *The New York Times* and *El País* highlighted Shiwen's performance, without casting any doubt over the fair nature of her accomplishments. Conversely, *The Guardian* only briefly mentioned Shiwen in a list of results (29/07/2012) and in an article focused on the British swimmer Rebecca Adlington (30/07/2012).

However, in the article "China's record win in pool 'suspicious', says top coach" (Andy Bull and Owen Gibson, 31/07/2012), which appeared at the front page of the newspaper, *The Guardian* was the first media to include "on the record" the voice of John Leonard, whose opinion of Shiwen hit the global headlines. Leonard, a senior American coach and executive director of the World Swimming Coaches Association, suggested that her performance was "suspicious", "unbelievable" and "disturbing". Leonard said that he wanted "to be very careful about calling it doping", but he casted the rumour by relating Shiwen's performance with past doping cases. He went further, associating doping with the Chinese nationality. In this article, *The Guardian* didn't properly balance Leonard's perspective as other quotes were minimized in space. The same day, in the analysis "Getting unbelievable kicks" (p. 5), Andy Bull used as a source Ross Tucker, a sport scientist who also adopted a sceptical tone about Shiwen.

In response to Leonard's words, *The New York Times* and *El País* used a wide range of authoritative sources (such as Frank Busch, national team director for USA swimming; the Chinese swimmer Lu Ying; Colin Moynihan, president of the British Olympic Association, or Santiago Esteva, former Spanish swimmer) to provide a more equilibrated position on the case. *The Guardian's* portrayal of the swimmer became more balanced after her second gold medal, thanks to the inclusion of sources such as a British coach working with the Chinese team, representatives from WADA, FINA and LOCOG, or the former athlete Dan Macey.

It is undeniable that journalism's purpose should be to raise the public debate about malpractices in sport. To debate about doping "brings critical distance and adds value to the coverage as it helps to broad the readers' knowledge and understanding" (Raymond Boyle, interview, October 2013). Nevertheless, the fact that *The Guardian* published Leonard's insinuations is contrary to the prescriptions that explicitly tell journalists to avoid rumours and conjectures (IFJ, Art. 3; Council of Europe, Art. 4). It wouldn't be fair to judge *The Guardian's* coverage based only on the piece "China's record win in pool 'suspicious', says top coach", as over the days the newspaper articulated different voices. However, the outlet should have been more careful to ponder Leonard's opinions with other relevant viewpoints much earlier.

What is more, by labelling this controversy with the Chinese nationality, the issue contributed to reinforce and amplify negative stereotypes, contravening the major ethical standards (UNESCO, Art. 9; IFJ, Art. 7; Council of Europe, Art. 28; PCC, Art. 12; NUJ, Art. 10) and the values of justice, equality and antidiscrimination, clearly stated in the Olympic Charter (Art. 6) and the IOC Code of Ethics (Art. A.1 - A.2). In addition, media's judgement over the legitimacy of Shiwen's triumphs, before any sport authority may even had declared her guilty, contrasts with the presumption of innocence (Council of Europe, Art. 22). Finally, regarding the journalistic principle of responsibility, spreading rumours also contributed to emphasize prejudicial rivalries between countries, reinforcing the stereotype of "us versus them" (Billings et al., 2011). This contrasts with the values of peace and international understanding highlighted in the Olympic Charter (Art. 2).

3.2 The fight for anti-discrimination. How media advanced towards equality in the treatment of gender, race and disability but persisted in the stereotypes

The major ethical recommendations (UNESCO, Art. 9; IFJ, Art. 7; Council of Europe, Art. 28; SPJ, Art. 1; PCC, Art. 12; NUJ, Art. 10; FAPE, Art. 7) are unequivocal about the avoidance of discrimination and stereotyping for reasons such as race, sex, nationality or disability. In addition, the sixth principle of the *Olympic Charter* states that “any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement” (IOC, 2013a). Those ideas are also reflected under the principle of dignity, stated in the IOC Code of Ethics (IOC, 2013b; Art. A.1-A.2). Nevertheless, some disadvantaged social groups, such as sportswomen, non-white or disabled athletes are still subject to a distorted representation in the media. This situation is worrying, taking into account that mediated sports are a crucial space in which individual and group identities are shaped, legitimized, amplified and conveyed to the public (Boyle and Haynes, 2009).

In the field of *gender*, the 2012 Olympics represented a milestone for the inclusion of sportswomen: 44.2% of the participants were women, including athletes from Muslim countries that had never sent female athletes to the Games. “London was a game changer” and this was also reflected both in terms of space and the tone in coverage, according to Linda K. Fuller (interview, June 2013). The three newspapers devoted remarkable space to sportswomen, including a wide presence in their front pages and sports sections. At *The New York Times*, women were protagonists in the 39.31% of the competition-related pieces (Men: 39.31%; Both genders: 21.39%). At *The Guardian*, sportswomen were devoted a remarkable 32.16% of the pieces (Men: 42.82%; Both genders: 25.02%). Finally, at *El País*, sportswomen were protagonists of the 25.50% of the pieces (Men: 54.21%; Both genders: 20.30%).

In qualitative terms, all the newspapers celebrated the milestones achieved by sportswomen and highlighted the need to fight against pending challenges in gender discrimination, such as the lack of media exposure, the lesser resources in female sport, the segregation in many countries, or the absence of leading women in the governing bodies of sport. Illustrative cases in point can be found in *The New York Times*’ pieces “A Giant Leap for Women, but Hurdles Re-

main” (Jeré Longman, 30/07/2012, p. D2), “Women’s Time to Shine” and “The Soul of the Olympics” (Frank Bruni, 22/07/2012 and 12/08/2012) or in the articles “Los Juegos de las mujeres, un hito en Londres” (Amaya Iríbar, *El País*, 23/07/2012, p. 50–51) or “Lightning a cauldron for change” (Jane Martinson, *The Guardian* G2, 31/07/2012, p. 13). During the Games, the sporting qualities shown by remarkable athletes such as Jessica Ennis, Nicola Adams, Katie Taylor, Missy Franklin, Gabrielle Douglas, Marina Alabau, Maialen Chourraut or the Spanish female water polo and handball teams were highly praised throughout the coverage.

Nevertheless, a persistence of gender stereotypes was noticeable. Although overt sexist comments and physical attributes weren’t the main stereotypes used by quality media, some features were repeated over the studied period, such as the emotionality and weakness of women or the inclusion of elements of their private lives. For instance, *The Guardian* the British cyclist Victoria Pendleton was constantly characterized by criticism, the notions of “non-true commitment”, emotionality and the comparison with Chris Hoy. *The New York Times*’ coverage of the hurdler Lolo Jones excessively focused on out-of-context elements, from her nude appearance for *ESPN the Magazine* and *Outside* magazine in 2009 to her conflictive childhood (“For Lolo Jones, Everything Is Image”, Jeré Longman, 05/08/2012, p. SP1-SP2). In the case of the Spanish swimmer Mireia Belmonte, she was criticized for her psychological weakness after not winning the 400m styles (“Mireia no puede con todo”, Diego Torres, *El País*, 29/07/2012, p. 54). Conversely, when she later won two silver medals in the 200m butterfly and the 800m freestyle, she was praised for her talent and hard work.

Regarding the treatment of *race*, quality media opposed to the discriminatory practices conducted by other outlets in the tabloid or popular end. To illustrate, *The Guardian* criticized *The Daily Mail*’s attempts to convey expressions such as “Plastic Brits” to refer to athletes whose origins were not British, such as Mo Farah or Yamilé Aldama. What is more, the three newspapers contributed to the fight against racism by condemning the discriminatory Twitter comments of the Greek triple-jumper Paraskevi Papachristou (regarding the African immigrants in Greece) and the Swiss footballer Michael Morganella (who insulted the South Koreans after Switzerland lost against them), both contrary to the spirit of the Olympic Movement. In overall terms, media did not reinforce the traditional

stereotype of biological differences between black and white athletes (Billings et al., 2012). However, subtler stereotypes emerged, such as the Caribbean laid-back attitude, which was featured in several pieces focused on the Jamaican Usain Bolt (Neil Farrington, interview, September 2013).

Finally, in terms of the coverage of *disability*, media devoted a remarkable attention to the South-African runner Oscar Pistorius, who competed in the 400m and the 4x400m relay. Although his participation was a significant milestone, he was mostly portrayed as an object of curiosity and his nickname “The Blade Runner” was used in many occasions without marking it between inverted commas. Moreover, he could not escape the constant debate about whether his prosthetics gave him any advantage. The South Korean archer Im Dong-Hyun also came into the media spotlight after achieving the first world record of London 2012. However, he was inaccurately described in most media reports as “legally blind”, as the sportsman acknowledged in the piece “Blurry Target Is No Trouble For Ace Archer” (Jeré Longman, *The New York Times*, 29/07/2012, p. D4). Finally, the Polish table tennis player Natalia Partyka, who was born without a right forearm, was rendered almost invisible by the media. In contrast to *The Guardian* and *El País*, *The New York Times* did indeed talk about her, but she was only mentioned in a brief piece (“Partyka Loses in Table Tennis”, 30/07/2012, p. D6).

3.3 The rigour in the coverage of Muslim sportswomen in London 2012

Also in relation to the principle of justice, special attention was devoted by the quality press to inclusion of the Muslim sportswomen, such as Wojdan Shakerkani and Sarah Attar (Saudi Arabia), Tahmina Kohistani (Afghanistan), Maziah Mahusin (Brunei) or Noor Al-Malki (Qatar). Media contextualized with rigour on their performances, expanding the coverage to all the significant issues of social, political and cultural nature related to their participation. Newspapers reported on the wide range of limitations, restrictions and struggles that Muslim sportswomen face, such as the lack of infrastructures, the difficult living and economic conditions, the obstacles related to governmental policies or the opposition of women’s practice of sports by the Islamist conservative rulers, leaders and groups (Benn and Dagkas, 2012; Pfister, 2010). Regarding the latter, media respected religious beliefs (UNESCO, Art. 9; IFJ, Art. 7; FAPE, Art. 7) and did not incur on negative assertions about Islam. This in-depth contextualization

counted on the viewpoints of key experts and scholars, including Janice Forsyth (director of the International Center for Olympic Studies at the University of Western Ontario), Emma Tarlo (author of *Visibly Muslim: Fashion, Politics, Faith*) or Eman al-Nafjan (author of the blog *saudiwoman.me*).

Nevertheless, it was not avoided that media used some stereotyped constructions and clichés. First of all, they overemphasized on the differential attire of Muslim sportswomen. The hijab and the headscarf were remarked as central elements of debate and symbolic conflict (Shirazi and Mirshra, 2010), as it was shown in the controversy for Shaherkani's participation and the initial ban from the International Judo Federation. The problem is that media did not explain issues such as Islam's requirement for modesty or the rooted concept of 'excitement' (Walseth and Fasting, 2003), which would have provided further elements to comprehend why Muslim women conceal themselves when they participate in a mixed-gender environment. Secondly, some authors took for granted that they were not supposed to succeed and even portrayed them as objects of compassion, such as in the case of Shaherkani ("It was probably thanks solely to sportsmanlike politesse that she was allowed to stay on her feet for 82 seconds before being floored by her opponent", *The Guardian*, 14/08/2012, p. 36).

Leaving those stereotypes aside, we cannot forget that a positive media perception of the inclusion of Muslim athletes contributed to opening new possibilities in those countries, where currently "there is a lot of cultural change going on" as well as a "significant growth in understanding the importance of women to be in the Olympics" (Pam Creedon, interview, June 2013).

3.4 The narratives of confrontation v media's commitment to disseminate the Olympic values of non-violence, peace and sportsmanship

Ethical considerations such as the Article 35 of the 1.003 Resolution from the Council of Europe point out that the language that fosters violence, aggressiveness, hatred and confrontation should be avoided. However, the military jargon has been repeatedly used in sports journalism (Rojas Torrijos, 2011). According to Christians, it is a difficult challenge to implement the principles of peace and non-violence in the field of sports journalism: "Even when you have a sophisticated style of reporting, it still communicates violence" (Clifford Christians, interview, April 2013). Nevertheless, Moragas (1996: 12) highlights that "media must use

and promote a new language which banishes the warlike, violent terms from its vocabulary and removes the aggressive approaches from its narration", given their "responsibility to reflect the values of international peace and understanding inherent to the Olympic Movement". This statement is connected with the second article of the *Olympic Charter*: "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" (IOC, 2013a).

On the one hand, a close analysis rendered that in some occasions media reports continued using military expressions to foster rivalries between countries and athletes, such as "kicked and smacked in the face", "to rocket down", "bazooka shots", "missile", "revenge", "opponent", "annihilation", "victim", "fight", "shootout", "killer", "to bludgeon", "assassin", "onslaught", "army", "contingent", "troops", "battle" or "combat". At least, *El País* differentiated these words in most of the occasions by using simple inverted commas or italics. In addition, battling narratives persisted. In the case of *The Guardian*, the historical rivalry between Great Britain and Australia and the confrontation between the British sailor Ben Ainslie and the Dane Jonas Høgh-Christensen were nourished through the newspaper's pages. *The New York Times* also gave exposure to the confrontation between US and Canada in women's football, after the Canadian coach John Herdman accused the Americans of using 'illegal' tactics at the Olympics.

On the other hand, inspiring examples of commitment to non-violence and sportsmanship have been found. The most illustrative case in point can be appreciated in the two-page "Fierce, shuddering collision but hope survives conflict" (*The Guardian* Olympics supplement, 01/08/2012, p. 89), focused on the handball match between Croatia and Serbia. Although the situation between the countries is still difficult due to the scars of the Balkan war, Barney Ronay highlighted the positive value of non-violence, as it can be seen in the following phrases:

In London, happily, a sense of Balkan good-fellowship prevailed. Beneath the sin-binnings and the full-bore physicality of competition, this was not so much a handball of hate as a handball of hope. Perhaps even another footnote in the grand history of Olympian forays into international relations. [...] The cold war was a tragedy on every conceivable level. But it did, at least,

give us two decades of unforgettably epic-scale Olympic Games. Croatia versus Serbia was an example of something else: of sport as simply sport, but also as theatre, and modern history, and perhaps even – just a little bit – as a force for a kind of handballing reconciliation.

4. Discussion and conclusions

Each of the studied cases reveals examples of good and bad practices related with the deontological principles of truth, justice and responsibility. *The New York Times*, *The Guardian* and *El País* provided a high-quality coverage of the Olympics but a closer perspective highlights that some imbalances should be addressed.

First of all, unsubstantiated rumours should be completely avoided, as they might generate negative consequences not only for the reputations of the athletes, countries and sporting competitions but also for the credibility of the same media. Secondly, the analysis showcases the persistence of certain stereotypes in terms of gender, race and disability. As Creedon highlights, “people think that everything is equal now, that we do not need to reinforce this issue anymore” (Pam Creedon, interview, June 2013). According to John Price, “there is some sort of complaisance within journalism and society, but those problems still exist” (John Price, interview, October 2013). Although the dissemination of those stereotypes is not an exclusive responsibility of media, journalists should steer clear of them and keep on working to reflect the sporting activity of women, non-white and disabled athletes in the fairest way as possible. This will involve devoting more space to disabled athletes, whose regular media exposure remains virtually inexistent and to go a step beyond than just raising the awareness of the importance of women’s sport (John Horne, interview, November 2013). Thirdly, it is essential that media delves into the commitment to non-violence by eliminating the war-like language in their vocabulary.

In addition to the aforementioned, it is crucial that journalists make their best effort to comply with other ethical cornerstones such as the separation between information and opinion (Council of Europe, Art. 3; PCC, Art. 1; NUJ, Art. 4; ASNE, Art. 5; FAPE, Art. 17), the avoidance of the invasion of privacy (UNESCO, Art. 6; Council of Europe, Art. 23-24; NUJ, Art. 6; PCC, Art. 3; SPJ, Art. 2;

FAPE, Art. 4) or the elimination of sensationalism (Council of Europe, Art. 30; SPJ, Art. 2). To obtain a better understanding of all these critical issues in sports journalism is the objective of my doctoral dissertation and work in progress under the title *Sports journalism ethics and quality of information: the coverage of 2012 London Olympics in the British, North-American and Spanish press*.

This thesis pursues to transfer the knowledge obtained in order to benefit all communities related to the Olympic Movement. The researcher will elaborate a proposal of specific ethical guidelines that could be disseminated among journalists. This could prove a valuable asset to foster excellence in their practice. The outputs of the project could also be a starting point to encourage young journalists to pursue ethical and complete information. This objective can be achieved by promoting new activities at undergraduate and graduate level, using some of the useful materials derived from the research: a set of guidelines for students and a database of the relevant cases. The implementation of these pedagogic instruments could be a rewarding initiative within the purposes of the Olympic Values Education Program (OVEP).

Finally, for researchers, the project aims to assist the monitoring of media ethical compliance in the forthcoming Olympic events (Rio 2016, Pyeongchang 2018 and Tokyo 2020). The issues analysed will be useful to further investigation and will permit a scholarly dialogue with other academics in the fields of media ethics, sports journalism and Olympic studies.

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SPORT CAREER MANAGEMENT: A STORY TO BE TOLD ABOUT BRAZILIAN FOOTBALL

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Introduction

Brazil's one of the main "exportation products" is soccer players – about eight hundred per year leave the country – and even so, it keeps dozens of teams able to compete not only in national, but also international championships. Currently, this situation has had its logic minimally inverted by the valorization of the national currency (real) versus other countries.

This fate could be interpreted as a signal of superiority regarding the centers of footballers' formation, but indeed, the not always known trajectory of these players who became professionals substantiates a qualitative preparation of the youngsters for the challenges of the profession and much less for the probable failures.

According to Damo (2007), in Brazil some 5,000 training hours are spent over a period of ten years focusing on the body apprenticeship and hardly at all on the intellectual one. When the existent job market for athletes of this modality is evaluated, it is not possible to find alternatives, since the market does not expand.

Evaluating the formal job market, gradual changes in the Brazilian structural age facilitate the national economy in the next few years so that the country starts to achieve a maximization period of its population in productive age (from 15 to 64 years old). However the natural consequence of this is the immediate inversion of the phenomenon itself, turning into risks the opportunities

that now emerge. This occurs because the Brazilian educational system still has fewer majoring youngsters than it could at its basic level and, possibly, for this reason, it remains enrolling them in low proportion in higher education. This picture may undergo some change in the next decades, but it does not affect considerably the unemployment scenario in the country, where the population of productive age is still of low skill. So, the athletes who choose football professional activity make a claim for social recognition because a short-term athlete career can result in serious difficulties regarding the future inclusion into the formal labor market.

In the beginning of a sport career, a child or a youngster carries not only the desire of a practice that involves pleasure and effort, but also the reference of other athletes who, before them, created a glorious image of themselves by means of achievement in competitions. The career lingers on in the imaginary, to which the athlete belongs, with memories that will do to many other generations.

If the sport training promotes the development of the athlete's identity, the end of his career will represent him with the need of change of a social role, made up from his childhood for the development of a new identity. The same way an athlete's identity needed some years to consolidate the transitions to a new social role, it is also considered as a process which demands from the individual time and emotional and material resources for its concretization (Rubio, 2012).

Before this, it is clear that the construction of the athlete's identity goes through the construction of himself and the self-affirmation that offers the individual awareness of himself and a place in the world. The identification makes the individual not only able to appropriate himself, but becomes part of what he himself identifies. On the other hand, not to be an athlete would represent what Hall (2001) presents as a rupture or descentration of the individual. The first conceptions about themselves are modified, as well as beliefs, values and conceptions configuring what the author understands as identity crisis, that is, when we believe something to be fixed and inflexible, it starts to break up and loses its central preponderance.

Taking into account that soccer is considered a way of social ascending, the present study proposes to discuss this profession and its phases of transition from beginning to end. We should keep in mind that the "worker/athlete" can be produced as a merchandise that does not always have his value recognized

by the market, thus taking the risk of being discarded in the middle of his professional career.

This work analyzes the sport career management of four male Brazilian olympic athletes of soccer modality. These athletes took part in the project sample “Olympic Memories by Brazilian Olympic Athletes”, a qualitative survey created from the stories/narratives of olympic athlete lives of different modalities.

Method

This survey used the methodology of life story, which, according to Meihy and Holanda (2007, p. 21) is based on recordings of storytellings from interviews through electronic instruments, in the case of this survey, video camera and virtual technology as Skype – in order to enhance the historical or social cultural process to be analyzed. The community network analyzed is made up of experience(s) of sport career endings or the processes of a group that obtained success in football and at the same time they lived under the regime of amateurism of the sport practice. We should note that these athletes were interviewed for having participated in the Olympic Games and having taken part in the research project “Olympic Memories by Brazilian Olympic athletes”.

This methodology is adequate by allowing to retrieve experiences that despite they not bringing back their own veracity, they somehow contribute to the comprehension of cultural identities where the thinking comes from (Rubio, 2006). Inserted in such a context, the subject becomes an integral part of their own process of constructing the story, that is, an extension of it, supplying evidence of how the culture focuses on what corresponds to personal experiences. Or as Bosi (1994) and Pollak (1989) stress, this methodological tradition enables us to consider empirical experience and observations as possible reference points and indicators of a specific collective memory, upholders of cultural identities.

The invitation “Tell me your life story” presents a qualitative methodology, of open character and part of an essential question that aims to consider the memory dynamism and the need of a subjective treatment for a storytelling construction to emerge. The existence of the oral story depends on the intervention of an interviewer who promotes a provocation to access the memory collecting

a version of the recorded stories. The result should be understood as an intersection point between two subjectivities – the athlete's or ex-athlete's and the researcher's, the cultural visions of both, the interviewee's memories and the questions of the interviewer, the perceptions of the narrator and researcher, among others (Rubio, 2001; 2004; 2006; 2011).

Life story reports are those told by people within the situation of an interview. Therefore, it is necessary to put it into context how the interviews were led to circumstances and restrictions which moulded them, the interviewer's role in that was, after all, a dialogue, not a monologue. From the interaction established between the interviewer and the narrator, the universe to which the subject belongs turns to be accessed, life stories are told presenting the Brazilian sports story, putting into context events, characters and scenarios.

The interviews took place in venues chosen by the guests previewing (pre-sential or virtual) in a way of preserving the integrity of the subject, as well as of the interviewer and his/her interview quality. The time of the interview was also determined by the individual according to their availability and previous consent under the terms of responsibility and formalization of the interview, by which the research procedures are clarified, as well as the destiny of the supplying data.

In the case of biographical information, it was transcribed by the researcher in a textual way respecting all the details and idiosyncrasies in the speaking. Listening to what was said and paying attention to repetitions, emphasis, silences, slips, hesitations, breakups in the speech and selected aspects by the narrators, after the text rereading, as part of the exercise of their interpretation of the content, the gross data was undergone an analysis by a social cultural perspective and transcription. According to Meihy and Holanda (2007), the transcription concerns the process of speech reelaboration, aiming to preserve its essence, but granting to it complement content in a way that we better approach to real meaning than it was actually transmitted. This last methodological procedure aims to contribute with a consolidation of a cultural memory and an attempt to meet the responsibility of the social return of the research.

To tell a life story involves a past rationalization according to the way it is projected and taken to an inevitable present. Indeed, it is the frontiers and limits of memory and its storytellings that present a special version of the life story of someone able to become an essential component of the sense of identity at a

certain time. From the immense context of possible memories and reactions evoked by the interview situation, the interviewee selects and organizes certain themes, episodes and memories communicated in a particular way. Scholars point out that the memory itself is generated and structured in a specific way according to the opportunity of telling a life story and the circumstances this happens. In another moment of life, or before another interlocutor, a different story is likely to appear, with different emphasis (Patai, 2010, p. 30).

In this work, the version of the facts was taken into account, also, the moment where the invitation to the past rebuilds (it fetches fragments which comprise the reconstruction) and reconstructs the knowledge (organizes the memory), so besides reflecting on experiences lived intensively by the subject, the athlete occupies in the contemporary world a space that transcends the objective aspect ascribed before, that is, it is an institution in constant process of redefinition (Rubio, 2001). Differently from many other areas of relations and performance of the individual, sport is a context that provides, especially to the protagonist, the affective and emotional experiences at higher levels that firstly mark their body and may give the memory an even more human content.

In the text there are excerpts of interviews performed with four athletes who were selected from reports about their professional careers pointing to facts of representation of amateur and professional phases they lived as football athletes. The interviews were performed by different researchers of GOS (Group of Olympic Studies) of the School of Physical Education and Sports, São Paulo University.

Results

Modern sport chronology helps to understand the structure of business in force that interferes straight with the sport career management.

Modern sport appeared in the end of the 19th century, as a product of transformations which the English society was going through at the time. Originally conceived as an aristocratic practice, treated as an idle activity and a means of social education for children of the non-working class society. The phenomenon underwent changes when it was appropriated by other social classes resulting in its massification and popularization.

The sport structure in English society was stratified, classifying followers in different ways. There was sport practised by professionals, like boxing and races, the school sport practised in universities and public schools, and the amateur sport practised basically by the aristocracy was in charge of sport institutions, base for the constitution of the Olympic Movement (Lê Floç Moan, 1969).

According to Toohey & Veal (2007), amateurism was a construction in the 19th century that served the ideals of nobleness proclaimed by the Victorian era. The original proposal of amateurism in sport was not only to highlight, but principally, to separate the so called gentlemen amateurs from the workers of all categories. What substantiated such a division was the growing participation of the middle and labor class in sport activities and leisure in general, these considered, up until then, aristocracy privileges.

The understanding of this dynamic is fundamental for the comprehension of the defense of amateurism for more than the first half of the 20th century. Hobsbawn & Ranger (1997) point out the importance sport had for the labor class to enlarge social visibility and question the classist society.

Elias and Dunning (1992) cite that the competitiveness of contemporary society has led to an inevitable abandonment of amateur activities that essentially would be those done for love, to the expense of specialized actions liable for being developed within a professional structure that takes specialty to the maximum and this would not occur in sport only. So, amateurism was considered in the past a human virtue and a *sine qua non* condition for any Olympic athlete. But more than an ethical value, this imposition was a social and personal modifier for the athletes who decided to pursue a sport career (Rubio, 2003).

The way modern sport is structured, it presents the values of the capitalist society as a necessity of the measuring of results, competitiveness and seriousness (Elias & Dunning, 1992). According to Ardoino and Brohm (1995) from the need of quantifying performance stems body technology, bureaucratic regulation, actual competitions, spectacularization and commodification of sport practices. And so that support can be given to this structure, the hierarchical system is created to conduct the world of sport: the IOC (International Olympic Committee) that controls Olympic sports and FIFA (Football International Federation) that controls specifically everything that concerns football (Giglio, 2013).

The professionalization has changed the sport organization, both the professional point of view and the institutional. Sport has become a coveted professional career, a means of social ascension and an option of life. The athletic competition has gained visibility and complexity by becoming a sport show and a product of cultural industry (Giglio, 2013).

In Brazil, amateurism followed closely the model developed in the world at large. What is observed over the first half of the 20th century is that the sport practised in an amateur way has generated a social representation of the athlete that varies from the weird individual, if he belonged to the aristocracy, or a bum, if his origin was related to the working classes. The alternative to these two models was the military citizens who, by force of their profession, were supposed to practise sports that led many of them to reach the Olympic Games. The professionalization was as inevitable as the competition is for sport (Rubio, 2005).

Sport is understood by Guttman (1978) as a genuine way to adapt to modern life and it can be understood as a kind of faked and demoralizing work. It presents characteristics like discipline, authority, initiative, perfection, skill, rationality, organization and bureaucracy, proofs of mimicry and dependence existent between sport and industrial capitalism. In football, professionalism has its record holding back to 1885, and in England one year later the *International Football Association Board* was created, an entity whose main goal was to establish and change the rules in football when necessary and it guaranteed uniformization and control (Franco Junior 2007; Toledo, 2002).

According to Giglio (2013), with the structuring of rules, a new condition solidifies in the sport field: international competitions. The national teams represented a confrontation among nations, and that was observed in the first edition of the modern Olympic Games in Athens, Greece, where football was the second collective sport to participate as exhibition sport. And it was in the fourth edition of Olympic Games in London, United Kingdom, that football participated as a competition sport. It is worth pointing out that by the amplitude of the games, the Olympic dispute was valid as world championships until 1930, when the first world cup took place in Uruguay (Franco Junior, 2007).

With the amplitude of frontiers, the number and size of audiences and events related to the modality increased, federations realized that to administrate the

game meant to keep it under control and herald it and the costs of this implied strategies of management for its maintenance. Football mercantilization turned it from status sport to a condition of service or commercial business, so it presented as a profitable activity (Pereira, 2008).

If we verify the hierarchical structure, FIFA has total domain regarding professional particular football, considering there is no professional football out of the FIFA system (Damo, 2006). Before this structure that places players as the base of this hierarchy, Damo (2008) develops the argument on the need of understanding players from its double regulation, person and merchandising. Giglio (2013) points out that, according to the commodification developed by Giullianotti (2007, p. 13), the football player who has his body work and strength recognized in football means, the increases the chances of changing his body knowledge into better financial profit. But the football market has just little mobility of athletes to clubs of different divisions. This value of use that certifies how each athlete is worth, will be materialized only when athletes are sold. On the contrary, a player may have a fixed price, but if he is not dealt, the dealt price will be in no avail.

In Brazil, football has its origin in the late of 1800s, having a mythic football match among English mariners in Rio de Janeiro – 1870 (Franco Junior, 2007); matches in São Paulo – 1895, organization of football matches among Paulistas and Cariocas – 1901; the first official competitions taking place in 1914. But until the 1930s, the organization of the modality in Brazil had an “amateur ethos” (Elias & Dunning, 1992), that is, it was more a way of entertainment and pleasure than an end in itself.

At that time, sponsored by the Getulio Vargas government (1930–1936) and the passing of the consolidation of labor laws on the first of May 1943 (LLC) Labor Law Consolidation, the profession of football player was regulated while the democratization starts with the hiring of players without any social or ethnical restriction. But it was in the 1970s that modernization appearing with the construction of training centers and football professionalization, the profession was recognized as an advantageous income source for all agents involved in the modality (players, coaches, managers and politicians) and the activity became a marketing vehicle and an ideological representation (Franco Junior, 2007).

The 1990s were important for Brazil; the intense legal mobilization established rules and laws for the formation of what we call today Sport National System. Zico's law (nr. 8.672/93) put an end to the State supervision to sport, guiding the autonomy of sports entities. With a few advances, Pele's law was passed in 1998, a law (nr. 9.615/ 98) that confirmed to the football and its prerogatives leaving the discussions on the sport structure restricted to second plan. Finally, from Pele's law, new laws were elaborated having the football as a model of a professionalized modality.

Discussion

Profession: a professional athlete of football in Brazil despite being regulated by LLC in the 1970s. In 1982 took part in the Brazilian Classification of Occupations (BCO, 38) the reports of the selected interviewees for this work present different lived realities.

To exemplify the national amateurism phase, A.M. was born in 1947. He revealed his trajectory as at the age of 16 he played in Corinthians infant (SP) and progressed in the base categories of the club achieving Paulista Juvenile team; he was invited to participate in the Olympic Games in 1968, in Mexico.

At that time, Brazil sent the team to Mexico without any structure. There was no doctor, no wardrobe or any kind of support. Despite the team being "very popular", the conditions of transportation and maintenance practically did not exist.

This fact is similar to the report by A.S., an athlete in the phase of ending his career, who went to the Olympic Games in Sydney in 2000. His storytelling points that the preparations for the Games were good in the phase of the conquer for the Olympic vacancy, but later the phase of pre-competition related to difficulties with planning, organization and doubts as to convoke or not the most experient players, the team was harmed and it trained twice with the same Latin American team adding a little value to the final results.

By coincidence, both athletes report the same things after the games; back to their teams what they experienced was a devalorization. A.M. was dismissed and had to pilgrim by no expressive teams so that he could remain in his sport

career. A.S. during his participation in the Games he was sold to an Italian club which did not fulfil the contract, thus obliging the athlete to return to Brazil in search of a new placement in sport market.

The word “work” has its origin in the idea of slavery work because the free man does not work, he thinks. “Work sense” is a complex concept which has undergone transformations along the last century, particularly regarding the technological changes observed in the post-industrial era. For the football athlete, work in a sport context, is just one among so many others. So for A.M., who has his work life limited by the action field, he does not survive the existing amateurism in his time and starts pursuing another professional activity to survive and perform other social roles (husband, father, trader, among others). Now A.S., who does not live in the amateurism phase, but in the phase of secularization in the modality (Damo, 2007), starts to live the demand and supply laws in the market, also minding to continue his work.

The values and rules imposed by the current model of organization and management of the clubs of sport fall into tension with central elements of sport culture and professional traditions. This is reported in M.P. storytelling, an athlete who participated in the Atlanta Olympic Games, in 1996. He tells that since his childhood his wish was to be an idol, to be recognized by the rooters and by the club he played in. After passing the first fifteen years of his career in the same club, he lived the worries of the process of identity formation of being an athlete, managing study, work and sport career. His life project was to be an athlete who had knowledge to back up his opinions, and therefore he is one of the few athletes who finished higher education and pursued a specialization. This way led him to take care of the processes of identities of younger athletes, at the same time believing in his planning for the future, he built a career as a professional football athlete based on the role as a sport manager that develops currently.

The also athlete E.M., who participated in the 1976 Olympic Games in Montreal, tells his life story praising the importance of the family who supported his sport career and his studies (he has a major in Business Administration) and today he works as a football coach. With achievements in the club and with the identity of a winning team, the summon for the base and professional Brazilian teams was a consequence of progress and success in career. In the Games, the Brazilian team was well known as the only amateur team having, for instance,

the teams of Poland and Russia representing these countries in the World Cup. This fate made the team to be judged by the results it had in previous competitions; at the same time, however, other factors were considered such as the differences at technical level and the protection of the managers at the time. The national politics of military dictatorship to a certain extent saved the athletes who were professionals in their clubs, but amateur soldiers in the competition.

The contradictions experienced by the professional athletes portray the relations of power in a force camp characterized by the high capacity of those who domain to persuade who is domained to move to the ordered goal. What makes the difference in the trajectory of each of these actors is the work, the sport work as created by the identity process.

Conclusion

The life phases of an individual are many in which heartaches appear in the process of making decisions. One of these is the professional choice that constitutes part of youth, with its aspect of transition as its main characteristic. If we start the professional life in the youth knowing that the business world, the career, is currently a construct, theoretical and practical, that reaches beyond institutional limits, several dimensions of life, the professional being one of them, and the career itself are constituted in their relation to daily life.

So both development theories and career management try to help the individual to be an interpretative agent of his own needs, to be able to plan his own life and face the role of worker within a constellation of other roles realizing that career is an individual matter and that understanding one's past, is a way of drawing one's future (Super, 1957). In the examples of the athletes mentioned in the present work, we observed that none of them counted on any agent who could interfere in the career advising, but without any incentive by the family in the search for study (A.M. and A.S.), it was this that since the origin generated the possible ways for the management of sport career of the athlete (M.P. and E.M.).

Thus, through the storytelling of the four athletes interviewed, we observed that the decades of the 60s, 70s, 90s and 00s, reveal meanings of sport careers in football similar in their cultural conceptions and differences, to social

structures regulated by sport market laws. However, the individual projects are structured along life themes (study, knowledge, planning, surviving, among others) which autoorganize one's personality and autoprogess through adapting to one's career, in accordance with the vocational adjustment.

If an athlete's career is comprised by at least three phases: beginning, competition and retirement, and until recently it was considered by management sciences as of no career (Martini, 2012) and a subject of so little interest, the need is for developing a theme for the institutions linked to the sport field, creating thus the importance of such a field in the group discussions of professional athletes.

**“HOW TO INSPIRE A GENERATION?”:
ARGUMENTS CONCERNING PUBLIC DISCOURSE ABOUT SPORT
POLITICS, BASED ON COMMENTARIES IN THE SLOVAK PRESS
AFTER THE LONDON 2012 OLYMPICS**

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Even though sport is usually regarded as a free-time activity, which should not be placed on the same level with other important and perhaps more serious matters, like economic or political concerns, it nevertheless draws the attention of the masses, not only of athletes or dedicated fans. History reveals that sport has accompanied the evolution of mankind for as long as politics or trade; moreover, on many occasions these activities have been importantly interconnected. When considering present day society, we see that its obsession with sports and sports news is something which has developed only in the past two centuries (Bourdieu 1978, Bairner 2001, Stead 2003). Since the 19th century, when sport got to be a popular activity, especially among members of the working class, it has also become a concern of politicians, businessmen, journalists, and scientists from different fields.

If we look at sport from the perspective of a social scientist, a sociologist in particular, we have to notice the role it plays in forming different social groups with their shared identities and activities. However, these processes often go unnoticed by the general public, as they seem to be natural, understandable, or even expected. At the same time, these identity forming processes may provide arguments for various political, economic and legal actions, best noted on the level of nation states. The size and the importance of such political action rises together with the prestige of a particular sport or sporting event. The Olympic Games can be regarded as the most prestigious of platforms, where different social groups and movements get to

perform; moreover, they also initiate further observable social and political actions (Silk 2011; Toohey, Veal 2008). Just as the official slogan of the London 2012 Olympics, "Inspire a generation!", challenged young people to seek their role models among athletes breaking records at the Olympic venues, it became, at the same time, a leitmotif for a change in education practices in the United Kingdom, which aimed at upgrading the role of physical education in the schooling process.

In this paper I examine the ways in which sporting success at the Olympics affects public discourse and strategic decisions concerning sport politics on the national state level. I have studied this phenomenon through critical commentaries published in the Slovak press after the London Olympics in 2012. But before we get to the specific example, we need to understand how sport affects identity forming processes in general and, moreover, what key elements make sport an important social force. I begin with a summary of works by various social scientists and how these enhance our understanding of the problem.

Sport and identity forming processes

According to a general formula, social groups are usually formed of individuals who possess some common attributes. In the words of Benedict Anderson (1991), certain *imagined communities* of people sharing common traits (he speaks about nations, in particular) can exist across a vast area of space, even though their members do not know each other in person. Nonetheless, these people feel affiliated due to shared common traits and knowledge – e.g., they read the same news items in the same newspaper, which is written in the same language, and most importantly, they read it at the same time. If, as Anderson argues, media can glue an *imagined community* within a nation together, then certainly this should also be true in the case of sports media, which bring daily updates about different athletes and teams to specific audiences (Stead 2003). As a result, sport creates social groups which might or might not possess the same attributes, but which do share a certain sporting affiliation that becomes a metaphor for their supposed unity. In the case of national teams, Eric Hobsbawm would say that "the imagined community of millions seems more real as a team of eleven named people" (Hobsbawm 1992: 143).

Sport plays two roles in defining a certain group identity. The explicit one relates to the existence of national teams or teams representing a specific (local) community. Sometimes the mere fact that a community has its own team is proof of the existence of the community (Giulianotti 2002, Maguire 1994). National teams represent their nations in international sporting events, while their fans and fellow citizens root for them in stadiums, in sport bars, or at home. Such team-support also helps to create a group's metaphorical auto-stylizations, such as: "Not only our team, but it is all of us competing there".

However, there are also cases when sports as such play a role in group representation. In this case, they might become a sort of national commodity, or a "habitual code" (Poulton, Maguire 2012: 11), which helps to define the group according to the rules of the game or a distinguishable style of play, e.g., "Brazilians play football as if they danced salsa, while Germans play as if their team was a machine made of steel". Such statements usually rely on stereotypes, which are used to label one's opponent, as well as one's own style of play, creating what we can then call "auto-stereotypes".

According to Pierre Bourdieu (1978), we can often observe certain symbolic tensions in the public debate about which sport should be considered representative of a certain "national" culture or group. The British sociologist of sport Alan Bairner (2001) has described various examples of the process of defining a "national" sport in countries like England, Scotland, Ireland, the USA, or Canada. However, these public debates can also be seen in countries that do not have as rich a sporting tradition as, for example, Great Britain, which is considered the cradle of modern sport (Bourdieu 1978). Nonetheless, these countries also take part in prestigious sporting competitions, and they even achieve considerable success there. Therefore, other arguments must also be considered in the debate about the "chosen" representative sport, among them, natural and geographic conditions, history of the nation, and its recent political strategies (Kiviahio, Mäkelä 1978).

Sporting success – its objectivity, relativity, and social consequences

One of the most important and at the same time quite obvious impetuses in creating a group's sporting identity and pride is the success of an individual athlete, especially if this success is achieved on an international scale. The individual

who manages to unite a group of people thanks to his or her sporting achievements might later become a symbol of this group – something that connects its members and represents their collective identity (Whannel 2002, Poulton 2004). In the opening chapter to his book *Sporting Star* (2005), Barry Smart describes the case of W. G. Grace, an English cricket player who not only was an outstanding athlete but, due to his special personality features and general popularity, also became a figure of historical importance. Thanks to him, cricket in the 19th century developed into one of the national sports of England. It's the "sporting stars" who make sports for the masses attractive, because they are both fun to watch and fun to follow, thereby drawing the attention not only of sporting fans, but also of the media (Whannel 2002, Stead 2003, Giulianotti 2002). But how can one actually define and measure success?

The Olympic motto "*Citius, Altius, Fortius*" celebrates the desire for physical excellence connected with breaking existing records as one of the main characteristics of sport. Norbert Elias together with Eric Dunning (1986) add to this claim that in modern times, which are free from everyday physical conflicts, sporting confrontations supply society with the short-term excitement it would otherwise lack. Moreover, these "fake wars" often bring an awe-inspiring sporting performance. David Rowe (1998) points to the tendency of mainstream media to cover only the impressive sporting achievements, claiming that media address their audiences as if those audiences were biased – interested only in seeing the best performances, as well as the performances of their group/national representatives. Therefore, sporting stars and team representatives are often under pressure from both their fans and the media.

Subjective perception of sporting success occurs in spite of the objective criteria used to define a sport. Objectified competition criteria in modern sport, which include, for example, standardised sporting arenas, technically perfect measures, institutionalised rules, secure accuracy and justice for athletes, as well as the capacity to quantitatively compare athletes and the countries they represent. Finnish sociologists Kiviahio and Mäkelä (1978) analysed the material and non-material factors affecting success at the Olympic Games. They have divided the notion of Olympic success into two categories: *absolute* and *relative* success. These categories can also be found in the medal tables, where countries are ranked according to some objective criterion of success, e.g., the number of

medals won. If a country aspires to achieve *absolute* success, this country needs to take part and be successful in a large number of sports. Such an achievement also assumes large resources (financial, natural and human); therefore, only big and economically powerful countries can aim for this goal. On the other hand, a rather small country can end up being *relatively* successful, but it must use the few resources it owns efficiently (Kiviahho, Mäkelä 1978).

Success in sport is regarded mainly as symbolic, despite the financial awards given for certain achievements. Therefore, medals, cups, or laurel wreaths have a strong symbolic potential. Besides being reminders of past achievements for the athletes themselves, such tokens of victory are also thought to encourage the wider public to feel the pride connected to them – though a popular quote from Joseph Heller’s novel *Catch 22* disputes it: “Like Olympic medals and tennis trophies, all they signified was that the owner had done something of no benefit to anyone more capably than everyone else” (Heller 1961). According to Ivo van Hilvoorde (2010), Olympic medals might even encourage national pride and active participation in civil politics. He gives an example from the Dutch political context, when, in 2008, before the Beijing Olympics, the desire for a good medal ranking appeared in the political discourse; moreover, it took on the form of a national necessity. The Hungarian sociologist Tamás Dóczy also points to the character a public discourse takes after important sporting competitions: “The final conclusion is always further or even stronger support of elite sport, either because ‘we are in a crisis’ or because ‘we are on the right track’” (Dóczy 2012: 179).

Overall, we can distinguish two sporting policies that aim to achieve future success at prestigious sporting events. It is either the support given to the few successful individuals, who can motivate the wider public to take an active part in sports, or it is the support of an undefined wide base of young kids in schools, who should later create a new generation of successful athletes. Both of these arguments can be found in a discourse analysis of stories that appeared in the Slovak press after the “failed” performance of “Team Slovakia” at the London 2012 Olympics.

Media discourse about Team Slovakia at the London 2012 Olympics

For the London 2012 Olympics, Slovakia sent 47 athletes, who competed in eleven Olympic sports. Though expectations for their returning home with a

big medal collection were quite high, the Slovak athletes managed to win “only” four medals, three of them for ending in third place. The media would mock this result, referring to it as “The Bronze Age”.

Before the team left for London, the collective myth of Slovaks, who see themselves as a rather small but at the same time a very lively and tenacious nation, could be noted in the official motto of Team Slovakia: “Small team with a big potential”. As the expected number of medals was not achieved, the image of a bold little nation lost its legitimacy. Nevertheless, this image stayed in the media, but in an altered form – the image shifted to describe Slovak success in the small, so called “family sports” (e.g., white-water slalom and shooting), which “have been considered for a long time to be our medal machines” (*Plus jeden deň*, 14 Aug. 2012). While “family sports” bring national success, that success may be only temporary – depending very much on the athlete’s family background and the personal support he or she receives from it, not on any systematic sporting policy. The country therefore relies on talented individuals and their eager families, not on a larger base of hard-working athletes. This fact was considered by the Slovak press as an overall failure of Slovak sport.

Using both content and discourse analysis, I have analysed 30 texts which were published in various national daily newspapers as a follow up to the Olympic Games in London. Various topics are evident in this specific media discourse; however, one of the most thought provoking is the debate about the future of Slovak sport, especially what needs to be done for this future to be bright. In what way can a small nation try to achieve at least relative success?

Looking for solutions: “What comes after the Bronze Age?”

According to the news commentaries studied, a society’s relationship to its national sporting representation should be beneficial for both the nation and its sporting representatives. On one hand, individual athletes need functional support, and on the other hand, the achievements of these athletes should motivate wider public support for sport, which should later result in more medals. However, this support needs to be systematized in concrete state sporting politics.

In the analysed commentaries it is evident that media gave voice to various sport experts (mainly successful coaches), who have advanced arguments based

on two lines of sporting politics as mentioned previously. In one of the commentaries, a former ice-hockey coach, Ján Filc, claims that involvement of a wider public into sport should be motivated by the extraordinary achievements of certain talented individuals. This argument is in line with the attitude of Igor Moška from the National Tennis Committee: “Sport is being supported according to the criteria of getting an Olympic medal or not [...] Society should focus more on the fact that good examples also need to attract youth” (*SME Daily*, 14 Aug. 2012).

Moreover, Ján Filc also states that in Slovakia elite sport fails in its identifying and motivating function, as “it doesn’t create sporting models that the kids would want to follow” (*SME Daily*, 14 Aug. 2012). He asks the public to choose concrete sports, which will get special attention and funding, and will also produce successful athletes, who might motivate a larger base of young kids to become involved. These sports should be chosen from those which are attractive to people all around the world, making it more likely they will also be attractive to Slovak young people. In the future, Slovaks should not rely only on the “family sports” which they have been relying on so far. These have brought some medals; however, success in the limited conditions of family support is not sustainable in the future.

According to a news commentary written by sports analyst Jozef Tokoš (*SME Daily*, 15 Aug. 2012), the “London failure” should provide space for an overall reflection and definition of the goals Slovak sport would like to achieve, claiming that it should focus more “on youth, not on the medal ranking”. He asks for an active approach from the “critical mass” of lay people and sport fans, who should become involved in national sporting politics, at least by taking an active part in the public discussions. This argument logically expects a centralised, institutionalised control of and responsibility for chosen social spheres (like sports), where the designated (state) institution oversees its operation. In one interpretation it might even be understood as a sort of nostalgic relic of the centralised government, which could be found in the former Czechoslovakia during its socialist past. This historic time was also a time when the national sporting teams achieved considerable sporting success. *Popular memory* (Whannel 2002) seems to be at work also in the present discourse. Interestingly enough, the critical concern asks for a better and more transparent operation of a centralised governing institution, instead of providing an alternative plan, like higher commercialisation of sports and private sponsorship.

Journalists have also asked Natália Hejková, a basketball coach, to state her opinion on the future of Slovak sport. Hejková's opinion is based on a different policy than those of her colleagues: she thinks that support for sport should begin at the base, in the education system. Even though she thinks that it won't be possible to change the Slovak schooling system “for the American high school or college system” (*SME Daily*, 14 Aug. 2012); nevertheless, she says, it should not be left “starving” in its recent poor material and technical conditions. If sport gets funded and supported from “the base”, it might create a large group of talented young individuals, who can then later become representational stars in diverse sporting disciplines. Also Mária Mračnová, from the Slovak Athletic Committee is of a similar opinion: “I wouldn't mind not wining any Olympic medals on the next Olympics, if we could start from the beginning – from the schools.” (*SME Daily*, 14 Aug. 2012)

Concluding remarks

The London 2012 Olympics have in general been considered a great success. The organisation went well, the opening and closing ceremonies were grandiose, and the stadiums were full of visitors. Moreover, Great Britain has also appeared in the Slovak press as a positive example. In spite of the current low motivation of British kids to do sports, Prime Minister David Cameron, bolstered by the slogan to “Inspire a generation”, has at least tried to improve the overall acceptance of sports in society (*Pravda Daily*, 13 Aug. 2012; *SME Daily*, 14 Aug. 2012). Not only did “Team GB” get special support for their sporting performance, which turned out unexpectedly successful, but the British government has also developed plans to renew the sporting grounds and to address the overall bad state of public sports. Both of the policy plans discussed by the Slovak sporting authorities were, in the British example, connected into one huge national success. However, the sceptics might ask: “Okay, but success achieved at what price?”

In this paper I have intentionally tried to avoid the topic of funding – a subject which often gets treated as the ultimate solution to all the existing problems. This attitude is especially visible in the example of discussing new state politics; it was more or less explicitly present in all the studied media commentaries. However, in the beginning of this essay I stated my argument about the sporting

sphere by describing it as a field of symbolic action, which also inhibits other symbolic action. Reducing the whole issue to an economic field of interactions based on financial profit would be an easy way out – especially if the whole issue of “inspiring a generation” is focused on the generation of youngsters who are not influenced by economic reasoning as much as politicians are, a generation that still might be attracted to the symbolic aspect of sports.

So what would be the way out? I would suggest returning to the already mentioned two strategic policies, which might remind someone of a chicken-egg situation: should we finance “the stars” or “the base”? And how do we answer this question in a situation where we don’t have much to spend? The ideal strategy would be to support both of these policies equally, as they complement each other in the further development of national sport. This notion is also incorporated into a political document called *Slovak Sport 2020*, which notes the future mission of Slovak sporting politics: “Healthy and active society” and “Successful representation of Slovakia”. However, the “small” country aiming for at least relative success needs to find a way to use its limited resources efficiently (Kiviahho, Mäkelä 1978).

What can be altered in the already existing scenario, which so far doesn’t seem to bring positive results, is the media representation of success/failure and the overall sports discourse that it creates. It might be difficult to motivate young people, who rely on the media portrayal of their role models, to feel proud of their achievements, or even plan to follow their example, if the media discourse is consistently negative in tone. “The Bronze Age” was a mocking title for an otherwise noteworthy sporting result. The medal fetishism prominent in the media is, however, what boosts sales. To counteract this point of view, therefore, another kind of public education, which emphasizes the broader context of active sportsmanship, should be spread. How to do this is the future challenge, and not only for Slovak sporting policy. In times when public sports, and, as a consequence, public health is losing attention, “to inspire a generation” becomes a challenge that policy makers all around the world need to face.

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REVISITING LONDON: THE 2012 LONDON OLYMPICS AS A DANISH *LIEU DE MÉMOIRE*

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Introduction

When the Olympic Games opened on 27 July 2012, it was a historical moment. Never before had a city hosted the modern Olympic Games thrice. Around 10,500 participants were ready to compete for personal, national and Olympic glory.¹ Denmark sent 113 athletes to London, including an Olympic veteran rower and two world champion swimmers. Judging from the athletes' recent performances, the official medal expectation for the Danish team was set at eight medals. According to some critics, Denmark had the potential to haul more medals than the officially stated goal. However, their high hopes were not solely based on the performances of the athletes; the fact that the Olympics were taking place in London had an impact on that hype too.

The last time the Olympics took place in London, Denmark's athletic achievements went beyond all expectations. Astonishingly, twenty medals were won by the 179 Danish athletes, something which made the 1948 Olympics the most successful in Danish Olympic history. The success and positive memories from London 1948 evolved into a myth over the years. As the Olympic Games revisited the city in 2012, the myth that London was a special Danish Olympic place of memory evoked.

1. Olympic.org, 2014.

In this paper my aim is to examine how the uses of history and memory connected to the 1948 Olympics influenced the official and media expectations of the Danish participation at the 2012 Olympic Games. What were the effects of the comparison, and how did they modify the meaning and perception of London as an Olympic place of memory?

In the following pages, I present the theoretical framework of the paper and provide a brief account of the first two London Olympics. Hereafter, I analyse selected Danish newspaper articles, TV shows, websites and sport magazines from the Danish NOC (Danmarks Idræts-Forbund [DIF]) and the Danish elite sport organisation (Team Danmark) that made reference to former Olympic Games and especially to the 1948 Olympics. Furthermore, I compare different media platforms against one another, in order to discuss the role and importance of media in the construction of Olympic narratives. Finally, I discuss the reasons why the Olympic city of London is special to the Danes.

