



INTERNATIONAL OLYMPIC ACADEMY



Olympic Studies

22nd INTERNATIONAL SEMINAR
ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS

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

22nd INTERNATIONAL SEMINAR
ON OLYMPIC STUDIES FOR POSTGRADUATE STUDENTS

1–30 SEPTEMBER 2015

Editor

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

ANCIENT OLYMPIA

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CLOSING CEREMONY

Ancient Olympia, 28th September 2015

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Commemorative photo.

FOREWORD

The 2015 International Seminar on Olympic Studies for Postgraduate Students was organized once more by the International Olympic Academy from 1 to 30 September in the IOA premises in Ancient Olympia. Its main goal was the enrichment of students' understanding and knowledge of the Olympic Movement. It is a program which attracts the interest of postgraduate students from all over the world. This year's seminar succeeded in creating a unique environment in which the students managed to enhance their research and improve their comprehension on Olympic and sports subjects.

The 22nd International Seminar on Olympic Studies for Postgraduate Students represented a unique experience for 35 participants, 14 men and 21 women from 24 different countries from all five continents.

Ten distinguished academic professors, specialized on Olympism and Sports, participated in the Seminar as supervising professors. The special topic of this year's seminar was: "Olympic Movement. The process of renewal and adaption".

The works of the Seminar, as always, were divided into four cycles. The first cycle was dedicated to the ancient Olympic Games and their philosophy; Professor Dr Nigel B. Crowther from Canada and Professor Dr Ingomar Weiler from Austria focused on these areas.

The second cycle concentrated on the modern Olympic Movement, the revival of the Olympic Games and the history of the modern Olympic Games. Professor Dr Konstantinos Georgiadis from Greece and Professor Dr Otto Schantz from Germany elaborated on these subjects.

The third cycle focused on Olympic Education and the socio-political aspects of the modern Olympic Games (media and communication, management, organisation and marketing). Professor Dr Jean-Loup Chappelet from Switzer-

land, Clinical Assistant Professor Cameron Myler from USA and Professor Dr Otmar Weiss from Austria gave lectures to the students on these issues.

The fourth cycle studied the ethical and philosophical issues of Olympism as well as the athletes' rights in the modern Olympic Movement. Professor Dr George Karlis from Canada, Professor Dr Michael McNamee from Great Britain and Professor Dr Dimitra Papadimitriou from Greece shared their views, experiences and opinions on these issues with the students of the Seminar.

The selection of the students was based on the qualifications, academic achievements, recommendation letters and research topics of the applicants nominated by their National Olympic Academies, their National Olympic Committees or by the Departments of the Universities which collaborate with the IOA. Among the 35 students, two were PhD holders, eleven PhD candidates, six Master's Degree holders and fifteen Master's Degree candidates.

On the second day of their arrival in Greece, the participants visited the archaeological site and the Museum of Acropolis, the Panathenaikon Stadium, the Zappeion Megaron, the Athens Archaeological Museum and the Olympic Stadium. During their journey, they visited significant archaeological sites such as Isthmia, Epidauros, Acronafplia, Mycenae and Nemea, and had an overnight stay in the beautiful city of Nafplion.

During their stay in Olympia the students visited the archaeological site and the museum of Olympia, while on their return trip to Athens they visited the archaeological site and the museum of Delphi.

The program of the Seminar, apart from the lectures, also included presentations of the participants' papers followed by discussion. 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.

After completing their academic responsibilities, the participants were practising sports daily; organized social evenings in which they presented their countries and cultures and watched inspiring sports films. All these activities brought them closer to each other and created a team spirit.

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.

The International Seminar for Postgraduate Students during its course of 22 years has educated several hundred young scientists from all over the world. Many among them became teachers in their countries and have been promoting the principles of Olympism to their students. Quite a few cooperate with their National Olympic Committees and their National Olympic Academies and have contributed to the creation of high standard programs of Olympic Education.

Once more, we would like to express our gratitude to the IOA President, Mr Isidoros Kouvelos, and to the members of the IOA Ephoria, to the IOC and the members of the HOC who support the IOA's operation. Each year they offer the possibility to young scientists involved with the Olympic issues to be educated and contribute in turn to the creation of a better world.

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

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.

60 SECONDS: STAGING SPONSORS IN THE TV PRODUCTION OF FIS SKI JUMPING WORLD CUP MEN AND ITS CHANCES TO DEVELOP IN THE USAGE OF SECOND SCREENS

Jasmin SIMONEIT, BSc. (GER)

1. Presentation of topic

Ski Jumping and the FIS Ski Jumping World Cup is a phenomenon in itself.

As a typical fringe sport,¹ with only a few hundred active athletes, the event is one of the most popular winter sports, yearly reaching thousands of fans inside stadiums and millions of viewers on TV.² The success of Ski Jumping depends on the basic development and connection of sports and media. “Sports” refers to a social phenomenon that evolved from within societies, its definition referring “to specific rules [in competition] for the joy of movement and play, applied to physical training exercise”. Sports has a long tradition in different societies all over the world. Its earliest traces can be found in the 3rd millennium BC, while archaeological findings in Olympia (Greece) show that professional organization of sport events was present already in antiquity. Here, in Ancient Olympia, thousands of spectators followed the competitions and cheered the athletes, who were struggling for fame and glory. In the wider region of Europe, sports appeared in the Mediterranean around 1600 BC. These conditions can still be found in modern times. The pursuit of high-performance sport is organized in national and international sports federations, which coordinate systems, competitions and rules. Up until now,

1. Vgl. Reuter, 2001, p. 212.

2. Vgl. Kühnert, 2007, p. 24.

the world's best athletes take part in large international sporting events, such as World Championships or the Olympic Games. Through their popularity among spectators, these events created a growing demand for TV broadcasts. Consequently, sports is becoming more and more interesting as a communication platform for organizers and sponsors, because of its steadily increasing TV presence. In particular, skiing plays one of the biggest roles in the world of top class sports in Europe. This sports originated in 1870 in the Alps. To coordinate joint bases for competition formats worldwide, the "Commission International de Ski" (CIS) was founded in 1910 developing into today's "Fédération Internationale de Ski" (and developed FIS). The FIS is responsible for the coordination of both grassroots and elite sport in the following areas: Nordic Skiing, Cross-Country Skiing, Ski Jumping (including "Ski Flying"), Nordic Combined, Alpine Skiing, Speed Races, Freestyle, Snowboard, Grass Skiing, Telemark and Roller Skiing. The FIS is also coordinating several large events in each of these disciplines and provides guidelines for their international uniformity. The FIS World Cup competitions are called the "king's class" of the FIS competition series since their establishment in 1979. This research paper is based on deductive reasoning. An analysis of the staging, its international regulations of the FIS and implementation over the years, show what specific aspects are responsible for the success of the FIS Ski Jumping World Cup in TV. Based on the results of expert interviews, the data will be combined with secondary data, the Season Report of the FIS Ski Jumping World Cup 2014/15. Following on that, this research will develop recommendations and suggestions for the staging of the FIS Ski Jumping World Cup and also its chances to develop with the usage of second screens for the organizers and sponsors of Ski Jumping World Cups.

2. Theoretical framework

The next paragraphs define event marketing and elaborate on concepts which are important for the fundamental understanding of Ski Jumping, the usage of sports in the context of marketing and the basics of TV production.