Places of memory

The Olympic Games is often considered by countries as an opportunity to immortalize the host city and brand it on a global and international level. This immortality is realized at the actual Games through memories – individual, collective, national or global ones. Athletes *create* memories, spectators *share* memories, the nation *accumulates* them, and all these (accumulated) memories form part of a global narrative of the Olympic Games as a peaceful event, where people from around the world share experiences and memories. In this perspective, every city the Olympic Games visits becomes an Olympic place of memory – an Olympic *lieu de mémoire*.

According to Pierre Nora, places of memory are defined as places, people, ideas or events which create or store memory. Places of memory are social and collective constructions, which draw upon the past but also disconnect from their original milieu.² Now commemorative events are supposed to cover up for this loss of *milieux de mémoire* due to the assumption that history attaches itself to events, and memory attaches itself to places.³

2. Nora, 1989, p. 7.

3. Nora, 1989, p. 22.

At the Olympics, place matters – especially to the host country. For most people, the homeland is an important place. It is the center of the world for them. According to Tuan, a homeland can be an archive of great achievements and happy memories. It is usually where you live, but it does not have to be. The feeling of being at home is not fixed to one place – it might travel with you.⁴ Thus, the event and place London 2012 had the potential of attaching history and memory to itself.

Pierre Nora's *lieux de mémoire* are contemplated in the framework of the nation, and Astrid Erll, among others, criticizes the static nature of Nora's theory. In her opinion, memory is transcultural and it is the travels of memories which are worth analysing.⁵ It is memories' routes rather than their roots which are worthwhile observing.⁶ It is in the meeting of cultures that memories are created.

In my opinion, the Olympic Games seem to be an ideal platform for analysing how places of memory are generated and developed. The Olympic Games constitute a sequence of places, where athletes compete in front of spectators. The interaction between the competing individuals and the fans creates memories. Memories manifest themselves in groups and become parts of the nation's collective memory. When the routes of the collective memories within the nation are compared or seen in the light of memory on different levels,⁷ the specific Olympic memories of the nation stand out. The memory potentials of the nation are tested against other people's individual memory and other nations' collective memory.

From London to London

The first time London hosted the Olympics in 1908, the Danish team consisted of 122 male participants,⁸ who won 5 medals, one of which was a silver medal in football.⁹

4. Tuan, 1977, p. 149ff. This is related to Maurice Halbwachs' theory on group framed memories and the way the individual is under influence of the group even when the group is not physically present. See Coser, 1992, p. 22 and Warring, 1996, p. 210.

5. Erll, 2011, p. 7f.

6. Inspired by Doreen Massey's thoughts on roots and routes. See Cresswell, 2006, p. 53.

7. Such as individual memories or global routes of Olympic memory.

8. Plus 22 female athletes performing a gymnastics display.

9. Skovgaard & Hansen, 2012, p. 36f.

London hosted the Olympics again in 1948. This time the task included an extra effort. The backwash from WWII still made its impact on London's infrastructure and on the everyday life of its citizens. At "the austerity Olympics," luxury could neither be allowed nor afforded. If possible, every participating nation would help the organising committee by donating food or lending sporting equipment.¹⁰

At the 1948 Olympics, Denmark participated with 179 athletes. First, neither before nor after London 1948 did so many Danish athletes participate in the Olympics. Second, the Danish uniforms at the Opening Ceremony were noticeable. Not only did the Danish press think highly of them, but also the foreign press praised the vivid Danish uniforms.¹¹ Last, but not least, when the Games finished, Denmark had won a record breaking number of twenty medals, five of which were gold. The Danish sailor Paul Elvstrøm began his impressive Olympic career in London by winning the gold medal in the firefly-class. The Danish swimmers' performances were outstanding too: Greta Andersen won the women's 100m freestyle and Karen-Margrethe Harup won the women's 100m backstroke.¹²

Danish expectations to London

When the 2012 Olympic Games ended, it was evident that the Danish team had won the most medals since 1948. Even though the nine medals won in 2012 could by no means be compared to the twenty medals won in 1948, it was still an achievement worth noticing. London proved in 2012 once again to be a city of Danish Olympic success.

After the Games, London could be seen as a specific Danish Olympic place of memories. But how was the topographic issue addressed prior to the 2012 Olympics? To what extent was the Danish success foreseen, and what role did the locality "London" play in the expectations for the performances of the Danish athletes?

10. For example, Denmark donated 160,000 eggs. See Hampton, 2012, p. 75.

11. Hampton, 2012, p. 89; Hansen & Hansen, 1948, p. 10.

12. Among other disciplines the Danes were also successful in rowing and kayak. See Hansen & Hansen, 1948, p. 93ff.

London evokes memories of metal

In 2011, DIF launched a new website with information regarding the London Olympics and qualification status of Danish athletes. The website¹³ contained different features,¹⁴ and a newsfeed kept the website visitors up-to-date on the qualification process of the different athletes and on the official statements from DIF and Team Danmark.

When analysing the news feed for references to the 1948 Games, a pattern in the uses of and references to former Olympic Games emerges. Prior to the 2012 Olympics the focus was mainly on qualifying as many Danish athletes as possible. Thus, the historical reference was not made to London 1948 but to Atlanta 1996, because of the fact that the 2012 delegation was the largest *since* the one in Atlanta. Moreover, the Danish success at the 1948 London Olympics was not mentioned one single time in any of the official statements posted in the website's news feed. Only in the evaluation of the Games was the 2012 Games linked to the 1948 Games.¹⁵

In other publications from DIF and Team Danmark, the 1948 London memory was only touched upon. In the *Teamblog OL 2012*, the Danish IOC member crown prince Frederik stated that the forthcoming Olympics in London are historic, because London is hosting the event for the third time. He did not mention the Danish results from 1948 though. Instead, he commented on the fact that the Danish team was the largest since Atlanta 1996.¹⁶

In the magazines *Idrætsliv* and *Puls*, published by DIF and Team Danmark respectively, Olympic expectations were also a subject for discussion. In a special Olympic edition of *Idrætsliv* there were reference to both Atlanta 1996 and London 1948. On page 6 it is mentioned that the number of Danish participants will be the greatest since Atlanta. In a section on page 7, entitled "London evokes memories of metal [my transl.]", it is stated that even though the present Danish athletes are talented, they really must exceed themselves in order to

13. OL.dk, 2011a.

14. Such as athlete biographies, photo shoots with athletes, press material, facts on London and Olympic history, and video material mostly in the form of video diaries.

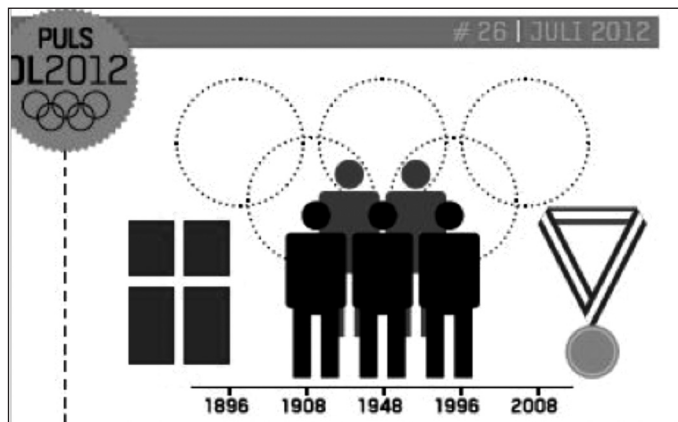
15. OL.dk, 2011b.

16. Draminsky, 2012, p. 4.

keep up with the results of 1948.¹⁷ Thus, by referring to the 1948 results in this way, the magazine lifts the pressure off the athletes' shoulders and merely refers to the historical basis for great Olympic results in London. The magazine and its publishers treat the 1948 Olympics as restorative nostalgia rather than reflective nostalgia. The past is thought of as truth and tradition and not as something you might question and reflect on.¹⁸

Almost the same use of the 1948 Games can be seen in the magazine *Puls*, which is marketed for elite athletes. In the editorial of the July edition, the number of athletes is compared to the number of participants in Atlanta 1996, but the Danish success in London 1948 remains unsaid.¹⁹

On page 14, facts on Danish participation and the London Olympics are presented. These facts are graphically put together in a rather interesting way creating a link between Danish Olympic participation and the host city of London. The Olympic Games of 1896 (which had the smallest Danish delegation) is connected to the first London Games in 1908, which is connected to the Games of 1948, which in turn is connected to the 1996 Atlanta Games (where more female than male Danish athletes participated), which finally leads to the 2008 Games (the latest Olympic reference point):²⁰



17. Danmarks Idræts-Fobund, 2012c, p. 6f. Referred to in Danmarks Idræts-Fobund, 2011a as well.

18. Boym, 2001, p. xviii.

19. Team Danmark, 2012b, p. 5.

20. Team Danmark, 2012b, p. 14.

This graphic combination of Danish Olympic history with London's Olympic history does not deal with the expectations regarding the 2012 Games directly. Instead, it indirectly tells a story of London being a special Olympic place for Danish athletes, and thus it visualizes a connection between place and people, implying that this connection could result in something extraordinary.

Both DIF and Team Danmark are aware that the Olympic city of London is meaningful to the Danes, but despite of this they choose not to turn the expectations to 2012 up. Instead, they hesitate to comment on the link between the two London Olympics. Only indirectly and through its magazine *Puls* does Team Danmark link London and Danish Olympic history together.

Home advantage in London

In the Danish newspaper *Politiken*, the 2012 London Games were covered intensively both before and during the Games. When analysing articles from a year before the event to the day of the opening ceremony, I was particularly interested in finding articles which referred to the 1948 Olympic Games and somehow dealt with Danish interests. According to my calculation, the 1948 Olympics were referred to in sixteen articles.²¹

The first time a reference to 1948 appears in an article on 27 July 2011, entitled "Denmark can get a record breaking Olympic team [my transl.]" In this article it is stated that Denmark participated with no less than 179 athletes in 1948.²² By writing this, the newspaper indirectly questions whether Denmark can beat this record at the 2012 Olympics, even though the Danish *chef de mission* dismisses the speculations within the same article.²³

In "Now it is a real golden age" [my transl.], published on 1 August 2011, a different approach to 1948 shows up. The article deals with two female

21. I limit my research to articles from 27 July 2011 to 27 July 2012 for two reasons: (1) a year in advance of the London Games, the articles relating to Olympic contexts should focus on the process of qualifying for the London Games; (2) after the Olympic Games started in London, the focus was no more on the expectations from the event but on the achievements at the event, and I want to examine the Danish expectations from the event. Furthermore, I have chosen to the following limiters in my article search in the Danish newspaper database "Infomedia": "London" AND "OL" ["OG"] OR "Olympiske lege" [Olympic Games], which gave 612 hits.

22. Which by the way still stands as record.

23. *Politiken*, 2011a.

Danish swimmers and world champions, Lotte Friis and Jeanette Ottesen. Because of their high level of performance in competition, the swimmers are compared to swimmers from the first golden age in Danish swimming, namely Greta Andersen and Karen Margrete Harup. Here the journalist could have ended his flashback to the first golden age, but he chooses otherwise. Instead, he comments on the possibility that Denmark at the 1948 (record) Olympics profited from the fact that the Danes had easier lives in the post war years than many other peoples had. This fact reflected itself in the twenty Danish medals won in 1948. But then he states: "Soon the Olympics will be back in London [my transl.]."²⁴

This last statement from the journalist indicates that another golden age might be just around the corner; and what more suitable place for it to peak (once again) than in London? London is imagined as a magical place for Olympic swimming, even though it is admitted that the overwhelming results in 1948 were achieved as a consequence of the fact that other nations were still struggling after WWII. For the swimmers, London is definitely an Olympic place of memory.

Less than a week prior to the opening ceremony, *Politiken* published an article called "Almost Olympics on home ground [my transl.]" (23 July 2012), referring to the fact that many Danes feel at home and live in the English capital. It reads that Denmark might never be able to host the Games on Danish soil, and consequently England and especially London is almost the same as competing at home.²⁵ London is a secure and familiar spot for the Danes. London appears to be a Danish Olympic place of memory.

In an interview with the director of Team Danmark, Michael Andersen, published on 27 July 2012, London is discussed as a place. According to Andersen, the Games taking place in London is both advantageous and disadvantageous to Danish performances. The similarity between the Danish and the English climate is obviously an advantage but, on the downside, the fact that the media will

24. *Politiken*, 2011c.

25. *Politiken*, 2012f. The same idea of London as a special place to the Danes can be traced back to the article "Olympic team keeps growing [my transl.]" from 23 August 2011. It reads: "And exactly London is in several ways a fixed point in the Danish sports history, and this can be cemented next year [my transl.]." See *Politiken*, 2011d.

be omnipresent in London, which could disrupt the athletes' concentration.²⁶ Once again, these statements indicate that Team Danmark wants to minimize the London hype for the sake of the athletes.

The newspaper addresses the Olympic history and memories of London 1948 more explicitly than DIF and Team Danmark do.

"London Calling" or London missing?

In the days prior to the 2012 London Olympic Games, several TV-shows appeared which were meant to prepare the Danes for the upcoming event. One of these shows was called "London Calling" and consisted of a mix of live interviews and small features with sport personalities appearing out of their usual environments.²⁷

Interestingly, the fact that Denmark was successful in the last London Olympics is never mentioned. The object of the shows is the present Games, and the present Games only seem to be understood from a contemporary perspective. In some interviews and features, there is a reference to the past, but only on a personal level.²⁸ On the collective level, the past is not evident in the shows. The nearest reference to Olympic history is a video clip of the former Olympic champion Paul Elvstrøm.²⁹

This use – or lack of use – of collective historical references can be explained in several ways. First, the lack of reference to former Olympic Games and especially the 1948 Olympics might be a consequence of a lack of interest in past events on the collective level. The shows are built around interviews with athletes. Thus, it is their personal story and memory which is in focus. As personal memory often lasts only a lifetime, the collective memories, which are bound to last more than a lifetime, remain un verbalized in the shows. In the setting of the interview, myths and memories, which are not related to the athlete's life, are screened out.

26. *Politiken*, 2012h.

27. DR, 2012a, 2012b, 2012c, 2012d.

28. For example, the Danish rower and Olympic veteran Eskild Ebbesen addresses the fact that he participated in the Olympics several times before.

29. The Elvstrøm video clip is shown to bring up the fact that Eskild Ebbesen might beat Elvstrøm's Olympic record of winning medals at four consecutive Olympics. The video clip is from 1952 in Helsinki. See DR, 2012b

Second, no video materials exist with the Danish participants from London 1948. As television is a dynamic medium, references to something which cannot be documented by living pictures might as well be discarded.

Third, television as media and especially live coverage deals with a logical presentness. What happens live on television also has to happen live in the real world.³⁰ If this premise is broken, live television loses its legitimacy. Referring to history does not break the perception of present-ness, but it interferes with the actuality of the present in a live coverage. It calls for reflexion. The constant and predetermined progression of the live coverage might prevent the consumer/receiver/spectator from reflecting on the ideological and fundamental meanings of past memories.

All of this depends on whether or not the past is used as a catalyst for understanding the present and the future. On the one hand, if references to the past are bound in the already accumulated collective memory, they blend in naturally and appropriately in the show. On the other hand, references to memory can seem inappropriate and unnatural if they do not relate to the present actions in the live coverage or to the person's own life story in an interview situation. "London Calling" was based on interviews, and perhaps this explains why London 1948 is not mentioned.³¹

The historical reference in the program's title to the announcement of Danish liberation from the German occupying power during WWII,³² which was sent from London, taken aside, London as place seems to be missing in "London Calling".

London: A special Danish Olympic place of memory

What makes the place "London" so familiar for the Danes? First, as mentioned above, the announcement of the Danish liberation (5 May 1945) was sent out

30. Despite the fact that TV signals need time to travel from the Earth to a satellite and back.

31. Other media platforms can address collective memories in other ways, for example in a newspaper article via fact boxes. Newspapers also do not operate with a present-ness in the way live television does, which gives the reader an opportunity to halt the reading and reflect on the read. Thus, the collective memory of past events is easier to address in written form than in the visual media.

32. The program title also refers to a studio album by the British punk rock band "The Clash."

from London. Every Dane has some sort of individualized memory of this, e.g., by personal experience or by indirect eyewitnesses. Many Danes probably remember the scene from the epic Danish TV-series “Matador”, in which the announcement and liberation is celebrated.³³ An important part of the Danish narrative of London lies in the memory of this announcement.

Second, London is close to Danish soil. The climate in London is similar to Denmark’s and there is only a one-zone time difference between them. When visiting the English capital, the Dane feels at home. “Home” has travelled with him/her. London does not seem to be a foreign space but a familiar place.

The official sport institutions in Denmark, DIF and Team Danmark, are careful not to link the London experience from 1948 too explicitly with the 2012 events. On the one hand, the careful approach eased the pressure on the athletes and provided a shield against public expectations. On the other hand, by downplaying the importance of London as place, and the memory and history connected to it, DIF and Team Danmark might have missed out on the opportunity to visualize the memory potential of the Olympic Games. In fact, the announcements on the expectations regarding London 2012 could have been used to visualize the past, present and future aspects of the Olympics. The memories from 1948 could have been evoked and combined with the present estimate on the sport level of the athletes in order to predict and influence the future.

DIF and Team Danmark may have missed the opportunity to point out the Danish memory heritage in London, and they thereby also missed a chance to further strengthen the Danish “home advantage” in London. The historical attention to the unification of past, present and future is always relevant in connection with Olympic Games, but the fact that the city of London in itself had an Olympic legacy rendered the unification visible.

Perhaps the reference strategy is simply a matter of media roles. The publications from DIF and Team Danmark do, to a high degree, address the people inside the sporting environment. To them, there is no need to legitimize the Olympic project by making historical references – the sportive competition legitimizes itself. The spectator, on the other hand, might want to seek other reasons for following the Olympics rather than the sportive one. One of these reasons

33. Warring, 1996, p. 207f.

could be a historical legitimacy. And the radical cultural newspaper *Politiken* occasionally provides the reader with a historical approach to the Games.

Following this logic, historical references to London 1948 should also be present in the TV-show "London Calling". But here I am convinced that the type of media plays a significant role. As described above, no video material with Danish athletes exists from the 1948 Olympics, and thus no references to London 1948. Besides this, the TV-shows were designed as a live sport news program and reflections on the past, thus references to collective memory seem to interfere with the predetermined progression of live TV.

Perhaps not to all of the athletes, but at least to some of the Danish fans of Olympic Games, London stands as something special. The (collective) memories of the past, or more specifically the memories of success in London 1948, are evoked by the Olympics revisiting London in 2012. In the discussion of what could be expected from the Danish athletes at the 2012 Olympics, the official institutions only modestly remembered 1948, whereas the written media more willingly engaged themselves in a memory process. Therefore, in my opinion the period up to the 2012 Olympic Games did neither strengthen nor weaken London's position as Danish Olympic place of memory.

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The newspaper articles analysed for this paper were found by a search in the Danish newspaper database "Infomedia" with the following limiters:

Newspaper source: *Politiken*

Time period: 27 July 2011 to 27 July 2012.

Search words: "London" AND "OL" OR "Olympiske lege"

The search resulted in 612 hits. In my reading of the articles, I narrowed the search field further by marking those articles, which dealt both with Denmark or Danish issues and the Olympic Games in 1948. This narrowing resulted in the following 16 articles:

Politiken (2011a): "Danmark kan få rekordstort OL-hold", 27-07-2011, p.14.

Politiken (2011b): "Her er Danmarks bruttotrup til de olympiske lege i London 2012", 28-07-2011, p. 15.

Politiken (2011c): "Nu er det en ægte guldalder", 01-08-2011, p. 12.

Politiken (2011d): "OL-hold vokser hele tiden", 23-08-2011, p. 14.

Politiken (2011e): "Nekrolog: Den sidste fra OL-bronzeholdet", 21-11-2011, Kultur p. 9.

Politiken (2011f): "Bechs Boks: Helte fra før vi fik fjernsyn", 27-11-2011, p. 21.

Politiken (2011g): "Min forbrydelse var, at jeg blev forelsket", 11-12-2011, p. 15.

Politiken (2011h): "Der var engang, da 'Årets Fund' blev forhørt af FBI", 24-12-2011, Årest Fund p. 13.

- Politiken* (2012a): "Danmark skal matche OL 2008 ved legene i London", 28-01-2012, p. 15.
- Politiken* (2012b): "Danske kvinder erobrer verden", 11-03-2012, p. 14.
- Politiken* (2012c): "Sejlere kæmper om OL-pladser", 24-04-2012, p. 19.
- Politiken* (2012d): "Årets succes øger OL-håbet", 28-06-2012, p. 11.
- Politiken* (2012e): "OL-sølvmedalje: For guld, ære og fædreland", 08-07-2012, Kultur p. 4.
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Team Danmark (2011c): *Puls*, 24, Brøndby.

Team Danmark (2012a): *Puls*, 25, Brøndby.

Team Danmark (2012b): *Puls*, 26, Brøndby.

DIFFERENCES AMONG GEOGRAPHIC AREAS (CONTINENTS) IN THE DISTRIBUTION OF MEDALS AT THE 2008 BEIJING AND THE 2012 LONDON OLYMPIC GAMES

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Abstract

The primary purpose of this study is to investigate differences between geographic areas (continents) in the number of medals won at the Beijing Olympic Games 2008 and the London Olympic Games 2012. Secondly, given the world economic crisis between 2008 and 2012, a possible difference in the distribution of medals between the two Olympic Games is investigated. The data are analyzed using the non-parametric Kruskal-Wallis ANOVA and potential follow-up Mann-Whitney tests. The results show that there are significant differences among the five geographic areas in the total medals won at the Beijing Olympic Games ($p=0.01$), as well as at the London Olympic Games ($p=0.007$). Significant differences are also found among the five continents in the distribution of silver medals in both Olympic Games (0.014 and 0.028, respectively) and of bronze medals in the London Olympic Games ($p=0.004$). These differences are mainly due to differences between Europe and Africa, and due to specific differences in the distribution of medals among some of the geographic areas. There are no significant differences between the 2008 and the 2012 Olympic Games

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in the number of medals won. The hypothesis of the world economic crisis having an impact on the number of medals won at the 2012 Games compared to the 2008 Games is not confirmed.

Introduction

The Modern Olympic Games started in 1896 in Athens and since then they are organized every four years in various countries. Baron Pierre de Coubertin founded the International Olympic Committee in 1894 in an effort to revive the ancient Olympic Games. Since then, 30 Summer and 22 Winter Olympic Games have been organized, while the Olympic Movement seems to have an enormous growth. That is why the Olympic Games have become a subject of study and many papers have been published explaining various aspects of this institution. Evidence in the existing literature shows that social, economic and geographic factors influence sports systems and ultimately affect the number of medals that a country will win in the Olympic Games. In a recent paper about socioeconomic factors that may affect the participation and medal counts in the Olympic Games, the researchers hypothesized that political and economic variables, such as Gross Domestic Product (GDP), population and political system, may have an influence on the number of athletes sent and medals won. According to Johnson & Ali (2004), these hypotheses are based on the reasoning that high GDP may offer better opportunities and better training conditions, and that a large population means “a larger pool of potential athletes from which to select successful contenders”. Regarding political regimes, certain systems, for example single part or communism, have a specific approach to this type of sports competitions and may have different results compared with other political systems. The results indeed demonstrate that the richest countries send more female athletes, while those with the largest population send many more athletes than less populated countries. Furthermore, the host country and its neighbors seem to have a bigger participation in the Olympic Games. Contrariwise, the political system of a country doesn't seem to have a great effect on participation levels. Also, the factors analyzed above, especially the country's wealth and population, seem to have

a great effect on the number of medals won in the Olympic Games according to the findings (Johnson & Ali, 2004).

Rathke and Woitek (2008) also consider GDP and population size as two very important variables that can be used to predict or justify the Olympic success and achievements of certain countries. Although the impact of GDP is always positive concerning the medals' share, the population size can only have an impact when a country is wealthy, too. It is possible that these findings are a result of the financial support and investments, the organization and advanced training methods, even the culture of the country.

In addition, a group of researchers have analyzed the medal shares at the Olympic Games in Beijing (2008) and tried to measure the success of each country depending on their GDP and number of gold, silver and bronze medals. The authors mention Gross National Product, the political system, climate, relative population size and hosting activity as the main predicting factors of success and performance in the Olympic Games. By using the Data Envelopment Analysis (DEA), they evaluated the efficiency of the countries and they compared their results with their potentialities (Wu, Zhou, & Liang, 2010).

An analysis of Winter Olympic Games identified some extra determinants of Olympic success (Otamendi & Doncel, 2014). Based on the results of the Winter Olympic Games of Vancouver (2010), these factors are the geography in relation to the climate and the tradition of the country in certain sports. Moreover, if a country wants to improve its results and medal share must have a well-developed talent identification system, which is usually found in economically, socially and politically developed countries. As for the Paralympics, the determinants of successful performance in the Games seem to be almost the same with the Summer Olympic Games. GDP per capita, population size, being the host country of the Paralympics and being a former communist country are positively related to the success and the performance of the countries at the Games, calculated by the medals' share. Furthermore, deviations from the ideal weather conditions (for example, if the climate of the country is very hot or cold) have a negative impact on the medal count of the country. These findings confirm that in every case the same variables greatly affect the medals' share, and those variables are the wealth of the country (if a country is rich, the athletes will have all the benefits, the equipment and the support they need, etc.), the

number of the athletes that participate (the bigger the population is the more athletes will participate usually, especially if the country is wealthy enough), the climatic conditions and other geographic and political factors (Buts, Du Bois, Heyndels, & Jegers, 2011).

Another interesting study has examined the World Records development through a geopolitical prism. Countries were distributed in geographical world regions, which are, North America, Western and Eastern Europe, Russia, Oceania, China, North Pacific, Africa, Asia, Caribbean and South America. As the authors say, the World Records (WR) by geographic region are linearly related to Olympic medals won. The two major geographic regions that hold most of the WR and Olympic medals are North America and Western Europe. All these facts clearly show that economic and geopolitical factors, as well as the development of the country or the geographic region that is being studied, can strongly affect the possibility of the attainment of a WR or a good medals' share at the Olympic Games (Guillaume et al., 2009).

The primary purpose of this study is to investigate whether there are significant differences among the geographic areas (continents) in the number of Olympic medals obtained at the Olympic Games of Beijing (2008) and London (2012). A secondary purpose is to examine the potential impact of the world economic crisis on the London 2012 Games in the Olympic medals' distribution.

Methods

The sample consisted of the gold, silver, bronze and total medals of the 99 countries that won at least one medal in any of these two Olympic Games. The data were obtained from the official website of the International Olympic Committee (IOC). These countries were grouped and classified in the following geographic areas-continents: (1) North America, (2) South America, (3) Europe, (4) Asia and Oceania and (5) Africa. This classification is different from the one of Guillaume et al. (2009), but it is quite similar to those used by World Sports Federations, such as FIFA, IAAF etc., with some small alterations. The classification of the geographic regions in this study aims to take into account geopolitical, socioeconomic and other important factors analyzed above, in order to

avoid methodological errors. To investigate potential differences between the five geographic areas, non-parametric analysis of variance using Kruskal-Wallis and meta-ANOVA Mann-Whitney tests were performed. These types of tests were selected as the data were highly skewed (asymmetric). The difference between the 2008 and 2012 Olympic Games in terms of medals won was tested with the non-parametric Wilcoxon Signed Ranks Test for Dependent Samples. The statistical program used for the analyses was IBM SPSS Statistics 22, while statistical significance was tested at $\alpha=0.05$.

Results

As it appears in Table 1, the results demonstrate that there are significant differences among the five geographic areas in the total medals won at the Olympic Games of Beijing ($p=0.01$), as well as at the Olympic Games in London ($p=0.007$). There were also statistically significant differences between the five continents in the distribution of silver medals in both Olympic Games (0.014 and 0.028, respectively) and of bronze medals in the London Olympic Games ($p=0.004$). Also, the difference between the five continents in the distribution of Gold medals at the Beijing Olympic Games was marginally not significant ($p=0.058$). The rest of the comparisons were not statistically significant.

Table 1. Differences in Olympic Medals between the 2008 and 2012 Olympic Games.

	2008 OLYMPIC GAMES				2012 OLYMPIC GAMES			
	GOLD	SILVER	BRONZE	TOTAL	GOLD	SILVER	BRONZE	TOTAL
Chi-Square	9,128	12,438	8,239	13,277	6,683	10,903	15,363	14,057
df	4	4	4	4	4	4	4	4
Asymp. Sig.	,058	,014	,083	,010	,154	,028	,004	,007

a. Kruskal Wallis Test

b. Grouping Variable: GEO.AREA

The Mann-Whitney tests shows that the observed differences are mainly due to differences between Europe and Africa, while there are other specific differ-

ences in the distribution of medals between some of the geographic areas. As shown in Table 2, Europe and Africa differ significantly in all medal categories, specifically in the number of gold, silver, bronze and total medals won in both Olympic Games, with Europe predominating in every case. Furthermore, Europe has significantly better distribution of silver medals won in both Olympic Games than Asia & Oceania ($p=0.034$ and $p=0.042$, respectively), while Asia & Oceania have better distribution of bronze and total medals won at the London 2012 Olympic Games, compared with Africa.

Table 2. Pairwise Comparisons among Continents.

Mann-Whitney Test	2008 OLYMPIC GAMES				2012 OLYMPIC GAMES			
	GOLD	SILVER	BRONZE	TOTAL	GOLD	SILVER	BRONZE	TOTAL
N.A. – S.A.	,393	,696	,767	,776	,543	,559	,695	,450
N.A. – Europe	,414	,275	,130	,132	,687	,353	,507	,390
N.A. – Asia & Oceania	,616	,812	,477	,817	,240	,473	,610	,828
N.A. – Africa	,121	,265	,599	,276	,073	,109	,063	,026
S.A. – Europe	,104	,062	,382	,090	,356	,150	,299	,165
S.A. – Asia & Oceania	,554	,699	,822	,707	,716	,871	,396	,494
S.A. – Africa	,858	,494	,324	,332	,348	,543	,248	,423
Europe – Asia & Oceania	,090	,034	,449	,069	,119	,042	,403	,145
Europe – Africa	,008	,001	,004	,000	,023	,002	,000	,000
Asia & Oceania – Africa	,157	,177	,066	,086	,505	,247	,000	,013

a. Grouping Variable: GEO.AREA

As for the examination of the second hypothesis, that the world economic crisis between 2008 and 2012 might have had an impact on the London 2012 Games compared to the Beijing 2008 Games, the non-parametric Wilcoxon Signed Ranks Test for Dependent Samples showed that there were no significant changes in the distribution of medals' shares between the two Games in all five geographic regions examined together (Table 3).

Table 3. Comparison of the two Olympic Games in all Medals Categories.

	TOTAL 2012 – TOTAL 2008	GOLD 2012 – GOLD 2008	SILVER 2012 – SILVER 2008	BRONZE 2012 – BRONZE 2008
Z	-,135 ^b	-,296 ^b	-,190 ^b	-,540 ^c
Asymp. Sig. (2-tailed)	,893	,767	,849	,589

a. Wilcoxon Signed Ranks Test. / b. Based on positive ranks. / c. Based on negative ranks.

Discussion & Conclusions

As previously mentioned, there are various factors that can affect the performance of the countries at the Olympic Games, assessed by the total number of medals won. Countries with a great evolution in many aspects of science, sports, economy, human development and society in general, will manage to reach superiority in sports performance. So, it is true that “the world’s economic giants govern the sports world, too” (Sotudeh, Salesi, Didegah, & Bazgir, 2012). This can be also confirmed by the fact that USA, China, Russia and Great Britain, four of the biggest economies in the world, took the first four places of the medals’ shares, by collecting the 34% and the 35% of the total medals in both Olympic Games. More specifically, USA collected 12% and 11%, China collected 10% and 9%, Russia collected 8% and 9% and Great Britain collected 5% and 7% of the total medals at the Olympic Games of Beijing (2008) and the Olympic Games of London (2012), respectively. There is also a great interest in the analysis of these percentages, as two of the countries mentioned above happen to be the host countries of the last two Olympic Games, and the literature shows that the host factor has a positive impact on the medals shared by the host country. The results of the present study are discussed in light of previous relevant research, that seems to provide some evidence on the differences between the geographic areas in terms of economic status, social characteristics, and climatic conditions, which seem to have an impact on their differences on Olympic performance. The hypothesis that the world economic crisis would have an impact on the 2012 Olympic Games compared to the 2008 Olympic Games was not confirmed, possibly due to the fact that the crisis that began internationally around this period was unable to cause immediate negative effects

on the 2012 Olympic Games, as most of the countries had already organized their Olympic preparation, funding, and all supporting investments, which are usually planned years prior to each Olympic Games. The results appear to have some practical usefulness in terms of explaining differentially Olympic success in terms of geographical specificities relevant to specialization in certain categories of sports under specific climatic conditions.

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MOVE, LEARN, DISCOVER: CHANGES THROUGH SPORT PRACTICE

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Background

Despite the fact that the Olympic Games are well-known for high level performance athletes and top-level events, Olympism is rarely mentioned. Olympism, with its three core values – excellence, friendship and respect – aims to exalt a harmonious balance between body, will and mind; furthermore, to build a cohesive society and peaceful world by educating youth through sport practice (International Olympic Committee, 2013). Thus, the Olympic Movement contributes accordingly to the creation of a better society through sport, culture and education. This research examines one of the six global activities (“Sport for all”) and relates it to the pillars of Olympic Day (“Move, learn and discover”) to explore the changes of young people in terms of their sport practice.

Orienteering, in which competitors navigate independently through a terrain aided only by a map and a compass and compete against time (International Orienteering Federation, 2014), is used to determine the changes through sport practice under this concept. It originated in Scandinavia, its official authority; International Orienteering Federation (IOF) was founded in 1961, and was recognised by the IOC in 1977 (International Orienteering Federation, 2014). The researcher started doing orienteering in Sweden in 2006, and introduced it to Physical Education (PE) courses at local universities in 2010. Through years of teaching, I observed that students have benefited by navigating in space. They not only find their way to the finish line, but also find themselves in real life.

Therefore, I deeply believe that this sport practice conforms with central ideas of the Olympic Movement and has great potential in engaging the society at large.

Literature review

1. Learning by moving

Research has shown a positive connection between movement and learning. It demonstrates that the body is the brain's first teacher, and movement is the door to learning. More precisely, movement develops neural connections, and actually builds the brain (Dennison & Dennison, 1994). It provides the brain with oxygen, which is needed to feed and create connections between neurons. This connection is important because the part of the brain used in physical activities is also used in learning (Jensen, 2000). Ratey studies the brain and states that humans are physical beings. We learn by behaving. Our capacity to master new and remember old information is improved by biological changes in the brain brought on by physical movements. Moreover, movement can help us to be adept at social interactions with a better sense of sharing and enjoying (Ratey, 2002). Blaydes (2011) also suggests that simple physical movements can bring rapid and automatic improvements in memory, reading, and concentration. She also points out that movement accelerates motivation, increases self-esteem, and promotes cooperation and communication skills. Nowadays, more and more teachers are encouraged to use physical activities in their classrooms as a means of stimulating the brain for optimal learning. There is evidence that movement helps students to be focused, attentive and, as a result, to enhance their learning and achievements in the classroom (Helgeson, 2011; Shoval & Shulruf, 2011; Strong et al., 2005).

Discovery in movement may be examined at a larger scale of movement studies. Campos (2000) proves that infants learn their locomotor skills by moving from one point to another. This locomotor experience brings about widespread consequences, and after infancy, can be responsible for an enduring role in development by maintaining and updating existing skills such as walking, running, skipping, and galloping. For adults, walking impacts human development as it facilitates cognition, spatial relations, communication, and social ability (O'Sullivan,

2006). Hence, in addition to the biological evidence in movement studies, we find a more complicated relationship between movement and society. Thus, movement is not only a way to improve one's physical ability and academic performance; it also enriches our life in society, with meanings and cultural values.

2. Movement culture

Body movement, including walking and swimming, referred to by Marcel Mauss as "techniques of the body", are cultivated within family, however different they may be from society to society (Mauss, 2003). Pierre Bourdieu expands this concept stating that embodied cultural capital can be transmitted hereditarily and be converted into one's *habitus* (Bourdieu, 1986). Moreover, sport practice implies different meanings and functions, which reflect one's social class and cultural background (Bourdieu, 1988). Henning Eichberg suggests that the rise of wandering through landscapes – the *Wandervogel*, in the Romantic era – is part of the development of modern corporeal reflexivity (Eichberg, Bale, Philo, & Brownell, 1998). Tim Edensor (2000) studies walking in British countryside, and indicates that it "evolves into a practice designed to achieve a reflexive awareness of the self, and particularly the body and the sense". Moreover, Scott Moranda (2000) argues that hiking has been a part of everyday life in Germany at least since the last decade of the nineteenth century and that it brought Germans to the forests – a key component of their symbolic national landscape. Hence, hiking, as a sport practice, can be considered as an interface between German bodies and German soil. Likewise, Gro Ween and Simone Abram take trekking in Norway as their case study and conclude that it constitutes a means of national identity construction, which is reproduced through generations (Ween & Abram, 2012). Lee Davidson also describes that mountaineering in New Zealand demonstrates values in combination with a "pioneering" spirit and a growing sense of a distinctive colonial character (Davidson, 2002).

The contexts of these researches on movement vary, and cultural values constructed in distinct societies differ from one another. However, these researches offer us an approach to study sport practice in relation to the concept of "move, learn, and discover." Therefore, the present article aims to provide a picture of young Taiwanese students participating in orienteering and to demonstrate the changes through their sport practice.

Research method and sample

The purpose of this research is to demonstrate how spatial awareness is developed through bodily movement; and how this transformation improves relations between people and land in both the familiar culture and in distant countries. Thus, research data are collected from two different groups.

1. The 16-week-course and undergraduate students

Participant observation and a self-evaluation form were used to measure the changes through sport practice. The sample consisted of 53 students who enrolled in the PE class of orienteering, a 16-week-course from September 2013 to January 2014, in National Taiwan Normal University. It consists of 30 female (56.6%) and 23 male (43.4%) students from varied majors. Students are between 18 and 22 years old. None of them has tried orienteering, and some indicate that they have little confidence in navigation at the first week.

The course plan is divided into three phases. The first 4-week-course is designed to introduce orienteering sport to students and develop their basic navigational skills at university campus and nearby parks. In the following eight weeks, students are asked to practice at various terrains located in Taipei city. During these practices, they shall demonstrate their orienteering skills, which include accurate map reading, compass handling, route choice evaluation and decision making, either independently or through teamwork. In the last four weeks, four separate teams are responsible for arranging one orienteering game each week. They are encouraged to use their creativity in choosing terrains, designing the form of activities, preparing the map and equipment, and arranging the event.

2. International orienteering competitions and athletes

The second part focuses on orienteering athletes who have participated in international orienteering events. In-depth interviews with two female and two male athletes between 20 and 24 years of age are conducted between October and December 2013. The interviews comprised of three parts. The first part covered personal information to examine how one's sport practice is affected by their social background and *habitus*. In the second part, the interviewees are asked to answer research questions related to "move, learn, discover," in

order to examine their self-assessment through sport practice. The last part of the interview focuses on what and how the athletes perform differently in their personal study program and life development.

Discussions

1. Navigating through landscapes

In Taiwan, children are not encouraged to stroll through the park or any outdoor areas. They are overly protected and therefore lack opportunities to build their spatial awareness toward their surroundings. In addition, in Taiwan there is the principle, fettered by Confucianism, that “while one’s parents are alive, one should not travel to distant places”. Taiwanese are not encouraged to move; instead, we praise for a stable settlement. This tradition has been challenged by a boost in leisure and recreation activities during late 1970s. Seventy three percent of Taiwan’s territory is covered with rugged forest and mountains but, unfortunately, due to the political tension with China, generations that grew up in post-war era had restrictions in accessing mountains and coastal areas by martial law (Lin, 2008). In these circumstances, outdoor activities have become popular, but people lack proper environmental education; numerous plastic strips printed with names of different hiking groups are hanging on the trees in mountains. They serve not only for guiding the direction, but also represent a symbolic act of the hikers and their ability to conquer the unknown world.

Educated within this social-cultural context, our young people learn to follow instead of making their own way. In the 16-week-course, students learn how to read maps, use the compass, and make their own route choices. After practicing in various terrains, they become confident and feel more secure in navigation.

- *I used to have a horrible sense of direction. Now, I have confidence in navigating my self [Self-evaluation form, no. 37].*
- *Unlike the other PE classes where students practise their sports in the same courts or playgrounds, we do orienteering in new places every week. I like the changes and enjoy challenging the new terrains [Self-evaluation form, no. 21].*

Mastering map reading is not beneficial just for running orienteering; this ability actually affects our daily life. Moreover, moving either on foot or by varied means of transportation promotes one's mobility. Interest and passion toward one's homeland as well as foreign countries are generated through this practice.

- *Orienteering is an interesting sport. Because of this class, I've visited many places that I've never been to before. I am happy to explore new areas in my city* [Self-evaluation form, no. 48].
- *After doing orienteering, my sense of direction and space has rapidly improved. Now, when I arrive in a new city, I just need a map to start my journey. My orienteering skills work automatically. I can find my position and plan my route easily. I don't have to worry about getting lost in an unfamiliar country* [Athlete D, 14 Oct. 2013].
- *I use the skills I learn in orienteering. I am not afraid of exploring an unknown place. I often travel with a city map in hand and I'm proud of being a backpacker* [Athlete A, 23 Dec. 2013].

Certainly, moving into unknown terrains increases tension, expectation, and surprise. It may be accompanied by stress and disappointment. Thus, this practice also leads us to discover ourselves.

2. Navigating toward self-identity

Movement in space creates situations of uncertainty. It is very common that we believe we are in the right track, but suddenly we lose our direction. Questions arise and doubts grow. We ask ourselves: "Where am I?" or "Is this really the right way?" Then we feel afraid of getting lost. The next question is: "What to do now?" All these questions are related to a quest for identity. Athletes reflect themselves:

- *I got really lost, and I was so depressed. I asked myself why I flew this far distance, and ended up in this alien forest. I stumbled all the way. I had to climb with my hands and slip down the slope with my bottom. However, with the map in my hand, I became incredible valiant. I had a faith that I could reach the finish line* [Athlete B, 11 Nov.].

- *I'm not a person who can accept failure easily. But I learn to know my weaknesses. I wish to gain more experience and, in the meantime, to know more about myself* [Athlete D, 14 Oct. 2013].

Fortunately, there is always more than one way to the finish line. People are allowed to make different choices and try multiple possibilities. Many students and athletes connected their practices to their living circumstances.

- *I think orienteering is not just a sport. I navigate, make choices and strive to find control and reach my goal. It is just like what we do in our life* [Self-evaluation form, no. 8].
- *Everyone has different understanding and feeling when he/she engages in a competition or terrain. We make different choices. Sometimes we earn something; sometimes we have to give up. We learn how to communicate with ourselves, and cope with ourselves. We learn to be responsible for ourselves eventually* [Athlete B, 15 Nov. 2013].

There is a goal in any orienteering competition, but there is never a definitive answer in discovering self-identity. Similarly, competitors run independently during an orienteering competition, but they encounter many others on their way. We may say that running into the unknown is a starting point for a series of social relations.

3. Interactions between people and the environment

While moving in space, we meet “the Other.” Furthermore, we realize that searching for oneself and finding otherness are intertwined. Many students argue that they have more courage to explore the landscapes, because this activity has broadened their vision and brought them into a new world; they also learn the distinctions that exist in human beings and in society.

- *Because of participating in orienteering, I had the chance to explore many different countries. I met many different people and I met myself* [Athlete B, 15 Nov. 2013].
- *Participating in orienteering has broadened my vision and changed my life plan. I decided to be an exchange student in South Korea next semester* [Self-evaluation form, no. 32].

- *Orienteering is not just a sport; my eyes have been opened because of it. I learn more about foreign people and countries. My foreign friends and I have run in the forest at night. Running with them was like having an adventure. They were so fearless and I felt astonished by their actions* [Athlete C, 12 Dec. 2013].

Besides, orienteering athletes demonstrate a strong thirst of knowledge for the world. Unlike most Taiwanese students, student athletes disregard their inputs in academic studies and focus mainly on sport training. They argue that they get more motivation in progressing not only in their major studies, but also in English. In addition, they become more interested in global issues after meeting people from different countries. They become more passionate and keen to overcome their disadvantages, and open themselves to more possibilities.

- *I'm a very active person and I like to make friends. However, I couldn't communicate with foreigners when I attended an international orienteering event in Japan. I was frustrated and therefore made up my mind to study English. My dream is to have a great career in diplomacy* [Athlete A, 23 Dec. 2013].
- *Every time I communicate with them, I know my English is improving. I feel accomplished. Every time I was in different countries, I learned to know and feel the difference of these people and their land. I felt refreshed by these experiences and appreciated these opportunities* [Athlete C, 23 Nov. 2013].

Being friendly with humankind may be designed in our natural genes; nevertheless, being friendly with our natural environment has been an issue since last century. Bodily movement engaged with natural terrains helps us build bridges to connect and understand each other. In this way, one shall be able to create a peaceful environment that benefits all.

- *I often bumped into spider webs. I felt disgusted at first, but then I got used to them* [Athlete B, 15 Nov. 2013].
- *Before I did orienteering, I thought the forest and mountain areas are difficult and dangerous to reach. Now I feel comfortable and peaceful on mountains* [Athlete A, 23 Dec. 2013].

Through these moves, we find our way to bind ourselves with “the Other” physically and mentally. I sincerely believe this sport practice helps us to form our interests both in human beings and in the environment. Thus, we get a wonderful opportunity to explore the hidden beauty in both.

Conclusion

The Olympic Games is the one place where athletes from different cultures, religious and ethnic backgrounds can find unity through their shared passion for sport. Meanwhile, sport for all also aims to promote participation in sport across the globe regardless of age, gender and athletic ability. In the practice of orienteering, the young people of our research project demonstrate their embodied experience of “move, learn and discover.” They move in space, learn to know people and lands, and discover the precious gifts among them. They cross the boundaries of each by conducting their subjectivity and mobility. They also learn to be humble and willing to share their friendship with this world in its great variety and diversity.

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QUALITY MANAGEMENT IN NON-PROFIT SPORTS ORGANISATIONS

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1. Introduction

The Sport Management literature is mostly about the transfer of general models of Quality Management into the sports industry (Horch & Breuer, 2006). Already in 1981 scientist W. Wohe considered that the management issues of a specific industry must be treated in accordance with the specific economy characteristics of the respective industry. A question follows from this assumption: By the use of common Quality Management models in the sport industry is it necessary to take into consideration the specifics of sports industry?

2. Aim, goals and research methods

- 2.1 The general aim of this paper is to establish an experimental approach for the Quality Management in non-profit sports unions on the base of theoretical research.
- 2.2 The particular tasks of this paper are: a. Research and select qualitative management criteria in non-profit organizations; b. Research and select qualitative management criteria in the sport industry; c. Determine the appropriate research methods of Quality Management approaches; d. Develop the evaluation approach in non-profit sports unions.
- 2.3 The single method – theoretical analysis of literature – will be applied to enrich the nominated tasks and aim.

3. Total Quality Management

Sport associations, societies, unions and clubs produce and offer mostly services. Service quality depends on the customer's subjective evaluation of quality (Stauss, 2001). The essential features of the services are: *uno-actu* principle, customer integration, individuality, process character and immateriality (Schmitt, Pfeifer, 2010). After researching the characteristics of service management, it is required to explore a comprehensive approach for service Quality Management. The base/foundation for the implementation of the Quality Management approach is the Total Quality Management (TQM) (Bruhn, 2013). TQM is the involvement of all – of a company's managers and employees – in making sure that its products and services are all of a high standard and exactly as designed (Breuer & Erdtel, 2005). In other words, TQM is a philosophy for managing an organisation in a way which enables it to meet stakeholder needs and expectations efficiently and effectively.

TQM provides a set of practices that emphasizes, among other things, continuous improvement, meeting customers' requirements, reducing rework, long-term thinking, increased employee involvement and teamwork, process redesign, competitive benchmarking, team-based problem solving, constant measurement of results, and closer relationships with suppliers (Crosby, 1986; Juran, 1988; Feigenbaum, 1991). TQM practices emerged as an increasingly fashionable management innovation in response to the lack of competitiveness in US manufacturing industries during the 1980s and the perceived superiority of Japanese firms in delivering high quality products and services in accordance with customer demands and achieving operational efficiency (Giroux, 2006; Modell, 2009).

One of the first pioneers of the TQM is V. E. Deming, who created the Deming Cycle PDCA - "Plan – Do – Check – Act". PDCA cycle serves as a framework for Quality Management processes, providing continuous analysis and troubleshooting. Its effectiveness relies on simplicity – the cycle is easy to understand, yet difficult to implement in the long run. Not only the implementation of TQM but also the adaptation of TQM concepts in real life is a difficult task. To meet the requirements of multi-functional service areas such as the sports industry by the concept of TQM, TQM concept should have a more complex evaluation of quality because of its individuality, which cannot be objective; i.e., the intangible

nature of services and the influence of external factors in the service production (Brunner, 1991).

4. Quality Management in the sports industry

From the economics point of view sport is assumed to be the products and services for the active and passive sport exercises as well as the sport organisations, societies or clubs, where these sport products and services are produced. Sport products and services are very heterogenic and their offer pallet is very wide, i.e., from sport shoes to sport physiotherapy and from small local sport clubs to international federations.

Not only scientists, but also practitioners more and more often emphasize the importance of implementation of Quality Management in the sports industry (Breuer, Erdtel 2005). Scientist Freiling (2001) believes that Quality Management provides the implementation of customer wishes and advantage over its competitors. Since most sports associations offer services, the service quality depends on the customer's subjective evaluation; moreover services are intangible and for the service sourcing the customer involvement is clearly necessary (Stauss, 2001).

Authors Murray and Howat have drawn some conclusions on the importance of the client contentedness /satisfaction in the sport Quality Management literature. Consumers do not only assess the quality of the services, but also compare it to their individual needs or preferences. The contentedness or discontentedness with the realisation of the sport association members wishes or requirements influence the shopping behaviour, communication and loyalty to the sport association. The contentedness or discontentedness with the sport services is a very important factor of sport Quality Management (see Figure 1).

Additionally to this important factor, central aspects of Quality Management will be viewed by sports scientists Horch and Breuer 2006. Horch and Breuer create a matrix from central aspects of Quality Management and the specifics of sport industry. The four central aspects of this matrix are: a. Options of perspective, i.e., differences between different sport fields, interaction of several providers and expectations of different stakeholders; b. Uncertainty/ instability of sport Quality Management; c. Integration of external factors in sport socie-

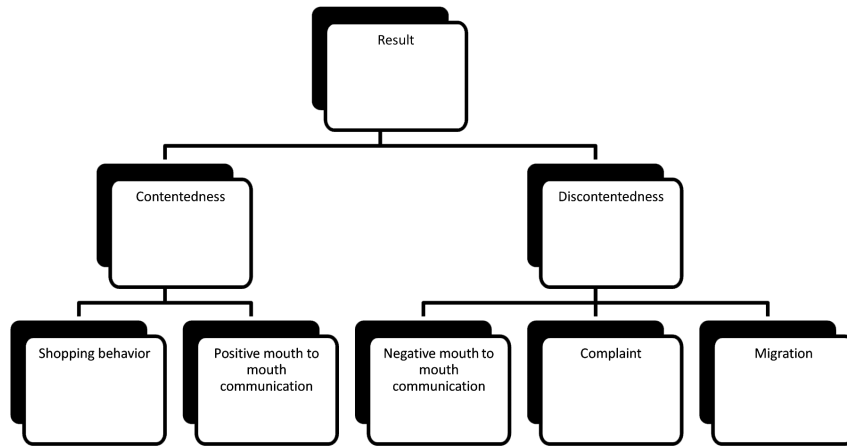


Figure 1. Possible response to customer's satisfaction or dissatisfaction (Stauss, 1999).

ties or unions; d. Costs and Dysfunction of Quality Management (see Figure 2). The necessity of Quality Management in the sports industry is closely related to the sports industry transformation. The signs of sports industry transformation are commercialization, professionalization, greater independence from government subsidies, higher requirements for quality and economy or cost-efficiency, as well as greater competitive pressures. Scientists Horch and Breuer (2006) are confident that the Quality Management models should be used in the sports industry, but they must be adapted to the peculiarities of it.