Sport events seem to provide the perfect environment for communication

through broadcasting. Worldwide top-class sports events have high-potential offering extraordinary emotional experiences for consumers. These experiences are often used by companies and organizations in order to communicate with potential consumers. In this context, events are defined as:

- *Something that happens, especially something important, interesting or unusual*³
- *An important performance, sports competition, party etc. which has been arranged for a particular date and time*⁴
- *A planned public or social occasion*⁵
- *A planned and organized occasion, for example a social gathering or sports match*⁶

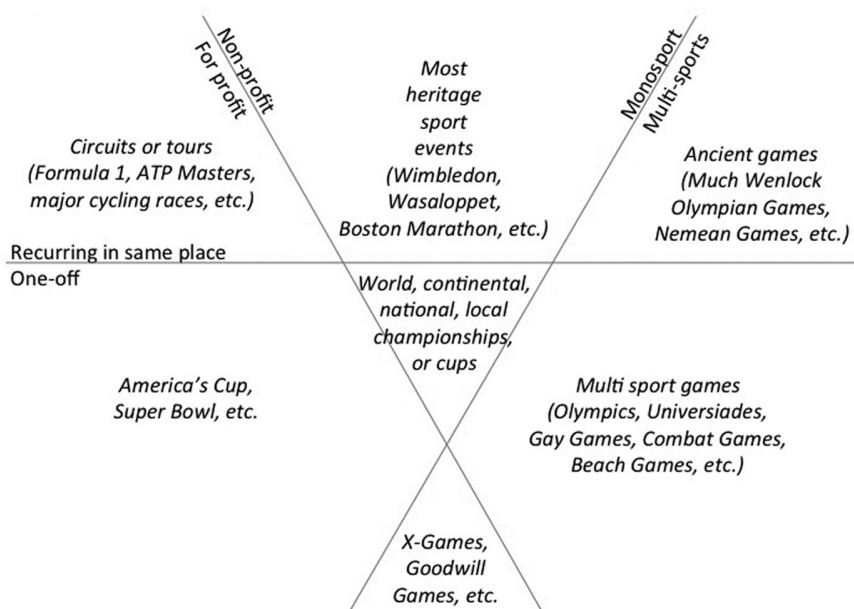


Figure 1: Categories of sport events⁷

3. Crowther, 1995, p. 395; Sinclair, 1995, p. 567.

4. Rundell, 1995, p. 464.

5. Crowther, 1995, p. 464.

6. Sinclair, 1995, p. 567.

7. Chappelet, 2015, p. 5.

Ski Jumping is a sport that can be practised during summer and winter. The athletes move downwards in a steep track, which is either prepared with water on or pure ice, to gain speed. After the take-off at the jump-off platform, the athletes are trying to jump as far as possible. An official jury rates the distance, style of flying and landing with points. Additional factors, like wind and starting gate, are calculated into the overall score with technical instruments. In the past Ski Jumping used to be a sport for men only, but today mixed team events and women's Ski Jumping competitions are established. It is a highly technical and very dangerous discipline only performed by a few hundred athletes worldwide. Therefore, it clearly features a Unique Selling Proposition (USP), which makes it outstanding compared to other sports. The popularization and commercialization of Ski Jumping began simultaneously with the technical development of the movement and jumping hill profiles. Various measures developed and determined by the International Skiing Federation have led to the creation of a successful media product. In the overall increasing trend of sport in societies and orientation towards experiences, there is a strong interlink between sports, economy and marketing. Therefore, clear boundaries between sports/information and entertainment are fading and modern sport is resulting in "sportainment". Nowadays Ski Jumping, as a traditional winter sport,⁸ is transmitted on a regular basis reaching millions of people yearly.⁹

2.1. Staging in sports as part of event marketing

Marketing today plays a big role in the communication and realization of goals for companies and organizations. The following marketing mix is an important business tool, used in the context of marketing a brand or a product. This consumer-driven approach is, in the basic model, associated with the four Ps: price, product, promotion, and place. In service marketing, however, the four Ps can be expanded to seven Ps. In the following paragraphs we will concentrate on promotion in more detail, as event marketing is part of it.

Promotion is one of the most important parts in the model for products and brands. It consists of typical Above-the-line (ATL) and Below-the-line

8. Vgl. Reuter, 2001, p. 212.

9. Vgl. Kühnert, 2007, p. 24.

(BTL) measures to communicate tangible or intangible values.¹⁰ Traditional TV commercials are typical ATL measures, while almost all other instruments like public relations, direct marketing, database marketing, sponsoring and buzz marketing are BTL measures. The differences between these two dimensions are crucial. Whereas ATL measures are made to aim at bigger, more general groups, BTL instruments focus on more direct and personal approaches towards specific target groups.¹¹ The instrument of event marketing belongs to BTL measures. Due to the fact that event marketing today is a well-recognized discipline within marketing, it is becoming more and more important to communication strategies for brands and products. Especially since a close relation between companies and consumers has become vital in the last 10 years, it is essential to deliver successful marketing activities and to stay competitive in the markets. In the theoretical background of the tool for event marketing lies the fragmentation of markets and the increasing overstimulation of consumers with traditional advertisements like commercials. The conventional instruments of TV, radio or printed commercials are supplemented or substituted by a more direct approach, interacting with more emotions and aiming at a more specific target group, with the goal of deepening the consumer-relationship on a long-term basis. These clear outlines define the organized and special framework of an event. The aim of their use in the area of promotion is not economical, but rather to foster attention, transfer values or an image to consumers.¹² This is essential for the engagement of sponsors and sport sponsoring. Another very important concept in the context of event marketing is “production/staging”. This notion has its origin in the Greek word “σκηνὴ” (stage) and refers to “a theatrical performance staged in a certain way by a director”. This emphasizes that the created work usually bears the recognizable signature of its director. Furthermore, Gero von Wilpert defines performance as “the presentation of a shown result”. Equally important for the understanding of productions is “dramaturgy”, which derives from the Greek word “drama”. “Dramaturgy” refers to “a structured

10. Vgl. Scheuch, 2002, p.12.

11. Vgl. Smith/Taylor, 2004, p. 23.

12. Vgl. Zagler, 1999, p.79.

course of the action and the selective use of tension effects” and thus helps an audience to keep its attention focused. The director has to have an overview over the entire script. The director leads the plot ideally from the beginning to a highlight, via a possible conversion to a redemptive end of the story. Staging can take two different forms: self-staging and being staged by someone/something else. The object which is staging itself has control over its image and thus, for the most part, exerts influence over the resulting public image. In addition, objects can be staged by someone else. This is mostly done in media and becomes possible only through the development of digital media communications. These two forms are difficult to be separated and they can occur simultaneously. In Ski Jumping World Cup for Men, both the sport itself as well as the athletes are staging themselves. In addition, both are being staged by the media, that is, TV coverage.

2.2. TV production

Over the years the product “Ski Jumping” was developed further by the FIS through the implementation of international guidelines and regulations. These rules try to secure a long-term success for the sports and simultaneously to foster the corporate identity of the World Cup. The most important regulations are: the FIS Advertising Rules, the FIS Specifications for Competition Equipment and Commercial Markings, the FIS Marketing Guide and the FIS Broadcasting Manual. The biggest share of those documents is especially important for the TV broadcasting. For this, the official TV Briefings and the Run-down are being created for every competition, these being formative for the Look and Feel of international TV broadcasting.

2.3. Sports sponsoring

The FIS Ski Jumping World Cup Men is a well established and popular TV event. The series is currently sponsored by Viessmann (Presenting Sponsor), officially naming it: “FIS Ski Jumping World Cup presented by Viessmann”. The German brand has a long tradition in Ski Jumping and is aiming to reach its international target groups through its engagement. Next to the heating system producer, two more worldwide top brands are present as sponsors of the World Cup: the car manufacturer “Audi” (Central Sponsor) and the Japanese manu-

facturer “Konica Minolta” (Data Sponsor) are also using the platform for their international brand communication.

2.4. Staging the sponsors in the FIS Ski Jumping World Cup

The staging of the FIS Ski Jumping World Cup sponsors depends on the TV staging of the whole event itself. Here, the sponsors are being staged, as already described, by their appearance in the venues. The presence of the sponsors is integrated into the look and feel (Corporate Design) of the events and permanently retained uniformly for the entire World Cup season. The regulations and the realization for their appearance is being supervised by the FIS. This results in visually consistent images for the spectators on site and at the same time on TV. This is reminiscent of the “mis-enscene”, the targeted placement of objects and the spatial arrangement of an image in theatre plays. Here, spatial depth is created by putting the objects into the composition of the images for the FIS Ski Jumping World Cups.

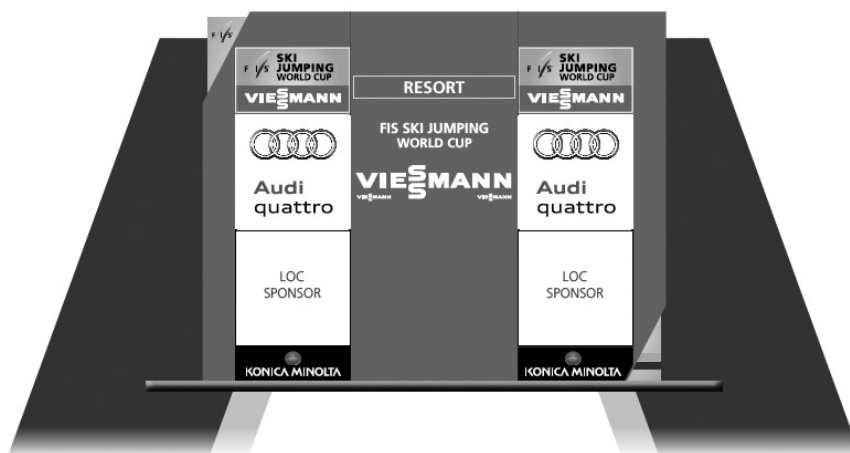


Figure 2: Design and look of the Starting installation¹³

13. URL: http://www.fis-ski.com/mm/Document/documentlibrary/Marketing/02/06/14/SJ_06082015_FINAL_English.pdf [Stand: 28.08.2015].

2.5. Second screen

Technology progresses steadily and, with the emergence of digital technology, new opportunities frequently open-up. The digital processing, storage and transport of data enables new types and forms of representation. Through these technical possibilities new devices emerged; for example, smartphones and tablets. In Germany alone, the number of smartphone users increased from 6.32 million in 2009 to 45.6 million in 2015. At the same time, the average daily usage of mobile Internet in Germany, Austria and Switzerland is increasing. This leads to the development of new trends: the trend to use television and Internet in parallel, referred to as “Second Screen”. It is describing the concurrent use of more than one screen, while watching TV. Additional screens may be TVs, Smart TVs, smartphones, PCs, laptops, tablets, e-readers and game consoles. Researchers already research the “Third or Fourth Screen”, that is, the combined use of three or four devices. The age groups which use “Second Screen” regularly constitute the main target groups of the FIS Ski Jumping World Cup. This research the main is trying to analyse the chances for the second screen formats of Social Media, Apps and Computer Games for the FIS Ski Jumping World Cup and its Sponsors.

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SOCIAL CHANGE TO PROMOTE GENDER EQUALITY IN SPORT

Rafe KAREN (USA)

This paper argues for the equality of females at the Olympic Games, shows the importance thereof, and promotes the inclusion of co-gender sports to bolster the image of women in sports. Additionally, I argue for the inclusion of athletes who naturally produce hormones at higher or lower levels than typical “males and females.” Clean athletes are at the core of the Olympic Games, and if the Olympics wish to have a 50-50 ratio of men to women, all athletes should be accepted for who they are innately.

The International Olympic Committee (IOC) has a compelling list of tasks to work on before the 2020 Olympic Games. As described, this list is similar to a “jigsaw puzzle” that will go a long way towards shaping the future of not only the Games, but also of global society as a whole. The world is at a turning point and faces many challenges that we can meet with confidence and determination, or shove under the rug and only address as they become more pervasive. For the first time in history, the subject of gender equality is infiltrating international discourses. Gender equality is far from universal, and I believe that the IOC can play a pivotal role in its worldwide expansion. Recommendation 11 in the Olympic Agenda outlines several key points: “to achieve 50% female participation in the Olympic Games and to stimulate women’s participation and involvement in sport by creating more participation opportunities at the Olympic Games” and “The IOC to encourage the inclusion of mixed-gender team events.”¹ The purpose of this paper is to support the IOC’s goal of gender equality in sports,

1. “Olympic Agenda 2020,” last modified 2015, <http://www.olympic.org/olympic-agenda-2020>.

which hopefully will contribute towards the promotion of gender equality world-wide. The IOC is in a unique position due to its global reach.

It is imperative that the IOC strives to achieve equality of all forms in the Olympics. A positive influence on athletes and young people all over the world, the Olympics can promote gender equality in countries that do not typically foster this mentality. Throughout the world, gender equality is changing, evolving, and becoming what it always should have been. Men are now less often viewed as better than women, as stronger or faster athletes, or as more talented. No athlete should be excluded from the Olympic Games based on gender, or sexual orientation.

Over the years, there have been countless wrongdoings towards women in professional sports. If the IOC wants a 50% split between men and women, then women must be protected. In 1985, track and field star Maria Jose Martínez-Patiño was forced to undergo a physical examination, which determined that she had a Y chromosome, thus disqualifying her from competing with other women.² Typically, the Y chromosome is not present in females,³ which is why such intense medical testing was performed; her career would be forever tainted by this investigation.⁴ After categorizing herself as a woman her entire life, Martínez-Patiño was told that she could not compete in the only gender she identified with because of a rare condition called androgen insensitivity syndrome,⁵ which in the end did not result in her having an unfair advantage. Upon determining that the presence of a Y chromosome would not give Martínez-Patiño an unfair advantage, the athletic governing bodies allowed her to be reinstated. However, after such a rigorous investigation into her sexuality and humiliation, her career would never be the same.

Not all athletes are able to continue to compete. Indian sprinter, Dutee

2. Francisco J. Sánchez The University of Wisconsin–Madison, María José Martínez-Patiño University of Vigo, and Eric Vilain, “The New Policy on Hyperandrogenism in Elite Female Athletes is not about “Sex Testing,” *Journal of Sex Research*, Volume 50, Issue 2, (2013): 112–115, accessed May 1, 2015, doi: 10.1080/00224499.2012.752429.

3. “Y Chromosome,” last modified May 11, 2015, <http://ghr.nlm.nih.gov/chromosome/Y>

4. “Y Chromosome,” *ibid*.

5. Cheryl L. Cole, “One Chromosome Too Many?” in *The Olympics at the Millennium: Power, Politics, and the Games*, edited by Kay Schaffer, and Sidonie Smith, 138–246. New Jersey, Rutgers: 2000.

Chand, has been banned from participating with other women in the Games because of a condition called hyperandrogenism.⁶ Her body produces abnormally high levels of testosterone, which puts her in the range of male competitors. In 2011, the IOC and the International Association of Athletics Federation (IAAF) passed regulations that allow for a significant increase in testosterone in the female body.⁷ But for athletes such as Chand, the acceptance levels are not high enough. Both men and women produce androgen hormones, but because it is determined that men should produce more of these hormones than women, if a woman tests in the typical male levels, she is disqualified.⁸ Consider this: if a man naturally produces an excess of testosterone, or other “masculine” or “strength building hormones,” would he be disqualified? After extensive research, I found no such examples. Ironically however, it is because of male athletes lowering their testosterone levels and attempting to compete in female events that gender testing even exists.⁹

If a female athlete tests beyond the accepted androgen hormone levels, even naturally, her options are limited. The only way she would be able to compete with other athletes of her gender is if it can be proven that her body is resistant to the effects of testosterone.¹⁰ Before the 2012 London Olympic Games, the IOC passed a regulation in accordance with Rule 19.3.10 of the *Olympic Charter* and pursuant to Rule 44 of the *Olympic Charter*, which states:

In general, the performances of male and female athletes may differ mainly due to the fact that men produce significantly more androgenic hormones

6. Juliet Macur, “Fighting for the Body She Was Born With,” *The New York Times*, October 6, 2014, accessed, May 2, 2015, <http://www.nytimes.com/2014/10/07/sports/sprinter-dutee-chand-fights-ban-over-her-testosterone-level.html>.

7. Sánchez The University of Wisconsin–Madison, Martínez-Patiño University of Vigo, and Vilain, “The New Policy on Hyperandrogenism,” 112–115.

8. Alice Dreger, “Redefining the Sexes in Unequal Terms,” *The New York Times*, April 23, 2011, accessed, May 2, 2015, <http://www.nytimes.com/2011/04/24/sports/24testosterone.html>.

9. Jon Bardin, “Olympic Games and the tricky science of telling men from women,” *The Los Angeles Times*, July 20, 2012, accessed, May 1, 2015, <http://articles.latimes.com/2012/jul/30/science/la-sci-olympics-gender-20120730>.