It is important to determine the target audience of a sports association/union, which shopping behaviour can manifest in several forms. For example, football club fans get game tickets or buy the other merchandising products, whereas sponsors strike a deal, but the sports association members show and strengthen the loyalty to his sports associations/union. For sports unions it would be important to set their target audience in order to meet more or even surpass their members' demands and expectations. First of all the internal and external audiences or groups must be distinguished. The internal sports union group is made of members and staff, but the external group is made of viewers, fans, sponsors, the government and society. The significance of these groups depends on the size of the sports union and its objectives. For example, a small sports union focuses more on their members and sponsor expectations, while the larger sports

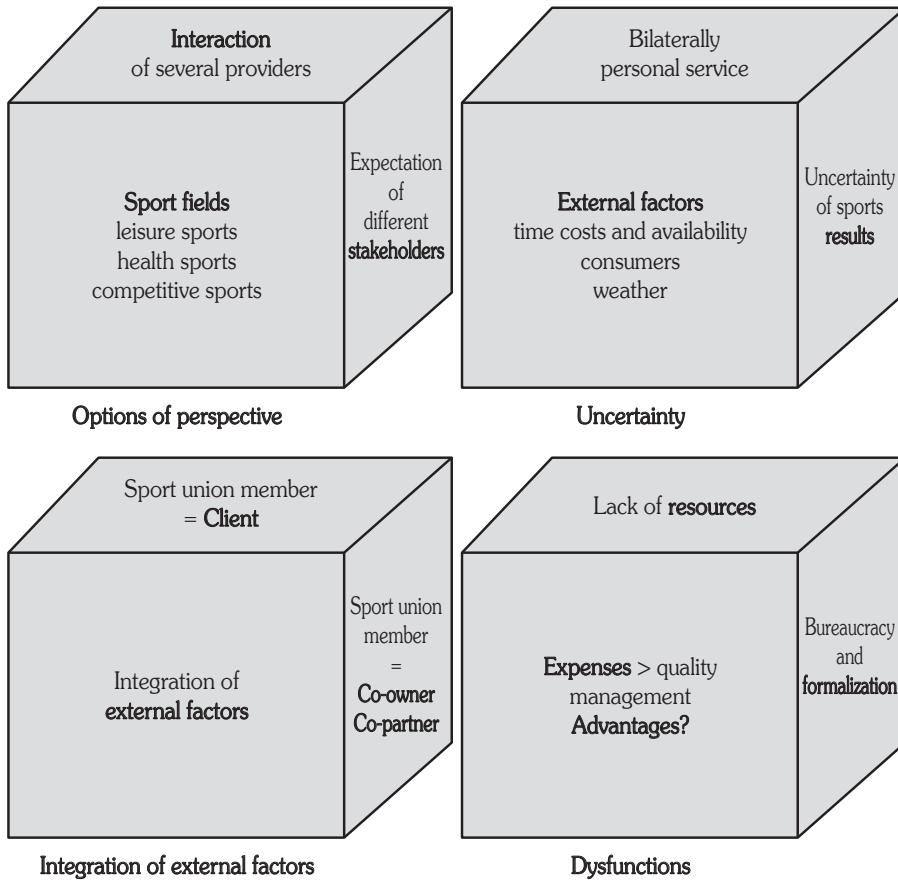


Figure 2. Graphic representation of the Horsch & Breuer Matrix (2006).

organizations, such as professional football or ice hockey clubs, focus more on the fans, the public and the media (Dregner, Sachse and Thiel, 2006).

When the target audiences are defined, the next step is to establish a definition of satisfaction and member expectations and requirements for a sports union. In order to achieve this, a sports union must set up communication with their members in the form of negotiations between the staff and members or evaluation of members' positive and negative reviews. Scientists Dregner, Sachse and Thiel (2006) recommend, for the structured establishment of member expectations and requirements, market research methods such as the qualitative and quantitative method for the discussion or the standardized survey method.

Scientist Beutin (2006) states that customer satisfaction can be measured by the event oriented or by the features oriented approach or method. The event oriented method examines only selected contacts between customers and service providers, so it is less suitable for the measurement of overall customer satisfaction. The features oriented method researches the features or services components on which customers form their satisfaction. The features oriented research method can be measured also by the content, specific periods of time or multidimensional ex post method, which is more suitable for relatively low poll expenditure and relatively high benefits (Beutin 2006). In this method, the respondents assessed each service element or each service feature to gauge satisfaction. In order to implement this method you have to define the service components that make up the customers' needs and requirements. The service should be differentiated into the main component and the addition service component. For example, the football game is the main part of the service, but the addition services or peripheral services (by the Greenwell, Finka and Pastores 2002 study) are described as easier to be provided; this also has a major impact on customer satisfaction (parking, merchandising products, comfort, music, gastronomy etc.).

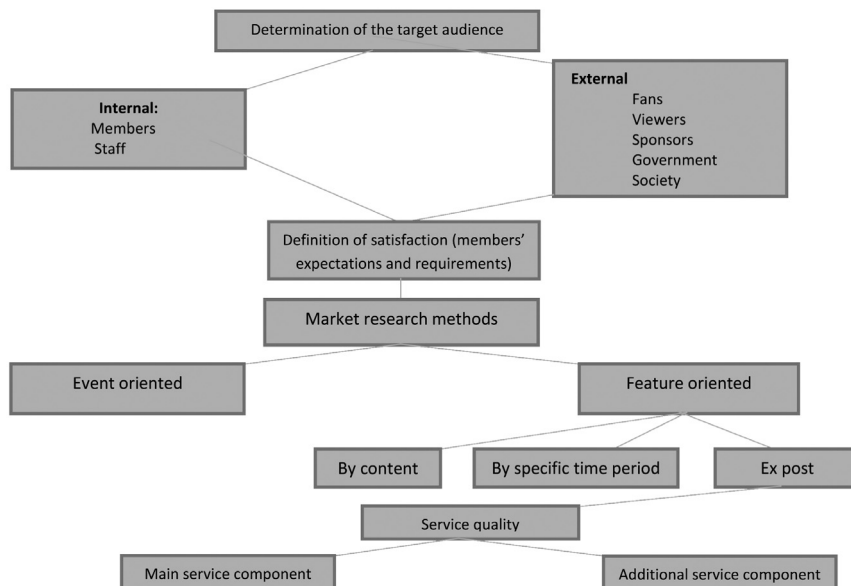


Figure 3. Graphic design of Dregner, Sachse & Thiele paper "Die Zufriedenheit der Zielgruppen von Sportvereinen als Grundlage eines erfolgreichen Qualitätsmanagements".

5. Evaluation of Quality Management in the sports industry

The research and graphical summarization by scientists Horch & Bruer (2006), which uncovers the Quality Management peculiarities in sports industry, and that by scientists Dregner, Sachse and Thiel (2006) on sports service quality evaluation pave the way for a newly developed implementation approach for Quality Management in the sports industry (see Figure 4).

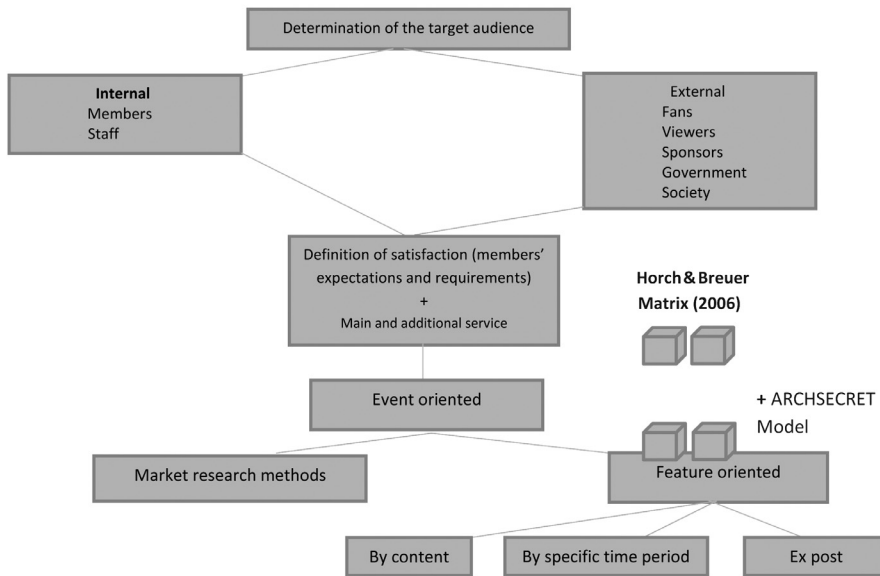


Figure 4. Experimental Quality Management Model for NPOs.

The newly designed experimental approach will be executed with the ARCHSECRET model in practice, respectively in the non-profit sports union.

The ARCHSECRET model helps to analyze the external stakeholders of non-profit organizations in detail. Global quality assessment is based on the assessment of individual quality characteristics (Stauss/Hentschel, 1991), which are evaluated in this model using ten dimensions.

The ARCHSECRET model contains the following ten dimensions: Access, Responsiveness, Communication, Humaneness, Security, Enabling / Empowerment, Competence, Reliability, Equity, Tangibles. The Data obtained from the ARCHSECRET needs to be correctly applied.

The steps of the newly designed experimental approach will be consecutively undertaken (Figure 4). Reaching the step – service quality will be involved the ARCHSECRET model. The main and additional service components will be evaluated on base of the ARCHSECRET model 10 dimensions.

6. Implementation of Quality Management in the sports industry

The Quality Management system is constructed on various components to systematic analyze, plan, organize, conduct and control quality-related aspects in the non-profit organization internally and externally (Bruhn, 2013). These various components are related to the classic management process (analysis, planning, implementation and control) and they are the measurement and analysis of quality performance; planning of the Quality Management; implementation of Quality Management and control of Quality Management. The Kaizen principle put these four components into practice. The methodology of the Kaizen principle is based on the systematic approach of planning, performing, checking and of acting for the continuous improvement of work processes and procedures (Figure 5). The Kaizen principle means “continuous improvement of products, processes and work steps, in small steps by the employees work” (Zollondz 2006, p. 247).

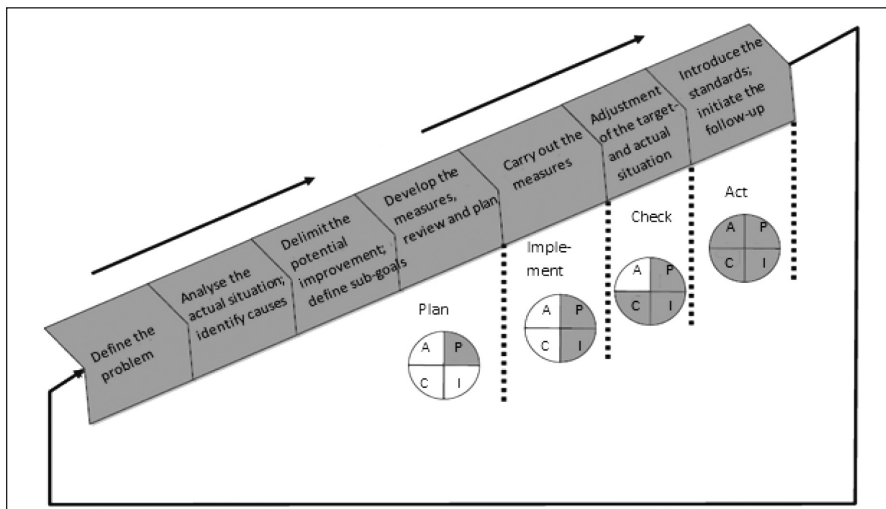


Figure 5. The Kaizen Model (Kosta/Kosta 2008).

Conclusions

The Quality Management general models should be used in sports industry, but they must be adapted to the peculiarities of the sports industry, which is very diverse. In accordance to the aim of this paper, not only the specifics of the sports industry are important to discover, but also the peculiarities of the non-profit organizations in relation to Quality Management. The expanded theoretical research must be carried out regarding the research methods of Quality Management. On the base of the obtained scientific information, an evaluation approach could be designed in the non-profit sports unions. The design of the Quality Management evaluation in the non-profit sports unions goes along with an experimental theoretical model, which will be used in further practical research.

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RESEARCH ON THE OPERATION OF THE CHINESE NATIONAL STADIUM (BIRD'S NEST) AFTER THE 2008 BEIJING OLYMPIC GAMES

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Introduction

It is well-known that the uses of Olympic stadiums are the big problem for the Olympic hosts. The Chinese National Stadium, also known as Bird's Nest, which was used for the Opening and Closing Ceremonies and track and field events of the 2008 Beijing Olympic Games, has been operated well due to the effective operation mode and successful marketing strategies after the Olympic Games. This article aims to present Bird's Nest current operation situation, find out its current problems, give some suggestions on its development and provide useful references to other Olympic stadiums.

Methodology

The methods of literature review, questionnaire and interview are mainly adopted in this thesis. The literature is collected through academic journals on sports as well as dissertation consulted in libraries in China. One thousand questionnaires had been addressed to citizens in order to learn their attitudes and needs of how to use Bird's Nest after the Olympic Games. Interviews are used to get successful experience on stadium operation.

Results

1. A new management mode of Bird's Nest

Most of the mega-events stadiums in China are funded by government and are in charge of the state-owned institutions. These state-owned institutions were established during the Chinese Planned Economy period, however, they are not suitable for the Marketing Economy nowadays. There are lots of disadvantages. The salary is not related to the staff performance, but to their administrative level. Therefore, the staff usually loses the passion and initiative in work. The operation is run with lack of efficiency. Most of the stadiums are operated inefficiently and with great deficits.

Drawing lessons from the above stadiums, a new financial mode called PPP mode (Public Private Partnership) had been adopted for Bird's Nest construction. Before construction, the function and utilization of Bird's Nest after the Olympic Games had been taken into consideration. Beijing State-Owned Assets Management Co. Ltd representing Beijing Municipal Government and CICIT Group Company Union, provided more than 3 billion Yuan to the Bird's Nest project, including 58% from the Beijing State-Owned Assets Management Co., Ltd and 42% from the CICIT Group Company Union (Figure 1). Beijing Municipal Government gets the ownership of Bird's Nest and the CICIT Group Company Union has the operation right for 30 years after the Games.

However, the operation changed after one-year due to two important reasons, the high maintenance cost and the conflict between public resources and

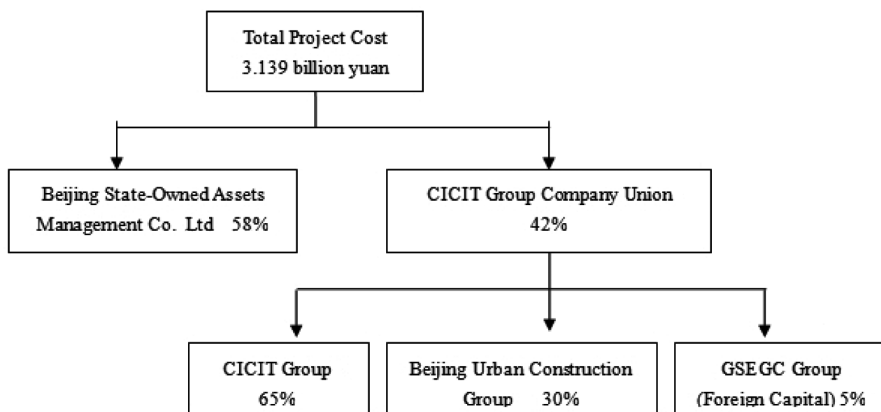


Figure 1: Bird's Nest Financial Structure.

commercial profits. Beijing Municipal Government and the CICIT Group Company Union had a negotiation regarding the operation right of Bird's Nest; Beijing Municipal Government took over the operation right in August, 2009. The CICIT Group Company Union received financial compensation. Bird's Nest is in charge of the National Stadium Co., Ltd which is a subsidiary company of Beijing State-Owned Assets Management Co., Ltd. In this way, the ownership and operation rights have separated effectively. This is more efficient being operated by a company than by a state-owned institution in Market Economy time.

2. Current operation situation of Bird's Nest

2.1 Cost and revenue

Bird's Nest has officially been open to society since Oct. 1st, 2008. The annual profits have been increasing stably until now. There are almost 20 million travelers visiting Bird's Nest and about 80 great events have been held in the Bird's Nest by the end of the year 2012. The revenue was 260 million Yuan by the end of 2009 and 550 million Yuan by the end of 2010. Bird's Nest has gotten 1.022 billion Yuan until the end of the year 2012.¹ The cost is about 230 million Yuan, including 70 million Yuan operation cost and 150 million debt and depreciation each year.²

2.2 Revenue structure

The revenue of Bird's Nest is mainly from tickets, events and franchise. The ratio between tourism and other revenues was 7:3 in 2009. There were 2.53 million persons visiting Bird's Nest in 2011, but the number decreases every year.³ The revenue structure changed so that only half is from tourism in 2012. With the completion of internal modification, the income of box rental, commercial area rental will increase gradually. The revenue structure has been improved

1. Li Tianji. Bird's Nest and Water Cube four years 1.5 billion Yuan revenue[EB/OL].2013.1.24. <http://bjyouth.ynet.com/3.1/1301/24/7778382.html>

2. Zhu Tie, Zhang Jing. Bird's Nest and Water Cube reached cost and revenue balance[N]. Dong-Fang Daily. 2012.9.18.

3. Liu Yuxin. Bird's Nest and Water Cube Achieved the Financial Balance[N]. Beijing Daily. 2012.1.5.

gradually. At present the revenue ratio of tourism, mega-events and intangible asset development is 3:4:3.⁴ It is obvious that there will be more stable source of cash flow in the future. (Table1)

Table1. Bird's Nest Revenue Forecast.

Unit: million Yuan

	Period	2010–2019	2020–2029	2030–2038
Resources				
Fixed Advertisements		5,682	9,806	14,741
Sport Events		5,199	7,313	9,138
Cultural Performances		10,991	18,587	21,141
Exhibitions		818	1,150	1,437
Tourism		14,751	9,354	10,483
Box Rental		25,339	32,259	36,691
Commercial Area Rental		30,181	43,182	54,663
Dining Area Rental		14,354	20,538	25,998
Fitness Club Rental		1,472	2,106	2,667

Note: Data from the Chinese National Stadium (Bird's Nest).

2.3 Social benefits of Bird's Nest

As a state-owned stadium, Bird's Nest should be responsible for public services. Therefore, after the 2008 Olympic Games, Bird's Nest has established strategic cooperation with sport, culture and social welfare organizations to supply the sport events and activities that meet people's sport needs. For example, in order to improve teenagers' physical fitness, teenagers football match is held in spring in Bird's Nest every year. By organizing many non-profit events, Bird's Nest has increased its brand value continuously. Bird's Nest takes advantage of its huge brand influence to hold low-cost but high-influence and non-profit events. It can draw the attention of millions of visitors to concern the public service and deliver the public service ideas and stimulate the passion of public service.

2.4 Promotion of mega-events organizing capacity

Bird's Nest has a capacity of 80,000 spectators. It is difficult to organize events for such a big stadium. It is also hard for crowd management that 80,000 per-

4. Zhang Chunhui. Hard to control—Bird's Nest[J]. *New Sports*. 2014.4.

sons come to Bird's Nest all at once, while low attendance rate will affect the event and cannot balance the cost. Bird's Nest has improved the organizing capacity of mega-events through constantly summing up experience. The attendance rate has reached over 80% in many of the events, such as the Italian Super Cup, Rock Records Co., Ltd 30th Anniversary Concert, "May Day" Noah's Ark Concert and so on.

Table 2. Large-scale Events Held in Bird's Nest.

No.	Events	Date
1	"Jackie Chan and His Friends" Concert	May 1st, 2009
2	"Charming China" Bird's Nest Summer Concert	June 30th, 2009
3	Italian Super Cup	August 8th, 2009
4	Bird's Nest Turandot Opera	October 6th, 2009
5	The 1st Bird's Nest Snow Festival	December 2009–February 2010
6	Bird's Nest Cup-International Teenager Football Tournament	July 25th–30th, 2010
7	Back to Bird's Nest – The 2nd Anniversary of Olympic Games	August 6th, 2010
8	Barcelona Football Club Chinese Tournament	August 8th, 2010
9	The 61st National Anniversary Concert	October 3rd, 2010
10	The 2nd Bird's Nest Snow Festival	December 2010–February 2011
11	Rock Records Co., Ltd 30th Anniversary Concert	May 1st, 2011
12	Beijing International Equestrian Masters	May 19th–21st, 2011
13	Italian Super Cup	August 6th, 2011
14	Wang Lihong Music Man Concert	April 14th, 2012
15	"May Day" Noah's Ark Concert	April 30th, 2012
16	Beijing International Equestrian Masters	May 11st–21st, 2012
17	The Premier League Challenge (Manchester City – Arsenal)	July 27th, 2012
18	The 3rd Bird's Nest Snow Festival	December 2011–February 2012
19	The IAAF World Athletics Challenge in Beijing	April 16th, 2013
20	Longines Beijing International Equestrian Masters	April 18th–20th, 2013
21	"Bird's Nest" Teenager Baseball Tournament	May 25th–26th, 2013
22	Brazil Football Stars China Tournament	August 10th, 2013
23	"May Day" Noah's Ark Concert	August 17th, 2013
24	Korean SM Town Concert	October 19th, 2013
25	Snowboard World Cup	December 21st–22nd, 2013
26	The 4th Bird's Nest Snow Festival	December 2013–February 2014

Note: Drawn from Chinese National Stadium Official Website. <http://www.n-s.cn/cn/index.php>.

3. Marketing strategies of Bird's Nest

It is a fact that tourism revenue is decreasing year by year after the Olympic Games. In order to react to this, Bird's Nest implements the diversified marketing strategies. That is, focusing on the high-quality events and exploring intangible assets, such as naming rights, stadium lease, license and sponsorship.

3.1 *Effective intangible assets exploitation*

According to the International sports venues operation experiences, intangible assets exploitation is a key factor of venue management. Since Olympic brand gives Olympic venues unique value, Bird's Nest has made full use of this brand value to exploit the intangible assets. Till now, such as Bird's Nest model, badge, key chain, necklace, decoration, costume and ceramics, more than 50 kinds of products have been designed and sold.

3.2 *Innovating operation model*

As the main stadium, it is difficult for Bird's Nest to be modified at once. Therefore, at the time of opening to the society it is being modified at the same time. The modification is helpful to realize multi-functional use. It is called "Operating while Modifying" mode.

Bird's Nest started five main engineer modifications in 2011. First, a hotel of more than 10,000m² has been built. Second, it has developed an education basis to meet the teenagers' needs. Third, on the first ground floor in the south of Bird's Nest, an Olympic Museum of more than 20,000m² has been constructed. The Fou (drum), costume, Electronic Scroll and some meaningful sports facilities which were used for the Opening Ceremony and the Games will be collected here. Fourth, on the top of Bird's Nest there is a "sky gallery" and the whole steel structure can be seen from this highest point. Fifth, to the north-east of Bird's Nest, the Olympic torch has been reset there. These modifications will perfect the business functions of Bird's Nest after the Games.

3.3 *Enriching product category*

The notion, not only relying on sports events, but also integrating with other industries closely, ensures Bird's Nest to enrich product category constantly,

including special events (sports events, concerts, exhibitions etc.), tourism, commercial lease rental, advertisements and license products.

4. The problems Bird's Nest is facing

Although Bird's Nest has got some achievements, it is also facing some problems that are prohibiting its development. There are four main problems that Bird's Nest facing right now.

4.1 High cost and heavy burden

Due to the high maintenance cost, Bird's Nest has been bearing a heavy burden. In spite of early design and plan of the stadium layout for post-Games, it is also difficult to make profits. The annual cost of Bird's Nest is nearly 100 million Yuan. At least it earns 27,000 Yuan each day to cover the cost of water, electricity, security and other daily cost it. Adding the depreciation cost, it needs to earn more money to balance.

4.2 Huge capacity for normal events

Bird's Nest is a huge stadium with 80,000 permanent seats. It costs a lot to host events here. At least 50,000 spectators are needed to make the balance between cost and profit. However, only a few events can attract this size of spectators. The sport agencies and organizations always turn to other middle-size stadiums to host events.

4.3 Intangible assets development is not enough

From the experiences of stadiums in developed countries, 75% of the income of large-scale events is from intangible assets development. At present, the income of luxury boxes, commercial lease and others is too low to be developed substantially.

4.4 Services do not match the needs

The services Bird's Nest is supplying to citizens can not match their sports needs. The services are mainly focused on tourism, sports events and concerts as illustrated above, while citizens prefer fitness activities. The supply and de-

mand between stadium and citizens do not match completely. People would like to enjoy the fitness activities, Bird's Nest visiting introduction, high quality sports events, sports training, Olympic introduction, cultural performances, Olympic experience, sports for all events and health consultation services. (Figure 2)

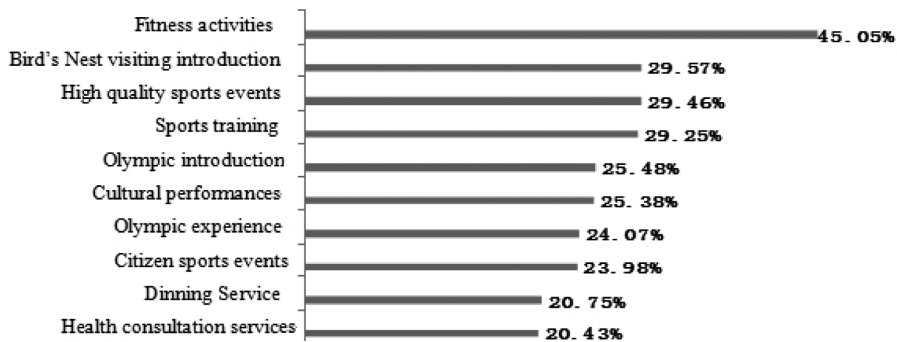


Figure 2. Citizen needs of Bird's Nest after the Olympic Games.

5. Development suggestions for Bird's Nest

5.1 Introducing high-quality sports events

Many Olympic venues are used for the elite sports after the Olympic Games. But Bird's Nest can't be used for elite sports due to undeveloped elite sports in China. So, Bird's Nest should build a close relationship with foreign sport agencies to introduce some high-quality foreign sports events. This is because only high-quality events can attract more than 50,000 spectators to come to Bird's Nest to watch such games.

5.2 Making preferential policies for stadiums

Actually, Bird's Nest gave up the commercial naming right which could get much operation capital to build a good public image. Besides, many non-profit activities are held in Bird's Nest every year. Therefore, the Beijing government should make and apply preferential policies to lighten the burden of Bird's Nest as it supplies non-profit services. For example, according to the developed countries' experiences, the government could reduce business and income taxes and lower water, electricity and heating rates. The government also could establish a fiscal

fund to support public facilities' modification after the Games and establish financial aid for major sports activities. Last but not least, the government should deepen the reform of events' approval and improve administrative efficiency.

5.3 Further developing and utilizing of intangible assets

Facility operation experience shows that intangible asset development of naming rights and luxury boxes made the largest stadium revenue channels. But luxury box development did not reach a satisfying effect. It should continue to strengthen the development and utilization of intangible assets in the future.

5.4 Promoting the fitness function of Bird's Nest

According to the results of a survey regarding Beijing residents' need of Bird's Nest, business items should be adjusted. With the rapid development of economy and society and the improving of Beijing residents' living standards, people will raise their fitness awareness gradually. More and more people will participate in fitness activities. Increasing the fitness programs and activities popular with citizens should be considered a priority so that their demands are met.

5.5 Managing the financial risk and establishing a financial evaluation system

Stadiums should improve the management system and promote the continuous improvement of the internal control system. A comprehensive budget management should be implemented, including cash flow, fund-raising, capital operation, cost control, income distribution and financial activity implementation. Through enhancing the level of cash flow management and controlling the operational risk, the capital utilization efficiency, will be improved.

Discussion/Conclusion

Bird's Nest has run effectively in the last few years. Its operation experience may be useful to other stadiums and venues. From post-Games operation till now, Bird's Nest has got both social benefits and economic profits. The income structure tends to be reasonable and the capacity of organizing mega-events has been improving gradually. It implements the diversified marketing strategies, from fo-

cusing on the high-quality events and exploring intangible assets to promoting the ability of making profits. There are four main problems that Bird's Nest is facing right now. First, the operation cost is increasing fast. Second, it's too huge for normal events. Third, the intangible assets development is not enough. The inner space of Bird's Nest has not been fully used yet. Fourth, the products and services it provides cannot meet people's needs. For the future development, it is necessary to: introduce more high-quality sports events, further develop intangible assets, improve the fitness function and establish a financial evaluation system to reduce operation risks.

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SPORTS MEGA-EVENTS AS AN INSTRUMENT FOR INTERNATIONAL UNDERSTANDING: THE CASE OF THE OLYMPIC GAMES

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Hosting the Olympic Games means meeting the interests of all kinds of event stakeholders. The shifting of interests in favour of politics and economy rather than focusing on Olympic ideals and social heritage is likely to occur. Therefore organizers should take specific action to not neglect but capitalize upon social assets.

Introduction

“Olympism combines, as in a halo, all those principles which contribute to the improvement of mankind” (Coubertin, 1917, p. 20). The Olympic idea, according to Pierre de Coubertin, represents an ambitious sport, social and educational philosophy which is to be disseminated by the Olympic Movement. In addition, the activities of the International Olympic Academy and Olympic education may notably be supported and symbolized by the Olympic Games themselves.

However, in the post-modern era of eventization (Pan, Huan, Bernick & Boo, 2013), it appears to be increasingly difficult to communicate the Olympic idea, given the diverse commercial, media and political interests present at sport mega-events. Sporting events seem to be dictated by the concerns of corporate elites rather than using Olympic ideology for public and community interests

(Miller, 2002). The rising economic success of the Olympic Games in the mid-80s contributed to a consistent growth of the Games and competition among cities to host the event (Andranovich et al., 2001). Due to television rights and developments in communication technology, two thirds of the world population watched the 2008 Olympic Games in Beijing via television and the Internet, without taking into account local and tourist attendees (IOC, 2008). There is a flow of information reaching national and international audiences, investors and populations (Preuss & Alfs, 2008). Mega-events may boost city-marketing strategies, redevelopment initiatives and tourism (Gratton & Henry, 2001), but seem to leave social infrastructure untouched. The Olympic principles – that are supposed to make the world a better place, as Coubertin puts it in the citation above – increasingly seem to be overshadowed by an Olympic gigantism (Meyer, 1971; Preuss, 2004).

Particularly the 2008 Summer Games in Beijing (Preuss, 2008) and the 2014 Winter Games in Sochi left that impression in the view of many observers, whereas the 2010 and 2012 Olympics in Vancouver and London, respectively, employed a somewhat more socioeconomically sustainable approach. However, the gigantic expansion of the Games and the communication-transportation sector do not bring only positive results. The huge resources necessary for staging the Games are often criticized in the public debate. The so-called “Nolym pia” initiatives, like at the bids of Munich, Germany (www.nolym pia.de), as well as Davos and St. Moritz, Switzerland (www.olympia-nein.ch), for the 2022 Winter Games, emerged from voluntary civil engagement and won referendums against hosting the Olympics.

Thus, it seems that the Olympic ideals are in danger and that people might turn away from the Olympic Movement. It may rather be argued that hosting the Olympic Games is an effective instrument for economic and political growth, but not yet to further Olympic education, as defined in the quotation above. There certainly is a need for evidence-based concepts in order to utilize the appeal of the Games for Olympic messages and leverage for the world population. For the time being, one may suppose that there still is substantial support for and trust in the Olympic Movement based on its impressive historical achievements. But more and more, it seems that action has to be taken to sustain this Olympic asset.

Maybe the most tangible and obvious value which is transferred by the Olympic idea and implemented by the Olympic Games is international understanding. The Olympics are arguably the largest peaceful gathering and celebration on the planet, irrespective of gender, ethnicity, political background and so forth. Therefore, it is quite intuitive that international encounters and networking at the Olympic Games provide a strategic leverage for international understanding.

The aim of this paper is to structure theoretically and validate empirically attitudes towards the Olympic idea in connection with the Olympic Games. A focus is set on the component of international understanding in the scope of the principles that shape the Olympic idea. Thus, the basic research question is to what extent people appreciate the Olympics and the Olympic Movement as an institution that fosters respected norms and values, in particular with regard to international understanding.

Social capital and sporting events

Since the seminal papers of Bourdieu (1986) and Putnam (1993), the theory of social capital has become increasingly popular and accepted in social sciences as well as in economics (Dasgupta & Stiglitz, 2000). In analogy to economic capital, social capital may be understood as the accumulation of social investments which, in turn, are basically characterized by reciprocity, social relationships and networks that activate movement (Coleman, 1988). Inside these social groups and ties, certain sets of norms and values are accepted and literally lived.

Already this fundamental thinking in terms of social capital suggests the usefulness of the theory for the analysis of the Olympic idea and, particularly, the construct of international understanding. Moreover, the social capital theory provides a helpful analysis scheme by distinguishing between three forms of social capital: bonding, bridging and linking capital. The first refers to close ties and to an increase in transitivity among homogeneous groups, like the family, a peer group or closed ethnic groups of equal classes of education and relation. In order to create cluster of strong ties, bridging social capital operates like an elevated structure for heterogeneous, remote social groups of distinct origin, looser and weaker ties (Granovetter, 1973; Putnam, 2000; Sherry et al., 2011; Schulen-

korf, 2010). Linking social capital activates the vertical and horizontal section of general public classes – for example, event stakeholder – and is an essential, but often not sufficiently considered component of bridging social capital, inasmuch relations between various social strata of nations but also superior, institutional establishments should be created similarly (Schulenkorf, 2010). The concept of social capital is not innovative, but it provides a foundation for social interaction and non-institutional relationships within one theory of social activity (Coleman, 1990). A mega sporting event like the Olympics with its various channels of generating more or less loose or close relationships and networks may be seen as a bridging or linking institution, forming social capital depending on the intensity of the created relationships and measurement of international understanding.

However, researchers studying mega-events like the Olympic Games argue that these events in reality reflect the interests of international and corporate elites and leave actual social infrastructure untouched. The main motivation for hosting sport mega-events today are economic gains. But since sport is a social activity in which citizens are engaged, it has the potential to foster social inclusion and communitarian revival within the theoretical framework of social capital (Misener & Mason, 2006).

Furthermore, if and when this bridging or linking function of the Olympic Games works as a strategic leverage on bonding social capital, one may speak of social event leveraging (Chalip, 2004). Whereas the leveraging concept rather applies to short and medium-term effects, remaining socially productive networks at the hosting location of the Olympics may be understood as an event legacy (Preuss, 2007).

A framework for leveraging sociability

Attending or watching an event, is a mighty demonstration of collective and virtual community. Hence societal virtues should be integrated into all kinds of decision-making processes (Arai & Pedlar, 2003; Misener & Mason, 2006).

Regarding the event as a platform, sociability can be concretely implemented outside or inside the event-venue. When a program is offered, an appropriate, public offer of local transit – for example sunbathing areas and food and drink-

ing – is ensured. People should be informed to either arrive earlier, to remain longer after the event, or to just engage in social interaction (Jolicoeur, 2010; Melnick, 1993). Moreover, event relating festivals, which are picked out as a central theme as well as events which take place in parallel, offer an occasion and location to act out collective function (Chalip & Leyns, 2002). Furthermore, side events are generated, to prolong the economic impacts of the main event, to extend the event to further social classes and to enhance a festive character and thereby a heterogeneity of the event through social interaction. Suchlike activities are tools to boost the social leverage of an event (Chalip & McGuirty, 2004).

Although it is already known that social networks have been conducive in a significant way to today's social development (Bull & Jones, 2006), their overall impact on society, future generations and gender can merely be presumed. Social capital can contribute in a positive way and additionally maintain economic success as a final product resulting through social network constructs, which could reform novel international trade relations (Anderson & Miller, 2003; O'Brien, 2005). This form of leverage has been utilized as a political instrument on a secondary level so far. The result of social leveraging on a social level is the feel-good and good-mood factor.

A mega-event also holds a potential of disagreement and debate which can be opposed to social leveraging. Extreme behavior among fans is not infrequent (Gans et al., 2003; Kretschmann, 2012). Racism is founded on the belief that one's culture is superior and incompatible with a foreign. The result is a serious matter, because stereotypes are ascribed consistently in the consciousness of human beings (Fanizadeh, Pinter, 2002). For this reason, the event platform could be a location to rethink already made prejudices and formed attitudes.

Methodology and research aim

To understand how social leveraging processes work during an event, the individual spectator, whose needs take the center stage of organizations, media and corporate clients, has to be regarded as a personality driven by diverse attitudes and motivation. Individuals have diverse ethos based on diverging cognitive, affective and intentional components of attitude, setting influence onto either long or short

term effects. Until today there is no generally accepted terminology of attitude (Gawronski, 2007), but Trommsdorff (2009) depicts this construct as condition of a relatively enduring willingness to respond to a certain object in particular situations more or less in a positive or negative way. The attitude of an individual, and therefore the basis of the willingness to question innate values and understanding towards the Games is often determined by the length and the intensity of proper experiences and can be changed by situational influences.

In order to empirically validate the attitude of people towards the Olympic idea as well as towards the contribution of the Olympic Movement and, in particular, the Olympic Games as an institution fostering norms and values leading to international understanding and, thus, creating social capital, an online convenience survey (n=189) has been conducted in Germany in the run-up to the 2014 Winter Games in Sochi. However, measuring the intention and awareness to act should not be considered the core of this investigation and can be disregarded as international understanding does not sprout through conscious action either.

Primary data were collected from the German population via social networks and diverse online sport fora with over 450,000 members, in order to cover a wide range of stakeholders, provide empirical knowledge, enhance the reliability of the theoretical findings and contribute to organizational, political and social incidents (Yin, 2009). They were interpreted by chi-square test and binary logistic regression. However, generating data reflecting age, gender, income and graduation structure posed a range of challenges.

So, to argue and justify that the Olympic Games can facilitate opportunities for social development and that social capital can be a framework to comprehend the effects of an event to the community as well as on one's attitudes, several hypotheses have to be questioned and disproved within this enquiry:

1. Spectators think the Olympic Games are too big and too expensive.
2. Therefore Olympic values become less important.
3. The Olympic Winter Games lose in prestige on the basis of Olympic gigantism.
4. Spectators who are keen on sports are more likely to estimate the Olympic Movement in a positive way than others.

The presentation of the outcomes is structured along incorporating appropriate literature (Boukas, 2013).

Tangible social premises

Olympic residues are intentionally planned through bidding files. As a result of the enlargement of the Olympics, the spread of air transport, declining transportation costs and an overall increase in the transportation department, the formation of tourism outcome plays an eminent role (Boukas, 2013). Therefore, for example, tangible Games legacies are perceivable for tourists and citizens and are designed for developing sport facilities or transporting infrastructure. So it is not surprising that only 23% of the respondents perceive the Games, including tourism side-products and accessories as excessively large scale phenomena.

This percipience is also due to positively enforced projects, noticeable through media, which are controlled by political stakeholders. Economic costs that escalated in Olympic expenditure gigantism shall not be directly recognized to maximum extent (Kurscheidt, 2009). Although event customers cannot estimate the real arising expenses, almost 60% assess the financial investment in Sochi 2014 Games as too high. Already existing corporate social capital inside the host city, region or land can be under attack by mistrust in event contracts which seem to transfer all kinds of financial risks at the expense of the co-contractor and by fear of deficient socioeconomic and environmental devises (www.nolympia.de). To minimize suspiciousness among the population in the run-up to the event and foster faith, and hence social capital, it is important to reveal these determining factors.

Intangible social inheritance

Despite the negative aspects and fears, the Olympic Games are the most spectacular and cultural event these days and fully meet the demands of their consumers. But do the Games also satisfy the claims of the population? The results show a still quite high acceptance and appreciation of the Olympic idea. Intangible residues such as rising national status, increased knowledge and abilities, international relations or Olympic education have to be taken into account as a core point of Olympic heritage (Homma, Masumoto, 2013). The term “heritage” is often used instead of “legacy”. It rather discusses the aggregated capital to be obtained in the

particular moment the event takes place though, while legacies define the consequences of staging the Olympic Games for the future (MacAloon, 2008). Many researchers argue that the Olympic idea, as defined by Coubertin in the quotation above, disappears on grounds of the rapid development which turns the Games into multisport championships than rather focus on Olympic main distinguishing features (Reichertz, 2010). The survey however unveils the Olympic idea as still important to 80,5% of the population, while thereof 50,2%, of those interested in sports see Olympic values as a seminal basis and central event point. Further findings show that 70% of the respondents perceive the Olympic idea as still up to date. This means that the perception of these ideals is not eliminated by rising event-gigantism. Whether this attitude can be validated with practical or in-mind application should be empirically rated by direct social outcomes. Fifty two point eight percent believe that international understanding, fairness and peace are placed over by a mega-event, while 20% argue the converse.

An interesting outcome is the general high acceptance of the Olympic Winter Games by the part of the population which is strongly interested in sports and plans to watch the Games either on-site or on TV (91,7%) versus 37,7% not interested in sports voting against and 15,5% strongly criticizing. These interviewees do not seem to care about community belongings, incarnated in sporting atmosphere, as it is proposed by Coubertin. In a pluralistic and individualistic society, the trend goes from heteronomy to self-determination, where the individual shapes his proper social world, in which he is able but not obliged to act and attend social convention. This second part of the population may be attracted and inspired to contribute to an international gathering by further side events and festive atmosphere.

A framework for leveraging international understanding

Yet, the Games still reach a large TV audience worldwide and the attendance, in general, remains stable at a high level (Preuss, 2004; www.olympic.org). Beyond that, there still is a sufficient number of cities keen to stage the Olympics. Moreover, this global awareness fuelled by the media coverage is a powerful tool to promote the Olympic idea. On this platform, emotions can be experienced

collectively – memories can be shared (Bette & Schimank, 2000). Emotions have the potential to unite humans under a certain aspect as persons which similar feelings in diverse situations, irrespective of origin, nation and social status of the individual. Groups with differing attitudes can exchange experiences and share common interests thereby, without losing their own identity (Schulenkorf, 2010). The part of the population which is negative towards the staging, may be positively affected by the described social facilities above to leverage their stance to contribute to a sense of community and understanding. Leveraging social infrastructure during the event can also lead to social post-event leverage. Nevertheless, these strategic instruments seem to have been more efficient in generating educational assets.

Concluding remarks

The Olympic Games, which are formed on the basis of economic and political structures, can be a short-term institutional framework for the establishment of understanding, for a city's, region's or nation's capital accumulation and reciprocal exchange (Burnett, 2006; Esser, 2000) while Olympic legacies operate as pluralistic devices within memorization in the long term. In today's fast moving era, which demands both occupational and social achievement, the sharing of such common and collective moments, enthusiasm and passion is an acceptable diversification which can provoke anticipation, bonding and bridging links on the one hand; on the other hand, it demonstrates an escape from daily routine. Converging in sportive competition is not opposed to this superior aspect.

Although international understanding is seen as an integral part of the Olympic idea and seems to run self-evidently as all prior conditions are given, the discussed theoretical elements in this paper made it clear that this concept may not only be used with ostentation as a social figurehead for the concern of corporate elites but also in order to create linking global capital. In order to avoid social washing and directly address this construct regardless of economic benefits, further data analysis will have to go deeper into the structure of already measured attitudes.

To sum up, the findings of primary and secondary analysis within this paper have shown that the technology that exists is a useful communication medium,

but also an illusion. If the focus is brought onto community, elites seem to do their best to foster exclusion. In a world of interest, image and promotion it is necessary to consider how to address emotions. Sport, as the biggest civil association, creates proximity and proximity emotion – and by sportive and cultural devotion, the Olympic Games as a platform can be the motion to learn more about different nations and meet people of diverse origin. And although an event takes place temporarily, the common memory is not engrained momentarily.

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JUGGLING IDENTITIES: FEMALE ATHLETES' NEGOTIATION OF IDENTITIES IN ELITE-LEVEL DISABILITY SPORT

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Introduction

The focus of my thesis is the negotiation of identities by elite-level female athletes involved in disability sport. Recently, the London 2012 and Sochi 2014 Paralympic Games have been a showcase for the contemporary nature of disability sport and ostensibly suggest a growth in public interest within this field. However, there has been limited research to date conducted into the experiences of physically impaired, female athletes at the elite level. Moreover, what research has completely failed to address is how individuals negotiate their identities within the interplay of gender, “disability” and social/cultural influences. Inspired by this dearth of literature and the desire to contribute to the theorisation of disability sport, my research has three main aims: firstly, to explore how athletes negotiate their identities; secondly, to understand the unique perspective of physically impaired women; and, thirdly, to generate insight into the intersection of identity, disability, gender and sport.

The theoretical framework underpinning this project is informed by symbolic interactionism, combined with a social-relational conceptualisation of disability. I conducted life history interviews with seven women who had or are currently competing in disability sport at national level or above. I transformed the subsequent interview transcripts into seven narrative accounts. These narratives offer a powerful insight into the complexity of disability and the ways in which the women negotiate their bodies and identities, particularly in the context of sport.

I am currently writing up the discussion chapters of my thesis. I will use this paper as an opportunity to present the theoretical/methodological approach I have utilised and to discuss one avenue of analysis I have explored. My research provides a space for the “voices” of disabled women in competitive sport at the highest levels and explores their holistic experiences of “disability”.

Theoretical framework

My research is situated at the nexus of three bodies of literature – disability studies, the sociological field of identity and research within disability sport. It is important to outline the theoretical foundations of the study from within these disciplines in order to contextualise the theoretical framework. It has been useful to view these foundations as theoretical tools that inform the overarching framework.

Disability studies

Historically, individualist perspectives have dominated literature within disability studies. Such approaches are traditionally grouped under the umbrella of the “medical model” (Shakespeare 2006). They are founded on notions that emphasise individual impairment, rehabilitation of the body, professional power and oppression (Soder 2004). Wendell (1996) suggests disability is often related to an individual’s ability to make economic contributions and sustain family life. This purports disability as undesirable and as something that needs to be cured, fixed or hidden (Thomas 2007).

Over the past two decades there has been vehement criticism aimed at the classic biological-orientated model of disability (Brittain 2004; Shakespeare 2006; Thomas 1999). These share common features, which shift attention away from the fixation on tragedy and impairment to the impact of social, cultural and environmental barriers. The British social model of disability, developed in the 1970s, represents arguably the most widely known approach (Barnes et al. 1999; Finkelstein 1980; Oliver 1990; Oliver 1996). The social model has strongly assisted the politicisation of the disabled peoples’ movement, drawing attention to the ways in which “dominant and ableist norms and practices” have excluded people with

impairments from the mainstream (Paterson and Hughes, 1999, p. 597). However, I believe the focus on social restrictions and oppression is unhelpful for exploring disability on multiple levels. This has led to strong debate and criticism of the model since its inception (Morris 1991; Paterson and Hughes 1999; Thomas 1999, 2004; Wendell 1996). The common features of these critiques concern the distinction made between impairment and disability, the exclusion of personal experiences and the emphasis upon environmental barriers.

I seek to account for these criticisms by applying a social-relational understanding of disability.¹ The field of disability studies has increasingly called for research that recognises disability as social-relational (Björnsdóttir and Traustadóttir 2010; Shakespeare 2006; Thomas 1999). This means that it cannot be reduced to an individual medical problem or to a socially-created oppression. It is an interaction between impaired bodies and excluding environments (Shakespeare 2006). The essential ambiguity of human embodiment is that it is simultaneously personal and interpersonal, objective and subjective, social and natural (Paterson and Hughes 1999). In this regard, Moola and Norman (2012) argue that scholars must bring the tools to consider pain, emotion and other corporeal experiences to our analysis of disabled athletes' sporting lives. I am foregrounding the individual accounts of participants because I am inspired by disabled feminist writers who have been at the forefront of the campaign for the experiential dimensions of disability to be heard (Garland-Thomson 1994; Morris 1996; Thomas 1999). Thomas (2007) has contested that research within disability sport does not tap into the relationship between the individual and the environment. I am aiming to address this gap by incorporating recent theoretical work from within the field of disability studies.

1. The definition of disability in the context of this paper refers to disability as a form of social oppression involving the social imposition of restrictions of activity on people with impairments and the socially engendered undermining of their psycho-emotional well-being (Thomas, 1999). I will use the term disabled rather than physically impaired when referring to participants. This can be understood as an umbrella term that incorporates the effect of the physical impairment and the social and cultural ramifications of this. Impairment refers to the functional limitation within the individual caused by physical, intellectual or sensory impairment. Congruent to a social-relational conceptualisation of the process I view impairment and disability as inextricably linked and interactive (Thomas, 2004). This recognises that impairment is bio-social. Thomas (2004) suggests that impairment is not the cause of disability but is the raw material upon which disability works.

Symbolic interactionism and identity

The sociological/psychological literature exploring the realm of identity is intensely debated. To explore how disabled female athletes negotiate their identities, I have utilised an interactionist perspective. Symbolic interactionism identifies a myriad of approaches to theorising identity. Allen-Collinson and Hockey (2007) suggest that from the milieu there are two identifiable categories that range on a continuum from structural to processual in nature.

The structural perspective on identity construction and negotiation is exemplified in the work of Stryker (1968, 1980) with identity theory, Burke's identity control theory (1991) and role-identity theory proposed by McCall and Simmons (1978). The key focus within these approaches is the roles that individuals occupy in relation to the social structure. These are of prime importance in determining the identities that are undertaken. By viewing identities in this way, the potential roles that are enacted are relatively fixed and stable (Allen-collinson and Brown 2012). I feel this fails to capture the dynamic characteristics of identities negotiated within different interactional spaces. Therefore, I have adopted a processual perspective. This will foster greater insights into the complexities surrounding the negotiation of the women's identities in different contexts, in particular that of sport and in various interactional situations.

Identities are social products that are negotiated, developed and maintained during interaction and heavily shaped by others' definitions and perspectives (Jenkins 1996). Through sporting participation, disabled individuals are resisting social perceptions of inability. Huang and Brittain (2006) argue, "sport is one of the arenas in which the social struggle for control of the physical body occurs, processes of identity formation are conducted, and multiple notions of identity are embodied" (p. 353). Titchkosky (2003) asserts that sport provides a rich environment to study disability experiences in relation to cultural representations and environmental intentions. This concept has been approached in a variety of ways in disability sport literature. Early literature focused on the psychological mechanisms utilised by individuals in constructing their identities (Guthrie 1999; Guthrie and Castelnuevo 2001; Sands and Wettenhall 2000). Such research designs fail to recognise the influence of wider social and cultural processes. These studies do not adequately account for the fluid characteristics of identities across contexts and the participants' perceptions.

I am combining an interactionist framework with a social relational conceptualisation of disability to focus on the day-to-day lives and experiences of the women involved in my research. Specifically, I have conducted life history interviews that explore the sporting pathways of the participants to understand the “micro” social interactions that result in “negotiated identities”. Drawing on Denzin (2012) research must focus on the active, agentic, flesh-and-blood human body, which a social relational perspective affords. This theoretical approach can expose the wider social and cultural forces operating both within and outside sporting spaces.

Sport as empowerment?

The Paralympic Games and the Paralympic Movement at large have been widely understood and promoted as potentially empowering spaces for disabled athletes and disabled people in general (Silva and Howe 2012). Recently, the International Paralympic Committee (IPC) has declared that the Sochi 2014 Paralympic Winter Games were record-breaking in terms of athletic performances, ticket sales and media coverage (IPC, 2014). Prior to Sochi, the London 2012 Paralympic Summer Games also experienced increased media coverage, heightening the “Paralympic profile” and purportedly suggesting a growing public appetite for disability sport. “Reaching the impossible” was the underpinning theme of Sochi’s closing ceremony – forming the key message of the spectacle. The IPC, in a summary of the ceremony on their webpage, declared “the closing ceremony illuminated how dreams can be achieved through strength and passion to change the perception of ‘impossible’ to ‘I’m possible’” (IPC, 2014). In his closing ceremony speech, IPC President Sir Philip Craven addressed the stadium, asserting “the Paralympic spirit has united and infected us all. Proud Paralympians – your inspirational athletic performances have redefined the boundaries of possibility”.

On the surface, such messages appear to be positive, however, scholars are increasingly critical of the Paralympic Movement. For instance, Peers (2012) calls for researchers to approach disability sport with more skepticism. The “critical eye” has been cast on a broad range of areas, including classification, “supercrip” representations (Berger 2008), media, “empowerment” (Howe 2011; Silva and Howe 2012), Paralympic discourses (Peers 2009; Peers 2012)

and the governance/legacy of Paralympic events (Bush et al. 2013). Ultimately, in the majority of these studies, the potentially “(dis)empowering” nature of the Paralympic institution and its practices is argued. Moola and Norman (2012) assert that when disabled athletes are showcased at such events, dominant tropes, meta-narratives and stereotyped descriptions are likely to characterise these representations (Brittain 2004; Purdue and Howe 2012; Smith and Thomas 2005). In this context, Berger (2008) discusses the use of the supercrip metaphor, arguing that it is unhelpful for the wider disabled community.

“Supercrips” are those individuals whose inspirational stories of courage, dedication and hard work prove that it can be done; that one can defy the odds and accomplish the impossible (Berger 2008). The supercrip figure reinforces low social expectations for disabled people – successes are judged in terms of an individual’s ability to conform to able-bodied norms. The idea of “overcoming” disability ignores the complexities associated with disability experiences and perpetuates the idea that disability is an individual matter. The IPC’s claim above that “dreams can be achieved through strength and passion” is characteristic of supercrip narratives that reinforce “tragic” ideas about disability. These narratives foster unrealistic expectations about what disabled people can achieve or what they should achieve, if only they tried hard enough.