10. Yildiz BO, “Diagnosis of Hyperandrogenism: Clinical Criteria,” *Best Practice & Research. Clinical Endocrinology and Metabolism* 20(2), (2006), 167–76, accessed, May 1, 2015, <http://www.ncbi.nlm.nih.gov/pubmed/16772149>.

*than women and, therefore, are under stronger influence of such hormones. Androgenic hormones have performance enhancing effects, particularly on strength, power and speed, which may provide a competitive advantage in sports. This is one of the reasons why the exogenous administration of such hormones and/or the promotion of the endogenous production of these hormones are banned under the World Anti-Doping Code, to which the IOC is a signatory.*¹¹

In accordance with this rule change, athletes who test outside of their gender's predetermined range of androgenic hormones will be unable to compete. While the IOC gives some leeway to people who are naturally born with this condition, the opportunity to compete with members of their own gender is no longer an option. "In the event that the athlete has been declared ineligible to compete in the female category, the athlete may be eligible to compete as a male athlete, if the athlete qualifies for the male event of the sport."¹² Simply put, Dutee Chand, who was born a woman, and has every intention of continuing to be viewed as and live as a woman, will no longer be able to compete as one in the Olympics. While the rationale of the IOC and IAAF is clear – to prevent doping and any unfair advantage – a small number of athletes are being unfairly singled out.

In an act deemed by the IAAF to be a victory, they determined that:

*A female with hyperandrogenism who is recognized as a female by law shall be eligible to compete in women's competition in athletics provided that she has androgen levels below the male range (measured by reference to testosterone levels in serum) or, if she has androgen levels within the male range she also has an androgen resistance, which means that she derives no competitive advantage from such levels.*¹³

While a monumental move towards equality, it does not help athletes like

11. http://www.worldrowing.com/uploads/files/2012-06-22_-_IOC_Regulations_on_Female_Hyperandrogenism_-_eng.pdf

12. "IOC Regulations on Female Hyperandrogenism," last modified June 22, 2012, http://www.worldrowing.com/uploads/files/2012-06-22_-_IOC_Regulations_on_Female_Hyperandrogenism_-_eng.pdf.

13. "IAAF to Introduce Eligibility Rules for Females with Hyperandrogenism," last modified April 12, 2011, <http://www.iaaf.org/news/iaaf-news/iaaf-to-introduce-eligibility-rules-for-femal-1>.

Dutee Chand. The IOC and IAAF must find a way to include athletes who have done nothing wrong and allow them to compete under their legal gender.

On October 6th, 2014, the *New York Times* published an article about the struggle Chand will face as she appeals the decision to ban her from competing as a woman. The Athletics Federation of India stated that they would only allow Chand to return and compete if she lowers the level of testosterone in her body.¹⁴ Chand has said she has no intention of changing her body for anyone. She loves who she is and believes there is nothing wrong with her.¹⁵ This is not someone who should be banned, but celebrated. She is a clean dedicated athlete who simply was born with a different chemical make-up. Chand has been told that she can either undergo surgery to restrict the amount of testosterone her body produces, take hormones to redress her hormonal balance, or retire from competitive, international sport. Unfortunately for female athletes who test outside the normal range, there is little wiggle room. The reasons are clear as to why the IOC and IAAF would be concerned with athletes who test outside of the normal androgen hormone range, but to disqualify them for how they were born cannot be allowed. While the two organizations have made strides to allow the inclusion of certain athletes, it is not yet enough.

Dutee Chand should not be forced to undergo the humiliating treatment which former female athlete Caster Semenya was subjected to in 2009. She has broken no rules and wants to continue to compete.¹⁶ Perhaps the most troubling aspect of Chand's fight to be reinstated is that she has to argue her right to exist. With the most recent regulations, Dutee Chand has essentially been told that the way she was born is not accepted by the athletic world. After Chand's initial test results were released, she was shamed by people worldwide who questioned whether she was a man or a woman. Strangers have no right to partake in such a debate. At the moment, a fine line is drawn which separates male and female athletes. While the intention is good, the execution is failing.

The *New York Times* interviewed Alice Dreger, a professor of medical humanities at Northwestern University, about gender testing. "There isn't really

14. Macur, "Fighting for the Body."

15. Macur, "Fighting for the Body."

16. Macur, "Fighting for the Body."

one simple way to sort out males and females. Sports require that we do, but biology doesn't care. Biology does not fit neatly into simple categories, so they do these tests... But at the end of the day, they are going to have to make a social decision on what counts as male and female, and they will wrap it up as if it is simply a scientific decision," Dreger said. "And the science actually tells us sex is messy. Or as I like to say, 'Humans like categories neat, but nature is a slob.'"¹⁷ Herein lies the problem with gender testing in the Olympics. It is not and never will be an exact science. Gender is a social construct, as opposed to a scientific fact. Thus, there cannot only be one answer and it is inherently complicated. By saying that people must fall under the guidelines of one or the other, a selection portion of people become alienated, which is unacceptable. The IAAF and other sports governing bodies may want it to be black and white, but this is a social issue with plenty of room for greys.

Caster Semenya is a female South African sprinter. At the age of 18, she was forced to undergo humiliating tests and public ridicule due to her remarkable time of 1:55:54 in the 800-meter dash. Pierre Weiss, the general secretary of the IAAF, took Semenya's place at the podium after her victory. He said, "She was undergoing further tests to determine her eligibility to race as a woman."¹⁸ With her very defined body and husky voice, many believed she would not pass as a woman. Fifth place Russian sprinter Mariya Savinova who assumed Semenya would not pass the test said, "Just look at her."¹⁹ Savinova's comments are proof that if a woman in any way resembles a man – whether in voice, body, or hirsutism (a condition of unwanted male pattern hair growth in women)²⁰ – her sexuality will be questioned. Once again, this is not based in science, but rather what we have determined to be male vs. female characteristics.

In atrocious and embarrassing fashion, Caster Semenya was put on display for the world to see, her sexuality as a young woman examined under a mi-

17. Christopher Clarey, "Gender Test After a Gold-Medal Finish," *The New York Times*, August 19, 2009, accessed May 1, 2015. <http://www.nytimes.com/2009/08/20/sports/20runner.html>.

18. Clarey, "Gender Test."

19. Clarey, "Gender Test."

20. "Hirsutism," February 19, 2014, <http://www.mayoclinic.org/diseases-conditions/hirsutism/basics/definition/con-20028919>.

croscope. The result was humiliation, judgment and ridicule over who she was not only in terms of gender, but as a person. The incident reminded many of a woman named Saartjie Baartman. In the early 19th century, she was brought over from South Africa and put on display in a cage in England for all of Europe to see. She was exhibited as abnormal due to her large buttocks and unusual skin color.²¹ The treatment of Semenya was not as horrible, but there was no reason for her to undergo such public and humiliating treatment.

Continuing in the vein of gender as a social issue – rather than a scientific one – it is doubtful whether Semenya would have had to undergo such tests if she did not physically possess characteristics which we deem to be intrinsically male. The IOC, as a symbol of peace, hope and unity, must protect all its athletes, not just those who fall under the “correct” guidelines. Unfortunately, the issue became not whether Semenya cheated, or if she should have been allowed to compete, but rather how a woman’s sexuality should be viewed. Jacob Zuma, the President of South Africa, was outraged with how the IAAF handled the investigation to determine her gender. *New York Times* quoted the South African President in his response to the IAAF, “Anonymity is usually given during an IAAF investigation. ‘It is one thing to seek to ascertain whether or not an athlete has an unfair advantage over others. But it is another to publicly humiliate an honest, professional and competent athlete’.”²² Mr. Zuma is correct; the IOC should do everything in its power to ensure that no athlete is given an unfair advantage.

Testing an athlete’s gender based on appearance or performance has enormous social ramifications. With the Olympics looking to move towards a 50-50 split amongst its athletes and include more gender-neutral sports, it will be difficult for women to compete without feeling judged. Women standing next to men, and competing in the same sport will be judged harshly simply because they are facing off against the “dominant gender.” Regardless of whether or not the IOC wants to enact 50% female participation, if women don’t feel safe and

21. “Sara ‘Saartjie’ Baartman,” last modified, August 2013, <http://www.sahistory.org.za/people/sara-saartjie-baartman>.

22. Barry Bearak, “Inquiry About Runners Angers South Africans,” *The New York Times*, August 25, 2009, accessed May 1, 2015, <http://www.nytimes.com/2009/08/26/world/africa/26safrica.html>.

treated as equals, they will never have true 50% inclusion. Perhaps it is just as important for the Olympics to urge the world to treat female athletes with the same respect that male athletes are given, as opposed to simply equalizing the numbers.

To further elaborate on the importance of social acceptance amongst genders, I want to highlight an American athlete named Christina Rewinski. While at Skidmore College, Rewinski played the unconventional sport of Quidditch. Standing at 5'2, 110 pounds, she was not imposing in size and at first glance, no one expected much of her. In the majority of sports, at least on the surface, size and speed often help determine a player's value. However, Rewinski is perhaps the most exceptional athlete I have ever had the good fortune to play with and watch. Remarkable technique, relentless footwork, incredible accuracy and a true passion for the game are the traits which make her so talented. She was never picked first, simply because she was a girl. But she became the secret weapon of every single team she ever played for. Male athletes treated her with more respect than those with whom they shared a gender. Female players looked up to her. Rewinski embodies the definition of gender-defying norms, not scientific ones but those that are social norms.

Although the importance of a 50-50 split in the Olympic Games will do wonders for gender equality, as will the inclusion of more mixed gender events, women need to be viewed with the same standards as men. Christina Rewinski is so exceptional because she is better than almost every athlete she competes against – male or female. Her size and speed do not matter, because she combines her attributes to perfection. An opposing female player once said, "Play against her as if she is a man." This shows a complete disregard for the importance and significance of a female athlete. Stating that players should take a woman more seriously because she plays as if she is a man undermines women as a whole, not just athletes. The mentality needs to be that athletes, no matter their gender, are viewed based on their skills. Rewinski helped generate major changes in Skidmore Quidditch. An exceptional athlete should be esteemed as such, regardless of gender. The long-term goal for sport should be cultural as well as statistical equality. Nevertheless, Rewinski raised everyone to the height of his or her game. She possessed as much if not more talent than any male.

In time, the Olympics may achieve the goal of having 50% female inclusion

in the Games, but it will not matter if the lines which separated them stay black and white. At the London Olympics in 2012, 44.2% of the athletes were female. This was actually a .2% decrease from the 2008 Beijing Olympic Games. Over the last 20 years, there has been a 10% increase in female representation in the Olympics. We should be able to reach 50% by the 2020 Games, by actively promoting female sports and especially co-gendered games. Noteworthy from the 2014 Winter Olympic Games is that exactly 50% of the Games were female events.²³ While nowhere near as large as the Games of the Olympiad, it is a staggering statistic. Unfortunately, even though the events were equal in number, only 40.3% of the participants were female. The importance of 50% of the events being female should not be ignored. The previous statistic of male to female events was 53% male to 47% female, a number that has held true since 1998.²⁴ For the first time in Olympic history, the number of events were equal, a major milestone towards gender equality. If there are more male than female athletes, for the time being, that is an acceptable standard. But in the long run, the IOC should work to promote female athletes around the world.

The 2012 London Olympic Games marked the first time in history that every nation marched with athletes of both genders.²⁵ Additionally, the last male-only sport was eliminated when boxing became open to women. After the London Games, *The Atlantic* did research on how women's times in swimming and running have compared with men over the past century. The results show that women are becoming drastically better across the board.²⁶ They also posed a fantastic question: "Will anomalous women catch up to anomalous men? Maybe. Maybe they'll converge." If the IOC and IAAF cannot find a way to accept women, and even men who fall outside of the acceptable hormone range, maybe a third gender will be allowed. Or even better, under certain circumstances, athletes will be able to determine which gender they choose to compete under

23. "Factsheet Women in the Olympic Movement," last modified May 2014, http://www.olympic.org/Documents/Reference_documents_Factsheets/Women_in_Olympic_Movement.pdf

24. "Factsheet Women in the Olympic Movement."

25. Robinson Meyer, "The 'Golden' Ratio: The One Number That Describes How Men's World Records Compare with Women's," *The Atlantic*, August 7, 2012, accessed May 2, 2015, <http://www.theatlantic.com/technology/archive/2012/08/the-golden-ratio-the-one-number-that-describes-how-mens-world-records-compare-with-womens/260758/>

26. Meyer, "The Golden Ratio."

(without rigging the system). While this will be a tough pill to swallow at first, it would allow all athletes to compete, regardless of their chemical make-ups.

The question remains: if the rules allow for athletes who don't fall under the strict guidelines of male or female, where do they belong? With female athletes, such as the ones mentioned above, they belong in the Games. It boils down to social equality more than statistics. If towering male athletes aren't questioned because of their physique, why should women be? Usain Bolt has a perfect physique (6'5," 207 lbs) and cut muscles. If his testosterone levels were outside of the normal range, the issue would probably be ignored. Perhaps a bigger problem than not having more female athletes is accepting the existing ones. The issue facing the Olympics is that people have a predetermined idea of what a woman is or should be. When that image differs from the social construct, it is assumed something is wrong with her. Women undergo intense scrutiny for looking "masculine," as opposed to being accepted for their differences. The message the Olympics should send is clear: an open-armed acceptance of clean athletes who want to compete. If an athlete were turned down based on their race, there would be uproar. It should be the same for athletes who have naturally higher hormone levels.

The inclusion of more co-gendered events could be a partial answer to the problem. Allowing men and women to compete against one another, with every team having the same ratio of males to females would allow athletes of any "gender" to partake in the events. The gap between male and female athletes is slowly closing. Perhaps one day, they will overlap.

In an ideal world, this would be the future of the Olympics, where a number of sports include male and female athletes on the same team. There are mixed doubles in several sports already, most obviously tennis, but by expanding the number of mixed teams, the IOC will be able to drastically increase the number of female athletes at the Games and take a step towards gender equality. Clearly, steps are being taken to promote gender equality in the Olympics. Nevertheless, true equality will not be achieved if athletes are not accepted for who they are naturally. Female athletes must be regarded in the same way as men, and not be publicly scrutinized for being different from the norm. The Olympics accepts athletes from all over the world of all shapes, sizes and races. Why should gender be any different?

THE OLYMPIC GAMES AS THEATRE – THE ATHLETE AS PERFORMER

Maressa CALTHORPE-CROFT (AUS)

Performance has always been at heart of the both the ancient and the modern Olympic Games. This may be seen through ritual and drama in the Opening and Closing Ceremonies along with spectacular feats performed by the athletes who compete for the glory of the Games. With the aim to not only win but secure ongoing support and commitment from sponsors and consumers, many athletes have resourced a myriad of theatrics to showcase their presence, skill and personality. Within this context there are two different types of performance; one with the aim to win and the other to entertain. Both types of performance are integral for an ongoing relationship between athlete, spectator, the Olympic Games and the Olympic Movement.

We may be more familiar with these notions within contemporary sport, yet this is actually a continuing process of adaption and renewal. This paper will analyse and discuss the complexities of these multipart relationships and highlight the importance of the Olympic Games as theatre, and the athlete as “performer”. It endeavours to provide an understanding of how performance has been adopted through time and adds to the overall value of the Olympics.