What this brief snapshot of the literature highlights are the tensions, ambiguities and paradoxical nature of disability sport generally and the (re)presentation of athletes involved. Bush et al. (2013) recently highlighted the spatial and temporal ephemerality of the Paralympics and the disjunctures between material elements of the spectacle and the “harsh” realities of everyday life. Even though previous work has addressed and increasingly critiqued “Paralympism” and Paralympic events, there has been limited empirical work examining the stories of the athletes who compete at the elite level of disability sport. The experiences of those people directly influenced by and engaged in disability sport have largely been left unchecked. The supercrip and other models of disability have predominantly been studied in terms of their presentation through media content in previous literature. This has not been approached from the perspective of the active consumer. Moreover, research in this context has largely failed to incorporate the experiences of *female* athletes competing at this level. This helps to “set the scene” for one of the themes emerging from my own research, which I will now discuss further. I will use

some excerpts from the women's narratives to help illuminate their experiences. I have used acronyms to protect the participants' anonymity and confidentiality.

Supercrip paradox

It was clear from the women's narratives that they did not operate or seek to be "supercrips". Previous work has demonstrated how disabled athletes actively pursue such labels (Kavanagh 2012; Smith and Sparkes 2012). Instead, they prefer that people perceive their sporting participation in the same way as those of able-bodied athletes. This is highlighted in Angie's narrative:

I don't think I'm sort of better than the average person just 'cause I go to the Paralympics I mean that would be silly ... I suppose and because of the work that you put into it it's no less than an able-bodied sportswoman. Angie

Angie does not feel any better than the average person because she has been to the Paralympics. The "super" label is not adopted or incorporated into her sense of self. Supercrip representations reinforce low expectations about what disabled people can achieve – such ideas perpetuate the idea that disability is an individual matter (Silva and Howe 2012). However, the participants' narratives highlight they do not wish to be defined in such terms. This demonstrates the importance of the "voices" behind social representations and what such portrayals mean for people's own lived realities. The "empowering" nature of disability sport needs to be approached from a critical stance. Huang (2005) described the participants in his study as having "empowered" identities from their participation in disability sport. Such assertions reinforce the idea that the participants have *something* that needs to be overcome and sport empowers them to do so. Sport is important to all of the women as it provides them with an alternative sense of being and is an opportunity to embody different identities. However, their narratives do not reflect the notion that these are in some way "empowered" identities.

The "supercrip" metaphors were also challenged by some of the participants' experiences "behind the scenes" at the Paralympic Games. Angie's narrative provides an insight into the stark contrast between what the public "sees" and "hears about", and what the athletes experience. When discussing the way

she felt about competing at the London 2012 Paralympic Games, Angie reflected on the accommodation that was provided for competitors:

In the village in London it was smaller [compared to Beijing] and the rooms were tiny that is the one thing about London they hadn't taken the disabled into consideration at all. The rooms I mean to get the likes of us we had two wheelchairs in one room and we had to move by numbers sort of thing and we had to take the doors off the wardrobe because we couldn't get in you couldn't open the wardrobe because it jammed up the bottom of the bed. Angie

It surprised me that behind the spectacle of the Paralympic Games – there were accommodation access problems for some of the disabled competitors. The rooms were too small to fit Angie's wheelchairs; subsequently she had to remove the wardrobe doors to create more space in the room. The Paralympic Games are celebrated as a positive event for disabled athletes; however such experiences demonstrate the harsh realities that the competitors potentially have to manage and what happens “behind the scenes”. People watching, reading and listening to the events unfold are unaware of the competitors potentially struggling for access to their rooms. Across the women's narratives, experiences such as Angie's typified the convoluted nature of how they managed their day-to-day lives and what these social encounters meant for their identities.

There is limited space here to unpack the complexity that characterised the participants' identity negotiations. However, the women's narratives were quite contradictory. In many cases the participants' experiences highlighted their active management of being perceived as disabled in a variety of interactional encounters. They did not see themselves as disabled and rejected “social” identities that have been imposed upon them. Some of the participants dissociated from being labeled as disabled. In the example below Andrea vehemently rejects being identified as disabled:

I am not disabled the term has really negative connotations but to me I think society makes it a negative word if you are disabled then you're well in today's society you are either a scrounger or you have got learning disabilities that's the way people see the term. Andrea

Others challenged the idea of “normal” by questioning the notion of normality

and what this means in society. Subsequently, they were able to talk about the “differences” in everybody and reject disabled identities as a result. For instance Blair:

I find it really easy to have that normality so it's other people who are just trying to get their head round this difference but now everybody is different and the sooner people realise that the better. Blair

The women re-defined their impairments on their own terms. They recognised the presence and potential limitations of their impairments but did not describe themselves as disabled on this basis; instead, this appeared to be determined by the context. There is not an unreflexive acceptance of disabled/non-disabled and the majority of the participants refused to be categorised on the basis of bodily difference. The participants do not see themselves as supercrips and refused to accept the supercrip ideal. Simultaneously, the women did not see themselves as “disabled” and attempted to negotiate such labels in their day-to-day lives. This is where the supercrip paradox lies – they dissociate from individual/ableist ideals by rejecting supercrip stereotypes, which celebrate disabled athletes “overcoming” their disability. However, they are potentially reinforcing individualist/ableist ideals by rejecting disabled identities and viewing “disabled” as an “undesirable” way of being. Instead, the women want to be recognised for their own capabilities regardless of their embodiment. In Berger’s terms (2008) the women identify with being neither super, nor less than super. This is summed up by Lucy – *“I always call it ... it's not disability it is a different ability ... diffability”*. Sport participation at the elite-level does not encourage the women to engage with supercrip representations; neither does it afford them a positive stance towards disability. Instead, it appears that sport provided the women with opportunities to identify in a variety of ways and different sporting contexts fostered alternative self-definitions and forms of embodiment. In addition, various social situations illuminated many of the tensions around “disability” and how female disabled athletes contest/manage this.

Conclusion

I have only been able to provide a brief snapshot of my PhD research and the emerging themes herewith. However, I hope this paper highlights how the par-

ticipants struggle with societal perceptions of disability and have to negotiate this in their day-to-day lives. It offers an insight into the struggles, hopes and fears that lie behind the image of the Paralympics and Paralympians. The experience of Angie at the London 2012 Paralympics, “behind the spectacle” is one example of this. Their stories are the “voice” behind supercrip representations and assist in developing a picture of how the athletes involved actually respond to such ideals. I have only been able to include brief excerpts to help illustrate some of my arguments. However, the narratives I gathered for my project offer powerful examples of how disability is perceived in society, how the women (re) present their identities and the role of sport in their lives.

The approach I have taken to my research provides a space for the stories which expose the despair, oppression, (in)equality, and joy infused in the women’s experiences and questions the representation of elite-level disabled athletes. There has been limited empirical work that has focused on female athletes at this level and it demonstrates the need to develop an understanding of their unique realities and the people/athletes involved in disability sport “mega-events”.

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CHINESE OLYMPIC VALUES IN TRANSITION: FROM NATIONAL IDENTITY TO GLOBAL CITIZENSHIP EDUCATION

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Educational values carried by the modern Olympic Movement embody distinctive time marks and worldwide trends. However, multicultural education ideas and national characteristics also leave a deep impression on the educational value of the Olympics. As the most influential sport institution in the world, the Olympic Movement has obvious globalized and Western characteristics. While the Olympic Movement comes into China, it will have collision and conflict with the socialist culture and capitalist culture. The clash and fusion of cultures are particularly profound in the developing process of the Olympic Movement in China, as well as in its educational value.

Researchers interested in the educational value of the Chinese Olympic Movement need to clearly recognize that China is a nation in great transition from socialist culture to post-socialist culture. Not only has China changed significantly in the past thirty years, but also it is undergoing deep transformation in the economic system and the social institution at present. Therefore, the process of the Olympic Movement being embedded into China society is dynamic and is continually changing. The educational value of the Olympic Movement will respond to changes in Chinese society. Researchers also need to pay attention to the fact that the change occurred not suddenly but gradually just like the gradual process of China's reform. Accordingly, the educational value of the Olympic Movement also shows a progressive shift, which means the emphasis and priority is on changing gradually.

Based on the background of a great social transition, this paper adopted the

historical comparative method to analyse the three different Olympic education phases. The first phase came into being since the P.R.C. was founded in 1949 with some features of totalitarianism, when the main Olympic education value focused on national identity. The second phase was from the Chinese economic reform called post-totalitarianism in 1978 to the Beijing Olympic Games in 2008, when the main Olympic education value reflected citizenship education. And the third phase of Olympic education began to embody the global citizenship tendency during the post Olympic Games era of China.

1. Olympic educational value in the first phase: National identity

China discussed in this paper refers to the People's Republic of China, the regime founded by the Chinese Communist Party in 1949. At the beginning of the new regime, the most critical problem the Chinese Communist Party faced was how to build this nation to be unified, stable and powerful. There were at least two interrelated tasks concerned with this problem: the first one was the formation of a modern nation, namely the establishment of political community, which was the top-down institution construction during the formation of a "nation-state". The second one was how to make national identity, which was more a bottom-up self-construction process. In other words, the most urgent task for the Chinese Communist Party was how to make nation identify with the P.R.C. regime and socialist system in such a vast territory and multinational country. Sports have a magic function of aggregating national cohesion, self-confidence and pride. So the Chinese government valued sports pretty much in that period. Evermore, sports became an important political platform to show the superiority of the socialist system, the new life style and the new international image of the P.R.C.

As the major member in the socialist camp, China formed its own sports development mode with socialist characteristic gradually based on experience of the Soviet Union from 1953, which had mainly two sport systems. The first one was called "sports system for labor and defending the motherland". Under this system, the government encouraged people to participate in sports in order to make them become the reserved force to "defend the motherland". The second system was called the Whole-nation system for sports, in which the sports

administrative department in the government had strong and centralized power to mobilize resources in order to promote the development of China sports rapidly in a very short term. Because of the special economic embarrassment at the beginning of the new regime, giving priority to development of competitive sports, especially the Olympic Games events, obviously had a political purpose to show the nascent regime of China to the whole world through sports. Rituals and symbols such as parade of athletes, raising the national flag and playing the national anthem for gold medalist in the Olympic Games can promote Chinese people's nation identity, also the recognition and acceptance from other countries and international organizations for the new regime of China. Moreover, giving the regime opposition between the People's Republic of China in mainland and "the Republic of China" in the Taiwan area, the Olympic Games was even described as "the battlefield without gunfire".

The People's Republic of China and "the Republic of China" were jostling the IOC membership in the past. In order to resist erroneous stand of "two Chinas" and safeguard national sovereignty, the All-China Sports Federation (Chinese Olympic Committee) announced a stop to all relations with the International Olympic Committee in August 1958. Until October 1979, the IOC Executive Board passed a resolution presented at a meeting held in Nagoya about the problem of China's representation, confirming the Chinese Olympic Committee as the only representative of the Olympic Movement in the whole of China using the national flag and national anthem of the P.R.C., while the Olympic committee in the Taiwan area, as one of China's local organizations, could only use the name "Chinese Taipei Olympic Committee" with its flag, anthem and emblem different from the originals. The resolution was passed by the IOC members. The IOCED Nagoya resolution results in China's reinstatement in the Olympic Movement.

Thus it can be seen that activities of China in the Olympic Movement focus on the political and diplomatic aspects in the early. The educational value of the Olympic Games, whether China participates or not, was to aggregate Chinese peoples' self-esteem, self-confidence and sense of pride to state political power and the socialist system so as to enhance national cohesion. Other aspects of educational value, such as citizenship education, were neglected. Actually, the Chinese were defined as "the people" instead of "citizens" at that time.

2. Olympic educational values in the second phase: citizenship education

To establish consciousness of “the people” in people’s values was an urgent task for the Chinese government in the initial period of China. Compared to consciousness of individual rights and obligations, political education emphasized more the integration of individual, social, national interest under the supreme principle of “people’s values”, “national values”. But in the late 1970s, this philosophy of education faced a great challenge. China started reform and opening up which brought tremendous changes to Chinese society. Reform of the political system, establishment and development of the market economy system and transformation from totalized society to civil society, all contributed to the awakening of peoples’ sense of rights. People gradually realized that they didn’t belong to the state, but had independence and individual rights. Traditional political education began to gradually transform to citizen education that was closely connected with the rule of law, democracy and other factors. The goal of education was to cultivate the “citizen” under the legal order of modern society. And this means that people not only need to perform a variety of duties, but also have many legitimate rights. This is very different from political education emphasizing national interests but ignoring personal interests, and collectivism education emphasizing dedication and sacrifice.

No. 4 of the Fundamental Principles of Olympism in the *Olympic Charter* points out that the practice of sport is a human right. Every individual must have the possibility of practising sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play. And Article 1 of the *International Charter of Physical Education and Sport* by the United Nations Educational, Scientific, and Cultural Organization provides that the practice of physical education and sport is a fundamental right for all. Every human being has a fundamental right of access to physical education and sport, which are essential for the full development of one’s personality. The freedom to develop physical, intellectual and moral powers through physical education and sport must be guaranteed both within the educational system and in other aspects of social life. The change from political education to citizen education is a microcosm of social change and transformation in China. The attitude and ways of participation in the Olympic Movement of China and its people are also influenced notably by social transformation. The Chinese

government and people gradually realize that it is a basic right of every citizen to practise sport. Participation in sports is not only for meeting needs of national development, but also for meeting peoples' own needs. Such an understanding is more in line with Olympism. The development of sports in China has changed consequently. The government pays more attention to encourage people to actively participate in sports activities for their own good. For example, the Chinese government issued the outline of the Nationwide Body-building Plan in 1995. The outline aimed at improving peoples' physique and health level by advocating people do sport every day. Change of idea and active promotion of government make physical exercise conscious action and daily habit of many Chinese people.

The development of citizen education and the deepening of understanding of sports and the Olympic Movement united and interacted during the process of social transformation of China. The achievement of China in citizen education improves people's understanding and interpretation of Olympism. Participating in the Olympic Games is not only for winning the medals and displaying national image to the world. China also finds it is a very good way to convey the idea of loving life, sports and health to Chinese people, as well as to communicate with other countries for promoting the common good of human beings. In a word, not only are sports related to national interests, but also related to individual rights. The Olympics remove their thick political overtones and become the necessary part of peoples' daily life and international communication. Meanwhile, the spirit and value of the Olympic Movement becomes an important part of citizen education in China and influences it continuously.

Green, high-tech and humanist Olympic Games are the three ideas of the 29th Beijing Summer Olympic Games. The humanist Olympic idea indicates the deep understanding and interpretation of Olympic spirits by Chinese government and common people. This idea considers the Olympic Games as the human oriented sports events which focus on humans, love humans and promote humans, pursue fulfillment of human strength and consummation of personality. Guided by this idea, participating in the Olympics, or even doing sports, means much more than getting success in competition. People should aim at combining in a balanced whole the qualities of body and spirits to make themselves healthy, optimistic and positive in the Olympics. Health and happiness are the motivation and foundation for people to participate in the Olympics. The Olympics seeks to

create a way of life based on the joy found in effort and to evoke peoples' sense of continuously experiencing and cherishing of health and joy.

This idea is consistent with self respect and individual rights advocated in citizen education. China has done a lot to spread the Olympics and Olympism during the organizing and hosting the Beijing Olympic Games. Compared to other Olympics Games hosted overseas, the Beijing Olympics give Chinese people more opportunities to understand Olympism directly and personally. This plays an active role in advocating human-oriented development and promotion of democracy in China. The Olympic Movement has promoted dissemination of the ideas of rule of law, democracy and spread of humanism as well as development of civil society in China by its own ways. The Olympic Movement, without a doubt, becomes an important platform for citizen education.

3. Olympic educational values in the third phase: global citizenship education

In the modern world, globalization has become an important influencing factor in people's lives and associations; also it has changed the way of thinking and the education faith. As a result of globalization and diversification, more attention is paid to supranational civility, such as transnational citizen and global citizen. Citizen education does not aim only to cultivate patriotism for the motherland, but also to build civility of transnationalism, also known as post-nationalism citizenship. At present, International organizations, such as the UNESCO, are dedicated to the promotion of global citizen education at both nation level and social organization level. Global citizen education promoted by UNESCO covers education for peace, democracy and human rights, multi-cultures, environment and so on.

Education is a kind of process, also a kind of practice. Global citizen education needs national support and practical training of several significant activities. Under the impetus of UNESCO, members play a positive role in cultivating citizens who have global consciousness and global responsibility on the national level. Take examples, let youth understand international issues and links between culture, ecology, economy, politics and technology, understand and appreciate people from different cultural backgrounds to their own, regard the world from other people's perspective, realize common elements between each other in the world.

Nations universally realize the important role of cross-border activities to cultivate young people with a sense of global citizenship, and combine native culture characteristics and the need for world citizen education, which reflects the respective education features, method and content in different countries. In many Asian countries, along with the rapid economic growth and social development, governments begin to place emphasis on world citizenship education. But the practice of world citizenship education, especially regarding the objective and content of education, is quite different from that of the Occident. Asian countries consider globalization as a westernizing process. Therefore, Asian countries have put forward social norms and ideology based on traditional values as regards content of world citizen education. This is done to counterbalance the influence of westernizing processes. With the help of international non-governmental organizations and other multinational agencies, Kazakhstan and other former socialist countries begin to build a new image of the nation and the world citizenship education system after the social transformation. Occident, which is in a diverse and complex social status, such as increasing of immigration, youth getting away from politics, put forward world citizen values and education attitudes based on the pluralistic coexistence premise. However, eastern and western countries also have a common notice that the global citizen education is continually increasing influenced by international organization, transnational NGO and transnational ethnic groups.

However, it is not enough to only have support from the country for the development of world citizen education. Several significant cross-border activities are needed as well to constantly practise the ideas of world citizen education. The Olympic Games organized by the IOC is just a perfect opportunity for this.

Firstly, the aims of the Olympic Movement and global citizenship education are in unison. The goal of Olympics 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. The concept of global citizenship education embodies an educational movement that people learn and cognize kinds of cultures, nations, multi-religions and social marginal groups through multi-cultural education with respect and understanding. The educational concept and target for global citizens is in accord with the faith and educational goal of the Olympic Movement. They both emphasize inclusiveness for multi-cultures and promoting the understanding and respect for each other. The Olympic

Movement practises global citizen education through specific events and a series of influential programs.

Secondly, the Olympic has set an excellent example for the global citizenship education. In the past Olympic Games, the athletes, coaches and umpires from all over the world have become the global focus for their personal charm in the Games, such as respect, fairness, cooperation and hardworking. These moralities have created great social effects on the younger generation. Meanwhile, kinds of sports organizations, institutions, and media present good model, that facilitated transnational communications and cooperation through world language. The individuals are not only local national citizens anymore, but also start to take world responsibilities.

Thirdly, the Olympic Movement has offered the practical platform for citizenship education. "Education" here is not merely a kind of curriculum. It refers to a set of systemic teaching methods, which includes learning the similarities of different cultures, making sense of the new knowledge system, exploiting unique ways to think about the world, mastering the global language and cultivating real interest and passion on world issues. Separated from practice, education rules mean nothing. A practical platform is essential to exercise the students, and check the outcomes in citizenship education. The Olympics just provide such a practical platform and a chance to share content, methods and results of global citizenship education among all the nations.

As for the situation in China, global citizen education is urgent and relatively backward. On the one hand, China is trying to present an image of a responsible powerful country and has been involved in international affairs increasingly and deeply. That means China needs lots of global citizens understanding different cultures, languages and ways of thinking. On the other hand, China has been focusing on national identity in a long period since the new state building in 1949. However, it has been short of faiths for global citizenship education. Therefore, China desperately needs a cross-border event to raise world citizen consciousness and ability. The Olympic Games is one of the available options for China. As the most significant sport event, with unique and great influence they have become an important platform for world citizenship education. The slogan of the 2008 Beijing Olympic Games "One World, One Dream" notably shows the efforts with which China wants to go beyond the narrow patriotism

and integrate into the world. During the organizing and hosting the Beijing Olympic Games, China has taken great efforts to organize a large number of education and propaganda events for environmental protection, social morality and legal knowledge. These activities are a tremendous interpretation and practice of the ideas of world citizen education.

4. Conclusion and discussion

In summary, the educational value of the Olympic Movement in China is in transition. Firstly, the educational value transits from emphasis on nation-state identity to new patriotism based on the maintenance of national culture. Secondly, the educational value transits from emphasis on the ideology of a socialist nation to promoting cross-cultural communication and being tolerant of multi-cultures in the world. Thirdly, the educational value transits from emphasis on national interests to cultivating consciousness of global responsibility. The influence brought by these changes of the educational value of the Olympic Movement to the new generation of Chinese youth is everlasting and profound. Also, these transits were deeply embeded in the great social and political reform (Table 1).

Table 1. Chinese social transition and Olympic educational value.

Phase	1949–1978	1978–2008	2008 until now
Regime type	totalitarianism state	post-totalitarianism state	post-totalitarianism state
Olympic education value	National identity	National identity	National identity; Citizenship education; Global citizenship education

It is important to notice that it is still a short time since the establishment of P.R.C. and the cultivation and development of civil society spans only over the last thirty years. As to the time that the ideas of world citizen education spread, it is only 10 years. The short period means hasty transition process from nation-state identify to citizen education, then to world citizen education. Even before the full completion of cultivation of the civil society, spread of the ideas of world citizen

education have already began. There is a great number of problems at both theoretical and practical levels, such as how to solve the contradiction between the socialist ideology and the universal value emphasized by world citizen education, how to deal with the relationship between “patriotism” and “social love beyond nation”, how to deal with the contradiction between national interests and global interests, and how to let people accept rapid transition and new trends of the time. All these issues are pretty critical for Olympic Movement educational ideas embedded into the socialist China and they need further research and practice.

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A REFLECTION ON THE NORMATIVE NATURE OF CONTEMPORARY SPORT

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In the past, the practice of sports was an occasional pastime of the rich and idle youth. I worked thirty years for that practice to become a habitual pleasure of the petite bourgeoisie. Now it is necessary that this pleasure become part of the life of the young workers. All sports for everybody, sport for all – this is without doubt a formula that will be labelled of crazily utopian.¹

Pierre de Coubertin 1919

1. The contradictory nature of sport

Many international associations see sport as a means of achieving non-sporting outcomes. One such institution is UNESCO, whose *Declaration on Sport* regards sport as a worldwide social phenomenon deeply rooted into the young and adult lives of men and women and states that “[sport] is closely linked to the problems upon whose solution the future of our civilization depends.”² Further-

1. Coubertin, Pierre de (1919) “Lettres Olympiques (XI)”, *Gazette de Lausanne*, January 13, No 12. Cit. by DaCosta, Lamartine & Miragaya, Ana (2001) “In Search of Experiences and Trends of Sport for All Worldwide”, in *Worldwide Experiences and Trends in Sport for All*, Oxford, Meyer and Meyer Sport, pp. 15–34.

2. UNESCO, *International Charter of Physical Education and Sport*, http://portal.unesco.org/en/ev.php-URL_ID=13150&URL_DO=DO_TOPIC&URL_SECTION=201.html [Last consulted 07-05-2014]

more, the *Olympic Charter* states that “the goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity.”³

Sport thus conceived is a humanistic practice that plays an important role not just in the course of our societies, but also in our development as human beings as such. In fact, according to the ideals of the Olympic Movement, sport is connected with the concept that captures our most essential feature: “dignity”. Along with this idea, the 1948 *United Nations Declaration of Human Rights* conceives “the right to rest and leisure” as a human right. Emanuele Isidori takes this idea further to argue that the right to practise sport should be included into the fourth generation of Human Rights.⁴

On the other hand, contemporary sports, in general, and elite sports competitions, in particular, seem to be at odds with such a humanistic conception of sport. Violence in the stands is becoming as common and problematic as that on the field—as seen in the violent incidents that occurred before the Football Italian Cup final held in Rome this year.⁵ Now, there are more cases of match fixing, bribery, and corruption than ever. The Anti-Doping Code needs to be revisited every year in order to cope with new doping methods and substances introduced in order to cheat the system. Thus, contemporary sports’ reality taints the integrity of the very sporting institutions that demand a conception of sport as a human right and challenge the idea that sport promotes human dignity.

Whereas for Verner Møller “sports are no more ethical or virtuous in essence than they are inherently evil”,⁶ today’s sport seems to be more an “evil” element that promotes anti-values like dishonesty, aggressiveness, or crime, and less a positive force of human development. If this is so, could it be argued that those terms at the core of humanistic conceptions of sport are merely metaphorical

3. IOC, The Olympic Charter, Preamble, 2, http://www.olympic.org/documents/olympic_charter_en.pdf [Last consulted 07-05-2014]

4. Isidori, Emanuele & Ramos, Rafael (2014) “Sport and Philosophy of Hospitality: Three Questions on How to Rethink Contemporary Sport Education in Light of Gift and Peace”, in *Physical Culture and Sport. Studies and Research*, vol. LIX, pp. 5–10.

5. “Napoli fan fights for life in hospital after Rome football violence”, *The Guardian*, 04-05-2014, <http://www.theguardian.com/world/2014/may/04/napoli-fan-hospital-rome-football-violence-coppa-italia> [Last consulted 04-05-2014]

6. Møller, Verner (2010) *The Ethics of Doping and Anti-Doping*, New York, Routledge.

or empty? We cannot downplay the “dark side” of contemporary sport if we are to deal with it properly. What should the Olympic Movement, which is arguably ultimately responsible for ensuring the embodiment of this humanistic ideal, do regarding this contradictory difference between such an ideal conception of sport and the situation of contemporary sports?

2. Contemporary sport as a humanistic practice for all

Since the triumph of the French Revolution (the Enlightenment), we define modernity as a search for universally grounded moral principles, in moral terms, or basic human rights, from a legal standpoint, with the aim of safeguarding autonomy and defending the equality of all human beings. This being so, equality and freedom are the two basic tenets of modern societies. For instance, whereas *The Declaration of Rights of Man and the Citizen* states that “men are born and remain free and equal in rights,” *The United States Declaration of Independence* holds that, “all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness”.

The main goal of organizing our societies according to these principles is to build a worldview grounded in what Jürgen Habermas calls, by following Werner Becker, “ethical subjectivism”,⁷ whose main outcome is pluralism, that is, the absence of a single philosophical, moral, or religious doctrine generally shared by all citizens. They all are equally free to choose the life they have reasons to value.⁸ As pluralism is an unavoidable fact at the core of our societies, along with Rawls, a fundamental question of our time is how social cooperation amongst citizens regarded as free and equal, and as fully cooperating members of a society over a complete life, can exist.⁹ This is, in fact, the political question of our time.

7. Habermas, Jürgen (1996), *Between Facts and Norms: Contributions to a Discourse Theory of Law and Democracy*, Cambridge (MASS), MIT Press, p. 291.

8. Sen, Amartya (2000), *Development as Freedom*, New York, 1st Anchor Books.

9. Rawls, John (1993), *Political Liberalism*, New York, Columbia University Press, p. 3.

However, as Benjamin Constant shows,¹⁰ equality and freedom are in conflict despite being at the core of Modernity. On the one hand, what Constant calls “the liberty of the modern”, which refers to freedom of thought and conscience, rights of property, and the rule of law, fosters individualism (individual autonomy or authenticity). On the other hand, “the liberty of the ancients”, which is built upon equality of political liberties and the value of public life, fosters peoples’ communitarian constitution.

As sport is, following Allen Guttman,¹¹ a typically modern phenomenon, a child of Modernity, it inherits this contradictory character of modern societies, which, in David Miller’s terms, is a beautiful contradiction.¹² While the Olympics, for instance, celebrate individuals’ achievement, they simultaneously hold a significance beyond any person by fostering communitarian identities such as those of nations. On the other hand, in line with the universalistic character of Modernity, the Olympics take place in a context that promotes values of fair play, solidarity, peace and friendship, which are recognized as universal values that transcend time and culture. This is the reason why the Olympic symbol, designed by Pierre de Coubertin, is composed of five interlocking rings:

*The five colours thus combined reproduce the colours of all the nations, with no exception. The blue and yellow of Sweden, the blue and white of Greece, the tri-colours of France, England and America, Germany, Belgium, Italy, Hungary, the yellow and red of Spain next to the novelties of Brazil or Australia, with old Japan and new China. Here is truly an international symbol.*¹³

Regardless of athletes’ beliefs, culture, religion, and the like, the sporting arena emerges as a field in which athletes are equal participants who cooperate to make

10. Constant, Benjamin (2010), *The Liberty of the Ancients Compared with that of the Moderns*, trans. by Jonathan Bennet. <http://www.nationallibertyalliance.org/files/docs/Books/Constant%20-%20The%20Liberty%20of%20the%20Ancients%20Compared%20with%20that%20of%20the%20Moderns.pdf>

11. Guttman, Allen (1978), *From Ritual to Record: The Nature of Modern Sports*, New York, Columbia University Press.

12. Miller, David (2009), “Why the Olympic Games must, and will, survive”, in *Contributions: XIII Olympic Congress*, Copenhagen, p. 195.

13. Cit. by IOC website, <http://registration.olympic.org/en/faq/detail/id/144> [Last consulted 07-05-2014]

the sporting event possible. Sport is, thus, a universal and unique social phenomenon for bringing together peoples, cultures, and countries of the world, for building international good will, and for promoting a set of values relevant to all societies.¹⁴ This is the reason why de Coubertin envisioned the Games as a means of promoting higher human ideals. One such ideal is to place sport at the service of humanity by turning it into a *practice for all people*, which is contained in the following de Coubertin's phrases at the root of the Sport for All Movement:

The important thing in the Olympic Games is not to win, but to take part; the important thing in life is not triumph, but the struggle; the essential thing is not to have conquered but to have fought well.

In line with de Coubertin's statements, I would argue that the Sport for All ideology should ground contemporary sports, since such an ideology is the one that best embodies the values and principles at the very basis of contemporary society: equality and freedom. Social practices are legitimated socially if they embody, safeguard, and promote the principles of equality and freedom. Insofar as contemporary sport is structured according to the Sport for All ideal, it can be regarded as a socially legitimated practice. *Every social practice plays a part in the "ethical" task of realizing freedom and equality in our societies.* Sport is not special in this sense. This being the case, if some elements within contemporary sport go against this task, they should be revisited and modified in order for us to turn our societies into a more humane place.

3. The "Sport for All" campaign at the normative core of modern sports

The Council of Europe's Sports Committee presented the *European "Sport for All" Charter* in 1975, which asserted that:

*Article 1: Every individual shall have the right to participate in sport. Article 2: Sport shall be encouraged as an important factor in human development and appropriate support shall be made available out of public funds.*¹⁵

14. Coe, Sebastian (2009) "Why the world needs the Olympic and Paralympic Games more than ever", in *Contributions...*, *ibid.*, pp. 141–142).

15. *European "Sport for All" Charter*, http://www.coe.int/t/dg4/sport/resources/texts/spchart2_

According to this, sport serves wider societal goals like human development or increasing peoples' rights to participate in the public life of their societies. Sport is, therefore, about humanity.¹⁶ For instance, the goal of modern states is to empower people by increasing their ability to participate in the public realm (the so-called "liberty of the ancients") as well as to safeguard people's autonomy to decide over the life that they have reasons to value ("liberty of the moderns").

Likewise, the main goal of sport, conceived under the light of the Sport for All ideal as a typically modern institution, is to encourage peoples' participation in the public arena as well as to enhance their autonomy to choose their life. To do this, the Sport for All ideal states that *everyone* must have *equal* opportunities to participate in sport within easy commuting distance, at a reasonable cost, and adapted to their *particular* needs, interests and abilities.¹⁷ As everybody receives equal opportunities to engage in sport in accordance to the particular nature of his/her life, this campaign illustrates the values of freedom and equality, which we regard as the basis of our contemporary liberal-democratic societies.

The Sport for All spirit also motivated the formulation of the *The European Sports Charter* adopted in 1992 by the Committee of European Ministers. The first article of this declaration states that:

Governments, with a view to the promotion of sport as an important factor in human development, shall take the steps necessary to apply the provisions of this charter in accordance with the principles set out in the Code of Sports Ethics in order:

1) to enable every individual to participate in sport and notably:

- a) to ensure that all young people should have the opportunity to receive physical education instruction and the opportunity to acquire basic sports skills*
- b) to ensure that everyone should have the opportunity to take part in sport and physical recreation in a safe and healthy environment, and, in co-operation with the appropriate sports organisations*

en.asp [Last consulted 07-05-2014].

16. Moynihan, Colin (2009) "The spirit of Olympism: Some thoughts on promoting its values and ideals", in *Contributions...*, *ibid.*, pp. 197–198.

17. Bergsgard, Nils Asle et al. (2007), *Sport Policy: A Comparative Analysis of Stability and Change*, Oxford (UK), Butterworth-Heinemann, p. 215

*c) to ensure that everyone with the interest and ability should have the opportunity to improve their standard of performance in sport and reach levels of personal achievement and/or publicly recognised levels of excellence.*¹⁸

In addition to this, point 2 of Article 1 of the *Charter* connects the promotion Sport for All with, “the protect[ion] and develop[ment of] the moral and ethical bases of sport, and the human dignity and safety of those involved in sport, by safeguarding sport, sportsmen and women from exploitation, from political, commercial and financial gain, and from practices that are abusive or debasing, including the abuse of drugs”.¹⁹

This is to say, contemporary sports serve as a means to protect and foster people’s equal autonomy.

“International Inspiration” is a recent example of a Sport for All program. This campaign was launched by the British Council in partnership with London 2012’s, UNICEF, UK Sport, Youth Sport Trust, and the independent charity IN. The main goal of this policy was to give teachers and coaches in the UK and around the world access to training resources to make physical education lessons more meaningful, innovative, and exciting for young people. In so doing, more young people could take part in physical education and sport, enabling themselves to develop new skills and fulfil their potential. The program linked 594 schools in the UK and around the world by creating school partnerships with 21 countries such as Azerbaijan, Bangladesh, Brazil, Egypt, Ethiopia, Ghana, India, Indonesia, Jordan, Malaysia, Mozambique, Nigeria, Pakistan, Palau, South Africa, Tanzania, Trinidad and Tobago, Turkey, Uganda, UK, and Zambia.²⁰

4. “Sport for All” campaigns versus professional sports’ ethos

“Sport for All” policies like “International Inspiration” gained strength in industrialized countries in the 1960s and 1970s with the aim of increasing and

18. Council of Europe, *European Charter of Sport*, 1992, Estrasbourg. http://www.coe.int/t/dg4/sport/resources/texts/spchart2_en.asp [Last consulted 12-05-2014]

19. Council of Europe, *European Charter of Sport*, 1992, Estrasbourg. [https://wcd.coe.int/ViewDoc.jsp?Ref=Rec\(92\)13&Sector=secCM&Language=lanEnglish&Ver=rev&BackColorInternet=9999CC&BackColorIntranet=FFBB55&BackColorLogged=FFAC75](https://wcd.coe.int/ViewDoc.jsp?Ref=Rec(92)13&Sector=secCM&Language=lanEnglish&Ver=rev&BackColorInternet=9999CC&BackColorIntranet=FFBB55&BackColorLogged=FFAC75) [Last consulted 12-05-2014].

20. <http://www.britishcouncil.org/society/sport/current-programmes/international-inspiration>

extending physical activity among the general population. However, because of the “gigantization” (or “oversize”) of contemporary sport, these have been neglected lately by comparison to the priority given to competitive elite sport in which the main goal is to achieve victory at all costs. Athletes experience moral and physical overload in order to gain victory, and sports unwittingly depends on the social and political forces that exist in the world. For instance, the IOC accepts investments and extravagant policies such as the exploitation of Chinese workers in the organisation of Beijing 2008 Summer Olympics.

It looks like sport has fallen victim to its own success; its core values are threatened as it becomes bigger and more complex. For example, in embracing the “victory-by-all-means” mentality, elite sport competitions are at odds with the values of the Sport for All campaign. Nowadays, only those who perform at levels of high intensity receive the whole support of states and Olympic National Associations. Are people being treated equally in this case? Do modern states dedicate their efforts to promote physical exercise among the population by, for example, creating more sporting facilities within the cities? Or do they invest public funding in developing elite athletes and hosting major international events?

Moreover, as many authors, such as Verner Møller and Claudio Tamburrini, argue, elite sport is mostly about inequality, namely, “genetically inherited inequality.” As Michael Sandel contends,²¹ the main goal of elite competitive sport is to show who the most gifted athletes are, which means that elite sport is about what differentiates athletes instead of about what they have in common. Does elite sport embody the normative principles upon which our societies are built? This does not seem to be the case.

As I stated above, for sport to be a socially legitimate practice, contemporary sporting organizations ought to observe those principles and values held in the larger society as its normative basis. Therefore, they should observe the Sport for All ideal. In so doing, they would structure our sporting world in accordance to the principles of autonomy and equality instead of to those principles related to elite competitive sport, such as, victory at all costs and inequality.

21. Sandel, Michael (2007), *The Case Against Perfection: Ethics in the Age of Genetic Engineering*, Cambridge (MASS), Harvard University Press.

5. The Olympic Committee and the humanistic conception of sport

The main task of the International Olympic Committee (IOC) is not to organize successful Olympic Games; the Organising Committees do it. Rather, the IOC's main goal is the creation and fostering of, in Richard W. Pound's word, the "mystique of the Olympic Movement". For Pound, this means:

*to ensure that hosting and participating in the Olympics continue to be something worth doing, that the Games remain the most desirable sports manifestation in the world and every athlete's dream, and that the Games are differentiated from the thousands and thousands of sports events that occur every day.*²²

However, Pound is mistaken in his understanding of the mystique of Olympic sport. This mystique does not refer to maintaining the Games as the most special sporting event in the world. This is merely a strategic goal. Rather, the main task of the IOC, as de Coubertin claimed, is a moral one. It should place Olympic sport at the service of humanity by embodying the humanistic values at its core. In so doing, as I claimed above, the IOC and Olympic sport will become a socially legitimate institution and practice, respectively. "Sport is about humanity and together through sport, we can create a better world."²³ Universalism is the cornerstone of the mystique of the Olympic Movement.

According to Richard Giulianotti, international sport governing bodies do not match most of the requirements of this universalistic-humanistic conception of sport. For instance, a remarkable contradiction between the humanistic values at the core of Olympic sport and its reality refers to the organization of the Games. Although the IOC states that its main task is to widely spread the Olympics around the world, organizing the Olympics is beyond the means of poor countries; this is only possible for economically developed countries, to host the Games. Not all people in the world, thus, can enjoy the Olympics. Rather, only those who have the required economic means can do it.²⁴

22. Pound, Richard W. (2009), "Getting the Mission Right", in *Contributions...*, *ibid.*, p. 158.

23. Moynihan, Colin (2009) "The spirit of Olympism...", in *Contributions...*, *ibid.*, p. 197–198.

24. Moreover, there is the danger that sporting organizations use these humanistic campaigns and policies as smokescreens to hide their real nature and interests. For example, some of the campaigns launched in developing countries by elite football teams are a means of talent scouting.

The President of the International Olympic Committee, Thomas Bach, claimed that sport is the only area of human existence with a truly universal law.²⁵ As I have stated before, this universal law of sport is based on global ethics, fair play, respect and friendship. According to this universalism inherited from the Enlightenment, the IOC should be organised:

*through the active participation of all interested members of the international sports community as well as states, business, and corresponding sports organizations. Only through an open discussion of the pressing problems will we be able to correctly realize the fundamental aims of the Olympic Movement.*²⁶

These ideas fit perfectly with what the Sport for All campaign defends. If the principles of this campaign were applied on an “organizational” level, equality of opportunity and universalism should shape the way the IOC functions. For example, no one should be excluded from the decision-making processes at the IOC. All of those who are possibly affected by such decisions should have equal chances to enter and take part in the organization. In Habermas’ words, “each has an equal opportunity to be heard, to introduce topic, to make contributions, to suggest and criticize proposals.”²⁷

These principles are at the very basis of the Sport for All campaign. If this program were taken seriously by sporting organizations, a better sporting world will be possible and thereby a better world will be achieved.

6. Sport for All. The future of contemporary sport

In this paper, I have explored the normative basis of both contemporary sport and liberal-democratic societies. According to my analysis, a social practice is

The comparison of internal sports budgets is also instructive for analysing such a “smokescreen” phenomenon. For instance, “FIFA’s humanitarian support fund has an annual budget of two million Swiss francs (around £907,000). Compare that budget to the £5 million spent by FIFA’s inner circle over six weeks in Paris during the 1998 World Cup finals.” Giulianotti, 2012, p. 395.

25. Thomas Bach “Speech on the occasion of the UN Event on Sport for Development and Peace”, New York, 28 April 2014.

26. Sysoev, Valery (2009) “Preserving Olympic values in the modern Olympic Movement”, *Contributions...*, *ibid.*, pp. 209–210.

27. Habermas, Jürgen (1996) *Between Facts and Norms*, *ibid.*

only legitimated socially when it embodies the normative elements at the root of our contemporary societies. This is so because every social practice has an important role to play in the construction of our society as, in Rawls' terms, "a fair system of cooperation".

As shown in section 2, the modern spirit born during the French Revolution shapes the normative core of our societies. The values of equality and freedom are the two basic tenets of our moral and legal practices. In line with the universalist spirit of Modernity, equality and freedom belong to every human being. Everybody has an intrinsic equal right to pursue the life that he/she has reasons to value.

In section 3, I link the normative core to sport by analyzing the basic tenets of the Sport for All campaign. Such an understanding of the nature of sport, that is to say, as a social practice that belongs to humanity, fits perfectly with the values of equality and freedom found at the basis of our liberal-democratic societies. This is the reason why I contend that sporting organizations, such as the IOC, should struggle for realizing the principles of the Sport for All movement in contemporary sport. I use the term "struggle" because this can only be done, as shown in section 4, by overcoming the economic, political, and human interests related to the "victory-at-all-costs" mentality that prevails in contemporary sport.

Section 5, to conclude, focuses on the role that the IOC could play in the introduction of the Sport for All principles into contemporary elite sport. In so doing, I criticize those policies that act as smokescreens as well as those that go against any of the two basic principles of our societies. For instance, when decisions are taken unilaterally or when poor countries are excluded from organizing the Games, the principle of equality is being violated, since, in discourse ethics' terms, "all of those who are possibly affected by such decisions should have equal chances to enter and take part in the organization." Sport is, probably, the only social practice whose law is accepted universally. Universalism should also guide decision-making in sport.

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BIDDING FOR THE OLYMPIC GAMES: THE IMPACT OF OLYMPIC EDUCATION

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Introduction

Olympism plays an important role for young generations orienteering them towards a “sport culture” with universal dimensions. There is no doubt that social, cultural, moral and ethical values such as respect, love, friendship, honesty and brotherhood also have great importance in areas of our lives other than sports. Therefore, it is thought that Olympic education is important in order to spread the values of Olympism and these values should be transmitted to our children, youth and teachers.

Sport is significant in the education of individuals as much as in the development of tolerance, understanding and collective consciousness between different cultures through Olympism (IOC, Sport, Culture and Education Report, 2013). Most studies agree that the only way for the National Olympic Committees to reach the high ideals of Olympism is to make a change in people’s lives by using sport as an educational tool. In an era of rapid change, Olympism might have an important role in realizing human ideals, if it is well directed.

Olympic Games is a well-known event and also a very important part 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 practised in accordance with Olympism and its values of peace, excellence, friendship and respect” (The Olympic Museum, 2013).

Olympic education also has a critical role during the candidature process of the Olympic Games. The candidate cities commit themselves to the studies of promoting Olympic education by the theme “Olympism and Sport Culture”. Each bidding city for the Olympic Games is asked to provide an Olympic education strategy. This usually involves themes related to the Olympic Games that are introduced throughout school programs, for example: social projects, art competitions, sport activities and inspirational speeches by Olympic athletes who are considered as “role models” through their accomplishments (Lenskyj, 2012).

The aim of this study is to find the impact of Olympic education during the bidding process for Olympic Games. For this purpose, the candidate files of Sydney 2000, Athens 2004, Beijing 2008, London 2012, Rio 2016 and Tokyo 2020 were examined in a qualitative approach by using the document analysis method.

Method

One of the techniques in qualitative research methods is document analysis. It includes the analysis of written materials regarding the research question (Yıldırım and Şimşek, 2008). Document analysis in qualitative research, when it is conducted with other data-gathering techniques such as interviews and observation, serves the data triangulation and increases the validity of the research (ibid.).

In qualitative research, documents are called as a secondary data source and used in both preliminary research and during the actual research (Kümbetoğlu, 2005: 145).

In this study, by using the document analysis method, the “Olympic Education and Culture” themes of Sydney 2000, Athens 2004, Beijing 2008, London 2012, Rio 2016 and Tokyo 2020 Games were examined in their bid books.

Firstly, the bidding procedure and questionnaire guides of host cities were analyzed. The themes concerning Olympic education in the questionnaires were determined. The examined questionnaires were included in Theme 17, “Olympism and culture” in Olympic education themes of 2000, 2004, 2008 and 2012 Games. However, the questionnaire forms for 2016 and 2020 Games were changed and presented under various themes. Theme 1 “Vision, heritage and communication” consisted of: *1.5 Olympic Heritage*, *1.6 Sports Legacy*

and 1.9 *Inspiration Through Olympic Values*. Theme 2, “The general concept of the Olympic Games” consisted of: 2.6 *Culture*, and 2.7 *Education*. Only education-related sections were used as data derived from these questionnaires. The collected data were analyzed by Nvivo 10 Qualitative Analyze Program. In the analysis of the data, primary coding was applied by content analysis and three researchers coded the analyses for consistency. The codes received were grouped under the themes that derived.

Results and paraphrase

The data obtained by document analysis are presented in this section.

The role of Olympic education in the bidding process

The study is based on the question “What is the role of Olympic education throughout the bidding process of Olympic Games?” The data was received from the commitment points of the Olympic cities (Sydney, Athens, Beijing, London, Rio and Tokyo) which were presented in the bid books of the respective sections. The themes emanated from the data analysis are shown in Figure 1.

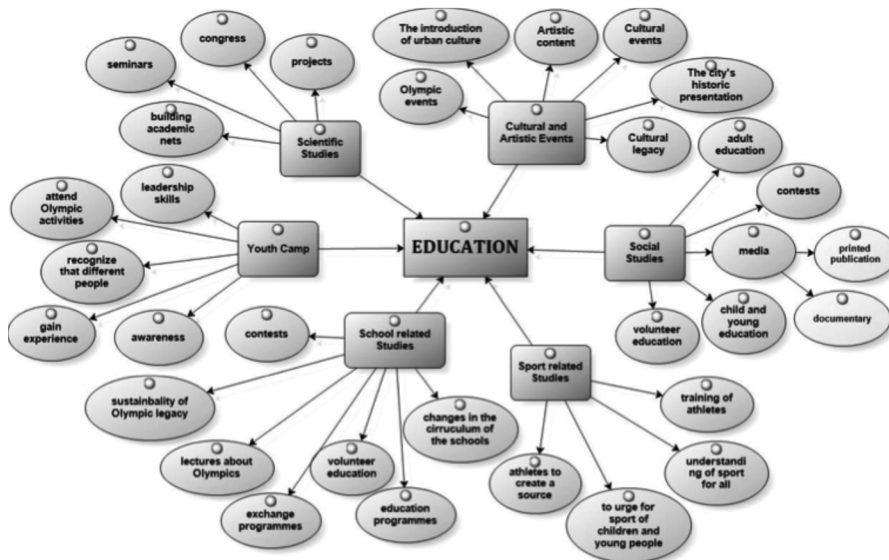


Figure 1: Olympic Education themes of candidate cities in their bidding process.

The results of the analyzed data are gathered under six themes:

- Scientific Studies
- Social Studies
- Sport-related Studies
- Cultural and Artistic Events
- School-related Studies
- Youth Camps

Scientific studies

Scientific Studies is the first finding of the candidature file submitted with the nomination dossier concerning Olympic education. These are stated with the organizing congress, giving seminars, developing projects and creating academic networks. When candidature files are analyzed, the candidate cities commit to organize a congress in which the IOC, UNESCO, world famous specialists, sports scientists and representatives attend. These congresses seem to improve a society of youth, students and educators by promoting Olympic ideals. In the candidature files, there are also commitments that promise *seminars* on the present and the future of the Games, of Olympism, and projects to be developed. The last task of scientific content is to *develop an academic network*. The cities recorded promise to develop a network under an Olympic Studies Center so as to gather the people working on Olympic subjects.

Youth camps

Youth Camps are the second finding. The aims of those camps refer to participants having experiences, making social encounters and attending Olympic activities, gaining awareness and leadership skills.

Information gained in this way helps participants prepare for their stay in the camp and to gain experience about the host city life and culture, and to have different social encounters. For these participants it is most important to live and understand the Olympic soul, attending the Olympic torch run, the Opening and Closing Ceremonies, the Olympic culture program and contests and visiting the Olympic village. It was found that the participants of the camps would extend their awareness about their own responsibilities, develop their leadership skills and have experiences in the programs under the well-known leaders of NOC and NPC.

School-related studies

The third finding of the researched sources is school-related studies. The concept of the data of candidate cities is gathered around volunteer education, exchange programs, sustainability of Olympic legacy and lectures on the Olympics, education programs, contests and changes in the curriculum of the schools.

Candidate cities held activities like volunteer education, exchange programs, the sustainability of the Olympic heritage in order to change the perspectives of the students on the Games, help them to understand, sustain and participate in the meaning of Olympism. Additionally, data was gathered by making additions and changes to the programs such as Olympic lectures, education projects, contests as well as in the curriculum.

Cultural and artistic activities

After the source investigations over the candidate cities, the fourth finding appears to be cultural education. Cultural studies, as cities stated, are gathered around city history presentation, Olympic activities, city cultural presentations, artistic works and cultural activities. The themes gathered under cultural education content are organizations that present the history and culture of the city and artistic and Olympic activities that present culture and its heritage.

Sports-related Studies

The fifth finding investigated in the seals of the candidacy files sports contented studies are determined. Sport sport studies are athlete education, sports for all mentality, sustaining sportsman sources, and inspiring children and young through sports. The findings emerging from sources is gather around changing the host city's and country's point of view to sports and encourage, (children and young people in sport encouragement) sustaining the athlete educational opportunities in accordance with Olympic values (athlete education), athletes to create a source and sport for all.

Society contented studies

The last of the finding gain from the candidate file commitment about Olympic education is society contented studies. These gather around adult education, contests, child and young education, media and volunteer education themes. In

the sources consulted in order to increase the awareness of the Olympics work towards were made to education of adults, education of children and young and arrange contests about Olympic activities in order to increase social awareness in sports and Olympics. The rest of the themes are visual and printed media for more people to benefit from and educations for volunteers who will take part in the organization.

Conclusion

It is determined that scientific studies help the candidate cities to maintain the commitments which they emphasized in the bidding process. The developing projects and other activities also improve candidate cities (<http://www.uts.edu.au/research-and-teaching/our-research/australian-centre-olympic-studies/our-research/research-projects>). According to Henry et al. (2008), scientific studies also shape the preparation period towards the Olympics. Besides, host cities have achieved to have a scientific research center established in their vicinity (IOC, Olympic Studies Centers in the World, 2014).

The candidate cities underlined the importance of youth camps, because these are the places where the host city introduces itself more effectively, as young people from all over the world stay and learn in these camps.

According to the IOC Culture and Development Report (2006), UNICEF co-operated with the Athens Organizing Committee and ran a series of workshops on “Champions for Children’s Rights” during the 2004 Athens Olympic Youth Camp. The workshop series gave participants – young athletes from around the world – the opportunity to explore children’s rights issues in an interactive, energetic and fun atmosphere with the aim of training young athletes to become “Champions for Children’s Rights”, by showing them how they can use sport to make a difference to the situation of children’s rights in their communities (http://www.olympic.org/Documents/Conferences_Forum_and_Events/Sport_Culture_and_Education/Progress_Report_English2006.pdf, 2006).

Another commitment is school sport studies. The cities state that they will adapt their curriculum in accordance with Olympic education and Olympic values, so that children will embrace those values and change their perspective on

sport. These Olympic education adaptations will be realized by being integrated in to various education materials, study of Olympic knowledge and internet education with regular lessons (IOC, Culture and Olympic Education Progress Report 2006, Henry et al. 2008).

The cities draw attention to the studies for the education of unemployed young people and adults, Olympic events-contests, broadcasting all those contents by media for everyone's benefit and organizing education programs including the volunteers, in order to increase the awareness of society regarding sports and Olympics. According to Henry et al. (2008), planning of the 2008 Beijing Games has been achieved through educational data provided by various institutions and organizations.

In cultural and artistic activities, candidates aimed to introduce their cultures and places through various organizations. In sport studies, are targeted leading the society sports to direct by the frame of sports for all, children and young people to enjoy sports, creating an athlete source for the future and provide the opportunity to develop as athletes. The 2006 report of the IOC and the studies PODIUM in 2012 and Cashman and 2002 support these results.

When these results are considered together, the candidate cities of today and the future should place importance to education and plan education programs within the IOC's criteria frames. These programs should target not only children and the youth but also the whole community.

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A HISTORICAL STUDY OF OLYMPIC EDUCATION IN JAPAN, FOCUSING ON THE 1940 TOKYO OLYMPIC GAMES

Emika KIMURA (JPN)

Introduction

The largest amount of Olympic information is reported to the public when a city takes action for inviting and hosting the Games. Japan has already hosted three Olympic Games, but how many people actually know about Olympism or the Olympic Movement? Honestly, I never got “Olympic education” at school; I did not know anything about Olympism before starting this research or even that the Olympic Games were hosted in my own country once during my lifetime. Hence, the media play a key role for understanding the level of our Olympic education, since most of the relevant information comes from them.

This paper discusses the first “Olympic education” in Japan, focusing on the 12th Olympic Games in 1940, Tokyo. For this purpose, information was obtained from newspaper articles over the decade 1930–1940, in order to determine what information regarding the Olympics was imparted by the media to the citizens. This research will help to figure out the needs for Olympic education in Japan, in preparation of the 2020 Tokyo Olympics.

The paper’s topics are the following:

1. “The Missing Olympics”
2. Jigoro Kano and Pierre de Coubertin
3. Consider Olympic education in Japan from 1930 to 1940

“The Missing Olympics”

Although Tokyo hosted the 18th Olympiad, the first Olympic Games in Asia, in 1964, the city was previously supposed to host the 12th Olympiad in 1940. However, the 1940 Olympic Games never took place and have been known as “The Missing Olympics”. Tokyo had several good reasons to want to host the Olympic Games at that time; for example, to celebrate 2,600 years from the founding of the nation of Japan (according to Japanese mythology [Nihon-Shoki]) and to initiate the reconstruction of Tokyo after the Great Kanto Earthquake of 1923. In addition, there was a natural desire to exhibit the prowess of Japanese athletes in a suitable competition. Since the nation participated in the 1912 Olympics, “Dai-Nihon Taiiku Kyoukai” (“Japanese Physical Education Association”) had promoted sports to the people at large very actively.

The idea of hosting the Games in 1940 was led by the mayor of Tokyo, Hidejiro Nagata, and his subordinate. However, the “Japanese Physical Education Association” as Japan’s Olympic Committee was not in favour of helping it because Japan was faced with three major obstacles.

First, European and other Western Olympic visitors thought of Japan as the “Far East”; thus, Japan was not a familiar area. The shortest way of transportation, the Siberian railroad at that time, still required a very long trip for most and would potentially affect the athletes’ performance.

Second, it was the first time that an Olympiad would be held in Asia. Seiichi Kishi, from the “Japanese Physical Education Association”, mentioned the difficulties involved in this situation. He thought that it was too early for Japan to host the Olympics. Japan was growing, yet its society, its economy and sport culture were not sufficiently developed. On the other hand, some leaders of sports and physical education, like Kano, approved of the plan.

Third, Tokyo and the “Japanese Physical Education Association” were faced with discord because of inconsistent views regarding the 12th Olympiad. Those who were lobbying it actively didn’t belong to the “Japanese Physical Education Association”. In fact, the proposition for the invitation was not managed smoothly. And it was called “Uncooperative self-righteousness with each organization” when the 12th Olympiad was eventually sent back. Despite this situ-

ation, however, the domestic proposition for the invitation was passed unanimously by Tokyo Council in 1931.

In 1935, the conference that would decide which city would host the 1940 Games took place. At that time, the city was selected five years in advance. However, no city was chosen in the session, due to a strategic confusion between Tokyo and Rome. Then, at the Berlin conference in 1936, Tokyo was chosen as the host city of the 1940 Olympic Games. The candidate cities were Tokyo and Helsinki. The votes obtained were 36 and 27 respectively.

In 1938, Tokyo gave up the right to hold the Olympic Games, based on the public opinion that Japan's social conditions were poor for hosting the event. Government promulgated and enforced the National Mobilization Law for war. Then, non cooperation of the Japanese Imperial Army caused the return of the Games.

Contrarily, Jigoro Kano maintained the actions to hold the Olympic Games in Tokyo. Kano was the first Japanese IOC member (serving from 1909 to 1938) and in his speeches he provided reasons why Japan ought to host the Olympic Games. His arguments focused on the Euro-centric bias in the selection's history, pointing out that "Olympics is not just owned by Europeans. The event should be shared throughout the world by bringing the Games to the Orient." Kano tried to make his opinion public not only internationally but also to the people of Japan. Unfortunately, he died on the ship coming back from the IOC conference in Cairo, Egypt, in which he had explained the significance of holding the Olympics in Asia. Thus, he never got to know that the 12th Olympiad was canceled – the decision was taken two months after his death.

2. Jigoro Kano and Pierre de Coubertin

Kano is known as the founder of Judo and as a pioneer of Physical Education in Japan. In addition, when Coubertin wanted to invite a Japanese candidate to become a member of IOC, Kano's experience in sports, fluent English, and internationalized behavior matched the requirements for this position.

Judo was established by combining the positive qualities of several kinds of Jujutsu with three important purposes: physical education, game strategy, and

intellectual (moral) education. Also Judo was systematized as follows: 1) creating theoretical practice by competitive review of original Jujutsu, 2) introducing a ranking system (dan) for motivation, 3) establishing rules and regulations for the judge, 4) improving Kodokan, the organization of Judo, as an incorporated foundation, 5) emphasizing the value of Judo practice in education, 6) lecturing and publishing a magazine for Judo, 7) accepting and diffusing of female JUDO, 8) growing Judo as spectator sports, and so on. In summary, these three purposes and eight points modernized Judo and made it a global sports.

Working in secondary education and being a school principal enabled Kano to spread his ideas to different people. Moreover, Kano's pupils went out to other countries to promote and advance Judo. One of his students taught Judo at the American Naval Academy, as well as to gentlewomen and to the President of the United States of America, Theodore Roosevelt.

One of his own schools, Kobunkan, which was an English school, accepted students studying abroad from China. The Minister of Education consulted Kano and asked him to take care of them. Quite a few Chinese students included servicepersons who turned anti-Japanese because they did not understand Kano's ideas. Thereafter, the number of Chinese students decreased due to the Japan - China deteriorating relationship. Accepting Chinese students proved to be problematic. Even so, the attempt was progressive and one should pay attention to the positive elements.

Jingoro Kano's ideas in Judo share similarities with Olympism. His notions can usefully be explained with such expression as, "Seiryoku-Zenyou" and "Jita-Kyouei." "Seiryoku-Zenyou" means using the whole power of one's psychological and physical ability to the maximum, for good purposes and for the advancement of one's community. "Jita-Kyouei" means that relying on and helping each other makes the world prosper. Likewise, Olympism aims to combine the physical and the psychological through sport for peace and for building well balanced people.

Kano and Coubertin had a good relationship when they first met in 1912, during the 5th Olympiad at Stockholm. Probably they discussed each other's opinions in their meeting. They had similar life experiences. In 1889, Kano had made an exploration trip in Europe. They kept in touch with each other even

after Coubertin retired from the IOC in 1925. Later, Kano mentioned his first meeting with Coubertin:

Coubertin was very glad to take part in the Olympiad of Japan when I visited him before the start of the Games. He stayed in a small apartment. He looked like a businessman and was not conspicuous. His very kind personality and good English let us have a nice chat. I never forget the favorable impression he made on me. We got along with each other during the Olympic Games. He seemed to give all his mind to the Olympics.

Kano also mentioned that leading Japan in the Olympiad was beneficial for the development of Japanese sports. Sending athletes to the Games in a foreign country motivated him to organize the “Japanese Physical Education Association” as an NOC. For the people, the achievements of Japanese athletes in the Olympic Games were the greatest dream. Accordingly, every Japanese athlete became more and more motivated to participate in the Olympics.

3. Olympic education from 1930 to 1940

Once Tokyo decided in 1931 to officially invite the 12th Olympic Games, the amount of newspaper articles about the Olympics increased considerably. At that time, radio did not yet reach all areas of the country. Newspapers were highly popular for getting information and no other means existed for teaching “Olympic education”. Information on the Olympics was conveyed in many ways, creating many different impressions.

1. 1930–1932: International goodwill for sports and joining the Olympics

The first article in Yomiuri Shimbun newspaper about hosting the Olympics in Tokyo was published on 5 September 1930. The article denoted that holding the Olympic Games and a world event in 1936 was desirable. Until this proposition was officially adopted by Tokyo’s Council on 28 October 1931, a few articles reported that Tokyo would host the Olympiad. In an article published on 20 November 1931, “Lack of understanding for sports, alarming influence on youth, though”.

In 1932, there was a series of publications, entitled Olympic Narratives, in January by Nobumasa Kawamoto. They introduced the Olympics and sports as thus: “Sports unite the world” and “There is no border for sports”. Further, the past Olympian, Katsuo Takaishi, who was a silver medalist in free style swimming, published a series of articles telling about the Games and his own experiences in the Olympics. A certain number of articles mentioned specific players and the Games.

II. 1933–1937: Describe the Olympics

The history, definition and organization of the Olympics were the subject of a series of publications, such as the *Olympic Encyclopedia* from 1936 to 1937, the *Memoirs of Baron Coubertin* (originally published in French in 1931), and so on. Coubertin’s story was conveyed by phrases such as “In the beginning, the Olympic spirit was not very appealing”.

Articles relevant to the lobbying of the Olympiad focused on notions such as internationalization and international goodwill. Yet, the political parameters of the Olympics were not mentioned. In addition, the relationship between Olympism and the Japanese spirit quickly figured out the similarities. After the city for the 12th Olympiad was decided, Baillet-Latour in a message stated that he was looking forward to the Opening of the Games and harmonizing the Olympics with the Japanese spirit. On the other hand, in 1937, there was an article which suggested that the *Olympic Charter* was not suitable to the structure and the situation of our State.

III. 1935–1937: Difficulties in Olympics and sports

The political dimension of the Olympic Games and sports in general was a concern especially in the context of the 11th Olympiad. One article argued that Hitler used sports politically and that this “distorted sports”. Additionally, another article claimed that sports cannot be separate from emotions and that athletes should act independently from national policy.

After one year from the host selection at the Berlin Congress, Japanese motivation for preparing for the Games decreased. with social situation. One report mentioned that the modern Olympic Movement involved risks and possible crises. crisis. There was no dramatic delight of settlement from last year. This

situation was one of the reasons for sending the Olympics back, because Japan could not run the arrangements of the Games as host country.

IV. 1937–1940: Shift in policy: return and struggle to take part in the Games

The cause of restoration was clarified to the public. The news story in 1938, “The Olympics’s Discontinuation” noted that the nation had to devote everything towards the war; and thus holding the Games was uncertain. The cancellation of the Olympiad was announced on 16 July 1938. It was officially decided by a cabinet meeting. The unexpected demise of Kano could be part one of the reasons for this outcome. Nonetheless, some people kept acting for participation, in order to devolve the Olympic Games to Helsinki. Eventually, the 12th Olympiad itself was cancelled due to the breaking of the Second World War.

Conclusion

Tokyo had a dream: to host the 12th Olympiad, the first Olympic Games in Asia. Initially this was just someone’s idea, but it soon grew and a lot of people embraced it. From beginning to end, numerous obstacles emerged. However, Tokyo got the opportunity to make an effort as host city. Unfortunately, the plan to host the Olympics did not succeed, due to a change in the nation’s direction.

Newspaper articles and other documents from that period clarify the “Olympic education” of those days. Through these, one can get to know the image of the Olympics that was conveyed to the public at the time.

News stories did not spread a proper understanding of the Olympics, yet the effort of those leaders who fought for the invitation and the advancement of domestic sports are clearly captured. Leaders and some journalists wrote articles on the history the Olympiad, conveying the meaning of holding the Games in Tokyo, and so on. In contrast, other reporters, following the trends of that period, published unsuitable stories on the usage of the Games by Nazism around 1936.

A historical background is treated differently from a past and a present perspective. Even so, recognizing the past can prove effective for thinking about the original future, especially in the case of the 2020 Olympics in Tokyo.

SPONSORSHIP AND TECHNOLOGY IN SPORTS

Mohammed AL-MOTAWA (QAT)

What would the sports world be without sponsors? How do sponsors work in the UK and why are they important for the industry? Those were the questions that I was able to answer from this amazing trip to London. I did learn a lot of different useful information along the trip, but I choose sponsorship as the main lesson because I saw its importance almost every day of the trip.

Why is the “Emirates Stadium” called that way? Why IBM, a technology company, is one of the main sponsors for Wimbledon? I used to have these questions, but now I know the answers. All of them share a common denominator: sponsors.

I will talk about the importance of being able to handle sponsors and how they work. This new knowledge will be really useful for me in the future, because I plan to work in the Sports Industry when I go back to Qatar, and being able to ask the right questions and to have first hand experience is a must.

Also, we will see through my experiences how I discovered that technology is getting into sports in a fast way. In each experience that I refer to in this paper there is a technological factor involved and in some cases it is directly related with the sponsors, which, in my opinion, is really interesting. Finally, we expose a certain controversial issue, specifically with FIFA and technology: Why they are not accepting the instant replay or referee cameras to make decisions.

To do this, I will focus on three days of the trip that will help me explain better the knowledge acquired and the answer to the questions above.

The first one of my experiences was at the Arsenal Club, the next one when I went to the Wimbledon Court, and the last one from our visit to the BBC Journal. In each visit we were learning the advantages and disadvantages of sponsoring big events, and I came to realize how risky this industry can be if you are not

careful. The results could be a catastrophic failure that would affect the sports industry, the events, the players, the participating brands and also the sponsors.

I hope that this paper can be a small and interesting sample of how much I enjoyed this experience and how it is going to help me in the future. Also, I expect that the information I am presenting here might be helpful to others.

The United Kingdom is definitely a beautiful country, rich in culture and history, but is also an interesting source of business and professional knowledge. To be exposed to the overseas way of “doing things” was definitely a unique experience that I am glad I had.

The day I went to the Arsenal Club, May 29, besides enjoying it the most because I am a big Arsenal fan, I learned a lot as well. I could never have understood how the Arsenal ran its business just from watching the matches on TV.

First of all, I learned something interesting and that was why the Arsenal moved to another stadium. It was not because the first stadium was too old or because they wanted to have a modern facility. The main and most important reason was because they were losing business. In other words, they were lacking seats for the fans in the old stadium, the seats were less than 40,000 and for every game they had about 20,000 persons on the waiting list.

On the other hand, in the new Stadium the capacity is approximately 60,350 seats so that it will make it easier for fans to attend, since the average in each game is more than 59,500. In my opinion, I feel that this was a smart choice from the management team, and I would have done the same.

Even though I learned that the tickets are only a small portion of the team revenue, maximizing this income is going to help the team invest more in other areas, increasing players' salaries or investing in new technologies to help guarantee the long term success of Arsenal.

This new stadium “The Ash Burton Grove”, known for sponsorship reasons as the “Emirates Stadium” or simply “The Emirates” is an association football stadium located in Islington, North London, England. It is the current home of Arsenal Football Club. At a capacity of 60,361, the Emirates is the third largest football stadium in England after Wembley, which is the national stadium and Old Trafford, which is Manchester United's stadium, and is also the fourth largest in the United Kingdom.

Also, we learned a lot about sponsorship during that day. As defined, sponsorship is nothing more than a cash and/or in-kind fee paid to a property (typically in

sports, arts, entertainment or causes) in return for access to the exploitable commercial potential associated with that property, according to IEG. For example, I found it quite interesting that the stadium is called Emirates after the Emirate Airlines, which is its strongest sponsor. The stadium cost was 400,000,000 GBP, of which Emirates Airline paid 100,000,000; Nike Company paid 90,000,000 and the Diamond Club Member paid 82,000,000.

The only disadvantage that I found in this contract with the Emirates Airlines is that it was for a short period of time, fifteen years; after that, the Club will lose the naming rights to the stadium and shirt sponsorship, and I think that a long term brand name, as is the name of the stadium, is very important and it gives them a competitive advantage as well as a differentiation in the market. To change names or the rights of sponsoring so fast would just confuse the fans and probably will fail to create a bond with their target market.

I was really surprised by the fact that the most of the funding for this stadium came from sponsorship in contrast to what happens in the U.S.A. An representative example is the Yankee Stadium that was rebuilt mainly from tax payments: "Of \$1.5 billion sought for the stadium, city and state taxpayers would pick up half the tab for construction, \$800 million, along with \$390 million on extra transportation". In Europe the money came from the club and the sponsors only. Actually, they tried to get funding from the government several times and it was turned down. The government stated that building a stadium for a private club was not one of the main needs of the nation.

Another interesting fact is the way Arsenal saves money. One of the biggest budget cuts comes from the way Arsenal chooses its players. It is really interesting to see that Arsenal Club focuses on signing talented players instead of the veterans "high cost" ones or as they call them "high class players", in order to keep their paying budget on the line.

Finally, another way that this team draws funds is through global marketing. In other words, even though Arsenal is a European team, it is trying to market itself all over the world, and also have several big sponsors' brands to support its Football Team, like Nike and O2.

The Marketing Department of Arsenal is trying to make the club more popular by organizing many friendly matches throughout the world, thus sustaining and increasing its fan base outside the United Kingdom.

The marketing strategy used by the club is very interesting, because of the services it offers and the relationship it builds with the fans. It also gives the most loyal fans the chance to get benefits such as free membership for their children.

Furthermore, social media is really important to the team, since the club can increase its members by using Facebook, Twitter and other social websites that have proven to be great ways of associating the brand with the target audience; also at the end of an event they can migrate the new fans and followers to other campaigns, and keep up the momentum. Here we have a clear sign of how technology is being helpful to achieve Arsenal's goals.

Finally, from a fan's point of view, it was really interesting to see the difference between American fans and European fans of a sport club. Europeans are much more passionate about their teams and just their chants and dances can't be compared with those of the Americans.

This visit really changed my point of view on how football or any sport team works. In my understanding, the money to pay employees (players) came mainly from tickets and now I understand that sponsorship is as important and maybe more than just the fans. Also, I was able to spot some differences among Qatar, USA and UK way of operating, specifically in the way sports clubs are funded.

On May 30 we went to one of the best tennis tournament courts and clubs in the world, Wimbledon. "The All England Lawn Tennis and Croquet Club, which is responsible for staging the world's leading tennis tournament, is a private Club founded in 1868, originally as 'The All England Croquet Club'. Its first ground was situated off Worple Road, Wimbledon" ("Aeltec 2010"). It is also one of the Four Grand Slam Tournaments; the others are Roland Garros in France, Melbourne in Australia, and the U.S. Open.

I had the chance to acquire a great deal of information about this sport and the history of tennis, and also how they run this tournament. For example, we learned that at the beginning it was a men's only club.

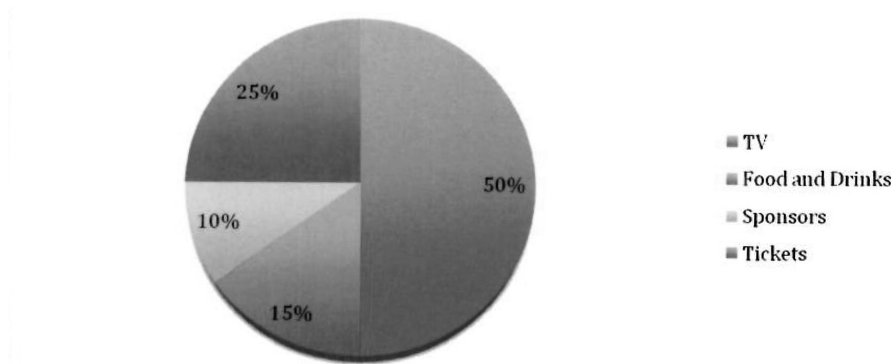
In 1884 the Ladies' Singles was inaugurated and, from an entry of thirteen players, Maud Watson became the first champion. That same year, the Gentlemen's Doubles began, with the trophy donated by the Oxford University Lawn Tennis Club after the end of their doubles championship, played from 1879 to 1883. ("Aeltec 2010").

This was quite shocking because in my head I thought that tennis was originally a sport for women.

We did two main things in this visit: we met Richard Atkinson, who is the CFO of Wimbledon, and we took an excellent tour in the new and old court plus the museum.

The CFO told us how they provide the money for this tournament. Revenue sources in Wimbledon are generated through: TV, merchandises and retail, sponsorship, tickets, and food and drinks.

Wimbledon Tournament Income



He mentioned that “More than 50% of the revenue comes from TV, 15% comes from food and drinks, 10% comes from sponsorship, and 25% comes from tickets”; given this information, I can clearly understand how important it is to have a good marketing strategy in order to allocate the resources and achieve the desired goals. Even though the sponsors’ contribution is only 10% of the total expenses, it does not mean that they are insignificant for this tournament success. I believe that the sponsors’ importance has a more strategic focus in the long term, and that the results are always shown when you see the advertisement in the tournament and how the fans already associate certain brands with the tournament. The CFO also mentioned the price of the tickets, which are not expensive, and that everyone has the opportunity to buy tickets.

Before this tour, I thought that most revenues for this game came from expensive tickets, because Tennis, in my opinion, was a “high-class” sport. I was actually impressed to hear that a ticket could be sold for just 35 pounds, and if we multiply

that by the quantity of seats (11,438 seats), it is not a large amount of money.

The main reason why the prices are not high is because Wimbledon wants the courts crowded and if the tickets are too expensive they might not be able to accomplish this goal. Moreover, if the tickets are highly priced, the organizers might not be able to sell them all and run into financial problems.

On the other hand, for me it was really interesting to see that one of the main sponsors of Wimbledon is IBM. I would definitely understand if it was Ralph Lauren or some other sport clothing company, but not IBM, a technological company.

What does IBM have to do with tennis? It made me understand that sport business is quite dynamic. I researched and found that IBM is one of the biggest sponsors because they are the Official Information Technology and System Supplier, and consultant of the championships.

Some of the main characteristics of the Wimbledon Information System (WIS) are:

- An advanced multi-media system designed and developed by IBM in conjunction with the club, providing information on this and previous championships.
- It contains the draws, order of play, point-by-point scores, and biographies/statistics for players, commentators, public, media and officials. First used 1999, WIS replaced an earlier 1993 system.
- Printouts are available including a full range of statistics (for all single matches), including forehand/backhand winners, aces, direction/speed of serve and unforced errors.
- Provides a separate commentator's screen, which presents a tailored view of the match and statistics.

IBM also provides the speed guns that can tell where the ball landed. These guns have to be really precise because one wrong call could be the difference on a final match in a tournament ("The history of the championship").

For me, it was an eye opener to see how technology is becoming important in tennis. Instant replays and Automatic Information Systems (AIS) are becoming more common everyday in many sports (basketball, tennis, and racing).

A lot of controversy is going on in some specific sports, like football, because the referees are not allowed to consult replay footage in order to reach a decision.

Leagues using instant replay technology in official decision making include the National Hockey League, National Football League, Canadian Football League, National Basketball Association, and Major League Baseball. In contrast, FIFA does not permit the usage of video evidence during matches, although it is permitted for subsequent disciplinary sanctions.

In 2007, FIFA authorized tests of two systems, one involving an implanted chip in the ball and the other using a modified version of Tennis's Hawk Eye system, to assist referees in deciding whether a ball had crossed over the goal line. The following year, however, the IFAB and FIFA halted testing of all goal line technology, fearing that its success would lead to its possible expansion to other parts of the game. Sepp Blatter claimed the technologies were flawed and too expensive to be implemented on a widespread basis; he also said: "Let it be as it is and let's leave (soccer) with errors. The television companies will have the right to say (the referee) was right or wrong, but still the referee makes the decision – a man, not a machine."

This sudden change of course surprised and angered Paul Hawkins, the inventor of the Hawk-Eye system, because he had invested a great deal of money into adapting the Hawk-Eye technology to football.

In 2009, Hawkins sent an open letter to Blatter refuting the FIFA president's assertion that the Hawk-Eye goal line technology was flawed and arguing that Hawk-Eye met all of the criteria established by the IFAB for a suitable goal line technology system.

The controversy over goal line technology was re-ignited in 2009 after Brazil had a potential equalizing goal cancelled during the 2009 Confederations Final Cup, and during the 2010 FIFA World Cup after England's "Frank Lampard's shot off the underside of the crossbar was not ruled a goal despite replays clearly showing it was 60cm over the line" (Wikipedia).

Because of my interest in the sport industry, specifically football, it is important for me to have my own opinion upon this kind of controversy and I am really glad that from this Wimbledon experience I was able to think on that matter.

My personal experience and opinion is that football has too many players (22 players) and many things happening at the same time, so instant replay should be allowed. If I someday have a vote in this kind of decision, I would vote "yes".

Another great experience that I enjoyed and learned a lot about sponsorship was in the BBC Journal during the last day of our trip. It was the second time that we visited this place, since we also went to the BBC Channel on the first day. As is well known already, that year, 2012, BBC was broadcasting world class events like the Olympic Games, Diamond Jubilee, Champion League and the New Year eves.

I learned a lot on the strategy that BBC would be implementing in order to deliver a great service. They were focusing on five main points:

1. Events: Every single event would be pursuing a big goal and this is to bring the whole UK together.
2. Sports: They will cover the bigger merger in the country.
3. News: They will be broadcasting news globally, nationally and locally.
4. Legacy: As a long-term goal, they are trying to increase the number of viewers and interact with them.
5. Digital: New support and innovation in technology.

Something that I saw here and in most of the other visits is how technology is becoming essential for doing business. Technology plays a major role in delivering quality and precise service. The BBC was broadcasting the event on BBC 1, 2 and 3, and for BBC 3 they launched a new technology called Super HiVision, which has a 60 times higher definition than regular HD focusing on the fans and atmosphere of the game.

Also, it is impressive how the BBC integrates technology into their website. They are building a system that would be able to tell game and player's information in real time. For example, I am now able to look at Qatar's results sooner than expected. If I miss a game, I am now able to see it online, along with the scores and statistics of the players.

They were really excited about broadcasting the Olympic Games; that is why they developed a broadcasting program and the logo: "Every Season, Every Sport, and Every Day". Also, in order to keep fans posted 24/7 they provided online information about results on their website. So, if I want information about Qatar team's results, I am able to choose the sport, the players and finally the results and schedule of the games. The index is really well designed and user friendly.

In my opinion it is a good advantage to be able to sponsor and be the official news channel for the Olympic Games. It could grant BBC with an elite status

among the competitors, but it has a disadvantage. Having to develop a plan just for the Olympic Games, focusing in so many sports events and needing to invest a lot of money in developing and delivering quality service for the fans might be a constrain to maintain service in other areas. If BBC is not careful enough, they might harm their classic customers, and this is dangerous in the long term. In my opinion, if BBC didn't take care of their normal customers after the Olympics, they might lose that segment of business.

Finally, I hope to see a new package in the BBC, which should be a sport channel, because the biggest channels around the world have sports packages. For example, Aljazeera Sport and Fox Sport. I am sure that they will achieve the best result with great revenues when they decide to have this new package, since they have a lot of sports in England. Also they have been using the different channels to broadcast the sport games such as BBC 1 and BBC 2. I think it will be better for both the BBC and their audience if they have a private sports channel that will be more organized.

In conclusion, for a sporting event to run efficiently and effectively, sponsorship is needed to fund the event. Sponsors help by donating money to buy new equipment, drinks, decorations, and advertisement. As I already mentioned, a perfect example is the Emirates Stadium and how the sponsors helped with its construction.

Imagine a sport world without sponsors? It is true that money does not build the team-spirit but a team needs capital in order to survive. Sponsorship is a key factor to get resources to develop an image that represent the team and its values. This is very important for the success of any sports to get their fans feel that they are part of the team. In the end sponsorship is necessary for sports to survive, especially in the downturn of the economy.

The way sports managers are using technology is very interesting, and the direct involvement with the sponsors makes it a very controversial topic, which makes me think if in the case of soccer, they are rejecting the new technologies, to not lose any segment of the market.

The sports industry is growing each day and even though it has its pros and cons, I think it is a business that is totally worth it. One of the most important lessons that I learned was that all around the world sports bring people together, irrespective of one's faith, color or convictions.

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INTEGRATING THE OLYMPIC VALUES IN INTERNATIONAL SPORT POLICIES: AN ANALYSIS OF HISTORICAL IMPLICATIONS AND SOCIAL CONSIDERATIONS IMPACTING INTERNATIONAL POLICYMAKING

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The International Olympic Committee (IOC), as the leader of international high-performance sport, designs and implements policies that apply globally; working within the multi-tiered global sport system, specifically with the International Federations and its more than 200 National Olympic Committees, its decisions impact directly millions of athletes worldwide.

When any type of international authority introduces changes or new guidelines, immense criticism and moral panics can surround the implementation of the new ideas and policies. This paper uses a case study of two gender-related policies, the IOC Medical Commission's *Statement of the Stockholm Consensus on Sex Reassignment in Sport* (implemented by the IOC in 2004) and the IAAF's *Regulations Governing Eligibility of Females with Hyperandrogenism to Compete in Women's Competitions* (implemented by the IOC in 2012) to analyze the complexities of implementing global policies. This paper outlines the history of these policies and traces the resulting media and academic backlashes that followed the implementation of these policies. Emphasizing the historical implications and ethical considerations that accompany policy change, particularly when policies address social issues, such as the recognition of transgender and intersex athletes' rights, this paper argues that education is a necessary component of international policy development in sport. Recommendations for educational initiatives that incorporate fundamental Olympic values and Olympism will be made.

Since the first “gender test” of Olympic athletes at the 1968 Summer Olympic Games in Mexico City (Ritchie, 2003), the history of the implementation of gender-related policies has been tempestuous. The systematic chromosome-based sex verification system all women athletes were required to comply with, prior to the IOC’s decision to end it in 1999, has been thoroughly analyzed and critiqued (e.g., Chase, 1992; Heggie, 2010; Ritchie, 2003; Schneider, 2000; Skirstad, 2000; Wiederkehr, 2009). Similarly, the Stockholm Consensus transgender policy has been criticized for being too restrictive (Cavanagh & Sykes, 2006; Sykes, 2006) and potentially unfair, based on the available scientific evidence (Bostick & Joyner, 2012; Devries, 2008). However, when the IOC implemented the Stockholm Consensus transgender policy in 2004 it was hailed as a progressive policy because, at the time, some national sport organizations were seeking exemption from any legislation protecting transsexual or intersex rights (e.g., UK Sport and Australian Sports Commission) (Cavanagh & Sykes, 2006). Despite this, the IOC responded to the pressures of European legislative changes, the increasing social acceptance, and high profile transgender athletes’ (e.g., Renée Richards, Michelle Dumaresq, and Mianne Baggar) challenges to eligibility policies, by establishing a policy to include transsexual athletes in Olympic sport competitions (Sykes, 2006).

The Stockholm Consensus states that any individual who underwent sex-reassignment surgery (SRS) prior to puberty can compete in the sex category that was reassigned. However, as the majority of SRSs are performed subsequent to puberty, more complex eligibility conditions for participation apply that require individuals to have undergone SRS, obtain legal recognition of their reassigned sex granted from an appropriate official authority and undergo “hormonal therapy appropriate for the assigned sex [...] administered in a verifiable manner and for a sufficient length of time to minimize gender-related advantages in sport competitions” (IOC, 2004, para. 4). To compete in their self-identified sex category, athletes must wait at least two years after completing SRS and commencing hormone intervention, and then satisfy the IOC Medical Commission that they have met all of the criteria (IOC, 2004).

Although the transgender policy was needed, the policy has received criticism from some researchers, athletes, and sports commentators. The Stockholm Consensus was implemented only four years after the discontinuation of

sex testing that female Olympic athletes had to endure from 1968 to 1999. Much of the criticism in the academic literature focuses on the argument that the Stockholm Consensus is, at its basis, a test for heteronormative gender, which functioned to revive sex testing in the Olympics. Academics who opposed the policy argued that female athletes who did not represent hegemonic femininity enough, or who possessed traditionally masculine qualities, could be targeted for testing, and that the intention of the policy is to “protect” cis-gender women (Cavanagh & Sykes, 2006; Sykes, 2006). However, the majority of the academic literature criticizing the policy has not attempted to address the complexities and difficulties of creating and implementing a global policy that must recognize the diversity of the people to which the policies apply.

The media reaction to the Stockholm Consensus included praise for the IOC’s attempt to be more inclusive of transsexual athletes (e.g., CNN, 2004; Hui, 2004); however, it also included many negative and transphobic reactions. Well-known transsexual USA tennis player Renée Richards opposed the policy publicly, stating that cases should be determined on an individual basis and that the policy will create issues in the future if a transsexual athlete kept winning (ESPN, 2004). Transphobic reactions to the policy suggested that male athletes could “wear a dress for two years and then compete as a woman” if they wanted to win an Olympic medal (Hart, 2004, para. 1). Another critic wrote, “The new competition to watch at the 2004 Olympics will be the ‘gender gymnastics’” (Mohler, 2004, para. 20), blatantly ignoring the psychological complexities that trans athletes endure. A great number of the negative reactions towards the Stockholm Consensus did not consider how complex policymaking is, and the majority of the arguments and reactions against allowing trans athletes to compete demonstrate a lack of awareness of the policy, the complicated reassignment process, and the conceptual difficulty of both defining transsexual athletes and separating competitors into two binary sex categories. Similar concerns about the challenges of policymaking apply to the IAAF’s hyperandrogenism policy that was endorsed by the IOC prior to the London 2012 Olympic Games.

The hyperandrogenism policy is widely believed to be in response to the question that arose in 2009 of whether South African runner Caster Semenya should be permitted to compete in women’s races. When she was 18 years old, Semenya was subjected to tests for doping and, unknowingly, sex verifica-

tion tests. One of her fellow competitors, whom she had beat in the 800m at the 2009 Berlin World Athletics Championships, alleged that her impressive performance was owing to the fact that she was a man (Camporesi & Maugeri, 2010). As a result of the public scrutinizing how Semenya's case was handled, the IOC and the IAAF were under great pressure to develop a policy to ensure that future cases would be handled more appropriately.

The objective of the hyperandrogenism policy is to set the parameters for acceptable androgen levels in women to compete against other women. The policy states that it was created to ensure that regulations are in place to protect a woman's confidentiality during the process, to ensure decisions are made impartially by a team of medical experts, to acknowledge that females with hyperandrogenism who complied with the policy would be able to compete, and to respect both the sex-segregated aspect of sport and the fairness for female athletics (IAAF, 2011). In most instances, hyperandrogenism in women is a result of being either intersex or having a disorder of sex development (DSD) (Karkazis, Jordan-Young, Davis & Camporesi, 2012). If the IAAF is aware that an athlete has a hyperandrogenism condition, then in order to be able to compete in women's events she must undergo medical treatment to lower her testosterone level or else she will be considered ineligible (IAAF, 2011). The new policy is derived from the assumption that women with naturally elevated androgen hormones (i.e. testosterone) have an unfair athletic advantage over women who have testosterone levels within the prescribed normal range (Karkazis et al., 2012).

Unfair advantage is an argument that draws frequent controversy, as many academics believe that there is not enough scientific literature to support the claim (e.g., Karkazis et al., 2012; Vilorio & Martínez-Patino, 2012). Other scholars also argue that the policy has the same ethical flaws as the previous gender verification tests, unfairly targets women athletes with masculine appearances (e.g., Camporesi & Maugeri, 2010; Karkazis et al., 2012; Staurowsky, 2011; Wahlert & Fiester, 2012), invites the same quantitative measurements to determine an athlete's gender, and that overall the policy is to manage gender instead of ensuring fair play for women (e.g., Behrens, 2013; Karkazis et al., 2012).

The reactions to the policy prior to the 2012 London Games varied from strong opposition to support (e.g., Jordan-Young & Karkazis, 2012; Vilain, 2012; Bardin, 2012; CNN, 2009; Handley, 2010). Most of the comments

made in the media and on social network sites referred to the policy as unfairly targeting women for having masculine qualities (e.g., Clegg, 2012; Davis, 2012; Hall 2012) and considered this to be an additional gender-related policy that overall was sexist, disregarded their rights as women and was focused too much on appearance (e.g., Cleere, 2012; Daily Mail Reporter, 2012; Dregger, 2011; Prifogle, 2012). Again, the majority of these critiques are silent on the complexity of implementing global policies.

Both the IOC Medical Commission's *Statement of the Stockholm Consensus on Sex Reassignment in Sport* and the IAAF's *Regulations Governing Eligibility of Females with Hyperandrogenism to Compete in Women's Competitions* impact women's eligibility to compete in sport at the highest level. These universalized medical requirements may impact or eliminate altogether some women's opportunity to compete in the Olympics because the athletes' may not have the resources or could be limited by their nation's legislation to fulfill the requirements (Skyes, 2006). As the leader of international high-performance sport, the IOC's policies are often adopted by other international and national sport governing bodies, thus taking into account any group who may be unconsciously restrained from participating is incredibly important in order to prevent possible future exclusion. The difficulty of developing a policy that is inclusive to all potential Olympic participants is clearly evident, especially when the IOC has to address fairness for all competitors and individual athletes' rights (Sailors, Teetzel & Weaving, 2012).

There has been a vast amount of criticism towards the two policies from scholars, individuals from the sport community, and the public; however, I argue that it's much easier to criticize an idea than to praise it. Most of the commentary addressed the perceived flaws of the two policies, which neglects the complexities of international sport policy development and implementation. The diverse economic, political, and cultural backgrounds of the athletes require policymakers to take all differences into consideration to make the policy applicable on a global scale. As a result, this often leaves a policy open to criticism.

Obtaining universal acceptance for a policy appears to be difficult, or even impossible, particularly when those policies that address contentious social issues, such as the recognition of transgender and intersex rights. There are many historical and contemporary implications that effect global policy development

in sport. Boyes (2001) states that the IOC's past objective of organizing sport and its current role as a regulator of sport has caused a discrepancy between the result of Western sport ideals attempting to maintain the inherent Olympic values. This discrepancy, Boyes (2001) argues, became increasingly obvious as the IOC had to globalize their policies and values that were originally shaped from a small group of nations. Revisions of the eligibility rules in 1974 help explain how sport has changed over the past 50 years, because the IOC eliminated the amateurism principle and "adapted the Games to the social realities of contemporary, world class, high performance sport" (Beamish & Ritchie, 2004, 367). Nevertheless, it took nearly 80 years for the IOC to change the rule indicating that both the IOC's endorsement and universal acceptance may be difficult and changes in policies do not occur without great consideration. Vamplew (2007) argues that in modern sport the rules are "man-made, written down and rendered fit for purpose by constant change" (843), unlike in the past when the rules were handed down through generations using oral traditions.

Contemporary implications such as current economic pressures, legislative changes or interventions (i.e. legal cases like *Renée Richards*), and technological advancements in equipment and training improvements all influence the development of new rules or the modification of former rules (Vamplew, 2007). These implications can benefit some athletes more than others (e.g., financial support for new equipment from representative nation, UK's Gender Recognition Act 2004). The tension between considering athletes' needs and rights against the participants' needs and rights has been a consistent dilemma within sport governance (Sailors, Teetzel & Weaving, 2012). While acknowledging that what may be beneficial for an individual athlete or a group of athletes is important, the objective for the IOC is to secure the fairest policy globally, which consequently may not receive universal acceptance. Therefore, I argue that educational materials are a necessary component of sport policy implementations. Educational information may help assist in universal acceptance of a new policy or policy change by explaining and justifying the reasoning for the change.

The philosophy of Olympism could be utilized through educational initiatives to justify policies as well as promoting the Olympic Movement. Parry (2012) argues that Olympism could be considered a "process philosophy" because of calls for redefining some of Coubertin's ideals and values, and the perceived

generality that Olympism maintains. Additionally, Parry (2012) argues that the generality of Olympism has permitted the philosophy to adapt in accordance to changing views, while still embodying the universality of the Olympic Games. Olympism promotes fundamental values, such as fair play, areté, multiculturalism, mutual respect and peaceful development for humanity (DaCosta, 2006; Parry, 2012). Therefore, if the philosophy of Olympism has the ability to adapt to changing societal perspectives, while still promoting the fundamental values, it could be used to justify the inclusion of trans and intersex athletes into the Olympic Games. To preserve the ethos of the Olympic Games, via the philosophy of Olympism, the *Olympic Charter* should continue to be used to guide policymaking for international sport. However, when new policies are announced and implemented, educational initiatives need to be developed to accompany the policy changes. Transparency surrounding the rationales for new policies and the scientific evidence informing revised or new rules is essential.

Using Olympic values could also be another method to promote and educate the public and sport communities on new or changing policy and help prevent harsh, ill-informed criticism towards the IOC and the Olympic Games in general. However, the challenge associated with identifying universal values that a diverse collection of Olympic participants should embody and promote is quite difficult. McNamee (2006) argues that Aristotle's virtue ethics would be the most appropriate representative values for Olympism, including values such as "fairness, honesty, integrity and trustworthiness" (181). Parry (2006) warns of the challenge between the difference in stating universal values and actually applying the values and properly interpreting them. Complications will undoubtedly arise when attempting to identify values that are suitable and inclusive to a population similar to Olympic athletes, who retain different religious, political, societal and cultural beliefs. Incorporating universal values that respect those differences into educational initiatives has the potential to help athletes and sport communities around the world understand the rationales of new policy changes as well.

Competitive sport would simply not exist without rules; they are the crux of sport, which differentiates one sport from another, identifies the level of competitiveness and ultimately determines the winner (Vamplew, 2007). One of the main purposes of an international sport organization, such as the IOC, is to distribute information on rules and policy in order "to clarify rules and harmo-

nize understandings so as to facilitate the universal practice of its sport” (Parry, 2012, 200). This suggests that without the dissemination of educational materials on rules and policies, universal sport would be threatened. The transphobic and ill-informed reactions to the Stockholm Consensus and the hyperandrogenism policies are a result of not understanding the complexities and the circumstances of the policies and certainly do not promote the universal practice of sport.

The uninformed arguments against permitting trans and intersex athletes to compete demonstrates the desperate need for educational components to accompany IOC policy implementation or changes, to provide all stakeholders (i.e. organizations, athletes, coaches, media, sport spectators) with proper clarification and reasoning for the policies. Properly distributed education for the public on the gender-related policies could potentially prevent further transphobic and ignorant commentary. In light of the increased use of social media and seemingly instantaneous available information, the amount of media coverage prior, during and following the Olympics Games is immense, which indicates the importance to have to correct information and proper rationales readily available in efforts to prevent any uninformed criticism against the athletes or the Olympics.

This paper thus calls for the development and dissemination of the rationales for the policies in language that athletes and sports communities worldwide can understand. The idea that “any form of discrimination with regard to the country or a person on the grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement” (International Olympic Committee, 2011, p. 12) needs to be emphasized in education surrounding new gender policy decisions to help further international dialogues, gain insight into different ways of thinking, and promote the universal values of Olympism.

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THE OLYMPIC MOVEMENT AND DATA PROCESSING: IMPROVED ETHICS IN SPORT? THE EXAMPLE OF SPORTING BETS AND DOPING

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Introduction

“The Olympics seek to create a lifestyle based on [...] respect for fundamental universal ethical principles”. Such is the first fundamental principle set forth in the Olympic charter.

The athlete was required to be naked when entering the competition and to be a man – that was 3,000 years ago. One hundred and fifty years ago, an athlete was still required to be a man, an amateur sportsman and of unquestionable honour – that was 150 years ago; take the great grandfather of M. President Thomas Bach, for example. But then, in the year 1900, his grandmother was able to participate in the Olympics as well, in Paris. On 1968, Erika Schinegger, an Austrian medallist skier in the Grenoble Winter Games, was forced to return her medals because she was transsexual. Today, transsexuals are allowed to take part in the Olympics.

The International Olympic Committee (IOC) only published a code of ethics in 1999, the first two fundamental principles of which are dignity and integrity.

The principles of dignity and integrity contained in the code of ethics are philosophical principles that are constantly changing. Today it goes without saying that women take part in the Olympic Games – every nation present at the London Olympics had at least one woman in their team. Obviously, athletes today are still professional, and also fully clothed.

On December 14th 2013, President Thomas Bach announced that: “the

executive committee of the IOC has decided to set up a 10 million dollars fund to support new research, more specifically devoted to new methods for detecting banned substances and methods” and another fund of the same amount “to protect athletes from all forms of manipulation and corruption”.

How can the IOC encourage and support the promotion of ethics by means of data processing? Regarding ethics, what do the Olympics presuppose?

Olympic sports have always expected loyalty, which involves equality – equality of information. The IOC has just entered a new era: the era of information processing. The combat against doping, more developed from a systemic point of view than the combat against betting, already allows for the storage of biological samples and for the processing of data. These processes have not yet been developed for the manipulation of the Games through betting, but there exists the potential to do so in the future.

Data processing to regulate doping

The combat against doping is based not only on the search for fair competition but also serves to take care of the athlete’s health. Doping continues to exist and is a major concern in numerous countries or organisations such as UNESCO or the IOC.

Bruce Woolley wrote that “the use of substances for performance enhancement has existed since the dawn of man’s history. Even the most primitive people developed potions that could induce changes in their bodies and thoughts”.¹

Anti-doping checks started the Olympics in 1968 at the Mexico Games, following the death of Knud Enemark Jensen at the Rome Olympics in 1960, who died during the 100 km race due to amphetamines.

The regulation of the combat against doping only begun very recently in terms of its history. In 1989 the IOC set up random testing. In France, an anti-doping authority was introduced in 1999, and in 2005 the World Anti-Doping Agency (WADA) was founded. The first world anti-doping code came into force in 2004. It is the existence of this body of texts that enables data-processing in the combat against doping.

1. “History and evolution of drugs in sport”.

At the 2010 Vancouver Olympics only one athlete had been tested positive² following anti-doping checks. Around twenty cases of doping were discovered at the latest London Olympics; stanozolol, furosemide, EPO, methylhexanamine, and stimulants were used.

The World anti-doping agency (WADA) manages a database known as ADAMS. This is the Anti-Doping Administration and Management System (ADAMS). ADAMS is used to store data, in particular athlete's laboratory results, and facilitates for the sharing of information amongst anti-doping organization.

ADAMS stores the following data:

- Information on the identity and location of sportsmen and women.
- Information center: platform where the data is stored and particularly results obtained from laboratories, authorisations to use medication for therapeutic purposes (TUE) and anti-doping rules violations (ADRV). Information is shared between the various relevant organisations and the performance of anti-doping activities with a high degree of transparency is guaranteed.
- Doping test platform: a management tool for a doping test program, both for competitions and outside of competitions. Partners can use ADAMS to plan, coordinate and initiate testing, as well as to manage the results of these checks. The coordination of testing programs in the ADAMS system helps to avoid duplication of doping tests.
- Management of TUE: ADAMS is used to manage TUE requests on line and those concerned by this procedure are also notified on line.

ADAMS represents the data of 23,000 top level sportsmen and women from the world over and almost 100,000 profiles of sportsmen and women have been recorded.

This data is soon to be kept for ten years. ADAMS is used by nearly 60 international sporting federations (IF), over 40 national anti-doping organisations (NADO) and by the 35 laboratories with accreditation from WADA.

ADAMS subscribes to the security standards generally applied in the banking world. ADAMS uses 128 bit numbers to protect data transmission.

2. Eric Monnin, *De Chamonix à Sochi, Un siècle d'Olympisme en hiver*, Désiris, 2013.

It also offers considerable improvement in terms of the processing of the personal data of sportsmen and women than the email and fax system previously used to process this data. The multi-level ADAMS access system protects the security and confidentiality of data, thanks to a security system that meets the highest of data protection standards.

Only the ADO's authorised to test a sportsman or woman can access his/her data. The organisation "in charge" of the sportsman or women is responsible for providing access rights.

The samples analysed by laboratories are encoded and rendered anonymous. Only the ADO responsible for managing the results, the IF, and the WADA are given access to these results. The data can be kept in ADAMS for a maximum of eight years, in compliance with the time limit set by the world anti-doping code.

The unique characteristic of sports is that of competition: there cannot be another chance. Weak signals can only be treated if data is transformed into information, and then into knowledge; hence the essential importance of storing the data.

As mentioned, the anti-doping regulations serve to protect the athlete's health, and this principle even applies beyond athletes. Ethics demand, therefore, symmetry of information: every athlete must know and understand the list of prohibited substances. Every country must measure the stakes involved. Every healthcare worker must have the same level of information about the substances. If all this information is not shared, equality does not exist and the fundamental principles are broken. The new virtuous chain of ethics is the processing of data transformed into information, which creates knowledge. In terms of doping, data collection already exists, information is processed and shared thanks to the existence of the WADA and the anti-doping code, knowledge is still to be developed. Control of this chain must be the goal for ethics in sporting bets, aiming to combat corruption.

Data processing to combat corruption: The prospects of sporting bets

In July 2013 the British government announced that economic fall-out (estimated at 11.5 billion euros, 695 million euros of which in spend by foreign

tourists, 1.1 billion euros in contracts signed for the Olympics and future world cups, 2.5 billion in internal investment and, above all, 6.8 billion euros in sales of conferences linked to the Games) exceeded the amount of public money spent (estimated at 10.4 billion euros).

The Olympic Games enjoy a worldwide reputation: the Games are the sporting competition most widely watched in the world and, because of this, are also vulnerable to corruption through sporting bets. Unlike doping, betting standards are far from complete, and are only just beginning to be implemented.

On 11 May 2007, the Council of Europe adopted Resolution CM/Res (2007), instituting the Enlarged Partial Agreement on Sport (EPAS) with the goal of improving pan-European cooperation and to fix sporting problems presently faced by Europe.³

As the Sochi Winter Games were coming to a close, the Enlarged Partial Agreement on Sport (EPAS) attempted to unite various different ethical concepts around sporting bets. The aim was to draft a convention against the manipulation of sports competitions, a project that started in October 2012. The drafting group finalised the text at its sixth plenary meeting held on 21 and 22 January 2014.

For the first stage of drafting this project, 51 delegates addressed a variety of aspects. There were national experts in the field of sport and betting regulations, authorities responsible for applying the law, and representatives from different countries: from Armenia to Israel, Switzerland and Greece, and France too.

Mr Jean-François Villotte is head of the French delegation on the editorial committee, he is also its Vice-President. He is a member of the committee of experts of the European Union and the IOC on ethical questions and the legal regulation of betting. In 2013, he co-chaired the Commission Numérique du Club des Juristes which produced a report on the “Legal regulation of internet content – Reconciling neutrality and public order in the days of technological convergence”.

Beyond different cultures, several obstacles had to be overcome in order to achieve the finalised project. Firstly one had to avoid the trap of just prepar-

3. http://www.coe.int/t/dg4/epas/default_fr.asp The EPAS is therefore behind the European Convention on spectator violence in sport, the Anti-Doping Convention, the European Sports Charter and the Sports Code of Ethics. The EPAS enables intergovernmental cooperation between the public authorities of its member States, dialogue between public authorities, sporting federations and NGOs. The EPAS contributes to the creation of standards.

ing a political declaration: clearly a simple declaration of intent to combat manipulation would have obtained a unanimous vote but would have been devoid of substance. The temptation of a convention that would have been a political declaration without constraint attracted countries that already have a liberal regulation culture, such as Norway, Denmark and the United Kingdom. The project succeeded in retaining a restrictive nature.

The 51 states agreed to the idea of setting up criminal provisions, to penalise manipulation together with corruption, constraint or fraud and also agreed to have criminal cooperation mechanisms between states.

Finally, the “words” had to be defined. This was of considerable importance. What is a bet? What is an illegal bet? An illegal bet enables one to predict the country of consumption and sanction.

The transnational desire to combat the manipulation of sporting competitions is similar to the combat against doping and it has just laid its first “textual” foundation stone in Europe. This project is currently moving through the various bodies of the Council of Europe heading towards its adoption by the Committee of Ministers, probably in September 2014. Each country will then have to ratify it in order to apply it. In just a few months’ time the combat against the manipulation of sporting competitions will be standardised.

Although the European Commission has been reticent to see, through this convention, the Council of Europe addressing betting regulations, the project is already well on its way.

Set up in 2013, a working group on the standardisation of anti-corruption management systems is preparing a standard that should come out in 2018.

France is working on draft standard ISO 37001 “Anti-bribery management system-requirements”. This draft standard is type B, these are therefore recommendations. This draft is based on British standard BS 10500: 2011 ABMS – (specification for Anti bribery management system) developed in the wake of the UK Bribery Act 2011.

Several countries want to see this standard become a requirement standard so that it can support certification of compliance by a third party.

Some IF have adopted anti-corruption regulations. Chris Eaton, world expert in the combat against corruption in sports (who worked for Australian state

police and federal police, for Interpol and FIFA), and now sports integrity director at the International Center for Safety in Sport (ICSS) in Qatar has defined corruption in sport many times. Sport is a young, growing market, involving a lot of financial investments. But the governance of the sporting world has not evolved at the same speed: “this means that today corruption in sport is vast, worldwide and organised”.

The processing of sporting betting data is used to develop the idea of data neutrality, unlike a cultural approach. Data could give standardised value to ethics; by enabling quantification it could enable the establishment of sanctions. It could transform the obligation of being into the obligation of doing.