Act I: Introduction

Prelude

The Olympic Games, from the first ones held in 776 BC to the present, have been associated with festival, ceremony and ritual.¹ These events ranged across

1. Kyle (2007), p. 12.

ancient Greece, where a number of different sporting festivals called the Panhellenic Games were held across four sites: Olympia, Delphi, Isthmia and Nemea.² All were preceded with a ritual to honour deities and gods; some presentations reflected the culture of the region and were followed with celebration and recognition of the competing athletes.³ This paper adopts the views of “festival” as a concept of “cultural performance”.⁴

The athletic festival of Olympia was considered the most prestigious of all the *agones* (contests) attracting athletes, trainers, spectators, visitors and vendors from the entire Hellenic world⁵. This was such a grand festival that the social and cultural meaning imbued a sacred significance and many would make it a pilgrimage,⁶ much like our modern Games have become for many spectators and supporters alike.⁷

Act I, Scene I: Setting the scene

*The whole festival was a staged performance*⁸

At the Ancient Olympics, the initial ceremony was limited to two acts, always first was the crowning of the winner. The material of the sacred crown depended on the site of the Games and what flora was sacred to them. “At Olympia was the olive tree, in Delphi the laurel tree, in Isthmia the pine tree and in Nemea, the ivy”.⁹ After the winners were presented with their awards, victors received further merits or accolades¹⁰ such as lavish meals with dignitaries. Further similarities with our modern Games extend to the dedication of statues, although in ancient times the statues remained in the “sanctuary” to commemorate not only

2. Kyle (2007), p. 13. Beale (2001), p. 27.

3. Beale (2011), p. 35.

4. Brandt and Iddeng (2012), p. 56. Kyle (2007), p. 17.

5. Beale (2011), p. 36.

6. Swaddling (2008), p. 52.

7. Bouvrie (2012), p. 64.

8. Brandt and Iddeng (2012), p. 24.

9. Sinn (2000), p. 47. Lee (2001), p. 69.

10. Swaddling (2008), p. 24.

their victory but to also serve as an offering to Zeus.¹¹ The core of the ancient Greek festivals were focused on the ritual for the gods; these rituals included tales of origin, aetiological legend and visual imagery.

The lavish festivals that accompanied the Games were named in honour of the gods and a massive amount of energy was spent on the arrangements for the athletic and dramatic contests. The climax of these contests was a grand celebration. Nowhere in the Hellenic world would victorious athletes be met with greater glory; having the status of *olympionikai* (Olympian) elevating them to the social and cultural elite, far above what many would have come from.¹²

For the ancient Greeks, importance was placed on entertaining, being able to receive guests and providing them with hospitality. Bouvrie and MacAloon state that this, indeed, played a significant role in the structure and growth of the Olympics.¹³ The performances that were done before, during and after the main events were, and still are, a key-component for the ongoing appeal and longevity of the Olympics. Furthermore, musicians and performers, along with many other providers of hospitality and commerce, took advantage of the great numbers of people attending the events.¹⁴ This may have been the initial conduit and inter-relationship between the performing arts and the performance of the athlete.

Act I, Scene II: Setting the stage

Both the ancient and the modern Olympics have created a stage of festivals, spectacles, theatre and entertainment. Donald Kyle's book *Sport and Spectacle in the Ancient World*¹⁵ includes several articles illustrating that ancient Greece was rich in literature, theatrical practices, drama, art and architecture specifically related to sporting spectacles.

11. Sinn (2000), p. 47.

12. Crowther, cited in Phillips and Pitchard (2003), p. 67.

13. Bouvrie (2012), p. 62. MacAloon cited in Brandant & Iddeng (2012), p. 10.

14. Pritchard (2003), p. 318.

15. Kyle (2007), p. 12.

At the heart of Olympia's festivals a sanctuary housed a great monument to Zeus, a *theatron* (theatre) used for athletic competitions such as wrestling as well as showcasing the arrival of the procession for the festival. The ancient Opening Ceremony, much like our Modern Games, embraced all echelons of society; this inclusive aspect of the festival allowed for both passive and active participants to be united in celebration.¹⁶ This celebration embodied a sense of the theatrical with many artistic aspects being incorporated.

The sporting spectacles were considered as cultural performances, symbolic of what was regarded as pillars of ancient Greek society. These performances included a myriad of different genres including music, dance, drama and sport. Although they may have been viewed as entertaining, the purpose of these Pan-Hellenic Games was to communicate and cement cultural order. These Games actively communicated their messages through human action and intense physical competition, with dramatic and mimetic performances.¹⁷

*A sporting event takes place in a distinctive setting that is a kind of theatre. For sporting events, just as for plays, purposeful, directed, and structured activity is enhanced with props and performed with the end of providing a gratifying experience for participants and spectators alike.*¹⁸

The venues themselves functioned as theatrical stages; many were developed using traditional amphitheatres as a model foundation. Theatre performances and sporting events were held at key times to reflect the suitability for the audience. The level of importance the performance commanded, the grandeur of the space and the timing of the events were all factors considered. When looking at the modern Olympics, we see that the IOC also take into account whether the host nation can cater for the dynamics and magnitude of the event.¹⁹ The performances are in this way dictated by the audience rather than the performers; in fact, here is where the dynamic power of a performance is located.

16. Sinn (2000), p. 69.

17. Kyle (2007), p. 18.

18. Kuntz (1973), p. 307, cited in Raitz (1995), p. vii.

19. Girginov and Parry (2005), chapter 7, p. 102.

Act I, Scene III: The ideal performer

Although at first glance there may not seem to be a strong connection between performance art and sport, there are significant connections and the ancient Greeks were a great example.

The “Golden Age” in ancient Greece saw the melding of art and sport, introducing the importance of the two on each other.²⁰ This marriage resulted in amazing discoveries and inspired many other cultures and societies to drive their own innovations to a similar direction.

*...the double role they could possibly play: sport should be seen as a producer of art and as an opportunity. It produces beauty since it creates the athlete who is a living sculpture. It is an art opportunity through the buildings dedicated to it, the spectacle and the celebrations it generates.*²¹

Act II, Scene I: Casting the characters

Some of the philanthropic teachings of Plato refer to the importance of the balance of body and mind. This was enacted by the athletes and trainers/masters, placing high importance on both. This acquired or assumed knowledge reflected Plato’s “theory of forms” that a “complete” person had both knowledge of the arts and a healthy “beautiful” body.²² This concept of the “ideal” human has always been associated with the elite athlete,²³ their embodied performance was represented in statues like Myron’s “Discobolus”, the “walk of champions” and the written ideals of antiquity “Pillars of Greek society”.²⁴ The same dynamism conveyed through the statues of champions simultaneously filled the viewer with attraction, envy or an aspiration to emulate.²⁵ These were prime vehicles for

20. Young (2004), p. 81.

21. Coubertin, cited in *Pedagogy Sportive* 1919, adaptation by Durry (1998), p. 60.

22. Young (2004), p. 83.

23. Elcome (2012), p. 206.

24. O’Sullivan p. 91, cited in Phillips and Pitchard (2003).

25. Beale (2011), p.130 (“The statues had the name of the athlete, athlete’s father, his home city and sporting achievements.”)

expression, linking audience and professional personas to competitive performance. In the modern Olympic Games this “ideal” is still relevant in many ways; Olympians are revered as champions and role models, and are often represented through statues and other inspired depictions such as paintings etc. Pindar, a great poet of the ancient Games, was famous for writing odes to the victors; he saw these great festive gatherings of sport and celebration as a space to foster visual arts and poetry. As Bouvrie stated:

*The odes brought their addressee to the eschatia of the world, to Heracles’ Columns and furthest regions, and lifted them to the highest peak of achievement. Merging them into the world of mythical heroes, the epinikion transformed the victorious athlete into an exceptional state of being.*²⁶

At these Games winners were proclaimed through creative portrayals such as: statues, monuments and having their embodied character emphasized theatrically. The modern Olympic Games have moved to the digital medium, conducting interviews and showing replays and highlights endlessly. The winners are portrayed through varying forms of electronic print media, marketing and social representation, thereby again becoming the “performance”²⁷.