Sporting bets are fundamentally different from doping in terms of two principles: they are not dominated by a superior principle and bets can direct competition towards both victory and defeat. Ethics therefore requires that information be parallel: between the athletes, between the operators, between the betting public. If information is not shared, equality no longer exists.

Just like doping data, analysis of sporting data can be used to process weak signals: data can then be transformed into information and then into knowledge.

In terms of sporting bets, the virtuous chain of ethics is becoming established: data collection is starting to exist; information is processed only in batches. A transnational base made up of a body of rules does not yet exist and this chain of data – information – knowledge is not yet developed.

Conclusion

Dignity and integrity as stated in the IOC *Code of Ethics* presuppose equality. Equality can be defined as having the same level of knowledge, whether in terms of sharing the rules of the game or knowledge of the same information. In order to avoid the disappearance of equality, each individual must be equal in terms of information – whether that means a sportsman, woman, a country, or an organisation.

The massive processing of data in sports will enable this equality in the combat against doping and in sporting bets. The same information must exist between all participants, between participants and the referee, and between participants and spectators; transparency is needed at every level. Data processing

will also inevitably improve sporting practice due to the exponential increase in the amount of data and its neutrality unlike the case with cultural practices.

In order to become global authority in this change in paradigm, the IOC must seize this opportunity of controlling the knowledge chain: centralising data, sharing information and, consequently, having knowledge. It is this knowledge that will lead to improved ethics in sport. The IOC must not miss this opportunity to bring sporting epistemology to life and thus continue to promote the deep spirit of Olympic sport. By processing data the IOC will gain new knowledge in step with contemporary ethics.

Should a world authority be created for this purpose? The UNESCO code of sports ethics is introduced with the quote “*Fair-play – the winning way*”. It starts from the principle that ethical considerations are at the root of fair-play, and that they are essential, not optional. Therefore the IOC must take into consideration these principles or fuse with what already exists.

It can be absorbed in them and create its own databases or fuse with them by collaborating with the various sports stakeholders, working together on processing the information they have available (such as the WADA, UNESCO and in France the “Comission nationale informatique et Libertés” CNIL, the “Agence Française de lutte contre le Dopage” AFLD, the “Autorité de régulation des Jeux en Ligne” ARJEL etc.).

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THE APPLICATION OF STORYTELLING IN THE CO-CREATION OF THE OLYMPIC BRAND

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Introduction

The Olympic Games are one of the most famous branded events in the world (Hoyle, 2002). The unique combination of sport, heritage and modernity differentiates the Olympic brand from others. No other brand has the power to unite sports and the yearning for peace (Payne, 2005). Its brand symbol, the Olympic rings, is arguably the most globally recognised mark (International Olympic Committee (IOC), 2010; Payne, 2005; Theodoraki, 2007). This global stature is underlined by the extensive media coverage of the Olympics; for example, the 3.7 billion viewers who watched the 100,000 TV broadcast hours during the 2012 London Games (IOC, 2013a).

In order to maintain and enhance this strong brand, the needs of all stakeholders have to be met and satisfied (Ind & Bjerke, 2007). Co-creation can facilitate the harmonisation of stakeholders' needs into ubiquitously meaningful brands (Gregory, 2007; Hatch & Schultz, 2010). The narrative mode, or storytelling, elicits the right paradigm for stakeholders to envision the possibilities of co-creation (Denning, 2001) and can establish intense relationships (Escalas, 2004a) that encourage stakeholders to engage in the process of co-creation.

This paper aims to explore the application of storytelling in the co-creation of a successful Olympic brand in order to provide a theoretical foundation for further primary research. As this topic has not been previously examined, the concepts are analysed in the light of the existing literature related to events

branding, co-creation and storytelling. First the concept of branding, with a focus on the Olympic brand, is clarified. Second, co-creation as an important part of building strong brands is explained. Third, stories as essential tools for both co-creation and branding are illustrated. The extension of their application to the Olympic brand shall be evaluated. Lastly, the author presents a conceptual framework and details the implications for this study. Accordingly, a contribution is made towards an understanding of the application of storytelling in the co-creation of the Olympic brand.

The Olympic brand

This section illustrates the Olympic brand, the different brand aspects and the role of the Olympic Games within the Olympic brand. Then, the role of stakeholders within the Olympic Games and the Olympic brand shall be underlined, followed by an introduction to the importance of stakeholder collaboration. First, the Olympic principles are clarified.

The Olympic brand is built on the strong Olympic philosophy, which places sport at the service of humankind. This philosophy of life, also known as Olympism, consists of five working principles, namely universality, solidarity, collaboration, autonomy and social responsibility. These working principles translate into the three core values, which are friendship, excellence and respect. Together, these values and principles lay the foundation for a strong mission, which is to ensure the regular celebration of Olympic Games, to educate youth through sport and to promote Olympism in society. This translates into the vision to contribute to building a better world through sports (IOC, 2010).

This powerful foundation can be identified from the brand's tangible elements. Firstly, the Olympic Games are a sizable tangible factor of the Olympic brand. The Olympic Games express the Olympic ideology (Theodoraki, 2007) and help bring the Olympic values to life (IOC, 2010). By changing location every four years, the Olympic Games literally spread Olympism around the world (Roche, 2000). Besides the physical Olympic Games, the three Olympic symbols, namely the Olympic rings, the flame and the motto, pose as tangible elements as well. The Olympic rings portray the unification of the five continents

and the meeting of athletes from around the world (IOC, 2010; Theodoraki, 2007), thereby symbolising the value of respect (The Olympic Museum (TOM), 2007a). The motto is "*Citius, Altius, Fortius*", or "Faster, Higher, Stronger" in English. In combination with the Olympic creed, which is: "*the most important thing in life is not the triumph, but the fight; the essential thing is not to have won, but to have fought well*" (TOM, 2007a: 5), the motto embodies excellence by encouraging athletes to strive to do their best (TOM, 2007a). The flame, as well as the associated ritual of the lighting, the torch and the relay route, exemplifies friendship, for it travels and connects people around the world (ibid.). Together these three aspects convey the meaning and values of Olympism in a simple and direct manner (ibid.). Other tangible elements are the Olympic emblem, which acts as a logo for each individual edition (Toohey & Veal, 2000); the Olympic anthem (ibid.); the athletes' oath (ibid.); the mascots (IOC, 2013b), the medals (IOC, 2013c), posters (IOC, 2013d; TOM, 2007b) and many other features.

These concrete aspects, together with the physical Olympic Games, compose the tangible elements of the Olympic brand. Then, intangible elements are the sum of associations, opinions and ideas about the Olympic Games that people store in mind. Together these tangible and intangible, or functional and emotional (Fanning, 1999), elements make up the Olympic brand (Keller, 2013). The brand is therefore something that exists in people's minds (ibid.). Brands essentially connect and consequently satisfy people's functional and emotional needs, thereby increasing perceived added value (Ind & Bjerke, 2007).

Brands offering such perceived added value will provide stronger brand experiences (Brakus et al., 2009), defined as the "sensations, feelings, cognitions, and behavioural responses evoked by brand-related stimuli that are part of brand's design and identity, packing, communications, and environment" (p. 52). Superior brand experiences are important, as they can ultimately turn into loyalty, attachment and engagement (ibid.), elements essential for strong brands (Keller, 2013). The Olympic brand experience is influenced by many variables. Firstly, the event itself covers multiple various elements, such as venue, staff, athletes, beverages etc. (Salem et al., 2004). Also, where on the one hand the Olympic Games are standardised, for each edition has to adhere to the IOC rules, they are extensively variable on the other hand, as the execution, de-

sign and outcomes are dependent on the wide-ranging diverse factors that can impact a mega-event like the Olympics (Roche, 2000). Thus, as each edition differs, brand-related stimuli will always be variable as well.

Events are experienced by all stakeholders (Berridge, 2007). Stakeholders are any group or individual who can affect or is effected by an event (Freeman, 1984, in Sautter & Leisen, 1999). Theodoraki (2007:127) illustrates the numerous stakeholders involved in the Olympics, among which are suppliers, sponsors, volunteers, citizens, government, media and many more. All stakeholders collectively contribute to the events' production, signifying that success – or failure – of the overall event is mainly created by the stakeholders themselves (Masterman & Wood, 2006). Additionally, all stakeholders impact each other's experience, resulting in completely individualised experiences (Berridge, 2007; Masterman & Wood, 2006). Moreover, not only stakeholders participating in the physical Olympic Games consume the event. As the Olympic Games are broadcast globally, spectators from all over the world experience and engage in the event (Dayan & Katz, 1992, in Roche, 2000). When positive, event experiences become memorable and ultimately turn into loyalty, attachment and engagement as well (Hoyle, 2002; Thomas, 2011).

Having considered that stakeholder participation is essential for an event's successful production, it is likely that this big element of collaboration in the event experience has implications for the event brand experience, for a brand experience is evoked by all brand-related stimuli (Brakus et al., 2009). Therefore, to conceive the beneficial outcomes related to superior brand experiences, all stakeholders need to be encouraged to help create meaningful event experiences. This can be achieved via a process called value creation, which aligns a brand's goals and abilities to meet and possibly exceed the demands and expectations of its stakeholders (Anholt & Van Gelder, 2003, in Ind, 2003). Therefore, all stakeholders need to be brought inside the organisation to synchronise brand and stakeholder values, presenting brands with the possibility to provide relevant value and create meaningful brands for all stakeholders (Ind & Bjerke, 2007). Memorable, transformational experiences result through participation (Ind, Fuller & Trevail, 2012). This concept of joint value creation is called co-creation (Prahalad & Ramaswamy, 2004), which shall be further explained in the following section.

Co-creation

In this section it is highlighted how the International Olympic Committee (IOC), owner of the Olympic brand (Theodoraki, 2007), engages in co-creation. First, however, the notion of co-creation shall be further explained.

In co-creation, initial products can be the same, yet the consumer is allowed to co-construct personal experiences to suit individual needs (Prahalad & Ramaswamy, 2004). Building blocks for co-creation are dialogue, access, transparency and understanding of risk-benefits (*ibid.*). Yet, Prahalad and Ramaswamy (2004) only focus on organisation-consumer co-creation. Merz and Vargo (2009) suggest that brand value should be co-created with all stakeholders [*italics added*]. In order to embrace co-creation, organisations need to allow all stakeholders real influence (Ind et al., 2012). Hatch and Schultz (2010) adopt this full stakeholder perspective in relating Prahalad and Ramaswamy's four building blocks to branding. In their view, stakeholders should be given control of brand meaning. In order to reach this, organisations have to provide self-disclosure in the form of transparency and risk-assessment. Then, effective company-stakeholder engagement can be reached via dialogue and access (Hatch & Schultz, 2010).

Key to co-creation is dialogue, in the sense that it implies interactivity, deep engagement, and the ability and willingness to act on both sides. Both consumer and firm are equal in the problem-solving relationship and interests of both will be important. This is how, through reciprocal relationships, both sides extract value from the process. Gregory (2007) suggests a "negotiated" brand (see Figure 1), where all stakeholders provide input into an organisation's values. By engaging all stakeholders in this process, knowledge can be gathered about the stakeholders' views, values and needs. Based on this knowledge, the core values can be appraised and perfected. Action will be taken to make necessary adjustments. This is a continuous process of value co-creation. The process implies that, to some extent, the organisation needs to let go of the brand and give stakeholders the freedom to co-create a brand that is meaningful for them (*ibid.*).

Although Gregory focuses on a corporate brand, this continuous process of co-creation can be valuable for all kinds of brands, as well as the Olympic brand. The IOC, who coordinates the collaboration amongst all stakeholders, has the mission to maintain the quality of the Olympic Games, further enhance

the experience of the Olympic Games and ensure the relevance of the Olympic Games (IOC, 2010). As explained, quality can be maintained, experiences can be enhanced and relevance can be ensured via the process of value co-creation among all stakeholders. As such, the IOC pursues the incorporation of internal and external stakeholders via its 360° Games management approach. This approach offers a holistic perspective to ensure the long-term strategic vision of each Games edition and ensures the fulfilment of the IOC's mission (IOC, 2010). In this process of joint value co-creation, stakeholders are more likely to become loyal, because the values now line up with their own (Gregory, 2007). Stakeholders will feel more empowered, proud and involved when they are engaged via co-creation (ibid.). As such, co-creation can act as a competitive advantage (Prahalad & Ramaswamy, 2004).

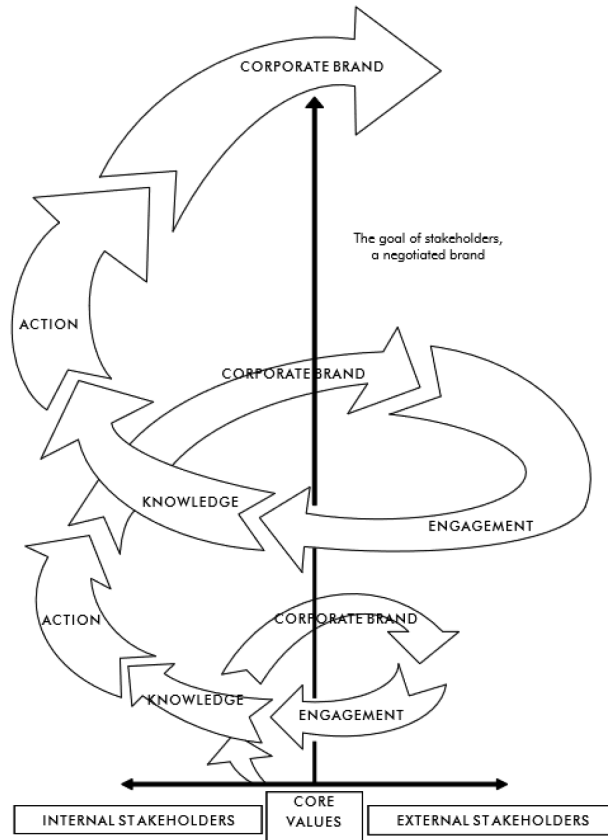


Figure 1. Engaging stakeholders: the negotiated brand process (Gregory, 2007:63).

Storytelling to engage

It has been illustrated that stakeholder co-creation is essential for the establishment of successful brands. In this section, it shall be illustrated how storytelling can be used to encourage stakeholders to engage in co-creation via the narrative mode, or, more popularly termed: “storytelling”. The section hereafter will then explain how stories can provide a framework in which co-creation can take place.

Essentially, everyone is a storyteller (Boone, 2000). People naturally engage in storytelling (Denning, 2001; Ind, 2007), for we tend to think, memorise and retrieve information from memory in a narrative way (Allen & Padgett, 1997; Herskovitz & Crystal, 2010; Woolside et al., 2008). This narrative process places elements in an organized framework, so that connections can be established and causal relationships can be understood (Bruner, 1986 in Escalas, 2004a). Thereby stories help us make sense of the world (Garcia-Lorenzo et al., 2008; Herskovitz & Crystal, 2010; Ind, 2007). Consequently, stories are often used to share knowledge (Gabriel & Connoll, 2010) and can then be told and retold (Fog et al., 2010), thereby facilitating the dissemination of a brand’s message.

When used in branding, stories evoke the same narrative processes and can thereby help people interpret a brand’s meaning (Escalas, 2004a). As such, the use of storytelling in branding has several benefits, such as that stories can catch an audience’s interest and increase awareness (Boone, 2000; Escalas, 2004b; Garcia-Lorenzo et al., 2008); aid understanding of the benefits derived (Mattila, 2000); ignite positive feelings (Escalas, 2004b; Kaufman, 2003; Lundqvist et al., 2013); are more easily remembered than facts (Delgadillo & Escalas, 2004; Lundqvist et al., 2013); can result in a transformation of some sort (Escalas, 2004b); create competitive advantages by adding symbolic value (Ind & Bjerke, 2007); increase brand trust (Kaufman, 2003); help image a consumption situation (Mattila, 2000); create brand connections (Fournier, 1998; Herskovitz & Crystal, 2010; Papadatos, 2006; Thompson et al., 2006); can increasing willingness to pay and can even create brand ambassadors (Lundqvist et al., 2013). Furthermore, when listeners can identify with the protagonist and are engaged by stories, they are more likely to remember the message (Fog et al., 2010). In short, stories can become value-adding assets (Lundqvist et al., 2013) and can establish intense relationships (Escalas, 2004a) that encourage stakeholders to

feel connected with the brand, thereby making them more inclined to engage in co-creation.

Ind and Bjerke (2007:177) illustrate in Figure 2 how stories are placed within an organisation. A brand's stories should be based on the brand's identity (Dowling, 2006), displayed at the model's core. Built from the brand's identity, several smaller stories can be customised for different audiences, media or goals. These small stories combine into and reinforce "one big brand story" that makes up image, personality and reputation, and provides differentiation and positioning (Ind & Bjerke, 2007). As displayed in the model, stories can originate both from the brand's identity and the brand building process, portrayed in point one to seven. Stories that best reflect the "brand's identity" should be selected and communicated. There are five stages in this process: connecting, collection, compilation, communication, and co-evaluation (Ind & Bjerke, 2007). Ind and Bjerke (2007) predominantly imply that stories originate from internal stakeholders. However, when we, on the principle of co-creation, engage all stakeholders into the model's core via Gregory's (2007) negotiated brand process, then the model explains as follows.

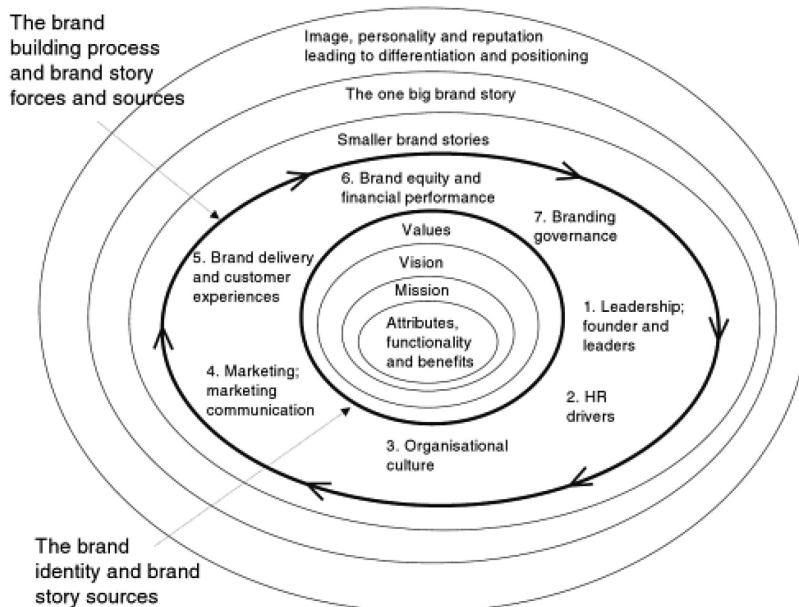


Figure 2. Brand story forces and sources (Ind & Bjerke, 2007:177).

Connecting implies that the storytelling program gains credibility when it engages with the organisations' culture. All stakeholders need to be engaged in order for the message to be appropriate. Stories can be *collected* from all stakeholders. Stories then need to be *compiled* via firmly established evaluation criteria. Care should be taken that the stories align with the organisation's values and are supportive of business strategy. Stories need to be memorable, credible, brief, noticeable and interesting. Stories need to contain elements of adversity or conflict to be effective (Fog et al., 2010; Ind & Bjerke, 2007). Stories can then be *communicated* through internal and external communications. Finally, it needs to be *co-evaluated* how valuable storytelling is. Effective stories will increase stakeholder commitment and help generate pride (Ind & Bjerke, 2007).

Several studies underline the importance of sports and sporting events as unifying principles (Dine & Crosson, 2010) and highlight the profitable connection between sports and storytelling. For example, the British comics Alf Tupper presents an identifiable story about a runner who struggles in a world where the odds are against him. Tupper acted as sports hero for teenage males and encouraged values as determination and self-discipline (Hill, in Dine & Crosson, 2010). The Olympic Games also provide endless stories with which people can identify; for example, the struggle and hope for victory of every athlete. Such stories present extensive inspiration for self-actualisation, achievement and overcoming challenges and differences between cultures, nations and competitors. The greatest legacy of the Olympic Games is its stories, which turn into legends and inspire present and future generations (Kourovskaja, n.d.). Additionally, the Olympic Games embody many aspects that make effective storytellers, such as the rituals, symbolism, tangible elements and powerful images that have always been central to the Olympic Games (Payne, 2005). Its history and values make for engaging, identifiable stories.

These stories can be distributed through various media, such as books, social media, magazines, images, movies, internet, presentations etc. (Ind, 2007). However, not only marketing communications disseminate the Olympic story. The Olympic Games itself, with for example the many personal stories of athletes and the opening and closing ceremonies, perform and communicate the values of Olympism (White, 2006).

Storytelling to inspire

This section explains how, besides being effective in encouraging stakeholders to co-create, stories can also help create a framework for co-creation. At the end of this section, the author will present a conceptual framework for the application of storytelling in the co-creation of a successful Olympic brand.

The narrative mode is useful to elicit co-creation, as stories can help stakeholders envision the mutual benefits to be achieved, and can help stakeholders make sense of the environment in which the co-creation can take place (Denning, 2001). The narrative mode evokes narrative processing, leading to mental transportation, which will help listeners experience and imagine themselves in the story (Escalas, 2004a; 2004b). Narrative modes stimulate interpretation, variation, collective creativity and sense-making and engage stakeholders in a subjective, emotional and future-oriented way (Nijs & van Engelen, 2014). The best brand stories are interactive and invite participation (Pankraz, 2013).

Denning (2001) describes stories as tools that ignite collaboration and creativity and thereby act as a “springboard” for internal stakeholders to create their own story. Although Denning only targets internal stakeholders, the concept of a springboard story could also be applied to external stakeholders, as stories inherently solicit outside contributions from listeners and stimulate engagement and cooperation (Garcia-Lorenzo et al., 2008). The springboard story is a story inspired on the brand’s identity, for this should be the core of any brand story (Dowling, 2006). This implies that the brand’s vision provides the direction for co-creation, whereas the brand’s values will present the parameters in which the co-creation can take place (Ind et al., 2012).

By including gaps or open endings, listeners will be drawn into the story, encouraging them to actively participate in the story by filling in the blanks with their own imagination. Active participation and contribution are essential for a springboard story to be effective (Denning, 2001). Stakeholders do not lose control, but remain in charge of their own identity and integrity. Stakeholders can imagine individual stories, thereby customising their brand experience to satisfy their individual needs and achieve their personal goals, consequently creating added-value (ibid.). This makes brand experiences more memorable and valuable. Furthermore, empowerment and ownership can invoke pride and

result in a stronger brand affinity (ibid.). Simultaneously, these ideas feed back into the organisation. The brand can include these newly identified experiences and evolve through continuous stakeholder participation (Ind et al., 2012).

Figure 3 demonstrates how storytelling, co-creation and branding all connect. As explained, stories can become important value-added assets in branding (Ind & Bjerke, 2007). Simultaneously, stories can inspire stakeholders to engage in value co-creation, which will in turn result in a stronger brand (Gregory, 2007). This strong brand can then be disseminated via all brand communications and result in a more appealing brand story. The new brand story will add even more value. It will keep inspiring stakeholders to engage in the process of value co-creation, because they can envision what can be achieved. This progressive and continuous process will guarantee strong and meaningful brands for all stakeholders.

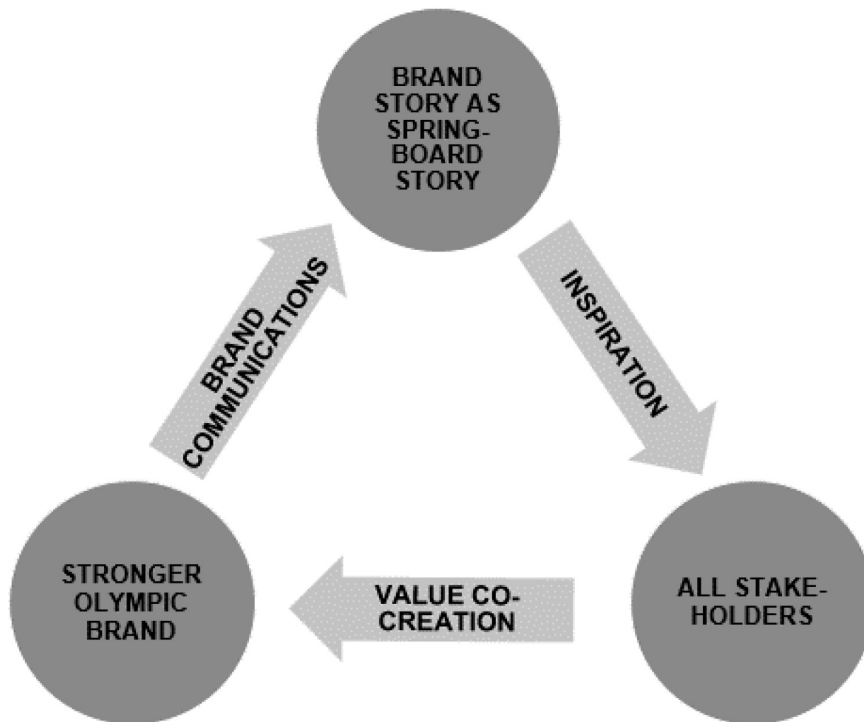


Figure 3. A conceptual framework for the application of storytelling in co-creating the Olympic brand (author's interpretation).

Conclusion and implications

In this paper, it has been highlighted that co-creation between all stakeholders is important to build a successful Olympic brand and that storytelling is a valuable tool to achieve the framework for co-creation. An increased understanding of this topic is valuable, as the Olympic Games involve countless stakeholders. Stakeholders should therefore all be presented with a good “springboard” story to ensure that the co-creation results in a ubiquitously meaningful brand. A positive legacy for all stakeholders is important and therefore even embedded in the Olympic rules (IOC, 2013e). A positive experience can create ambassadors who propagate a constructive message. If the Olympic Games are viewed as a beneficial and enriching experience, it is more likely for people to absorb and remember the Olympic values (Kourovskaja, n.d.). The ultimate goal is to create transformational experiences (Boswijk & Peelen, 2010), through which people are encouraged to disseminate the Olympic values and thoughts, thereby spreading the Olympic legacy and creating benefits for everyone involved.

This exploratory paper has presented a conceptual framework for the application of storytelling in the co-creation of a strong Olympic event brand and thereby makes a contribution towards the understanding of storytelling and co-creation in the Olympic brand, possibly extending to other event brands. This conceptual framework should be further explored via primary research with stakeholders of the Olympic brand in order to make appropriate adjustments and improvements to optimise the conceptual framework.

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OLYMPIC EQUESTRIAN SPORT IN BRAZIL: THE CONTRIBUTION BY THE STATE OF RIO GRANDE DO SUL

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Introduction

Brazil is undoubtedly at the center of current mega sporting events, since it will host the FIFA World Cup in 2014 and the Summer Olympics and Paralympic Summer Games in 2016. And, taking part in these last two mentioned events is the practice of the Equestrian Sport.¹ Brazil already has a tradition of achievements in equestrianism, such as Olympic medals and a World Cup in the modality, although access is still very restricted to the economic elite of the country.

This sport, among equitation practices, was constituted as an Olympic sport modality in 1900, when it participated for the first time in the Olympic Games, in the city of Paris. Even though it is recognized as an Olympic sport, the organization of the practice has transpassed numerous obstacles since the institutionalization of the first associations and equestrian entities in southern Brazil. Such sport organization occurred in the 1920s, in the city of Porto Alegre, capital of the State of Rio Grande do Sul, in the south of Brazil, but many decades had to pass before equestrian sport managed to win a prominent place in the national sports scene. The composition of such a panorama subsequently enabled the emergence of Olympic athletes.

1. This study will adopt the terminology of the Brazilian Olympic Committee, which uses “modality” for the name of the sport, such as “Equestrian Sport”, while “discipline” stands for the name of the modality, as, for instance, “Jumping”.

Equestrian sport in Rio Grande do Sul made one of its most significant steps when it was represented for the first time in the Brazilian team that competed in the Olympic Games of 1988 in Seoul. Years later, the equestrian sport from Rio Grande do Sul was further consolidated, as the national team of Brazil won two Olympic medals, in the Olympic Games of 1996 in Atlanta and 2000 in Sydney. This strengthened Rio Grande do Sul's reputation as one of the Brazilian states that produces Olympic athletes in the equestrian practices. Moreover, what also consolidates the achievement of the current condition of this state as an Olympic stage for the equestrian sport, is the fact that Porto Alegre hosts annually two of the main events on the national calendar of this sport: Nightly Equestrian Festival of Military Brigade – the oldest nightly equestrian event of the country – and The Best Jump – one of the most important international events in Latin America, which covers a Nations Cup, and is valid as qualifying for the Equestrian World Cup and for the Pan American Games.

In order to follow the trajectory of equestrianism in Rio Grande do Sul, substantial information was collected from printed sources. This was analyzed according to procedures of documentary analysis. These sources are: commemorative albums of horse societies, newspapers *Zero Hora* and *A Federação*, and the catalog of *Globo Magazine* (Mazo, 2004). In addition, a literature review was performed in references such as the Atlas of Sport in Brazil, books, monograph papers, master thesis, doctoral thesis and articles.

The equestrian disciplines recognized by the Equestrian Brazilian Confederation, according to the International Equestrian Federation, are: Reining, Vaulting, Endurance, Driving, Jumping, Dressage, Eventing and Para. However, the sports that make up the program of the Summer Olympic Games² are the following: Jumping, Dressage, Eventing and Para. Regarding the Paralympic Summer Games, the sport of equestrianism is represented by the practice of Paradrage. According to Vieira and Freitas (2007), the modality of Jumping is the most widespread practice of Equestrian Sports. This is confirmed by the sources consulted, where Jumping was the outstanding practice, while there is silence on the other components of the Equestrian practices.

Jumping is performed on a sand or grass track, in which the set, composed

2. Such equestrian disciplines are also part of the program of the Pan American Games.

of the athlete and horse, must overcome 10 to 15 obstacles without knocking down any obstacle, in the shortest possible time (Viera and Freitas, 2007). However, far from reducing this sport practice to a set of simplistic rules, the definition above is intended only to provide a brief idea of Equestrian Jumping. This is because we share the thought of Burke (2005), who clarifies that practices and cultural representations, such as sport, cannot be confined to a rigid concept. In this direction, Equestrian Jumping is understood, in general, as a cultural phenomenon that presents a peculiar diversity, according to the socio-cultural context and historical moment with which it is associated.

Given these considerations, the aim of this study is to reconstruct the Olympic trajectory of the practice of Equestrian Sport in Rio Grande do Sul. This involves understanding how the past was being reframed as well as the possible explanations for the configuration of this Olympic sport at present. Thus, it follows that the present is not the sum of the past, but bears certain specific aspects and conditions that maybe will be understood at some future time. Obviously, the present and the past are related, and historical research is always a quest for relative truths through sources and concepts. Thus, according to Pesavento, History, along with other disciplines, is able to “shed light” and lead to a greater understanding of the past, without pretending to establish “absolute truths”. According to Booth, the approach of Cultural History questions the analytical and empirical principles of Modernist History and its claim to provide true and objective explanations, especially about relationships between causes and effects. Postmodern thoughts reverberate through the history of contemporary sports and feed much of the cultural paradigm. Given the research objective, through the analysis of printed sources, we present some results.

Equestrian sport representations as an Olympic sport in Rio Grande do Sul

The Olympic Games played a significant role in spreading many sports worldwide, such as Equestrian Sports and this may explain why equestrian institutions were established in Rio Grande do Sul, but also how the sport acquired its present structural aspects, which are epitomized in the Olympic representation of Equestrian Sport.

Studying the beginnings of equestrian sport in documentations of the ancient Olympic Games, we notice that horse races were held along with Bigas Races – sort of chariots – carried by four horses, in the Games of 648 BC (Colli, 2004). After 1500 years since the last Olympic Games in antiquity, the Games were re-established (Lancelotti, 1996) and officially debuted on 6 April 1896, in Athens, Greece, with the participation of 245 male athletes from fourteen countries of the Western world (Miragaya and Dacosta, 2006). However, equestrian sport was not included as part of the Olympic sport practices; in other words, it was not yet considered as an Olympic sport.

This was modified in the 1900 Olympic Games, held in the city of Paris, when equestrian sport debuted as a demonstration of only three competitions, in the category of Jumping (Roessler and Rink, 2006). Approximately six countries competed, and this number is not insignificant for this sport practice, considering that the event itself was a kind of a showcase. Meanwhile, in this period of equestrian sport in the Olympic Games, there was no record of those who practised horse riding in Rio Grande do Sul. Brazil was not among the countries that promoted this practice of horse riding and did not participate during these Games.

In the Olympics of Saint Louis 1904 and in London 1908, the equestrian sport was absent. It only settled permanently on the agenda of the competition in the 1912 Olympic Games in Stockholm, with three practices: Jumping, Dressage and Eventing (Vieira and Freitas, 2007). These Olympic Games were pretty much the first organized by the International Olympic Committee (Miragaya and Dacosta, 2006). Perhaps, this is why equestrian sports were officially included in its schedule.

For over 40 years, equestrian sport and Olympic equestrian competitions were restricted; only men could practise it. Besides, it was also as an absolute exclusivity of the military in the Olympic Games, because of the formation of this group, which is very specific and presents frequent contact with horse riding. Of course, the winners were always senior officers who, in little more than 50 years of Olympic competitions, won all the gold medals. Such military representation in the context of this sport did appear notably in Rio Grande do Sul, with the first signs of idealization of an entity that cultivated Horse Riding in this state through the foundation of a Presidential Escort in 1916, incorporated in the State Military Police.

The practice of equestrian sport, in Rio Grande do Sul, establishing its first official steps through the so-called Presidential Escort, was created on January 25, 1916, by Decree-Law No. 2,172, which went to form a new unit of the Military Brigade – named the Military Police of Rio Grande do Sul. Only after almost a decade, in 1925, there is a record of a company promoting this sport for civil individuals: Rio-Grandense Equestrian Society (Pereira, 2012).

Thus, in Rio Grande do Sul, the practice of Equestrian Sport had its beginnings associated with the military. In other words, it was restricted; only the police and military officers could access it. Subsequently, it was expanded to include portions of the civil population, and became accessible almost to everyone approaching after Guttmann (1978) proposed it to become a modern sport (Pereira, 2012). From sources such as the Globo magazine, accessed through the catalog organized by Mazo (2004), the first signs of *Rio-Grandense Equestrian Society* were identified, such as the fact that it promoted the practice of equestrian jumping and also provided the access of civilians from Rio Grande do Sul to this sport (Mazo et al. 2012).

Only after the founding of the Brazilian Equestrian Confederation, in 1943, and the Equestrian Federation of Rio Grande do Sul, in 1946 – currently Gaúcha³ Federation of Equestrian Sports – the first participation of a delegation of Brazil in equestrian sports occurred in the Olympic Games of London, in 1948 (Ferreira, 1999). Brazilians competed in Jumping and in Eventing. Possibly the biggest obstacle faced by this team, composed exclusively of military, was the trip of 32 days on the ship *Lloyd Brasileiro*, which transported the horses and riders to Europe.

In the following Olympic Games, in 1952, in Helsinki, Brazil had representatives in Jumping and Eventing again. According to some reports, Gerson Borges, a Colonel of the Military Brigade, was one of the participants, in the category of Jumping, although equestrian sport in Rio Grande do Sul was not very developed in the 1950s (Laços de família, 2010). Thus, he would have made part of the Brazilian team formed by Colonel Renyldo Ferreira, Álvaro Luciano Dias de Oliveira, Toledo Massey and Eloy de Menezes. However, in a book

3. In this context, *gaúcho* is one of the gentilic terms which refer to people/things that are from the State of Rio Grande do Sul.

published by Colonel Renyldo Ferreira, it is mentioned that Gerson Borges, still captain at the time, only competed in preparatory tournaments for the Olympic Games and helped in the transportation of animals to Europe (Ferreira, 1999).

In the 1956 Olympics in Melbourne, for the very first time, the animals and members of the Brazilian team travelled to the Games on an airplane and the team included civilian riders. One of them was Nelson Pessoa Filho, nicknamed “Neco”, who would become one of the best riders in the world (Vieira and Freitas, 2007). It is worth noticing that, after more than 50 years from the official foundation of an equestrian organization with civil participation, the *Rio-grandense* Equestrian Society, the Brazilian team of Jumping included civilians and a rider from Rio Grande do Sul in its rankings. This may denote that the State of Rio Grande do Sul took a step forward in spreading the equestrian practice, as it is also present with the Equestrian Sport in the international “showcase” of sports: the Olympic Games.

Only after another seven Olympic Games, Rio Grande do Sul saw itself represented in the Brazilian team of Jumping by a male rider and a female rider, in Seoul 1988: André Bier Gerdau Johannpeter and Christina Harbich Johannpeter. Both trained at the *Porto Alegrense* Equestrian Society, a traditional association founded in the late 1930s. André Bier Gerdau Johannpeter again represented the city in the Brazilian team that won the first Olympic medal for the country, in the 1996 Olympic Games, in Atlanta. In this event, Brazilian equestrian sport team won a bronze medal, which was repeated in 2000, in Sydney. Besides André, who belongs to a family of economic elite that, at least since the early 1950s, is connected with the equestrian sport (Uma tarde Hípica, 1951), his horse also had its origin from Rio Grande do Sul. This indicates that there was a significant investment in the city in another critical aspect for this sport: the breeding of proper horses for Equestrian Sport (Album, 2009).

It is clear, therefore, that the proper context of equestrian practice in Rio Grande do Sul, as it was built, would have enabled to achieve the Olympic representation that the city has today. Through the evidence presented above, it is proven that Rio Grande do Sul took firm steps that led to Olympic achievements, which are capable of measuring the diffusion of a sport around the world, as well as equestrian representations created by this event. Thus, certain autonomy with respect to the international scene, built since the beginning of

this practice in the city, may indicate a possible path followed by the achievements of Olympic proportions reached by Rio Grande do Sul.

Hereupon, in the Pan American Games, there was also a participation of riders from the State of Rio Grande do Sul. These riders began their practice of equestrian sport in Porto Alegre. The first representative from Rio Grande do Sul in the equestrian sport at the Pan American Games belonged to the Military Brigade. This is Gerson Borges, who competed in Mexico City, 1975, in the practice of Dressage and was part of the group that captured a bronze medal for the Equestrian Sport team. In Puerto Rico, in San Juan, in 1979, he participated again, winning this time a silver medal for the team. In 1983, in the Pan American Games in Caracas, Venezuela, Gerson Borges, who had already participated in two previous Pan American Games, was the team coach (Vieira and Freitas, 2007).

The state of Rio Grande do Sul would only see itself represented again in equestrian sport of the Pan American Games in Havana, 1991. André Bier Johannpeter was part of the team who won a gold medal in the practice of Jumping. This was repeated in Mar del Plata, 1995, when André still integrated the Brazilian team that won one more gold medal in Jumping (Roehe, 1996).

When Pan American Games reoccurred in Winnipeg, Brazil, in 1999, the Jumping team won once again a gold medal, with André Johannpeter in its rankings. In the Pan American Games in San Domingo, in 2003, despite the absence of André, his sister, Karina Johannpeter, won a bronze medal for Brazil, also for the Jumping team. This rider from Rio Grande do Sul would be back to compete in the Pan American Games, in 2011, in Guadalajara, winning a silver medal for the Jumping team.

It is also important to highlight the fact that the horses with which not only the athletes from Rio Grande do Sul, but also other Brazilian riders participated in these international competitions, originate from Joter Farm. This stud of horses especially appropriated for the practice of Jumping of Equestrian Sport, already exists for 30 years, preparing national animals for international performance.

The 1996 Olympic Games in Atlanta was a special event for the Brazilian team that competed in Jumping. For the first time in the history of the Olympic Games, the team had most of its horses bred in the country – more specifically, in Rio Grande do Sul (Roehe, 1996). Three of the four bronze medalists of the Brazilian team (Aspen Joter, Calei Joter and Cassiana Joter) had horses which

were born in Rio Grande do Sul, in Joter Farms (Bandeira, 1996). In this respect, as André Johannpeter said, this fact accounted for the advancement⁴ of the sport in Brazil, as European countries have farms with up to 200 years of tradition (Roehe, 1996, p. 63). Thus, the main purpose of the Joter Farm is to democratize genetics, providing opportunities to access world-class animals, in order to promote the sport. This is done through auctions, where horses of the major line ages of German Holsteiner breed are offered, sons of mares known by the results obtained in the sport, valuing these propitious animals for the Jumping practice of Equestrian Sport. Note that the entrepreneur Jorge Gerdau Johannpeter is the owner of Joter Farm.

There are already records of support and encouragement towards the development of an equine race for the practice of equestrian sport since, at least, the organization of *Rio-Grandense* Equestrian Society. Such entity, in its statutes, published in the journal *A Federação*, thus summarizes its duties, in Article 1°: “*Rio-Grandense* Equestrian Society, of civil character, founded on November 19, 1925, has the purpose to promote the improvement of the breed horse and the development of riding, without seeking material gain of any kind for its members,” (Estatutos, 1933, p. 7, emphasis added).

Gerdau Johannpeter family is present in everyday riding, encouraging and investing in it since, at least, the 1930s, when the German, naturalized Brazilian, Kurt Johannpeter came to Brazil and married Helda Gerdau; since then, the practice of Equestrian Sport is part of everyday life of this family. The equestrian section of *Porto Alegre* Country Club and *Porto Alegre* Equestrian Society were the equestrians’ environments regularly frequented not only by that couple, but also, for example, by their sons Klaus and Jorge Gerdau Johannpeter, as well as latter’s sons and daughters, Carlos, André, Karina, Beatriz and Marta Johannpeter (*Album*, 2009). André and Karina are internationally significant bond holders, as Olympic (1996 and 2000) and Pan American (2007 and 2011) medalists, respectively. Moreover, the related stud Joter Farm is also property of this family. From this, can be resumed the concept of *Habitus*

4. Another aspect pointed out by the rider André Johannpeter, at the time of preparation for the 1996 Olympic Games, was the participation in international competitions of the sport, which contributed greatly to increasing the technical level of Brazilian horses/riders and thus reinforced the development of Brazilian equestrian sport (Roehe, 1996, p. 63).

worked by Bourdieu (2007), by taking into account that the family is the first social space within which relationships are established.

Final thoughts

Given the research objective, which was to reconstruct the Olympic trajectory of the equestrian sport in Rio Grande do Sul, through the analysis of printed sources, we present some considerations.

The practice of Jumping of equestrian sport in Rio Grande do Sul, established its first official steps in the region through the so-called Presidential Escort, created in 1916, which started to constitute a new unit of the Military Brigade. After nearly a decade, in 1925, there is a record of a society promoting this sport to civilians: *Rio-Grandense* Equestrian Society. Therefore, a military pioneer is identified in the practice of Jumping of equestrian sport in Rio Grande do Sul, as well as the gradual process of expanding its scope to the portion of civil society, initially more restricted to the military ambit.

In the 1988 Olympic Games in Seoul, Rio Grande do Sul saw itself represented in the Brazilian team of Jumping by a male rider and a female rider: André Bier Gerdau Johannpeter and Christina Harbich Johannpeter, who trained in *Porto Alegrense* Equestrian Society. It was in this equestrian society, founded in the late 1930s, that these Olympic athletes were formed, representing Rio Grande do Sul in the Brazilian team. André Johannpeter composed the team that won the first bronze medal for the country in the 1996 Olympic Games in Atlanta. This feat was repeated in the 2000 Olympic Games in Sidney. André Johannpeter belongs to a family of economic elite from Rio Grande do Sul which, since the early 1930s, at least, is connected with equestrian sport. André Johannpeter's horse was from Rio Grande do Sul, which denotes a very significant investment in another conditioning aspect for the sport in this state.

It should be noted that the actual context of Rio Grande do Sul equestrian practice, as it was being built, has enabled to achieve the Olympic representation that the State has today. As mentioned in the text, many typical features of a modern sport were already present, even with some peculiarities, in the equestrian context since the early days of its organization.

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THINK TANK

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HISTORY – IDEAS ON HOW TO MAKE THE OLYMPIC MOVEMENT MOVING

Introduction

The Olympic Games are the world's most well-known sports mega-event. Every second year participants from all over the world meet to celebrate the Olympic values through sports activities. The ancient Olympic Games primarily had religious motivation. Athletes sought paths to get a good life and claimed victory in honor of the gods. With the revival of the international Olympic Games in the nineteenth century, Pierre de Coubertin created a movement which was based on a concept of Olympism as philosophy of life. Besides focusing on sports, Coubertin considered it important to cultivate values such as excellence, friendship, respect and fair play. Nowadays, these values need to be further cultivated and disseminated around the world. Olympism can be an excellent tool for building bridges between nations, to deal with political and social problems and to create a better world for all.

However, history does not only provide positive stories of the Olympics. Political issues and cultural misunderstanding have often played a significant role in the storytelling of the Games. One of the ways which lead to more cultural understanding, is Olympic education. Even though Olympic education can be an effective tool, it is not the only solution to reach the means of cultural acceptance. The media play an important role too.

Therefore, in the historical Think Tank we wanted to address some of the issues which have kept the Olympic Movement from moving. In this paper, we present a selection of the problematic issues which prevent the Olympic Movement from reaching its goals. In connection with some of the issues, we propose some elements which could improve the visibility and dynamic of the Movement.

The use of history and memory in the Olympic Games

The modern Olympic Games are historic in nature. They base themselves on the concept of ancient Olympic Games, and are thought of as a revival of those games. Through time, links to different aspects of the ancient games have been made. Ancient sports have been revived in a modern version (e.g., the discus throw), and modern sports have been claimed to have ancient roots (e.g., the Marathon race). Sports with constructed or actual roots in antiquity (like wrestling) have proven difficult to exclude from the modern Olympic program.

It is not only some of the sports which have been linked to antiquity. Some of the symbols and rituals of the modern Games are created by inspiration of antiquity as well. Among those are the athletes' oath and the torch relay. The torch relay is perhaps the strongest example of a connection between the ancient and the modern Games. The fire is lit in ancient Olympia and travels around the host country until it reaches its final destination at the Olympic Stadium, where it burns until the Closing Ceremony.

The torch relay is not the only ritual or symbolic gesture at the Olympics; it is one out of many. All of them have been implemented at different times, which now make the ritual part of the Olympic Games a cacophony of various rites. Over time, new rituals have been implemented while others have been abandoned. This builds a structure of different narratives with no real connection amongst them.

It is important for the Olympic Games to host different and diverse narratives. In fact, this is what makes the Olympics so strong. Everyone can have his or her personal story and memory within the frames of the Olympic Games. However, if there is nothing to connect the narratives with each other, the Olympic Games are not seen as a unity. This makes it difficult to justify the understanding of every Olympic Game as part of a greater narrative and idea.

A way to more convincingly achieve the goal of allowing different memories to thrive at the Olympic Games and to bind the understandings of the Games together, is to construct a powerful and convincing set of rituals, which are all implemented at the same time and can be repeated in Olympics after Olympics.

A main goal with the set of rituals should be to implement more memories and histories at the Olympic Games. If the world should unite around an idea

of Olympism, it must be made clear to them that they can project their own memory to the Olympic storytelling. The spectator must feel herself a part of the Olympic family; if you want to be a member of a family, you have to understand the family history and the memories which flourish within it.

Preparing a complete set of rituals will take a long time to develop, and we consider this a task for an IOC commission. However, in this paper, we make a suggestion for a re-arrangement of the Olympic torch relay, which can then become a part of the overall set of rituals.

The new torch relay we call “The historical torch relay” or “The torch relay of memories”. The idea is to better implement the former Olympic cities. The OCOG no longer decides which route the torch will take. It will be a fixed route, which leads the flame through the former host cities. The flame must still be lit at Ancient Olympia. This was the most powerful element in the old torch relay and should be continued. After Olympia the torch will be transported to Athens, where it will begin its journey to other host cities. It will not be a relay in the sense that the torch passes from person to person around the world. It will be a symbolic relay, which means, that the torch will be transported to the different cities, where it will be shown to the public. It is important that the cities arrange some sort of celebration to welcome the flame and to celebrate Olympism.

The route of the flame is not fixed in the sense that the flame has to travel the former Olympic cities in a specific order. The location for the upcoming Games will determine in which order the flame will appear in the former cities. In this way, a more sustainable route for the torch can be secured. Furthermore, even though a city may have hosted the Olympics more than one time, it should only be visited by the flame once in the relay.

When the flame arrives at the Olympic Stadium, five people must run the relay in the stadium; one gold medalist from each of the last five Olympic Games. Each continent must be represented in this final relay and the person to light the fire must be a gold medalist from the host country.

The idea of “The historical torch relay” is only thought of as the beginning of a larger process, in which the ritual aspects of the Olympic Games will be revised. It is important though to have a place where the ideas on the Olympic values and how they should be used can be attended. This place could be found in the framework of Olympic education.

Olympic education

We see Olympic education as one of the most important tools for the dissemination of the ideals of Olympism. Unfortunately, not all the countries in the world develop Olympic education programs which include the general population, children or even Olympic athletes. As an alternative solution to this problem, we propose to implement an education program called “Olympic Education for all”. The program includes an Olympic education program for athletes and coaches, a mandatory foundation of national Olympic academies in each country with a national Olympic committee, and further development of the Youth Olympic Games.

Olympic education program for athletes and coaches

Today, Olympic athletes have high social status in their countries and across the world. They are considered role models for thousands of children and young people. Because of their role in society, they are spreading the ideals of Olympism. Unfortunately, many of them know nothing about the Movement, even though they are a part of it.

Thus, we propose a mandatory Olympic education program for athletes which focuses on filling the gap concerning the contents of Olympism. The idea is to provide the athletes with a better understanding of the ideals of the Olympic Movement, which focuses not only on the medals, but more on developing social and human values. The athletes need tools for spreading the Olympic ideals through their personal experiences. The athletes must attend the program *before* they participate in the Games in order to generate knowledge on how to use their experience most efficiently. After the Games, the national Olympic committees and the International Olympic Committee should encourage the athletes to make videos and promotional material in which they share both their personal experiences and their experiences in connection with Olympic values and ideals. Materials should be distributed to various directions: to mainstream media, and to schools and educational institutions in every nation around the world. We would recommend teachers and coaches to use the principles of Olympism not just as historical facts and past ideas, but as living ideals with the power to revoke our notions of sport in education. In our opinion,

sport is more than mere physical activity. It is purposeful physical activity combined with educational and ethical values, and its aim is the cultivation of virtuous dispositions.

Mandatory foundation of national Olympic academies in each country with a National Olympic Committee

For the Olympic Movement to grow and develop in a postmodern world, one of the most important points is the construction and dissemination of knowledge. We have great concerns about the current situation of Olympic academies in several countries. They seem only to exist “on paper”, and therefore they do not contribute actively to the development of Olympism. Therefore, we consider it important that every country, which has a NOC, also creates an active NOA with participation of scholars from different regions of the country to develop debates, construct knowledge, and create and distribute materials on the ideals of Olympism. They need not only to adapt debates on local and national realities, but also on global ones. The NOAs should not only consist of members of the NOCs. In order to be an effective and integrated part of the knowledge production of Olympism, academies must include scholars, athletes and teachers. Some of the tasks of NOAs could be: preparation of courses for athletes and coaches, preparation of materials on Olympic education for schools (in partnership with the ministries of education), formulation of materials about Olympism for the media (with the public as target group), and scientific events, where Olympism can be discussed.

Olympic education for all

As stated above, one of the biggest problems we have identified regarding the promotion of Olympic values is the lack of attention from governments on Olympic education programs. Such programs can be powerful tools for the dissemination and growth of the Olympic Movement and the propagation of human values in countries around the world. To reach this goal, programs have to be taken seriously and should include all those involved with the Olympic Movement: children, young people, college students, teachers, coaches, athletes, managers, etc. The values need to be attended on a global level, involving different parts of people’s lives in order to emphasize the idea that these

values are not only applicable to sports. In addition, everyone should be part of the Olympic education programs, putting more focus on human diversity in its more complex forms: different genders; different ethnicities; religions; ages and people with an impairment. (It makes no sense to exclude impaired people from a program of Olympic education. In the process of managing and organizing, competitions which provide distinction is one thing; yet, in the educational sphere, all human beings deserve respect.)

Youth Olympic Games

One of the strategic objectives for the Youth Olympic Games (YOG) was that they must act as a platform for initiatives within the Olympic Movement. In order to make this objective a reality, new initiatives must be present in the format of YOG sports. A suggestion would be to let abled and disabled athletes compete in the same event. Some innovative elements, like mixing the teams by gender and/or countries, have been tested during the 2010 and 2014 Youth Olympic Games and must be maintained. The Innsbruck 2012 Winter YOG also offered a sports program that had completely new features, which should be upheld as well, such as parallel mixed team events, mixed relays, competition for mixed teams, NOC dual competition etc. Considering the fact that these elements and the Youth Olympic Games themselves (Winter and Summer) are unique so far, their evaluation is essential. It is necessary to assess the attitude of the media, on the one hand, and of the audience, on the other, in relation to these new events. In other words, the YOG is a unique platform for the IOC to try out new ideas and creative structures. Especially the events where different nationalities compete together, can contribute to better cultural understanding and more cultural acceptance.

Political issues and cultural understanding

In the history of the Olympic Games, political and cultural issues have played a significant role. Political statements have always been present at the Olympics. For various reasons people have demonstrated their dissatisfaction with the lack of equality. Two topics especially have raised discussions over the years: gender issues, and cultural understanding and respect.

Historically speaking, Olympism has its roots in European culture and in European sports. This fact makes it difficult to explain and justify the Olympic ideas and values in different parts of the world. To create cultural understanding, you need cultural awareness. The aim of Olympism should therefore be to create the awareness of cultures. For example, in Asian culture, the networks nearest to you are the most important. Happiness spreads in phases, so when a person is in control of their own life, they start to take care of the family, the local community and society. Compared with Olympism, the Asian way of thinking might have the same goals; such as mutual understanding and friendship, but it reaches the goals in another way.

Therefore, it is important that the Olympic Movement takes into consideration the different paths to reach the Olympic values. In every part of the Olympic Movement, this must be implemented. If the different ways of thinking do not get recognized, this will create tensions at the Olympic Games. In history, we have seen a number of political statements which may well be the result of cultural misunderstanding and disrespect.

During the Cold War, the two political blocks tried to promote themselves through the Olympic Games. It was “war minus the shooting”, like George Orwell once prophesized.¹ Boycotts, national performance enhancing programs, and terrorism became an unwanted part of the Olympics during that period. The powerful and successful nations tried to promote themselves without caring about the smaller nations. After the Cold War, attention was still transferred from the Games and the athletes to political issues, for example, human rights problems in China and Russia.

Therefore, if political statements and controversies should not be as much in focus at the Olympics in the future, more attention should be put on respecting different cultures. Thus, Olympism should be seen more as an umbrella under which different philosophies of life can thrive. These philosophies have to promote the same Olympic core values for the Olympic Games to survive without too much political interference.

One of the controversial parts of the Olympic Games through time is gender issues. The first female athletes participated in the 1900 Paris Olympic Games.

1. Orwell, G. *The Sporting Spirit*. London: Tribune, 1945.

Then, they could only participate in tennis and golf. In the following Olympic Games, they were allowed to participate in more sports/events, but only in those, “suitable” for the female character. This meant that female athletes were excluded from the majority of sports and disciplines in the Olympic program. However, this did not mean that women did not practise “masculine” sports.²

The French Alice Milliat created the International Women’s Sports Federation to increase attention on women’s participation in sports. In 1919 she addressed the IOC to get athletics implemented in the Olympic Games. At first, the IOC turned her proposal down, which resulted in the creation of the Women’s World Games. The aim was to ensure that female athletes could participate in more sports/events at the Olympic Games.³

After WWII female athletes could participate in more and more sports at the Olympics. Yet still, in some disciplines women were restricted from participation, e.g., women were not allowed to run the Marathon until 1984. Even today, the gender issue is highly relevant. Still more men than women participate in the Olympics. Besides that fact, gender cannot just be seen as a dichotomy of the sexes. LGBT athletes still find it difficult to express their sexual orientation within the Movement. Hopefully, the Olympic value of respect could create a positive and safe atmosphere, so in the future, no one will be excluded or feel ostracized because of gender issues.

Conclusion

Through history, Olympic values and Olympism has had a tough time. Different threads to the ideas of friendship, respect and excellence constantly appear. In order for the Olympic Movement to keep moving, it is important to use different tools to promote Olympism. First of all, the Movement must attend to its own history and roots. It needs to find inspiration in history in order to create a better Movement for the future. The bad as well as the good stories must be told. If

2. IOC. *Factsheet. Women in the Olympic Movement*. Website: http://www.olympic.org/Documents/Reference_documents_Factsheets/Women_in_Olympic_Movement.pdf. Accessed: September 25, 2014.

3. Drevon, A. *Alice Milliat: la passionaria du sport féminin*. Paris: Vuibert, 2005.

the Olympic Movement handled the political controversy around its own actions more effectively, it could create a renewed Movement, with the Olympic values and Olympism at its core. Olympic education is one of the means to reach this goal; more active NOAs could contribute to a more critical discussion on the directions the Olympic Movement is heading towards. The most important thing for the IOC and the Movement to move forward is to react against the threats and find inspiration in the past.

PHILOSOPHY OF THE OLYMPIC MOVEMENT

Introduction

The aim of this report is to contribute to the actual debate on how far the Olympic Movement has moved farther from education. For example, as Tavares (2008) suggests, education is historically a fundamental pillar of the Olympic Movement and it has been a permanent discourse conveyed by the IOC throughout its existence. Currently the Olympic Movement is under intense questioning and critique of its values, yet the pedagogical claims still remain as the fundamental reasoning and justification for its realisation. We have centred our discussion in two main topics. First, the necessity of critically analysing and revising the ideas at the ground of Olympism; second, as the outcome of this critical revision of Olympism, we propose the use of some “tools” to help Olympism move in the right direction.

The Agenda 2020 and the IOA Think Tank projects revolve around a reconsideration of the direction of the Olympic Movement and the Olympic Games. In order to better situate this work we present a critical appraisal of the philosophical underpinnings of Olympism and their realization in the Olympic Games.

We are looking firstly at the role of the Olympic Games in the Olympic Movement as an embodiment of philosophy of life called Olympism. We will show that the Olympic Games are currently the most important, visible and highly valued part of the Olympic Movement. We then ask two central questions:

- What do the Games intend to do?
- What do they do?

How can the Olympic Movement more effectively convey its values through

education and communication strategies? How can awareness of Olympic values be increased on a day-to-day basis?

Understanding the Olympic puzzle

Pierre de Coubertin was the central ideologue of a social reforming program, namely Olympism. Olympism is a set of values in which Coubertin ascribed to sport practices. As DaCosta (1999) suggests, Olympism is a *bricolage*¹ and it is best understood through the interpretation of Victor Cousin's eclectic philosophy. The essence of this orientation is a non-systematic approach which tries to conciliate and integrate all systems and facts.

In fact, Olympism is a by-product of the European Enlightenment, which celebrated the ideas of progress, evolution, reason, and education. On one hand, collective progress meant the improvement of institutions and legislation. On the other, individual progress was based on optimism and trust in the future of human beings. The belief in the educative potential of sport motivated Coubertin to develop ideas and organise the modern Olympic Games (DaCosta & Tavares, 1999; Kidd, 1997; Parry, 1998; Mueller, 1986) as a moral and social enterprise essentially pedagogic (DaCosta & Tavares, 1999; Todt, 2006; 2009a; 2009b).

Beyond rhetoric and social position, Coubertin utilised symbols able to motivate people to adhere to his proposal. The symbols of the Olympic Movement, sometimes metaphoric or metonymic, contributed in great extent to the organisation of a symbolic capital related to some virtues and latent potentialities of sport. These very same symbols, when integrated to the social imaginary may produce a kind of metonymic thinking.²

Among these symbols we have discussed sport as a temple or as a fair, as proposed by Pierre de Coubertin in his public speech in the City Hall of Prague,

1. The "Puzzle" metaphor is related to concept of *bricolage*. In this sense, Olympism is a construction made from a diverse range of sources that happen to be available created by such a process.

2. The metonymic thinking consists on understanding the indirect meaning of an expression as if it were its direct manifestation in reality. In other words, it is the comprehension of a sign as if it were itself the object (Carvalho, 2012).

on 29 May 1925 (Müller, p.559, 1986). As Pierre de Coubertin stated in this speech:

Fair or temple – sportsmen must make their choice; they cannot expect to frequent both one and the other... let them choose! (Martinkova, in Parry and McNamee, 2013)

The idea of a fair centers around providing a spectacle to the masses. Entertainment and winning at all costs are elevated over other values. What emerges is an ethically empty show (i.e. stated as principles as a costume to disguise the fact there is another purpose, usually commercial or political).

By contrast, a temple is a site of social and ritual importance, where ideals and values are taught through ritualized practice and symbolic events. People really behave according to those ideas as they are given great symbolic weighting. These ideas are cared for and are actively valued by people, both in rhetoric and action. A temple should be able to give a worldly meaning to these ideals.

- Quick note on the limits of the analogy. Sport often shares many characteristics with religion, particularly in its ritual practices. However, religions provide an explanation for the world and life, they need to give hope and meaning. In contrast, Olympism provides set of values aimed at guiding our lives in a better way. The important part of the temple analogy is recognizing that the Olympic Games play an important symbolic role in conveying particular values, maintaining the central role within all aspects of the movement.
- Our suggestion is that we should use the word “home” rather than that of temple. The home is a place where people learn values, attitudes and behaviours. It is a place where society is built.

Which should it be?

The Olympic Games can't be both a fair and a home. To decide which it should be, we ask what is the overall purpose?

For the Olympic Movement, Olympism is the clearly stated purpose. It is given priority in the Olympic Charter, above that of high performance sport, both in the ordering of the charter and in terms of frequency of mentions. This is

more or less a reasonable principle, and a reasonable aim. It needs minor adjustments, but the basic core of the philosophy as an aspiration is sound. Olympism states as its three values, respect, friendship and excellence (to be understood as described below). These are at the basis of our societies, and make possible the cooperation which is needed [see Rawls]. (This presumes the value of the societies which are based on freedom and equality. This presumption may be justified, for the purposes of our work, as being the best type of society we have found and at very least as protecting the individual's dignity. For the purposes of this paper, this is where we work from.)

The third value is the idea of “excellence”, which is one of the stated goals of Olympism. However, there needs to be a clear distinction drawn between this and “winning at all costs”. The former doesn't refer necessarily to victory, but rather to the attempt to perform an activity with excellence of mind, body and will. The later is not compatible with the pursuit of excellence, as it does not hold excellence as its ultimate value, but rather prioritises victory over others – which might include playing outside the spirit of the games.

For Coubertin, this ideal had ancient precedents, as excellence for the Greeks (*Aretē*) was not just to excel in the physical performance. Excellence also involved the exhibition of moral and intellectual virtues. This is a more humanistic value. However, this probably should be regarded as an ideal rather than a historical description of the ancient Greeks, who, as Nietzsche pointed out, were most likely just like us in their failing to achieve their own ideas. Their institutions did not achieve these values. However, the fact of having an ideal gives you a purpose and a goal – the Platonic ideal which drives the institutions toward values. The question remains as to whether the Olympics have an ideal in mind? Are the Olympic Games configured to work towards this ideal?

The missing part of the puzzle

Many critics of the Olympic Movement have suggested that there are discrepancies between the Olympic symbols and the actuality of the ongoing Olympic project. Therefore, this problem and the overshadowing of these very same symbols should be ethically addressed. Thus, one might identify a paradox be-

tween the simultaneous manifestation of elements present at the core of the Olympic Movement foundation and the displacement of their own purposes.

Following the previous distinction, Olympics are a fair, but after our discussions we would like to argue that they should be a home. Homes are better at conveying meanings and values to people than fairs. Especially because in fairs values are less important than other things (e.g., commercialization of sport). When the focus is on the propagation of sport rather than maintenance of the purpose of sport then the core values are lost.

In some ways, Olympism is like a home in that it embodies values. For instance, it encourages an internationalism through the international movement of venue. The Games acts as a central site for all events, which brings a large number of people together. There is some degree of equality between all athletes as they are “Olympians” and part of the Olympic family. The Olympic village acts as a site for this communion of people. The athletes’ parade at the start enforces this unity. There is a link to universalism due to this movement, but it is restricted between highly advanced countries. Furthermore, the languages required at the IOC meetings (English and French as official languages, with translations provided in Spanish, Russian, Arabic and German) do not include those spoken by much of the world.

However, overall it appears more like a fair, with the values of Olympism obscured behind nationalism and the emphasis placed upon the elite athletic victory/achievement. Flag ceremonies and the focus on the medallists establish and prioritise the difference between the few and the many. National uniforms clearly distinguish athletes as being from particular countries, rather than as being part of a universal humanity. Some of the values are clearly displayed during the highly symbolic and ritualized Opening Ceremony, yet, as we will argue later, these values are poorly communicated cross-culturally.

We suggest that to be the home of Olympism, the Olympic Games themselves consistently need to emphasise the specific values within the events themselves.

New historical synthesis: Reaction vs pro-action?

In some ways the IOC has survived since its foundation due to a “chameleonic” feature, which has enabled it to shift between being a home and a fair. In com-

parison to other international movements created in same historical context (e.g., Red Cross, Boys scouts, Légion étrangère) the IOC is a very successful organization established as a one of most valued brand worldwide. In this sense, it seems to be suitable to consider IOC's effort of implanting new policies in Hegelian terms. That is to say that the clash between IOC's internal oppositions has produced leverage to the Olympic Movement in order to overcome crises and adopt new directions. However, the IOC's pro-active steps, in the sense of anticipating conflicts, are questionable. For instance, more recently the OATH and WADA creation were reactions to emerging problems which threatened the ethical foundations and eventually the essence of the Olympic Movement. Therefore antitheses have been incorporated to the developments of the Olympic Movement and they are important elements when comprehending the Olympic puzzle.

The questions surrounding the Olympic debate seem to be related to discrepancies between its discourse and the actuality of the project. In other words, the social meaning of the Olympic symbols and essence of the Olympic idea have been overshadowed by different instances which have occurred throughout the Games and high level sport history. In this sense, the educational tasks of the Games have been utilized as rhetoric based on pragmatic rationales. One should make a contrast between IOC's anthropo-philosophical/aesthetics foundations and mass entertainment/co-creation value marketing strategies. In order to resolve this tension, and re-prioritise the anthropo-philosophical foundations, the IOC created the YOG. Although IOC efforts to re-establish education as the main focus through the YOG, the media and the general public has paid little interest in this feature (Parry, 2013).

The IOC's Agenda 2020 is a major multidimensional program for reform. This initiative seems to be a milestone in IOC's *modus operandi*, since it highlights a clear change of orientation from reactiveness to pro-activeness. Furthermore, IOC has clearly shown interests to develop new bidding procedures in order to provide more transparency and accountability. The former features have been part of a "crusade" against any threat to the IOC ethical image and its co-creation value marketing strategies. Hence the Agenda 2020 aims to enhance the appeal and magnetism of the Olympic Games, in a similar mode to the OATH's creation in the late 1990's. In this sense, paraphrasing Parry &

McNamee (2013), the old wine has been put in new bottles, where 'sustainability' still is a rose-tinted argument.

We discussed several ideas that can aid the implementation of the Olympic values into a variety of contexts.

Communication of Olympism

Our proposals center around several practical ideas to improve the dissemination of the Olympic values, principally through education and communication initiatives. The implementation of these proposals could be a rewarding initiative within the purposes of the Olympic Values Education Programme (OVEP). So far, the program has mostly focused on initiatives designed for schools and it would be worthwhile to broaden its scope to encompass the actions and tools developed for higher education and non-schooling environments.

We would like to argue for more transparency in the communication of Olympism by the IOC. The IOC is the governing body and the core representative of Olympism. If the IOC uses a consistent approach in their communication to all stakeholders, the message that all these stakeholders perceive will be similar and will ensure a cohesive image of the Olympic organisation. Then, without conflicting messages and without actions that contradict ideals, the message that the Olympic organisation spreads will be clear and uncontroversial. This can be enhanced by transparency and honesty in the IOC's communication. There should be no vagueness about Olympism in the IOC's communication, otherwise the meaning of Olympism can be misinterpreted and its application and meaning can be disputed. If stakeholders are presented with a clear idea of what Olympism means, this can in turn be constructively communicated by all associated stakeholders, so that the overall image has as less discrepancies as possible.

Furthermore, the Olympic Games should function as the platform for Olympism and enjoy the largest global coverage. The Olympic Games have become a media event, which is celebrated not only at the venue but also through television and newspaper during the staging time. The biggest part of the world is engaging with the Games through media. But how they perceive the Games

is closely related to media report which to some extent remains subjective. An example of different countries' perception of the Olympic Games opening ceremony should be given here through observation of several press headlines concerning the London Olympic Games 2012: "A Five-Ring Opening Circus, weirdly and unabashedly British" – USA. "A Nation secure, in its own post-empire identity, whatever that actually is". – Great Britain. "2008 Beijing was solemn, 2012 London is humor" – China. "Too much of a big party and sense of exaggerated national pride and a sense of humor which not all the world understands" – Greece. As seen in these examples, the content of international press report is not about communication of Olympism; the press is rather referring to British history, raising issues about identity and national pride rather than relating to a consistent communication approach which could have been initiated by the IOC. In order to consistently communicate Olympism, we argue that the IOC should come up with a consistent approach of Olympism communication theory and ensure that media and all stakeholder passing Olympic messages do not only hype the Games, but also the right content.

Educational toolkit – Olympic values and journalism

The IOC should be at the forefront of developing this consistency. For example, through the development of a toolkit "Olympic values and journalism" that seeks to promote among journalism students the importance of being accountable to the Olympic values and ethical principles in the transmission of sports information. By raising awareness of the necessity to work with an ethical consciousness in this professional area, the educational materials could be a starting point. This would encourage young journalists to pursue the highest standards and to fight against some of the biggest problems in sports communication, such as the inequality in the representation of gender, race, nationality and disability; the use of violent language that fosters confrontation; the presence of rumours; the lack of rigour; sensationalism; or the low quality and variety of sources.

The educational toolkit will consist of two valuable assets: (1) a booklet with ethical guidelines; and (2) an electronic database of case studies. First of all, the booklet could be a reference document for instructors who seek to introduce the

Olympic values in the training of sports journalism at undergraduate or graduate level. It will provide the theoretical foundations about the fundamental principles of the Olympic Movement and will outline the ways in which those values can be put into practice in the field of journalism. The document should be designed according to the advice provided by experts, scholars and media professionals. The booklet will be accompanied by a set of specific guidelines, which will provide useful recommendations and references to the national and international codes of journalism as well as to the key documents within Olympism (*Olympic Charter* and IOC Code of Ethics).

Secondly, the electronic database will feature a selection of relevant cases of good and bad media reporting, which will allow students to critically reflect on the positive aspects and the shortcomings of the professional practice. The database should be updated periodically with new cases in order to ensure the significance of the chosen examples.

A proposal for digital learning of Olympism

Olympism and Olympic education should be a 356-days-process. Currently, children and teenagers are more prone to be exposed to Olympic education in schools and the media during the lead up to the Olympic Games. As a result, Olympic education reaches these target groups only once every four years.

Most don't know what Olympism means. In the first instance, the Olympic Games are perceived today as a big commercial sports and media event. The Olympic Games seem not to represent educational messages and values. There is a strong contrast between facts about Olympism and common understanding. As a result there should be an attractive opportunity to get informed. In reference to Coubertin, the target group should be the youth.

Studies showed that children and teenagers use digital media in their spare time intensively. Digital media can be a helpful and motivating complement for learning knowledge about Olympism and the Olympic Movement. IOC's web homepage³ doesn't offer a special proposal for teenagers, even after a long

3. International Olympic Committee:<www.olympic.org>. Last access: 12 Sep. 2014.

search. If there is a proposal it should be granted more visibility. If there is no proposal, this should be created.

We would like to suggest the possibility of developing a computer game like “Olympia-manager online” to target these groups. The game could be similar to FIFA 13, which is extremely popular internationally. The player would have the chance to manage an athlete’s body, mind and character (Olympism). Your athlete will just succeed if all parts are well trained. For example: you as a manager have a budget of 100 “training-points”: you have to invest in 25 points in running, 25 in democracy, 25 in internationalism and 25 in fair play. If your athlete wins a competition you get more “training-points” that you can invest again.

If the game is interesting for the youth, they will play it and so there will educate themselves not least because they will have to learn Olympism’s main keywords and philosophical idea. The game should be for free and on offer between the Olympic Summer Games and Olympic Winter Games. An app version of the game would further expand its audience. In this way, Olympism could be brought to people on a daily basis, through a new method.

International Olympic Day of Sport for Development and Peace

Olympic Day, celebrated annually in the week surrounding the 23rd of June, is a global celebration for the founding of the International Olympic Committee and the modern Olympic Movement by Pierre de Coubertin in 1894. More than 160 National Olympic Associations and their member Olympians participate in this international celebration which includes sports, cultural and educational activities, along with the promotion of fitness, well-being as well as the Olympic ideals of fair play, perseverance, respect, and sportsmanship. The event attempts to highlight the role sport plays in society and how it can assist communities to foster social cohesion and tolerance in order to achieve goodwill. Based on the three pillars “move, learn and discover”, NOAs today are promoting the benefits of physical exercise, inspiring people to become active and enabling them to discover new sports while embracing the Olympic ideals regardless of ability or background as well as sharing their experiences of how sport has changed their lives.

Yet, this message remains confined to a small group who actively participate. Here is our proposal for communication and awareness raising:

1. During the “Olympic Day” promote Olympism values in a short video clip, and put it on YouTube. This way Olympism could move independently of the mass media channels through social media.
2. The aim is for two people from different countries (or races, societies, gender, etc) doing arm wrestling, and illustrating the idea of fair play, respect, and friendship.
3. These two people should then challenge two other people to support this film (going viral) and the idea of Olympism; then, do the same battle with people from diverse background. In this way, we expand the idea and film it out on YouTube.

In this way the values of Olympism would not only be spread, but also enacted through a novel and exciting platform.

Preparation of elite athletes for post-professionalism

Education through sport shapes the character, teaches systematic, cooperation, perseverance, honesty, tolerance and total responsibility for one's self and for others. These values appear to be most useful in preparing people to perform different social roles, as well as in activating the elderly, disabled or socially excluded to an active social life and healthy competition and to maximize their abilities and skills.

In current everyday world interactions, it can be asserted that the uses of information and communication technologies are important for education and in the social and individual life. However, the use of technological devices does not assure direct knowledge enrichment. In order to accomplish a significant learning it is necessary to have a critical and pedagogic approach to the use of New Technologies (Villarreal Doldán, J. 2011).

It is very important to educate through sport at every stage of education, and not to forget the athletes at the end of their sporting career. One of elite athletes' main explanations when asked why they can't pursue academic stud-

ies, is their inability to spend time in the classroom, together with the intensity of the training season, which leads them to have different schedule structure than the rest of students. That is why a solution to some of these situations can be found through the implementation of online programs held by recognized universities.

Yet, in order to have a successful online program, new pedagogical and didactical approaches must be considered. The amount of information that can be accessed requires a special preparation to conduct a critical webquest, together with the training to have an autonomous learning where students are able to select, relate and organize the information that will allow them to construct their knowledge.

Elite athletes have already a lot of expertise regarding sport. That is why a good option for them could be to pursue a sport related career. Sport Management, Physical Education and High Performance Training are three of the main branches where an institute for academic studies can focus, always keeping in mind that sport has a strong physical component that needs to be experienced (particularly in the case of Physical Education and High Performance Training). For that reason, blended learning programs are the most suitable for these careers if they are designed for athletes.

Also, it is important for sport organizations to facilitate and support athletes who want to pursue a degree. Agreements with universities concerning the implementation of sport related academic online programs have been implemented. Examples of the previous are the International Olympic Committee, (IOC) the International Football Federation (FIFA), International Athletic Federation (IAAF), to name a few.

However, undergraduate programs have not been implemented yet. IOC could ensure Olympic winners the opportunity to obtain a better education and, on the other hand, use them to promote Olympism. Athletes travel around the world and organize meetings at schools and so on. However, currently these are mainly to promote their sponsors. IOC should teach them how to teach Olympism and Olympic education.

Online programs could be a way to prepare elite athletes for their transitions from sport into everyday life after their professional career, but also keep them involved in the field where they already have acquired a lot of expertise.

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FUTURE GAMES: A THINK TANK REPORT

This Report represents the work of the seventeen members of the “Future Games” Think Tank group. Throughout the month, the group met regularly to discuss important issues facing the organizing and hosting of future Olympic Games, and sought to suggest innovative solutions to some of these issues. Following several in-depth group discussions, the group agreed on four key areas on which to focus its report: 1) Facilities; 2) The Games’ Program; 3) Bidding; and 4) Athletes and Education. Each of these topics is highly relevant to the theme of “Future Games,” and the group actively sought to consider how the Olympic Movement might act to ensure that future editions of the Olympic Games are structured in more economical, inclusive, democratic, and educational ways.

In order to address these four areas, the group broke into smaller groups to address each of these four topics in greater depth, before coming back together in the final week to coordinate its thematic and substantive approach to the topic. The organization of this report reflects this division of labour, as it is split into four sections:

Section 1: *Facilities and Sustainability*

Section 2: *The Olympic Program*

Section 3: *“The People’s Games”*

Section 4: *Sport as a tool for education: Sports development from the perspective of Human Development*

While seemingly disparate, each of these topics is actually highly interconnected with the others – furthermore, each is vital to the ongoing success and social value of the Olympics Games. As such, it is the group’s hope that this report offers some useful recommendations that may help to improve the social impact of future Games for the host city, the Olympic Movement, and all people around the globe.

Facilities and Sustainability

Andra Priedniece, Michael Rinaldi, Thyra Shaw, & Chen Wenquian

During our visit in Athens, our group witnessed the state of the 2004 Athens Olympic Games Park and facilities. With the growing dilemma of how to successfully sustain and preserve Olympic facilities following the Games, we decided to explore methods to improve the long-term utilization of the venues, specifically the athletic stadiums. Our group focused on the facilities and the sustainability of the Olympic Games venues and infrastructure. We recognized three aspects that could be included or improved to aid in the sustainability of facilities of the Olympic Games. These four aspects, bid books, design of stadium, and Youth Olympic Games will be discussed within this section of the paper.

Our discussion group believes that the bid books for bidding host cities could be refined in order to aid in the sustainability of the Olympic facilities and the infrastructure that is built in preparation for the Games. Firstly, we think that the International Olympic Committee (IOC) should put more emphasis on what realistically benefits the host city, rather than just what hosting Olympic Games requires. Doing so, could allow for more cities around the world to enter a bid to host the Games. In order to leave a lasting, and purposeful, legacy, we think a more specific business plan for any new permanent facility should be required in each bid book. A detailed vision for at least four years following the conclusion of a host city's Games should be given. If the host city plans to build a new athletic stadium, it should be required to indicate what the stadium will be used for, who will use it, estimated running cost in subsequent years, the amount of environmental materials used and depreciation costs. By requesting this type of (estimated) information, it would provide an increase of transparency for the population of the host city, as well as the IOC.

The group suggests that within a host city's bid book a commitment shall be made between the Organizing Committee for the Olympic Games, government, and the city about the venues' liabilities for the future. This commitment would guarantee that stakeholders, such as the local population, sport organizations and entertainment businesses, would have the opportunity to utilize the Olympic venues following the Olympic Games. In addition to the previous stakeholders, we suggest that national and international sport federations should be involved in the proposal and the management of the new venue. This would ensure the use of the facilities as a location for future international competitions and possibly as a permanent training facility for national and international athletes.

In order to distribute the substantial obligations of the Olympic Games, the number of stakeholders could be increased to relieve the burden. The inclusion of the private sector into a host city's proposal of hosting the Olympic Games could help build the financial support required for hosting the Games. The attraction for the private sector would be the ownership of a specific venue for 25 years after the conclusion of the Games. Providing this opportunity to the private sector could aid cities in preparing a bid that may not have been feasible otherwise. This would also help a city sustain a legacy after hosting the Olympics.

We also believe that more consideration should be given on the size of the stadium. The increase in the size of the stadiums in recent years has sometimes made it difficult and costly for the management of the stadiums following the Games. Our group believes that the idea of having a bigger and better stadium than prior Games should be disregarded and prominence should be placed on host cities building a stadium relative to the future purpose (e.g., football club) or the surrounding population. For example, in Sochi 2014 the facilities may struggle to be utilized effectively because of the smaller surrounding population. By building stadiums to the scale that is the most functional, the host cities would not have to endure such large operating costs after the Games and it would be a more practical prospective for cities. Furthermore, we believe that if host cities choose to build a stadium they should be required to justify the reason for the size of the stadium (i.e. number of seats) they wish to build for the Olympic Games. This could prevent a host city from building a stadium that will only regularly use half of its seats during future events. Another issue with

the increasing size of the Olympic stadiums is the building completion dates are getting closer to the date of the opening ceremonies, such as the concerns surrounding the completion of the 2016 Rio Olympic Games venues. We suggest that a timetable, such as the one below, should be followed to ensure that the staging of the Games begin without being rushed or overlooking any aspects of the facilities or management.

Capacity	Construction timescale
80,000 – 100,000 people	1 year prior to the Games
50,000 – 80,000 people	9 months prior to the Games
less than 50,000 people	6 months prior to the Games

Depending on the location and the facilities surrounding a host city's future Olympic Games Park, the design of the athletic stadium could be improved to help its longevity. Integrating tourist attractions into the stadium and the park could potentially help make park more lively and attractive to locals and tourists. Shopping centers, conference areas, and hotels, such as the ones in Beijing's Bird Nest, may be helpful in increasing the usage of the surrounding facilities, therefore potentially preserving a legacy within the Olympic grounds.

An additional option to ensure that the facilities are completed in time before the Olympic Games is the host city to host a Youth Olympic Games in the previous year. This could aid as a pilot test for the host city and its Organizing Committee for the Olympic Games. It would also help ensure that the majority of the Olympic Games facilities were ready to host the upcoming Games and could potentially indicate aspects that were overlooked. In addition, hosting a Youth Olympic Games would provide more use to new facilities and help promote the Youth Olympic Games and Olympic education because of the increase in media leading up the Olympic Games.

The Olympic Sport Program

Lisa Gowthorp, Emma Seal, Mark Norman, Mohammed Al-Motawa

Selection of sports

The Olympic Sport program is regulated by the IOC and has set sports that are to be implemented at any Olympic Games. Currently there are 35 sports across 30 disciplines and nearly 400 events.

The Olympic sports are governed by international sports federations (IFs). There are 35 federations represented at the IOC. Not all sports recognized by the IOC are included in the Olympic program. These sports are not considered Olympic sports, but they can be promoted to Olympic status during a program revision that occurs in the first IOC session following an Olympic Games.

During the IOC sport revision session, sports can be excluded or included in the program on the basis of a two-thirds majority vote of the members of the IOC. A sport or discipline may be included in the Olympic program if the IOC determines that it is widely practiced around the world; that is, the number of countries and continents that regularly compete in a given sport is the indicator of the sport's prevalence. The IOC formulated seven criteria to judge whether a sport should be included in the Olympic program. These criteria are: history and tradition of the sport, universality, popularity of the sport, image, athletes' health, development of the International Federation that governs the sport, and costs of holding the sport.

Summer Olympic sports are divided into categories based on popularity, gauged by ticket requests, television viewing figures, press coverage and other factors. The category determines the share the sport's International Federation receives of Olympic revenue. The current categories are:

- Category A: athletics, aquatics, gymnastics.
- Category B: cycling, basketball, football, tennis and volleyball.
- Category C: archery, badminton, boxing, judo, rowing, shooting, table tennis and weightlifting.
- Category D: canoe/kayaking, equestrian, fencing, handball, field hockey, sailing, taekwondo, triathlon and wrestling.
- Category E: modern pentathlon, golf and rugby.

The governing bodies of the following sports, though not contested in the Olympic Games, are recognized by the IOC: Air Sports, Baseball, Softball, Bowling, Cricket, Dance Sports, Floorball, Karate, Korfball, Lifesaving, Mountaineering and Climbing, Netball, Orienteering, Polo, and Raquetball.

To encourage nations to host for the Olympic Games, and potentially reduce the phenomena of “White Elephants” we suggest host nations have a choice regarding the sports included within their Games.

All Category A, B and C must be included, however the host city has a choice of sports in Category D and E. So for instance, there are four sports in Category E – increase this to six and allow the host nation to select four. Similar for category D add one extra to allow a host nation to select sports that are culturally significant and not potentially impacting facility costs – especially when building stadiums for sports that are not popular in that country (e.g., baseball fields, slalom canoe courses).

The Commonwealth Games, though much smaller in scope than the Olympic Games, offers a potential model for the Olympics to consider. The Commonwealth Games Federation recognizes ten core sports that must appear on every Games program. In addition, hosts may add up to seven additional disciplines from the list of approved optional sports. Options for host nations, so that bidding cities can select sports from a nominated list of sports from the ICGF to include in their Games, would allow them to select culturally significant sports and those that they may already have facilities for.

Disciplines

As noted above there are currently 35 sports across 30 disciplines and nearly 400 events. The IOC has the opportunity to reduce the number of disciplines in order to include the additional sports and reduce the events in which athletes

can win multiple medals. Swimming, athletics and cycling have many events which tend to dominate the Olympic program.

Inclusion of Paralympic events

Including Paralympic events or disciplines in the Olympic program can help generate a sense of equality between the two “mega-events”. The inclusion of disability sport would involve incorporating events from the Paralympic games, governed by the International Paralympic Committee (IPC). Currently these operate independently, which maintains the segregation between able-bodied and disabled athletes. Encouraging the merger of these events into one program can operate as a platform to attempt to break down the dichotomy between disabled and able-bodied athletes. This can help to highlight “disability” as another form of embodiment, rather than something that is “abnormal” or inferior. Diversity can be represented on one united stage, rather than hosting two separate events.

The benefits of trying to merge the two events include:

- Raising the awareness of disabled athletes and disability sport generally.
- Combining to form a “united” movement.
- Greater recognition of disabled athletes achievements and the creation of role models.
- Inclusion of disabled athletes achievements in the overall medal table.

The first fully inclusive, international, multi-sport event was the 2002 Commonwealth Games in Manchester and this policy continued to be applied in subsequent Commonwealth Games (i.e. Melbourne 2006, Delhi 2010 and Glasgow 2014) where the number of disability events continued to grow. The inclusion of Para-sport achievements into the overall medal table demonstrates that the success of disabled athletes is equally recognised and celebrated. Certainly there are many hurdles that would need to be addressed before such an integration could occur (including responsibility for determining which events and categories of disability would be included; the possibility of contributing to the “gigantism” of the Games, especially in term of number of athletes and duration of the Games; and developing consensus within the Paralympic Movement about whether such a move is desirable). However, the Olympic Movement is more than capable of addressing such issues in pursuit of such a goal.

“The People’s Games”

Zuzana Botiková, Mathias Schubert & Els De Waegeneer

Definition of the problem

In the past few years we could observe a decreasing interest of the general public in democratic countries (“Western democracies”) in bidding for/hosting of mega sport events. Examples can be found in the latest “Olympic” referendums, which have been held in the cities (regions) of Graubünden (SUI), Munich (GER) or Krakow (POL). Other notable potential Olympic bids have been rejected according to government and parliamentary decisions, such as in Stockholm (SWE), Rome (ITA) or Vienna (AUT). However, the public hesitance towards hosting of mega sporting events is not solely a problem of Olympic Games. Opposition against the hosting of mega sport events could also be seen in other contexts – for example, the protests in Brazil during the Confed Cup in 2013, just one year before the FIFA World Cup in 2014, or in the case of the Vietnamese city of Hanoi has withdrawn its commitment to hosting the Asian Games in 2019, not only due to public resistance, but also because of the overall political agreement in the country that hosting such a mega event would be harmful for public finances.

The (potentially) decreasing number of democratic countries willing to host Olympic Games (or mega sport events in general) may face the IOC with the uncomfortable situation of having candidate cities only from non-democratic (Russia, China) or authoritarian (Qatar) countries.

IOC evaluation criteria for host city selection

Within our think-tank group we have decided to challenge the IOC evaluation

criteria, which serve as a guideline in selecting the host city. The current evaluation form consists of eleven criteria (using the scale from one to ten and weighting from two to five as well as a feasibility assessment). The specific part of the evaluation criteria, which also focus on the public appreciation of hosting a sporting mega event is the criteria called “Government support, legal issues and public opinion”, which is weighted only by two – that being the lowest mark. Moreover, according to the “Report by the IOC Candidature Acceptance Working Group/Games of the XXXI Olympiad in 2016” for the 2016 Games, the cities were assessed on the basis of the following weightings:

• Government support and commitment	70%
• <i>Olympic Charter</i> , legal aspects and anti-doping measures	15%
• Public opinion	15%

It is astonishing that the IOC weights “public opinion” as a sub-criterion out of eleven main topics by only 0.83% in regards to all criteria of the “Candidature Acceptance Procedure”.

During the selection process the Working Group assesses the legal framework in each of the Applicant Cities’ countries in relation to sport and to any legal obstacles that might give rise to difficulties in organising the Olympic Games. However, incidents of forced labour on Olympic sites in Sochi call the quality of such assessments into question. Even though the IOC commissions independent opinion polls in each Applicant City to “Sports Marketing Surveys Inc.”, cities/countries also provide its own polling results. The mark given by the Working Group reflects the total support for the bid taken from the IOC poll. Due to potential conflict of interests, the conduct of such opinion polls by private companies may be questioned.

Recommended solution of the problem

As a way of approaching this recent problem, we recommend to look at the existing evaluation criteria. We recommend to create an individual criterion called “Public Opinion” (not only a sub-criterion to a broader category) and increase the weighting of this criteria.

When conducting the opinion polls, the surveys should be extended, the independence of organisations carrying out the surveys should be ensured, as well as the free and anonymous voting (especially in non-democratic countries). In the end, it is crucial that the results are communicated to the public in a transparent way.

When assessing the legal framework of the hosting city, it needs to be clearly defined which conditions must be met in terms of legislation as well as a transparent communication of these criteria.

Reasoning

The general public (i.e. spectators, fans, audience) is a very important stakeholder within the sport system and a critical actor for the success of sport events, yet this importance is not reflected in their possibility to exert influence. Given the large amount of public funding of bidding as well as hosting the Olympic Games, the general public support of hosting the Olympic Games should play a critical role in the Working Group's assessment.

Potential outcomes/results

We believe that the decision process will be made more democratic and transparent by our propositions. The support of public and local residents will be ensured, as well as some of the potential protests might be prevented, especially if these are based on local politics.

In the long run this might help increase the (currently quite bad) image/reputation of the IOC and strengthen the positive attitude of people towards hosting the Olympics in democratic countries.

**Sport as a tool for education:
Sports development from the perspective of Human Development**

**Boris Estuardo Rodas Figueroa, Hulya Unlu, Luciana Ferreira Angelo,
Lydie Emeraud, Prokopios Chatzakis, & Zhanning Sun**

Sport and human development

In an effort to broaden the discussion on the relationship between sport and human development, various questions arose: How sport is present in our lives? How do people view sport? As for the experiences of these people in sport, in what ways do they learn, understand and live it to extend this vision of sport as a factor of human development?

In response, we took as a basic foundation for this construction the concept of human development defined as a condition wherein “people lead happy, productive lives at places in which they have capabilities and opportunities to be what they want to be” (PNUD, 2009, p. 14). This definition has been presented by the United Nations Development Program in its reports since 1990 with the aim of showing that the basic quality of people’s life depends not only on the production of wealth, but also on what they can do to realize a healthy life, gain knowledge and what opportunities are offered that can make them happy.

Compared to the general concept of human development that involves ensuring opportunities added to the individual and collective choices, the design of a sports development proposal comprises the opportunities that individuals have to access the sport and its practices, in various manifestations in which they occur, together with the ability to choose the same throughout their life cycle, from infancy to old age, and buoyed by the knowledge built in this sport route.

Opportunity relates not only to the amount of facilities, equipment and options offered in clubs, schools, gyms and leisure, since it comprises a number of qualitative indicators also involving, for example, diversification of programs according to age groups and their respective methodological adjustments, as well as didactic and pedagogical qualification of professionals, among others.

Besides ensuring opportunities, sports development in this sense entails building a solid foundation in order that individuals acquire this knowledge and are able to enjoy and interact with the sport critically and with autonomously developed knowledge. Such knowledge is also essential for that individual choices are guided options that effectively promote the quality of life of people.

Sports development is much more than access to sport, the achievement of medals and competitive results. It is an expression of opportunities with appropriate level of quality, corporate sports knowledge and sports knowledge applicable throughout life.

As with the Treaty on Human Development and prospect, based on four pillars of education (Delors, 1998), sports development leads us to think about sport throughout life and to question to what extent, when, where and to whom it is a factor of development. This leads us to ask what the real social value of sport is.

Sport as a tool for education: it is an illusion that there is equality. But sport must be an idea: it must provide an illusion. We need this illusion. Sport is like a religion in that it gives reality a special value. It is important to have trust in this ideology of Coubertin.

To compete is the “raison d’être” of the sport and without it the phenomenon of sporting would not exist. It is thanks to this that sport carries fascinating elements such as unpredictability, challenge and overcoming obstacles. Therefore, in its various manifestations and throughout the life cycle of the human being, playing sports means also competing.

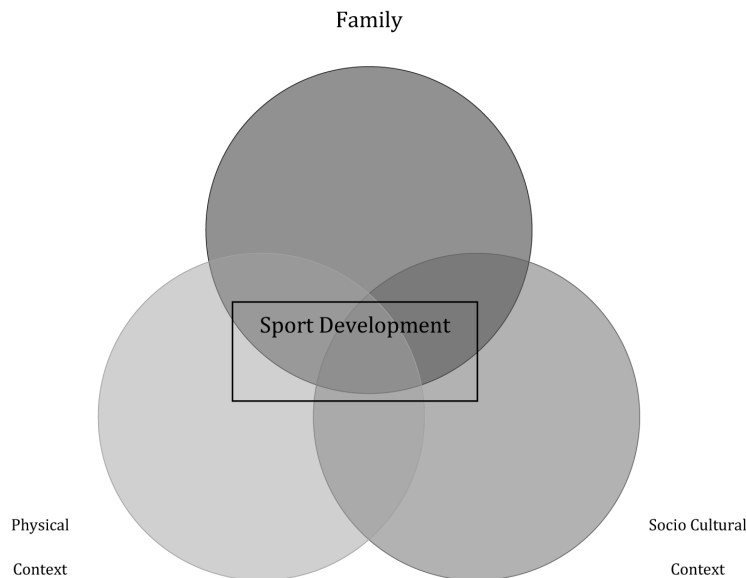
The set of values produced by Coubertin herd to include the concept of social value in order to be more relevant to contemporary societies. Social value is understood as one who seeks quality and other paths in the continuous process of constructing new values and renewing a more participatory and educational practice.

As basic guiding this value: 1) family (inspiring and stimulating primary agent); 2) the physical context (access and mobility, quality of facilities, public

and private facilities); 3) sociocultural context (programs of sports training quality, influential social agents, such as athletes, friends, physical education teachers, coaches, school).

In everyday action it is of utmost importance that the regular practice is organized in the processes of initiation and sports training for children and youth, family involvement in the growing recognition of the importance and value of sport and physical activity, and what the social space (public and private) enhances and brings in terms of possible moves.

In this approach the family takes its role as a positive reference in the cultivation of habits and knowledge related to the practice of sports and physical activity. It is called to participate in different processes, monitoring the incorporation of physical activity into one's routine. With regard to the expansion of opportunities and retention of healthy sporting behavior, the organizational structure of public spaces acquires motivating and inspiring function.



Athletes doing their best

The hero athlete sets “performed by the feat. Hero and exploit, exploit, hero merge, generating a proper name. In his name his strength and splendor lies.

The hero is the primary character who does what only he can do. It is the possibility of humans becoming individual, do-as an individual, is translated as impairment” (Alvarenga, 2009). And for this, the question is “Why should the athletes be the good role models?” There are many answers:

- The mass media and social media have already built the hero image of the athlete, who has the special ability and talent and should take more responsibility for the youth and society.
- The good role model or hero image is the main reason why some sponsors choose to support them and endorse their products.
- Athletes usually are youth and have influence on the same generation, especially the youth with the similar age.

And responsibility:

- “Athletes have the responsibility to represent the three values of the Olympic Movement: excellence, friendship and respect”, according to former IOC President Jacques Rogge.
- The athletes give the youth a kind of ideology in which everybody is equal and can attend the competition fairly through their effort and achieve the best result. Although ideology is a kind of illusion in the society, it is still a good value to youth.
- The career experience itself is a very good sample that the youth can achieve the social mobility from the lower social status to a higher social status.

People have a lot of expectations from the athletes, such as participating in charity events, encouraging the youth to attend sports, and spreading the correct values with their influence. In order to be a good role model, they also need more help and support (by coaches, professionals, media, clubs, confederations etc). They also need more education, respect and social status. It is necessary to let the athletes know they have responsibility to get enough knowledge in order to take more responsibility and do their best.

Thinking on the role and social function of the athlete, the group proposes the development of the idea of a “Fair Play Award”.

Ethics, fair play, and a Fair Play Award

Fair play is maybe the most well-known Olympic value. It is a worldwide movement and it is accepted by every single person in the world. It is also a fundamental element of every sports activity and it shows the way through which sports symbolisms affect the society itself.

Fair play is a system of values, a way of thinking, a position of life, respect for the other's opinion, respect for the sports procedure, respect for the sport's rules, respect for other athletes and for opponents, respect for the fans, respect for the environment, attitude according to the sports ideals and it is against any kind of violence and doping usage.

There are some programs about "Fair play" worldwide for students, athletes, etc., so education is essential for this matter. During the Youth Olympic Games of Nanjing 2014 there was a Fair Play Booth in the Youth Olympic Village for the twelve days that the Games lasted. Almost 1,500 young athletes visited the pavilion of the International Fair Play Committee (French: Comité International pour le Fair Play – CIFP) and learnt about the written and unwritten rules of sportsmanship.

While getting involved in fun and easy interactive activities and workshops, the participants of the Fair Play games had the opportunity to gain experience of the importance and meaning of team spirit, friendship, respect, as well as mutual cooperation and communications.

Furthermore, at the 2014 Youth Olympic Games it was the 3rd time CIFP participated in the IOC's Culture and Education Program (data taken from <http://www.fairplayinternational.org/>). So a great idea would be to create these kind of activities in all Olympic Games (Summer Games, Paralympics, Winter Games and Youth Olympic Games) in order to transport these values to everyone that participates in the Games.

To conclude, it would be a great idea to establish a new award, the "Fair Play Award". At the end of the Games, for each event individually we should award the athlete that had the best attitude according to the fair play values. Some of the criteria that we should take into account should be the positive game of the athlete to achieve the best performance possible, the respect for the other participants, for the judges and the fans, the way that the athlete promotes these

values with his actions, etc. An overall “Fair Play Award” should also be given to the best country for an act of fair play, for a general attitude of sportsmanship and for an activity aiming to promote fair play (criteria taken from <http://www.fairplayinternational.org/cifp/world-fair-play-trophies>).

For further research

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<https://pt-br.facebook.com/pages/PRODHE/148026538615888>

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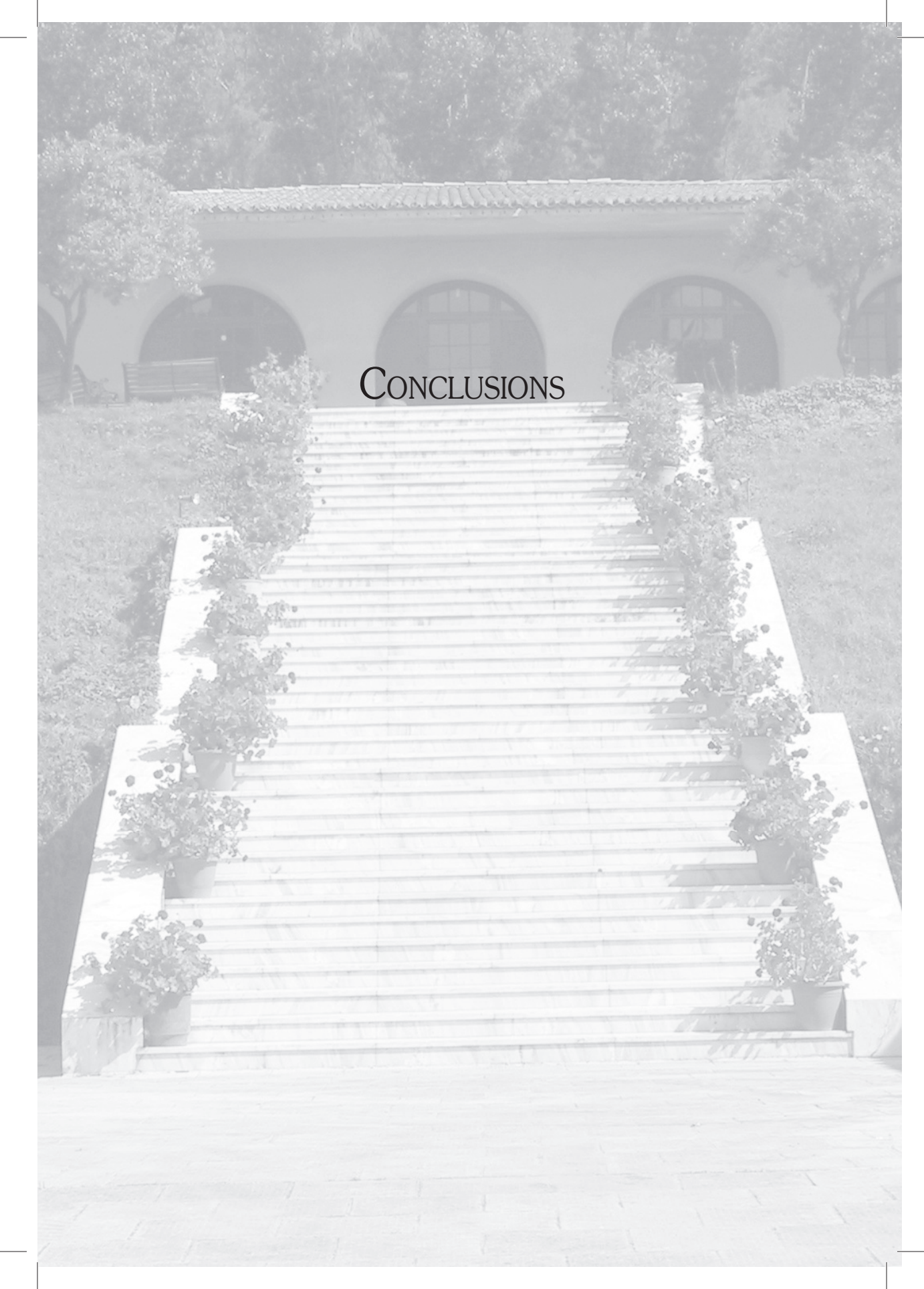
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CONCLUSIONS

THE ANCIENT OLYMPIC GAMES AND THEIR PHILOSOPHY

Most of the participants arrived in Athens on Monday 1 September. We all gathered in the hotel at 19:00hr for our first meeting. During this meeting, Professor Georgiadis introduced himself, as well as the different participants and the lecturers of the first week. In the rest of this conclusion, we discuss our experiences from the first week. We have divided our conclusion into four themes, namely, the archaeological visits, the educational aspects, the participants' presentations and the social activities.

Archaeological visits

On the second day of our IOA experience we woke up in Athens and went straight to the Acropolis. Because the site was not open, the guide gave us an explanation about the importance of the military guard at the entrance ready to raise the Greek flag on their most important city symbol. The first remarkable thing you see at this beautiful place ("the highest point of the city") are the remains of the Temple of goddess Athena, symbolizing "victory". Besides other monuments (e.g., Erechteion), the masterpiece at the Acropolis is the Parthenon. An interesting aspect of this building is the optical illusion for the human eye: the pillars seem very straight, however careful measurement indicates they would meet eventually somewhere in Greek heaven. After we were taken to another beautiful site, connected to the revival of the Olympic Games – the Panathenaikon Stadium. Professor Georgiadis explained to us the importance of the modern Olympic Movement. All participants were impressed by the marble beauty when they entered the stadium and imagined how the Games must have looked like at their first modern revival in 1896. The next stop after the Greek

capital was Isthmia, one of the hosting sites for the ancient Games. Professor Weiler demonstrated the clever way in which the start for the athletes was given in ancient times. A system of ropes made it possible for all the participants to start running at the same moment. At Isthmia, the Games were held every two years and the winners were honoured with a wreath made of celery.

Leaving Isthmia and the Corinth Canal behind us, the impressive site of Epidaurus was waiting for us. This theatre, which is the best preserved from ancient Greece, is closely related to the Greek god Asclepius, who was the patron of medicine. The stadium of Epidaurus formed the perfect background for the professors to question the participants about their knowledge of the ancient Olympic Games. Different topics were discussed, such as the disciplines, the prizes, athletic nudity, monetary aspects and the political impact of the Games.

The next morning, sightseeing began on the Venetian fortress above the city of Nafplio. The view of both the hilly countryside and fertile agricultural region, as well as the city located on the seaside was amazing. From Nafplio we moved to the famous archaeological site of Mycenae, which revealed evidence about the lifestyles of the royal family from the times of *Iliad* and *Odyssey*, moreover also the shocking and envious gossips people would spread about their emperors. The place was inhabited in the Bronze Age, so there was not much Olympic legacy hidden in its ruins... More sport related stories and myths, however, occurred at the third site we visited on Wednesday, and that was Nemea, one of the four “grand-slams” of the ancient Games. Professor Stephen Miller, who has dedicated his life and professional career to Nemea and the archaeological works at this site since the 1970s, was the best person to guide us through the ancient history of the place. He showed us the stadium and the impressive tunnel, which served as the entrance to one of the most famous sporting venues in the olden days. It seems that back then the athletes used to carve into the walls of the tunnel their names, or comments about other athletes being cute whilst waiting for their entrance to the stadium. We concluded the visit of Nemea in the office of the Society for the Revival of the Nemean Games, where Professor Miller invited us to come over in the summer of 2016 to take part in the revived Nemean Games.