In the words of Thomas F. Scanlon,

*While winning per se ensured public visibility and some fame, a victory of wealth, from the family or the state, the greater assurance of social advancement through the media of poetry or sculpture.*²⁸

Act II, Scene II: Opening night

In the spring of 1906 Pierre de Coubertin launched the Consultative Conference on Art, Letters and Sport.²⁹ He wrote about the association between sporting activity and proposed competitions in architecture, culture, painting, music,

26. Bouvrie (2012), p. 68.

27. Horne (2006), p. 61. Rowe, (2004), p. 171.

28. Scanlon (2014), p. 25 (volume 2).

29. Coubertin (1997), p. 90.

literature, drama, choreography and decorations.³⁰ Coubertin communicated his devotion to pedagogy and his passion for the arts and sports by dedicating the last chapter of his book *Pedagogie Sportive* to addressing the positive relationship between art and sport.³¹ The aims of athletes may seem to be as simple as winning their event, yet it is a much more complicated matter than that. Beale has suggested that in order for athletes to maintain their popularity and recognition around the world, they not only need to win but perform for the audience. This means a need to engage and to entertain. This shows that the use of theatrical practices have been and still are prevalent at the Games.³²

Act II, Scene III: Evolving successful sport entertainers

Winning is what athletes work towards, but what is winning? Is it winning a medal? Being remembered? Or becoming the object of great pride for their nation or sport? It is all of these. Yet without some form of performance an athlete may be completely unsung or forgotten. We are witnesses to performances both wondrous and ugly in every Olympics. These performances create significant interest as they capture the audiences' imagination and offer a space for the spectators to engage in the performance.³³

*The theatre metaphor is apt, because while pure sport is first and foremost a physical activity, it has become performance and, increasingly, entertainment.*³⁴

Memorable performances are produced from a combination of effort and entertainment. Olympians who win or lose, or whom we see and empathise with, their struggle in the face of adversity, persistence, drive or determination, provide audiences with unforgettable performances. Sometimes those performances represent good or bad sportspersonship and sometimes they are

30. Girginov and Parry (2005), p. 204.

31. Cited in Girginov and Parry (2005), p. 203. Toohey and Veal (2007), p. 70.

32. Beale (2011), p. 42.

33. Edgar (2013), p. 85.

34. Raitz (1995), p. viii.

about an athlete or athletes trying to gain recognition for a greater ideal. These memorable performances are a powerful example of shared communication, from storytelling in ancient times, to replays and highlights that are now used in modern coverage.³⁵ The “act” of winning is important; there are many methods of acting. One of the ways which reveals a coloration is *presentational acting*, which can be understood as a *clear relationship between the actor and the audience, where both reciprocals are aware of each other’s presence via direct or indirect address*.³⁶ There is use of specific language, looks, gestures or other signs that indicate the character or actor’s intention to the audience.

The sprint event of both the ancient and modern Games is an example of the athlete as a “performer”. The Stade and 100 metres has been regarded as the paramount event.³⁷ It draws the crowds and gains recognition for the winner. A current example is Usain Bolt; he wins his events, seemingly with ease and yet what the audience craves and enjoys is his “performance” beyond the track.

Audiences may not have even heard about some Olympians if it was not for their charisma. Interviews also serve another purpose in translating the ideals such as character and sportsperson-ship to the greater audience. Genres such as comedy, tragedy and tragicomedies in Greek theatre offer a scaffolding to understand some performances that are sensationalised in modern sporting settings.³⁸

Athletes as performers hold the power of a good performance and there are a number of demonstrations of this throughout Olympic history:

1. The Cheats – Like the Olympic Chinese swimmers who competed at the 1998 World Swimming Championships in Perth, who won twelve of sixteen events breaking three world records while using performance enhancing drugs. These cheats like the villain characters in a tragedy, perform their false victories only to be found out and punished in the end.³⁹
The Underdog – Who like many protagonists in plays, develop their character through various challenges that sometimes seem insurmountable.

35. Kosiewicz (2014), p. 82.

36. Elam (1980), p. 90–91.

37. Young (2004), p. 25.

38. Kosiewicz (2014), p. 80–82.

39. Toohey and Veal (2007), p. 177 & 186.

Like that of the Jamaican Bobsleigh team who despite the odds, went on to make their mark in the 1988 Winter Olympic Games inspiring thousands including many artists and the production of a movie.

2. The Memorable – For example, the Black Power salute; the memorable yet tragic performances of Tommy Smith, John Carlos and Peter Norman that are timeless in the memories of many people around the globe. The Olympic stage was employed to bring light to serious issues like inequality.⁴⁰
3. The Serendipitous – A tragicomedy, in the 2002 Salt Lake City Olympics, Australian skater Steven Bradbury whose win was a comedic crescendo for many onlookers watching and yet like any good comedic performance requires a great deal of good timing and skill to execute.⁴¹
4. The Epic – Where, like that of Odysseus, we see a hero arise from humble beginnings to victories. “Milo of Croton” who’s cult following grew after what seem to be unbelievable feats.⁴²

Athletes as performers represent many significant interests for the audience; from role models, heroes to the antihero.⁴³ They hold much power and presence on the global stage.

Performances can range from simple to complex in different sports. All arouse different responses from the audience and many evoke a range of emotions that drive the attention and ultimately the support of the crowd.⁴⁴

Act III, Scene I: The critiques

Objective performances or “purposive” sports,⁴⁵ like that of archery, shooting, tennis or hockey occur when and where the performance is quantitatively measured and the essence is high technical skill. Whereas subjective performances

40. Norman, et al. Paramount Pictures (2009).

41. Olympic.org (2015), Official website of the Olympic Movement.

42. Young (2004), p. 106. Kyle (2007), p. 201. Beale (2011), p. 140–143.

43. Beale (2011), p. 143.

44. Beale (2011), p. 42.

45. Best (1980) p. 70.

indeed are synchronized swimming, rhythmic and artistic gymnastics, diving and figure skating.⁴⁶ The aesthetics, movements and accompanying music draw emotional meaning to the sport,⁴⁷ creating their own form of theatre.

Some performances have inherent aesthetic appeal that generates a spectacle of artistic grandeur.⁴⁸ These sports embrace theatrical components such as the use of elaborate costumes, props, music and illusionary stunts.⁴⁹ Combined with their own incredible skills and talents they entertain and mesmerize audiences worldwide. An excellent example is Olympic World Record holder Evgeny Plyushchenko. His memorable and entertaining performances continue to draw attention to his talents, even after retirement.

Whereas we objectively measure other sports via time, weight or distance, there are always elements of style that help construct the aesthetic decision making. These measures include emulation, different adaptations of subjective and objective principles, form and aesthetic appeal; all of which have a direct effect on scores, ranking and ultimately spectator appeal and sponsorship.⁵⁰ Competitors are now encouraged to understand their market value as athletes and their roles as active stakeholders. This means not only winning but “performing” to succeed in the modern Olympics as with any big sporting spectacle.⁵¹

Act III, Scene II: Rave reviews!

Performance is at the heart of entertainment; a good or effective performance creates interest. The level of interest increases spectator engagement in this cultural economy and this is important for a successful and prosperous relationship between all invested parties. Linking the audience to the ideals of each sport, to the Olympic Games and the Olympic Movement is the life blood that generates flow to all aspects of the Olympic system.⁵² How officials, judges, coaches,

46. Kosiewicz (2014), p. 75.

47. Kosiewicz (2014), p. 79.

48. Wright (2003) & Kupfer cited in Elcome (2012), p. 205.

49. Kosiewicz (2014), p. 79.

50. Kosiewicz (2014), p. 75.

51. Ferrand, Chappelet & Séguin (2012), p. 234.

52. Toohey & Veal (2007), p. 46 (Table 4.1).

spectators and the wider audience respond to the athletic performance or indeed the performance of the host city is integral to the ongoing commitment to the Olympic Games. The engagement of the audience works as a catalyst; many interested parties including artists have expressed this via cinema, theatrical renditions and Olympic-related novels. Examples of films include: “Golden Girls” (1985), “Cool Runnings” (1993), “Chariots of Fire” (1981), “Salute” (2008) or “The Athlete” (2009) deploying sport as means to reach, inspire and entertain a large audience.⁵³ The inherent differences in performance have varying effects on audiences; the ratings and audience participation can clearly define how subjective performances conjure meaning and entertainment that is memorable and long lasting.⁵⁴ Prominent examples in the modern era of performance and theatre can be seen in Opening and Closing Ceremonies. These artistic spectacles highlight and reflect the host countries’ commitment to the Olympic ideals, which are intrinsically linked to their cultural identity.⁵⁵ To do this, the Ceremonies use many mediums of artistic expression, whilst still focusing on the “performance” of the Olympians.⁵⁶ This links the athlete to the art, to the media and to the audience who drives demand and in turn, marketing and long term benefit.⁵⁷ The athletes provide a focal point within the sporting context. How the officials, judges, coaches, spectators and the wider audience through media coverage perceive and respond to the athlete is integral to their ongoing engagement.⁵⁸

Act IV, Scene I: Exodus

In conclusion, there is a common ground that can be found between art and sport whereby; the Olympic Games provides the theatre in which to stage such a momentous union. Successful promotion of great performers informs the market by engaging and entertaining audiences thereby generating spectatorship. An

53. David Rowe (2004), p. 91 and Toohey & Veal (2007), p. 166.

54. David Rowe (2004), p. 103–104. Elcombe (2012), p. 207.

55. Toohey and Veal (2007), chapter 7, p. 145.

56. Kosiewicz (2014), p. 80.

57. David Rowe (2004), p. 103, 104, 125 & 126.

58. Kosiewicz (2014), p. 85.

athlete who has mastered the art of performance in both senses can command continuing support and interest long after their years of competition are over.