On Friday a local guide led us through the site, describing the purpose of each area and building. Most notable for the group were the remains of the gymnasium, temple of Hera, temple of Zeus and the bases of the statues that

were paid for by cheaters during the Games. Later, the group lined up at the starting blocks in the Stadium and raced to the end. A few of the students decided to race barefoot the same as the athletes during the ancient Games... though they were not covered in olive oil. After the archaeological site, we went to the Ancient Olympia Museum, where we were informed about the multiple artefacts and statues (e.g., figures from the temple of Zeus, Hermes of Praxiteles, Nike of Paionios) that were discovered during the excavation process. We also learned about the loss and ultimately the destruction of the thirteen-metre statue of Zeus from Olympia, which was one of the “Seven Wonders of the Ancient World”.

Education

During our first week, we were delighted to be educated by two very knowledgeable lecturers: Professor Dr Ingomar Weiler from Austria and Professor Dr Paul Christesen from the United States of America. Both professors were very knowledgeable and we greatly enjoyed their lectures. The main topics during our first week were the Olympic Games and the Olympic Movement. We discussed the past, present and future, with a primary focus on an analysis from historical, philosophical and social perspectives. As a special topic, we discussed the legacy of the Olympic Games and specifically the infrastructure, art, quality of life and economical parameters. We even asked for extra lectures about sports and democratisation in our free time, which Professor Christesen was happy to accommodate. We went on depth on several topics during our archaeological visits, but our first actual lecture took place on Thursday 4 September. During this lecture, sport in ancient Greece and its development was discussed from different angles. The second lecture that day covered the topic of sport from etymological and semantic angles. We enjoyed several interesting discussions about the concept of sport. Professor Christesen took the time to answer our questions from previous lectures. We greatly appreciated this, as it helped us deepen our knowledge.

Friday 5 September started with an early 8:00hr class of Professor Christesen, who volunteered his free time to give us an extra lecture. After a short review of how sport promotes democratization through generating social capital,

we proceeded to discuss how generalized trust is also promoted through sport. This lecture continued in the afternoon, where Professor Christesen described how participation in sport might increase an individual's political efficacy, externally and internally.

The first full day of lectures was on Saturday 6 September, where we covered a variety of topics ranging from the potential link between sport and democratization to modern theories about where and why the Games originated and then subsequently declined. Professor Weiler taught us about three modern ideas that have been forwarded to account for the development of sport and the ancient Games. This information helped to develop our knowledge about the evolution of the ancient Games. During this lecture Professor Weiler expressed the importance of play in culture and society, and argued that what defines human beings is our tendency to play – even in the hardest of times. This was linked to two famous Greeks who were described in Homer. Achilles and Aias were depicted as playing a game, which helps to demonstrate that Greeks realised the importance of “play/playing” even in the hardest of times.

Following this, Professor Christesen explored again the link between sport and democratization in ancient Greece. He outlined the big political struggles happening around this time and detailed the stratification of Greek society into three separate classes. It was around this time that Greek society started to become more democratic. Professor Christesen argued that sports functioned as a model of society and the horizontal relationships between different social classes in the context of sport helped to increase the horizontal nature of relationships in society and other contexts. Furthermore, being a good athlete helped to cross-cut the social differences present in society. In conclusion, the first week of this seminar was a very informative and interesting week.

Student presentations

During our first week, several participants presented their research. This gave us the chance to learn more about one another's topics. Presentations took fifteen minutes and were followed by a fifteen minute discussion. For the first students' presentations, Lisa and Daniel, both from Australia, were chosen.

The first one, Lisa Gowthorp talked about “The Impact of Government involvement in Olympic Sport: An Australian Case Study”. Lisa’s presentation concluded that there is a necessity to utilise specialists to assist National Sporting Organisations (NSO) in building capacity and capability to achieve desired outcomes and to find the best “fit” for the NSO. Lisa concluded that the Australian Sports Commission (ASC) is not high performance sport specialists and recommended that the ASC should clarify goals, aims and objectives in a clear and transparent way:

Then Daniel Guinness presented to us the social integration/inclusion that was realized through rugby and Olympism: using Olympic exposure to produce social change in Fiji and Brazil. He examined whether a non-traditional sport could have a social impact and if society could recognise these taught rugby values? Finally he opened the debate by questions: will the favella kids’ new symbolic capital be recognised? Rugby networks? Visible changes? (Bourdieu) Social inclusion dependent upon complex and multi-level systems. How is rugby understood? Different levels which produce the meaning for an individual symbols, social institutions (School, Church), governance, other participants.

The last student presentation of the week was Adrianna Banio. Unlike other days throughout the seminar, there was only one student presentation titled, “The relationship of dance with the Olympic Games”. Adrianna’s presentation focused on the relationship between dance and the Olympic Games. Adrianna provided an interesting insight into the different ways dance can be linked to the Opening and Closing Ceremonies of the Games and how it is used as an instrument to educate through transferring different values. Adrianna made us think more about the purpose of dance and demonstrated how it can be used as a means of communication, consequently providing an international language of understanding.

Social aspects

An important aspect of the Olympic International Academy Postgraduate Seminar Studies is the meeting of different people from a variety of cultures. For some people this comes very easy, for others it takes more time to make new contacts. A good opportunity to learn more about the participants from other

countries are the “social evenings”, where one or more countries were put in the spotlights.

An important starting point for the seminar was the Official Opening Ceremony with the President of IOA Isidoros Kouvelos and Dean Konstantinos Georgiadis. Professor Dr Paul Christesen and Professor Ingomar Weiler, the first week's lecturers, also attended. The Olympic anthem played and Isidoros Kouvelos gave an opening ceremony speech. Afterwards, Professor Georgiadis gave us some information about IOA, its history from 1961 to nowadays: the purpose, the importance, works and the facilities of the academy.

Later, when gathered around Baron Pierre de Coubertin's memorial monument located in the academy grounds, the Dean gave a speech about the establishing process of modern Olympic Games and the problems that Baron Pierre de Coubertin faced. After the speech the group honoured the memory of Baron de Coubertin by laying a wreath on his monument. This was laid by five different students from five different continents as a reference to the Olympic spirit of internationalism. Then the group passed to the next monument, which was erected for the memory of Carl Diem and Ioannis Ketseas, other important figures in the Olympic Movement. This Opening Ceremony highlighted the connection between the ancient Olympic times, the start of the modern Games and our presence at the Academy today.

For the cultural evenings in the first week Mark and Thyra from Canada, Claire from the Netherlands and Prokopios from Greece presented their countries and traditions. Everyone came closer to each other after these events, which made the social nights very joyful and informative. The Canadian presentation began with an explanation on the production of pure Canadian maple syrup, while the group sampled it on the bread, which was leftover from dinner. Then we watched a Canadian beer commercial that mocked the misconceptions about Canada, its culture and the people and animals that live there. Moreover, Mark and Thyra demonstrated a small skit to illustrate how apologetic and sometimes overly polite to others Canadians are. Concluding the presentation of Canada, the group participated in singing the Canadian national anthem in both English and French.

Claire then followed with a presentation about the Netherlands, which is often confused with Holland (which is only a region within the country), as well as

the countries that are included in the Kingdom of the Netherlands. Claire then explained cultural details that are unique to the Dutch people, such as a traditional breakfast item like Hagelslag, windmills, tulips, and clogs. Moreover, she also told us more about some weird Dutch customs, e.g., when someone arrives to a birthday they must congratulate and kiss each person three times.

Lastly, Prokopios from Greece carried out the last cultural presentation of the evening. He explained about traditional Greek food, history, geography, and well-known national icons such as the Acropolis and the Parliament building in Athens. After two short videos that demonstrated traditional Greek dancing, Prokopios invited the group to the cafeteria hall to dance a little of the famous Zorbas dance.

Another one of the social events to bond the group was the revival of the ancient Olympics held in the IOA stadium. Javi, Boris, Prokopios, Lisa and Hülya were chosen to demonstrate the five sporting events which were included in the pentathlon during ancient Olympic Games; running, discus, javelin, long jump and pancration. Besides ancient sports, the group engaged in various sporting activities during the week.

When there was no official social night on the schedule, everybody would close the day by getting to know one another on “the stairs”. To conclude the week, the group was invited by Professor Georgiadis to an art exhibition in the town of Olympia. This provided a chance to have a social evening together and enjoy some Greek traditions – eating, drinking, and dancing. We were able to mix with some of the Greek locals and explore more of Olympia... later also the local bar known as Zorbas. Overall, the social activities provided us the chance to get to know one another better and create new friendships.

THE OLYMPIC MOVEMENT, THE REVIVAL OF THE OLYMPIC GAMES AND THE HISTORY OF THE MODERN OLYMPIC GAMES

The second week of seminars were presented by Dr Stephan Wassong, Professor Liponski, Dr Kostas Georgiadis and Dimitris Tziotis. In addition to the seminar, students presented their research papers, we visited the Athens Olympic Archives and participated in Ancient Olympic sports and a torch relay.

Seminars

Dr Stephan Wassong (German Sport University, Cologne)

1. Presented “Pierre de Coubertin’s US-American Studies and their importance for the Olympic idea”, and stressed Coubertin’s profile as an educational reformer. Wassong explained that from a very early age, Pierre de Coubertin wanted to attach his name to an educational reform. Wassong delved into the experiences that influenced Coubertin’s idea to revive the Olympic Games. During the session, Professor Wassong highlighted the cornerstone elements of Coubertin’s educational idea: amateurism, internationalism (the Olympic Games as a platform to bring people around the world) and sport for all (the need to expand sport to the masses, not only to the upper classes).

2. Presented “Coping with doping and why athletes dope”. The doping issue in the Olympic Games was reviewed from a sociological point of view. A foundation for the discussion about this particular theme was the position of students. Professor Wassong led the group discussion with well-known examples from the close past – Lance Armstrong – cycling; Marion Jones – track and field; Tyson Gay – track and field. Wassong questioned: Should the decision not

to do dope come from the athlete alone? Should it be an individual's matter? After reflection it is clear that anti-doping strategies should come from external organizations as well. These questions and points of view are a good base for further discussions.

3. Presented "The modern Olympic role model". Role models have developed from the changing world of elite sport. The first real "professional" Olympic Games were in 1988 in Seoul, where for the first time the Games were opened to professionals and not just amateurs. The initiatives of the IOC for the "professional" Olympic Games" was the clarity about the athlete's status in the Olympic Games. They were already professionals and not amateurs.

4. Presented "Education initiatives in the high performance sport – Dual Career". The first ideas about having a dual career came from the New Zealander Pornitt (1969), who was also a chairman on the IOC board. The Athlete Career Program (ACP) was developed in 2005 to assist athletes managing sport and career opportunities. More about this phenomenon was discussed in 2009 at the IOC congress in Copenhagen. In this congress the main message was spread through the ex-athlete Frank Fredericks (Namibia). The message included:

- Education during and after the sports career
- Self-discipline on the side of the athlete
- Athletes are the main component of the Olympic Games
- The necessary support for the athletes from coach, clubs, federations, family etc.
- Athletes as role models – a good example for the society and youth

5. Presented "Boycotts and the Olympics". Wassong explained that boycotts or threats of boycotts have occurred at many Olympic Games, with the emphasis on the most recent Games and the political influences dictating Games behaviour. For example, in 1952 the Soviets entry into the Olympic Games opened a new era of Olympic politics as sport competition became a test of the two rival superpowers. Both sides accepted the image of the Olympic Games surrogate warfare (as George Orwell said, "the Olympic Games are the war minus the shooting"). There were boycott treats in 1968 and 1972, but after that, the boycott movement gained a new direction: in 1976, 1980 and 1984 countries followed through on their threats and did not attend the Games. An

illustrative case in point is the 1980 Moscow Games: 66 NOCs boycotted the Olympic Games, including Germany, due to the USSR invasion of Afghanistan.

Prof. Wojciech Liponski (University of Poznan, Poland)

1. Presented “The humanistic symbolism of Olympia: a message from antiquity to modern times”. The former Olympian in Tokyo 1964 and author of many books, including the *World Sports Encyclopedia*, presented the Olympics Games’ richness in significant symbols. Liponski made an overview of key symbols in the ancient Games that connect with today’s day and age. He argued that symbols stem in one-way or another from the ancient spirit and the ideals of Olympism or at least from general traditions of ancient Greece. Liponski also explained the symbols that emerged in the modern times, such as the Olympic motto (*Citius, Altius, Fortius*), the five Olympic rings, the Olympic hymn or the mascots. One of the most emotive moments of the lecture was when Professor Liponski played the song “Hand in hand”, from the closing ceremony of Seoul 1988 Games and everybody followed the song while giving their hands. The song highlights the value of understanding, making world a better place and breaking down the walls between people and countries.

2. Presented “Sports and its language”. Language is one of the most important components of sport. Sport creates not only jargon, slangs, terminology but also expresses multiple values of sport outside this domain – on philosophical, psychological, ethical and cultural levels. The sports linguistic style can be distinguished in specialised milieus – i.e. spectators, coaches, referees, players etc. Greece became the motherland of European sports terminology. For nearly 2,000 years sports terms have been used in all European countries – for example, words such as athlete, stadium, triathlon, heptathlon, pentathlon, decathlon, etc. But we can also observe other linguistic influences in sports terminology, for example from the English language – sport, fair play, football etc. The final conclusion is that language is an important part of sports culture, which needs to be researched.

3. Presented “Sport in art”. Liponski provided an overview of what Pierre de Coubertin called for the marriage between sport and art. The art competitions started in Stockholm 1912 but were cancelled in 1948. From the ancient times, the Professor highlighted the sculpture Discobolos of Miron of Eleuterai. It belongs to the beautiful masterpieces of sculpture world wide, and is important not

only for sport, but also for its universal artistic expression. It was the first time ever the illusion of movement was created.

Prof. Kostas Georgiadis (Dean, IOA, Greece)

The Dean presented “The idea of competition in modern Greek tradition”. Georgiadis delved into five fundamental names for the history of Olympism: Panagiotis Soutsos, Evangelis Zappas, William Brookes, Pierre de Coubertin and Dimitrios Vikelas. These five men revived the spirit of Olympic Games, since the beginning of the Games in Greece in 1830 until the establishment of the International Olympic Committee in 1894. In 1894 the first IOC Congress was celebrated at La Sorbonne (Paris) and the first Olympic Games of the modern era were held in Athens in 1896.

The first Olympic contest in Greece was in the 19th century and included the classical tradition of sports. The I, II, II IV Games celebrated in Zappeia Olympia from 1870 to 1885 and demonstrated good communication between the cities to ensure athletes made the journey to compete. During this period, for the first time the hymn of the Games was introduced and was created by Kostis Palamas. The Games of Zappeia Olympia gave to Greece national unity. In this period it was the first time awards were given to the top three athletes and not just the first.

William Brookes (GBR) was one of the founding members of the National Olympic Committee in the Great Britain and was a driver for the Games celebrated in London in 1862, 1866 and 1867. In 1894 the first international IOC Congress is celebrated, and the first Olympic Games of the modern era in Athens 1896.

Possible reasons or influences to create the IOC were: the 1891 Peace Movement; start of the International Red Cross; Esperanto Organization; and the arts international organizations all over the world.

Think Tank

Mr Dimitris Tziotis

Think Tank is a strategy that looks at how to improve the future Games, which is based on a movement to bring change. It was suggested to produce topics for discussion within five different fields:

1. Unique Olympic Games
2. The athletes as the heart of the Olympism
3. Olympism in action
4. IOC, unity and diversity
5. IOC structure and organization

Groups worked independently each day to prepare a final report for the IOA.

Student presentations

Monday and Tuesday

No presentations

Wednesday

- Lisa Hübner. "Olympic education at school – conception of an e-learning proposal"
- Diego Lerina. "Olympic education: values in the play of social inclusion"
- Mathias Schubert. "Vox populi and mega sports events: The public rejection of the Munich 2022 Olympic bid in the media"

Thursday

- Mark Norman. "Citizen journalism, sport-for-peace journalism and social justice. An Opportunity for the Olympic movement"
- Michael Rinaldi. "Coordination between IOC, OCOG, Government and Host City: How to implement and improve a good coordination between the main stakeholders of the Olympic Games"

Friday

- Boris Estuardo Rodas Figueroa. "Olympic values and education. From the university to the kindergarten. A project for Guatemala"
- Malte Lüdemann. "Pierre de Coubertin's Attitude about the Olympic Games 1936. A critical historical approach"
- Javier Villareal Doldan. "Developing Olympism through education and sport. The case of the National University of the Litoral (Santa Fe, Argentina)"

Saturday

- Adam Ali Fazaa. "The reality of handicap sport in the light of some variables in Sudan"
- Karina Cancellà. "The participation of the Brazilian Armed Forces in the organization of the 1922 Latin American Olympic Games"
- Tolga Sinoforoglu. "Selim Sirri Tarcan as the pioneer of Olympism in Turkey and contributions of the first pedagogic sports journal *Terbiye ve Oyun* (Education et Jeux) to the Olympic Movement"

Athens 2004 Olympic archive and museum

The visit to the museum of Athens 2004 was very educational as we could see and have a general description of: Olympic torch history and Athens relay, the Athens medals, principal venues such as the Olympic Stadium, etc. We also saw the Olympic mascots (Athenà and Phèvos), the statue of Nike (the goddess of victory), the commemorative posters for volunteers, environment and culture, the official reports, etc. It is an excellent facility and we were fortunate to be some of the first people through the doors.

Social evenings

Everyday, from 6 to 8 p.m., we were able to practice some sport activities, which were also a part of our schedule. There was a big variety of choice for the sport activities, such as football, ultimate frisbee, basketball, volleyball, water polo, table tennis, tennis, swimming, running, walking, yoga etc. Everybody was participating within their preferred sport but we also had the possibility to experience different kinds of sport which we haven't been familiar with so far. Within the first part of our seminar, it was a perfect opportunity to get to know each other better and strengthen relationships.

Towards the end of the week our stadium became a place for sharing the Olympic spirit. Our coordinator brought the Olympic torch, in order to create a torch Relay with all different countries. Symbolically we created the "World", to

take over the flame, keep the spirit, share it with all nations and feel the international meaning of Olympism.

Additionally to sport activities, we participated in social evenings. The aim of these presentations was to share and learn about different cultures. We had a great presentation about Polish and Slovakian cultures, directed by Zuzana Botikova (Slovakia) and Adrianna Banio (Poland). During the presentation we tasted some national food, like sausages, smoked sheep cheese and vodka, and we also danced typical dances from these countries, as “mazurka” from Slovakia (dance to get to know each other, danced in both countries) and “Polonese” from Poland (polish ballroom dance which is danced in the graduation night).

Our second social evening was about Brazil, presented by Karina Cancelli, Luciana Angelo, Diego Lerina and Ester Pereira. We enjoyed the diversity of Brazilian culture, dance and food, which allowed us to compare the characteristics of Brazilian regions. They impressed us with Brazilian “caipirinha” and “chimarrao”, typical drinks from Brazil. And finally we danced “samba” and “forro”, the main dances of Brazilian culture.

At the end of the week, we practiced the newly learned national dances on Zorbas’ dance floor. This bar-club is the most famous attraction outside the Academy, where we can spend free time and party hard.

OLYMPIC EDUCATION AND SOCIO-POLITICAL ASPECTS OF THE MODERN OLYMPIC GAMES (MEDIA AND COMMUNICATION, MANAGEMENT, ORGANIZATION AND MARKETING)

As. Professor Malgorzata Bronikowska (POL)

Professor Dr Holger Preuss (GER)

Professor Dr Athanassios Strigas (GRE)

Academic program

Professor Bronikowska focused her lectures on the topic of Olympic education and pedagogy in contemporary school systems. Her first lecture (Sep. 15) focused on the topic of Olympic education and Olympic values. She approached the topic commenting on a brief history of the Olympic Movement, the social contemporary context, a crises of social values, educational contexts, the role of family in the schooling process, the relevance of Olympic values in the 21st century, and Olympic education as a means of teaching values. Her next lecture (Sep. 16) examined social norms and Olympic values. After establishing definitional terms, Professor Bronikowska examined in detail the *Olympic Charter* and the meanings of Olympism, and offered a critical analysis of the actuality of those values in local communities and sport programs. She emphasized the cognitive aspects of Olympism and presented a case study on the understanding of Olympic values. The following day (Sep. 17), her lecture on pedagogy and education addressed some of the problems teaching physical education in schools. As a solution to solve some of the problems, she introduced an Olympic education project designed in Poland. She showed us some examples of exercises which could be helpful tools in implementing Olympic education in schools. Professor Bronikowska's final lecture (Sep. 19) was a

practical session in which she showed us activities and games that could be used to teach Olympic values to children in physical education classes. The group dressed in sport clothes and participated in these games on the sport fields and volleyball court.

Professor Preuss' lectures focused on Olympic bidding processes. In his first lecture (Sep. 15), he commented on the following topics: a brief history of the bidding process; showcases and historical facts related to specific situation; a general view of the actual bidding process; criteria and evaluation; corruption and lobbying; and the IOC's role in the process. The following day (Sep. 16) he spoke about the Olympic legacy and leveraging sport mega-events for local development. He presented different types and categories of legacies for host cities, classification and planning, assessment of legacies, tangible and intangible legacies, and political aspects of legacies. Later the same day, Professor Preuss volunteered his time to accompany students on a "walking seminar" in Ancient Olympia, designed to explore critically connections between the ancient Olympic Games and current issues in the Olympic Movement (e.g., corruption, commercialism, cheating). Along with Professor Georgiadis, Professor Bronikowska, and ten students, Professor Preuss participated in a lively discussion on these issues in the spectacular setting of Ancient Olympia. The next day (Sep. 17), Professor Preuss spoke about "Chances and obstacles of mega-events for the green economy". After introducing the history of environmental efforts in the Olympic Movement, he discussed different signaling effects. He made a distinction between location factors and symbolic capital. He argued that the IOC puts the bidding cities in a "prisoner's dilemma". His recommendation was that governments form independent organizations that follow up on environmental and legacy promises. Furthermore, the media must play an active role as watchdogs. On Sep. 18, Professor Preuss spoke about a method of evaluation of legacies for the host cities. He questioned the role of the country's population in the discussion of and benefits from the legacies of Olympic Games, and the various possible legacy effects (both positive and negative) on different segments of society.

Professor Strigas arrived on Sep. 17 and delivered two lectures to students, focused on volunteerism and event management at the Olympic Games. The first lecture (Sep. 18) discussed the contributions of the Olympic Movement in

the development of volunteerism. He argued that the attention to volunteerism given by the IOC is self-serving, rather than focused on legacy outcomes for the volunteers and their communities. He presented a survey showing aspects of volunteerism in the US, UK, Australia, and EU and commented on the link between volunteerism and education. The following day (Sep. 19), Professor Strigas spoke about the Sochi Games and Eastern Australia and their experiences with volunteerism. He used a case study of the Formula 1 race in the United Arab Emirates to demonstrate the significance of volunteering at that event, commented on the problems of expatriates' volunteer profile.

Student Presentations

Sep. 15

Xavier Ramon: "Olympic values and sport journalism ethics"

Yolanda Christians: "Sport and development, Olympic values and the South African youth"

Luciana Angelo: "A sport career management history to be told about Brazilian football"

Sep. 16

Martin Andersen: "Revisiting London: The 2012 London Olympics as a Danish lieu de Memoire"

Zuzana Botikova: "How to inspire a generation? Arguments concerning public discourse about sports politics based on commentary in the Slovak press after the London 2012 Olympics"

Prokopios Chatzakis: "Differences between geographic areas (continents) in the distribution of medal at the Beijing Olympic Games 2008 and at the London Olympic Games 2012"

Sep. 17

Pei Chi Chuang: "Move, learn, discover: Changes through sport practice"

Andra Friedniece: "Quality management in Latvian University Sport Federation"

Zhanning Sun: "Chinese Olympic values in transition: From national identity to global citizenship education"

Sep. 18

Nathalie Pruschenk: “Sports mega-events as an instrument for international understanding: The case of the Olympic Games”

Emma Seal: “Juggling identities: Female athletes negotiation of identities in elite-level disability sport”

Wenqian Chen: “Research on the operation of Chinese National Stadium (Bird’s Nest) after the 2008 Beijing Olympic Games”

Sep. 19

Huliya Unlu: “Bidding for Olympic Games: The impact of Olympic education”

Francisco Javier Lopez Frias: “A reflection on the normative nature of contemporary sport”

Think Tank

The four Think Tank groups met independently to work on their projects. See the final Think Tank Reports in this volume for further detail.

Film projection

On September 16, a film projection took place of “100 Years of Olympism” – for the students who attended, it was an informative presentation of Olympic history.

Social program

A variety of sport were played this week, including fun and intense matches of water polo, volleyball, basketball, football, and ultimate frisbee. Other students went for runs or walks around the track, hiked in the local area, and went sightseeing in Olympia. All around, everyone enjoyed their sport and social physical activities.

There were also three cultural evenings held. On September 15, we enjoyed a cultural night hosted by students from China, Chinese Taipei, Thailand, and Japan. They led us to a variety of entertaining games, delivered an informative presentation about their countries, demonstrated some traditional dances, and handed out souvenirs from their countries and NOCs. On September 17, the Danish and Latvian students hosted another cultural evening. They presented facts and cultural information about their countries and both led us in entertaining and memorable dances

from their countries. On September 19, students from Germany, Switzerland and France hosted the final cultural evening of the week, presenting information about their cultures and leading us in cultural activities. The German group fed us German beer, the Swiss gave us chocolate, and the French provided wine and gifts. Needless to say, it was a memorable evening with much laughter and dancing.

Two birthdays were celebrated this week: Mark Norman (September 16) and Boris Rodas Figueroa (September 18). Their fellow students kindly threw small celebrations at the Academy for their classmates, and on September 18 most of the students and visiting professors went out for a group dinner in Olympia to celebrate.

With a free weekend, most of the group (30 students) decided to travel to Zakynthos Island for an overnight trip. They left on Saturday morning, taking a bus and then a ferry to reach the island. The group enjoyed sunshine, beaches, and meals together, as well as a fun night of dancing. On Sunday, some of the group went on a sightseeing boat tour, and others on a horse-riding adventure. The remainder went to the beach to relax in the sunshine. The rest of the group remained at Olympia, where they relaxed, caught up on sleep, and worked on their academic or personal activities. The group enjoyed a more quiet atmosphere and smaller, more intimate meals together. In both cases, the students benefited from a well-deserved break and a chance to grow closer with their colleagues in informal social settings.

Conclusion

The students would like to thank the Olympic Academy and the International Olympic Committee for the fabulous opportunity to attend the IOA and for the hospitality provided here. We all gained valuably from both the academic program and the intercultural interaction we enjoyed with the diverse student body. We continued to develop lasting friendships and professional networks through the lectures, student presentations, sport activities, and social evenings. We also greatly appreciate the support and advice provided by the professors, who made themselves available to speak with students out of class time and participated actively in discussions over meals and in sport and social activities. It was beneficial to our academic and personal futures to have these opportunities to network, build friendships, and participate in scholarly discussions.

THE ETHICAL AND PHILOSOPHICAL ISSUES OF OLYMPISM AS WELL AS THE ATHLETES' RIGHTS IN THE MODERN OLYMPIC MOVEMENT

The week began with the group reuniting in IOA after most of us returned from a weekend away in Zakynthos. Just as the ancient Games at Olympia benefited from a great feast in their middle to break up their hectic nature, so too did our island escape help us to return reenergized and ready for our final week together.

Our lecturers this week were experts in sports ethics, law and governance. The ethical and philosophical issues of Olympism as well as athletes rights in the modern Olympic Movement, taught by Professor Michael McNamee and Clinical Assistant Professor Cameron Myler. Both the professors quickly integrated into the group and made themselves available for discussions with all of us, individually or in groups outside of class time. It was common to see them with a coffee in hand having a deep conversation with a student, or with a cool drink after dinner on the stairs.

Each day, Professor McNamee taught us the basics of sports ethics, dividing his lectures into two main parts: firstly, focusing on the normative principles behind Olympism; secondly, on those of Paralympism and the Paralympics.

The first important lesson he taught us was to distinguish between descriptive facts and normative facts. This is a key foundation for ethics, as they allow us to build normative knowledge, even in the face of a reality which might contradict these values. For example, we learnt that although the Olympic Movement has had problems of athletes and officials not acting in accordance with the principles of Olympism (factual knowledge), we can still talk and think about the principles behind Olympism, and still see these as worthwhile to guide the movement and our lives (normative knowledge).

He then introduced the most important issue in sport ethics, which is fair play. He provided a critical analysis of his principle, which focused on this idea as a universal idea to be implemented within all sports. He divided this between formal and informal fair play. Formal fair play refers to the constitutive rules and structures which makes sport possible, while informal fair play regards the attitude that the game should be played. This concept gives us a tool to critically analyze those ethically controversial cases which confront sport – a new foundation upon which to build our views.

This was an eye opener for most of the group, which a lot of time take these concepts for granted. McNamee made us question these, examining them from first principles. Ethical issues are often difficult, and his teaching style (which included frequent questions to the class) challenged us to engage and discuss the issues. We quickly learnt to frame our answers and views carefully. These lectures culminated in a debate between the whole class, as we were divided in two groups and had to try to convince each other to join our sides. However, crucially, the emphasis was for us to be open to thinking through our rationales and, when arguments were good enough, to change our minds, to be open to good reasons. The teachers amongst us took away this practice as a good way to challenge students to rethink their attitudes and stereotypes. The debate was a real highlight of the week as we our different cultural and disciplinary backgrounds meant that there were many different perspectives offered. It provided an opportunity to use other peoples perspectives to think through our own ideas.

Professor Myler provided the group with a legal framework to compliment the ethical framework. Her lectures focused on explaining the basis of legal principles (such as due process, rights to appeal, etc.) and explaining how these are used to govern sport, the IOC and Olympics. Her approach was to present an contentious issue, to explain the laws which pertained to this and their practical functioning, and then to analyze the power implications – who benefits and who loses from particular laws. This approach began with the practical and straight forward, but developed to the more complicated and political.

One of the issues she focused on was anti-doping. Here the desire to stop doping must be balanced in the law with a protection of the individual athlete's rights – particularly those of privacy. Current laws give large powers to those who are trying to stop doping, often at the expense normal expectations and

legal protections for privacy. She showed that testing is a contested process, and at times it is difficult to determine who has doped. For instance, the legal framework has created a series of tests and expectations of athletes – they must give notice, three months in advance, of their whereabouts so that they may be tested at any day.

A very complex issue introduced by Professor Myler was that of eligibility, particularly around sex and gender testing of athletes to determine whether they should be allowed into the female category. For many of us it was challenging to think about sex and gender as being contested terms. We were challenged to think through the complexity of determining when someone has an unfair advantage due to their natural body. Do the legal tests eliminate some people unfairly? What other ways could we think about this?

One of the central themes of the lectures was the specific laws required by the IOC before a city can host the Olympics. Often, city and national laws needed to be changed to protect the intellectual property rights of the Olympic Committee. The Olympic rings need to be protected by stronger legislation so that the sponsors of the Olympics can be protected from ambush marketing. The intent is to maximize the revenue of the Olympics, but we saw several instances which seemed very strange, such as the confiscating of Olympic themed cakes and the like.

Related to this discussion was the rights of the athletes themselves. Rule 40, introduced along with the changes in the laws, imposes heavy restrictions on athletes. They are prohibited from publicizing personal sponsors during the Olympic period, thereby losing income. They are also prohibited from engaging with politics during this period.

The final lecture related to the governance of the Olympics. Particularly we were asked to think through the bidding process and how cities establish themselves as viable venues. Here we discussed the difficulties in determining the merits of each city, particularly in the context of the potential corruption of IOC members and committees. Importantly, there must be greater concern for the social impacts of hosting the games. Particularly as many local people are starting to reflect on adverse impacts of the Games on them and their cities. The bidding process must better engage with and address the concerns of the local people.

Alongside her academic credentials, Professor Myler was a good and inspi-

rational model of the Olympic values, pursuing elite sport and academics at the same time (and with great success). Her past experiences at Olympic Games as an athlete, and as an advocate of athletes allowed her to provide interesting examples during discussion and she has many positions which promote social responsibility and help with sports development. Her work in sports development (as an ambassador for Kid Play), in advancing women's careers, and in protecting athletes rights were inspirational to many. At the last night she invited us to join the alumni group of IOA.

Building on the lectures we had presentations throughout the week

Emika presented her historical study of Olympism in Japan, particularly focused on the bidding for "the Missing Olympics" in Tokyo 1940. Jigoro Kano and other IOC members tried to host the Olympic with Olympism, but social situation influenced the bidding process. We saw the interrelation of society, politics and sport in the Japanese context.

Ester presented a history and social analysis of equestrian practices in Rio Grande do Sul. Tracing the development of the sport in the city she showed the strong family links within the sport. She challenged us to think through ways to increase access to sports.

Els presented a statistical study of perception of fair play ideas within the Flemish Badminton community. In this she showed that certain breaches of the informal codes of fair play were seen by the group as being very bad, whilst others were not. In the context of athletes being disqualified for losing on purpose, she argued that the international federation had to do a lot of work to improve players perceptions of fair play, or to abandon this interpretation.

Ultzi gave the history of the Olympic Movement in Mongolia. Dividing her history into two sections, the "socialist era" and the "free era", she compared the success of the Mongolian team at various Olympics. We learnt the rich history of Mongolian sport, and the importance of politics in determining international sporting success.

Veerabha presented on the potential of Olympism to contribute to sports development in the ASEAN countries. There was a presentation of the central

ideals of the ASEAN countries in comparison with those of Olympism. She argued that Olympism, which had both universal and cultural values, had great potential to be adapted to each individual situation.

Mohammed presented three case studies examining the links between sponsorship, technology and sport: Arsenal Football Club's move to a new stadium was determined by the potential gains in revenue; Wimbledon's revenue strategies focused on ensuring all tickets are sold; and the BBC's broadcasting strategy for the last Olympic Games. Through this we learnt that different strategies for increasing revenue of sports organisations.

Lydie presented on the theme of "The Olympic Movement and data possession: improved ethics in sport? The example of sporting bets and doping". This presentation of the legal framework to understand the data processing and storage. Currently improvements in the procedures still need to be accompanied by legal work – for instance the Canadian data processing centers are not recommended by European law currently. Overall we extended our understanding of the complex legal frameworks which govern sports.

Claire presented on the marketing potential of story-telling as a form of communication for the IOC. She argued that storytelling is a very effective way of conveying ideas, knowledge and understanding, and that it could be successfully used to convey the Olympic values to a number of different stakeholders around the world.

Thyra gave a presentation of the debates around transgender, intersex and hyperandrogenous participation in sport. In particular she showed that the media debates around particular cases were very poorly informed, and argued that any decision should be transparent and include appropriate education packs for the media, so that the debates and discussions were properly informed.

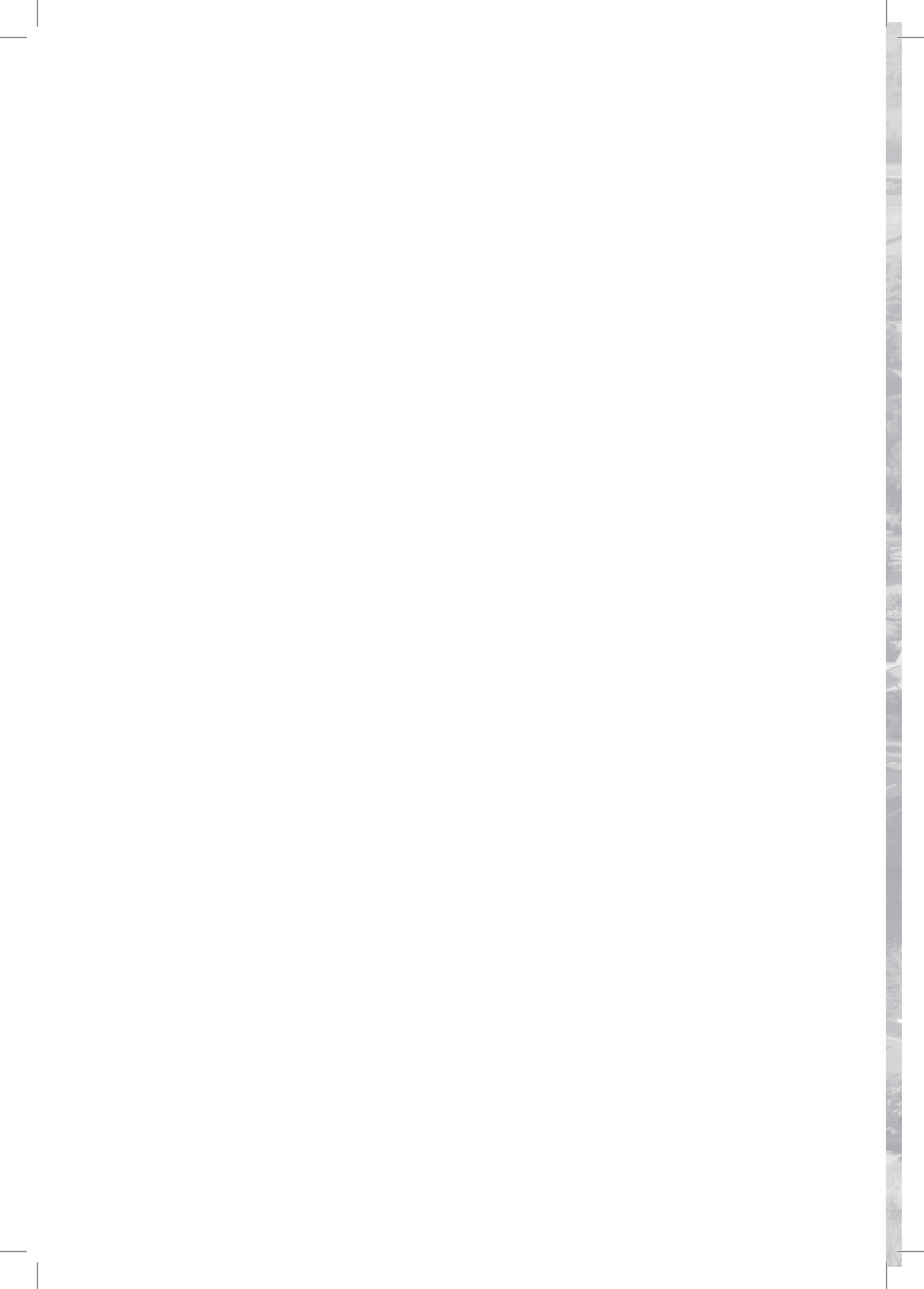
A core feature of everyday for a small group of committed hikers were the sunsets and sunrises. Setting out in search of the ultimate photo, they scaled the closest mountain. It must have been addictive as the group grew in size and even set out on the morning of the free day.

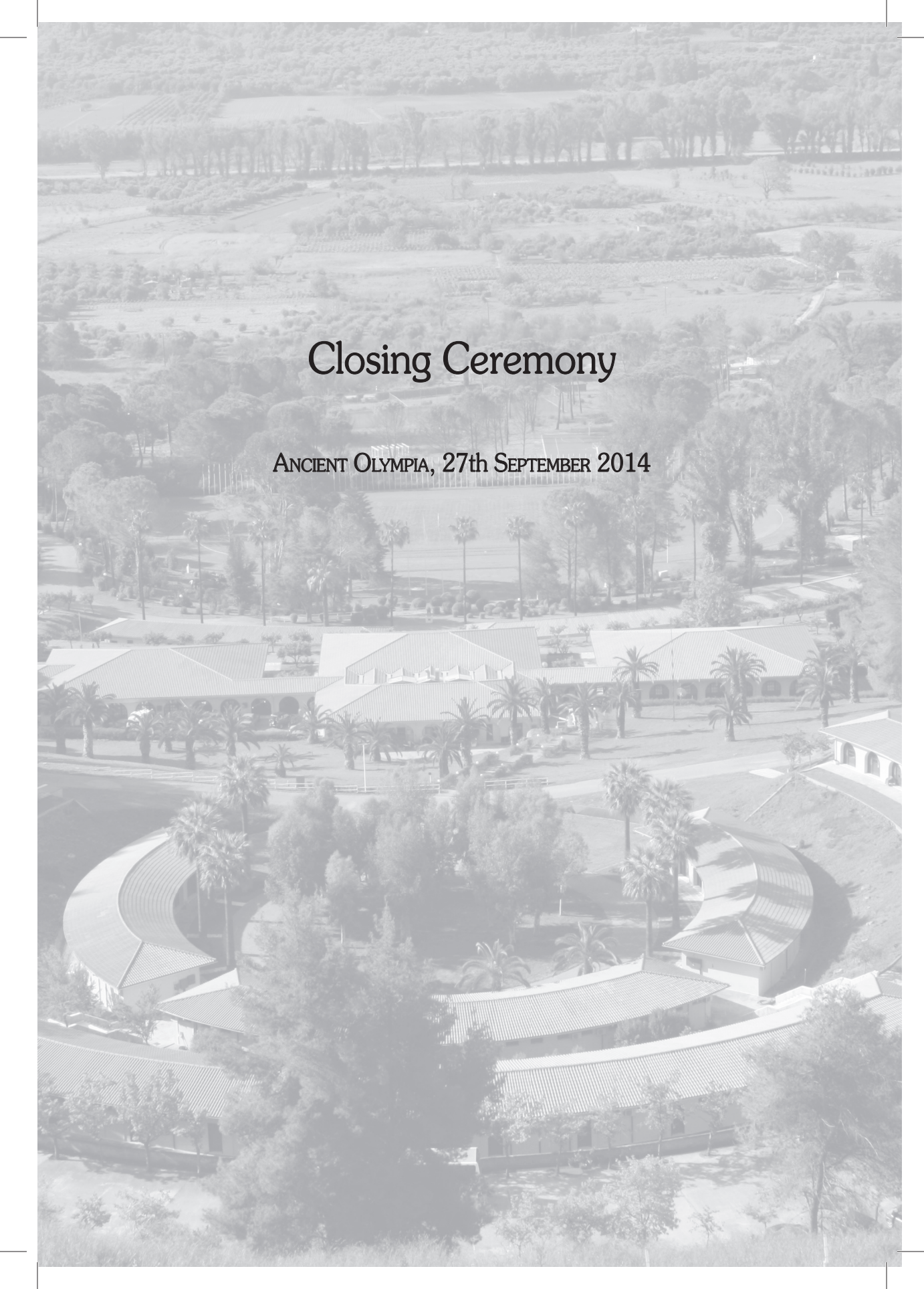
Cultural evenings were presented on Qatar, Belgium, Australia, Argentina, Turkey, Guatemala and Mongolia. Each presented a brief account of their geography, history, culture (food, drinks, language and dance) and basically just tried to encourage everyone to visit them!

As always sports were a feature of the week for some people. We were challenged on the first day to a match with the master's students. After Señor Boris opened the scoring the intellectual, physical and mental strength of our group led us to score many goals – the highlight was the spirit in which the game was played and watched (Olympism at work).

On the second day we held a torch relay to symbolically welcome the Masters program to Olympia. As a group we brought a lit torch to the running track where we passed it to the masters students. Accompanied by the *a capella* musical genius of Krystian they took turns to carry the torch... all whilst wearing togas. It promoted friendship between the two groups. The close relationships continued at the Pool party the following night – with a superb DJ set by Javier (Argentina version) and Michael (best cheese and chocolate in the world version).

As the week drew to a close the weather changed, and for the first time we had a great thunderstorm here at Olympia. We could not help but see this as pathetic fallacy – the mirroring of our emotions in nature. However, as we write this last sentence the sun is breaking through the clouds again, and we are reminded of all that we have done and been during this month together.





Closing Ceremony

ANCIENT OLYMPIA, 27th SEPTEMBER 2014

CLOSING ADDRESS
on behalf of the participants of the Seminar
by Claire Simone DEN HERTOOG (NED)

On behalf of all the students of the 21st Postgraduate Seminar on Olympic Studies, I would like to thank the International Olympic Academy for providing us with this extraordinary opportunity. A special thanks is extended to Professor Kostas and to the Academy's enthusiastic team, for their hospitality and care over the last four weeks. Furthermore, we would like to thank our fantastic lecturers, who educated us on many fascinating topics and engaged us in interesting discussions. And Krystian, thank you, for coordinating everything and making sure we grew to be the tight group that we are now.

During this seminar, we have talked about a variety of topics, which for many of us were outside our fields of study. The combination of our different areas, disciplines and experiences created a unique setting, unlike anything that we would find in our normal everyday lives, and this allowed us to enrich our knowledge and broaden our interests. This exceptional environment enabled us to grow not only academically, but also on a personal level. We learned about different cultures and made new friends from around the world. Hopefully, we can use this unforgettable experience to move forward on our future journey.

Over the last four weeks, we have also been able to experience the Olympic spirit first hand. We have felt it all around us. We reflected on it during our visits to archaeological sites, expressed it during our sports activities and experienced it in our personal time. In every situation, there was always an atmosphere of friendship, respect and excellence.

On September 1st, we came together as 39 individuals, of various nationalities and cultural backgrounds, with different religions and ideologies, and with diverse life experiences and opinions. I think it is safe to say that tomorrow, we

leave the Academy hand in hand, as one united group and a family – an Olympic family.

On a last note, de Coubertin was around our age when his long-time dream turned into reality with the revival of the modern Olympic Games in 1894. Let his story be an example and remind you that you too can achieve big things, as long as you believe in yourself and believe in the goal you are pursuing.

Thank you, all of you, and until we meet again!

CLOSING ADDRESS
by the Coordinator
Krystian MICHALAK (POL)

In 28 days around the world

Dear Dean Prof. Georgiadis, dear Professors, dear Olympic friends,
Once upon ago in a magnificent place some history occurred. This place was beautiful, thanks to an intelligent and beautiful people who lived there. These people were strongly influenced by Coubertin's Idea of Olympism, which, as a philosophy of life, is the link between sport and culture. It applies to every area of our lives, teaches us respect for other people and nature, and shows us how we can live beautifully...

This place is the International Olympic Academy and we are the people from this story. We jointly have accomplished things – ostensibly incredible feats. In 28 days we had a trip around the World. It's a new World record. Once again in the history of the IOA, our torch relay united five continents at the same time. Once again, humans hearts were beating in the same rhythm.

Thank you for taking me on these wonderful voyages. Thank you for all your smiles and good words. You are the intelligent and beautiful people. You are the future. Remember, my friends, here is just the beginning of our wonderful adventure. Keep the Olympic flame in your hearts during your trip home. Take it to your countries, your family and your friends. Remember that you are never ever alone on your way, because from now you are the part of the great Olympic Family and...

Together we can change
the human world to a better place!

CLOSING ADDRESS
of the Seminar proceedings
by the IOA Honorary Dean
Prof. Konstantinos GEORGIADIS

The Seminar began its works in 1993.

Twenty-one years full of friendships, educational memories, experiences, creative discussions, ideas and dreams.

Gradually, the Seminar gained a glory thanks to the participation of young researchers on Olympic issues from all over the world, who enriched with their ideas its structure, philosophy and content.

The selected guest Professors, eminent on Olympic Studies, who embraced the philosophy and the humanistic approach of the Olympic Movement, contributed in this effort. Their educational ideas were relayed to the younger ones who, on their turn, returned to the Academy in order to hand them over to the next ones, like a torch-bearer passes on the Olympic flame.

We are very happy this year, since, in the Seminar after many years we had a great number of participants well selected by their NOC and NOA. The fact that 29 of you are working on their PhD thesis and ten on their Master's degree thesis shows the high academic level.

In cooperation with your Supervising Professors, during the Postgraduate Seminar you developed high level academic discussions and dialogues, searching the deeper meaning of sports action and Olympism.

Moreover, you lived and experienced the values and the principles of Olympism through a wonderful and unique relationship that you created with each other. Values and principles are the basis in order to shape virtuous citizens and to live in a peaceful and socially fairer world.

The high level of your education and your universal training, places you in

a small group of people who will most likely be asked to serve demanding positions in our society.

The IOA expect you to become active citizens and to spread the Olympic ideal in your working area in the universities in your countries. You should become active members in your NOAs and create respective programs of Olympic education in your countries.

Each one of you contributed to the success of this Seminar following the Olympic ideas and in this way you should continue to show respect, solidarity and friendship to the others regardless of their social status, religion or nationality.

I would like to thank each one of you not only because you created an excellent academic environment together with your Supervising Professors, but also for the positive image you gave as a group and a heritage for the IOA.

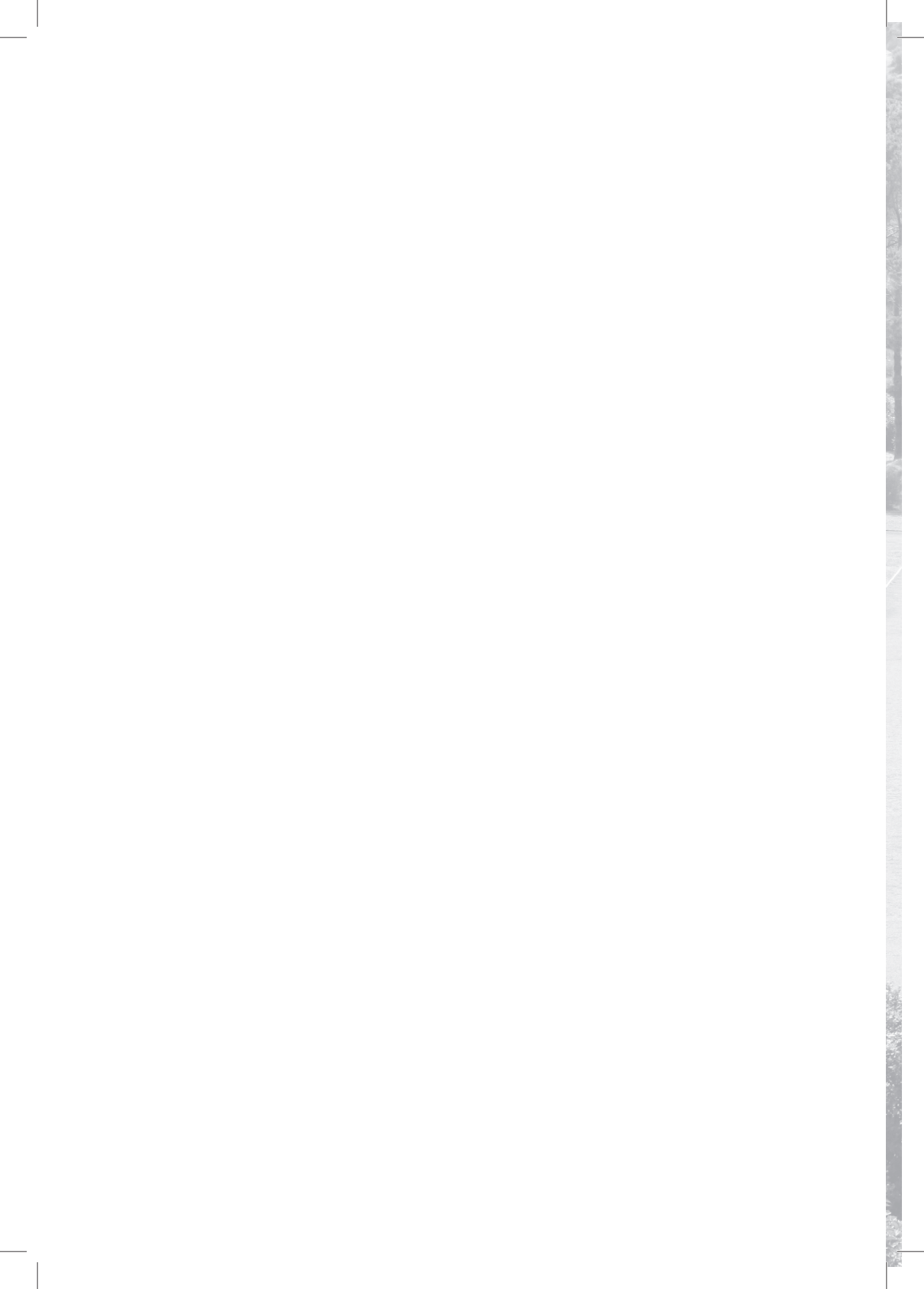
I am certain that you will bear the spirit of peaceful co-existence and of cooperation as a legacy of IOA's work.

I would like to thank Professor Myler for her contribution to the Seminar and for organizing the trip to the winery, all the Professors and all of you wholeheartedly and especially Krystian, who coordinated the works of the Seminar in a friendly and social manner with consistency, hard work, and administrative talent.

I would also like to thank Gina for all the administrative work she has done throughout the year and for her presence here.

Finally, I would like to thank Vaggelis who keeps the Academy "alive" all year, also the IOA staff.

The beginning of the future starts in the past.



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