Memorable performances live long in our conscious and, for many, hold an important place in our lives as moments that evoke national pride, passion, motivation and role modelling, making the moment eternal.⁵⁹ Highlighting the fundamental principles of Olympism, athletes as performers help to develop the bonds between their sport, art and culture. The Olympic Games offer a global stage to view spectacular performances, bringing together cultures, communities and nations that in other contexts may not have the opportunity to come together; in this environment the power of theatre is far reaching.

The Olympic Games and Olympic Movement can only benefit from encouraging and engaging positive performance. The links between art and sport in the context of the Olympic Games offer an opportunity for productive and progressive common ground which continues to successfully promote and encourage spectators globally. The performance that stimulates this growth is integral to the ongoing commitment to the Olympic Games.

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59. Toohey and Veal (2007), p. 63.

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HIGH PERFORMANCE SPORTS DEVELOPMENT IN LATVIA 2004–2014

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Over the last few decades the power struggle between nations to win medals in major international competitions has intensified. This has led to national sports organisations and governments throughout the world spending increasing sums of money on elite sport. In their quest for international success in a globalizing world, the elite sports systems of leading nations have become increasingly homogeneous. More than ever before, they are based around a single model of elite sports development, with only slight variations (Oakley and Green 2001a, 2001b; Clumpner 1994; Krüger 1989) [12].

The strategic investment in elite sport systems to deliver international sporting success has been referred to as the “global sporting arms race” by Oakley and Green (2001b). This said, the study of elite sport systems is still relatively new and only in 2002 did De Bosscher et al. begin research aimed at increasing the knowledge base around the optimum strategy for delivering international sporting success. The study collected information from six nations to establish whether comparable data were available to develop a model to compare elite sport management systems on a like for like basis [10].

Eventually it was concluded that all key success drivers, which can be influenced by policies, can be distilled down into nine key areas or “pillars”, that are important during the different stages of athletic development as identified by Wylleman, De Knop, and Sillen (1998) (i.e., the initiation or participation phase, the development phase, the perfection phase and the discontinuation phase). These pillars are situated at two levels, according to a multidimensional approach to measure effectiveness of national sport organisations (Chelladurai, 2001; Chelladurai, Szyslo, & Haggerty, 1987):

- Inputs are reflected in pillar 1, as the financial support for sport and elite sport: countries that invest more in (elite) sport can create more opportunities for athletes to train under ideal circumstances.
- Throughputs are the processes (“what” is invested and “how” it is realised) in elite sports policies, which may lead to increasing success in international sporting competitions. They refer to the efficiency of sports policies; that is the optimum way that inputs can be managed to produce the required outputs. All the other pillars (2–9) are indicators of the throughput stage [13].

In order to make an assessment of the elite sports climate in Latvia, before examining each of the nine pillars in detail, relevant data about the sport management system in Latvia were collected.

One of the preconditions for the development of industry is an ambitious, comprehensive, legislative database. The sports sector is governed by a number of laws and by the Cabinet of Ministers Regulations which is continuously improved by implementing appropriate changes in the sector and the country.

Sports activities in Latvia will be regulated by the laws and regulations (approximately 40). It can be argued that the area of sport is regulated exhaustively, something very important for the development of sports sector.

The basic law in the sports sector is *Sports Law*, adopted in 2002. Starting from January 1988 sport society discussed about the necessity to have sport law, but not until 2002, the 6th Saeima at its last meeting adopted the Sports Law.

The purpose of this Law is to specify a general and legal basis for sports organisation and development, the mutual relationship of sports organisations, State and local government institutions and basic tasks in sports development, and the basis for sport financing, as well as the principles that shall be observed when taking part in the international sports movement.

The following basic principles shall be observed in the field of sport:

- the principle of equality, which provides that every person has a right to engage in sport;
- the principle of fair play, which determines that Olympic ideals and principles have to be observed in the educational, organisational and administrative work related to sport;

- the principle of safety, which provides that sports events take place in a safe environment and are organised and conducted by qualified sports employees.

Sports Law, as all other laws, starts with the definition of terms used in law. In the Sports Law the term “high performance sport” is not defined [8].

The Latvian Cabinet of Ministers on October 9, 2001 ratified the Basic Statement for Policy Planning, in accordance with which the strategic planning of sport in Latvia was carried out. This document distinguishes the following policy planning documents:

- basic statement
- program
- plan
- conception

Basic statement is a policy planning document, which includes basic principles of government policy, the aims of the development and priorities in a specific sphere.

Program is a midterm policy planning document in specific sphere, determining the aims, main tasks and results to be reached in the development of the sphere and what is worked out for the realization of Basic statements, confirmed by the Cabinet of Ministers [6].

High performance sports development in Latvia from 2004–2014 is regulated by two documents, the National Sports Policy Guidelines (2004–2012 and 2013–2020) and the National Sports Development Program (2006–2012).

High performance sport is defined on National Sports Policy Guidelines for 2013–2020 as youth (15 years of age, in some sports from 12 years), junior/cadet and adult/national team candidate and participant preparation to represent the country and participate in international sports competitions in order to achieve high results and everything related to training – training and work, contest organizational, methodological, financial, scientific, medical, technical etc. provision accordingly to outstanding achievements sports criteria [2].

The leading authority in sports management system in the Republic of Latvia is Saeima. Saeima consist of the Sports subcommittee of the Education, Culture

and Science Committee in Saeima. According to the Constitution of the Republic of Latvia point No. 64, the Saeima, and also the people, have the right to legislate [9].

Although the creation of Saeima commissions and sub-commissions happens every time after the newly elected Saeima meeting, there has always been a special department of sport-related issues in Saeima since the restoration of Independence. First, it was established by the Supreme Council of the Republic of Latvia on 17 September, 1991 with a decision to develop a Supreme Council Commission for questions of sports and physical culture.

Whereas the laws made by Saeima, and not only the annual State budget law, can directly affect the development of the sports industry, the Sports's Subcommittee has an essential role in the sports management system.

The Cabinet of Ministers shall implement the executive power in Latvia, which includes a wide range of competence, including the power to decide key issues in the sports industry. The Cabinet operates within the framework of the competence specified in the relevant legislation. In accordance with the delegations specified in the Sports Law, the Cabinet shall:

- approve the Latvian National Sports Council and its chairperson
- approve the regulation of the Latvian National Sports Council
- determine the procedures for the recognition of a sports federation
- define the amount and procedure of financial rewards given to athletes for outstanding achievements in sport
- determined the content of the information to be included in the register of recognised sports federations
- determine certification procedures of sports specialists and requirements to which sports specialists must conform in order to acquire the right to work in the field of sport
- determine the fee for certification of sports specialists
- organise health care and medical surveillance in accordance with the procedures prescribed by the Cabinet for athletes and children with increased physical loads

Moreover, the State shall financially ensure the preparation and participation of the national team in sports games in European and World champion-

ships and Olympic Games selection tournaments and final competitions according to the procedures specified by the Cabinet. Sports events co-financed by the State budget shall indicate in the information thereof that the event is supported by the State budget. The Cabinet shall determine the procedures by which it shall be indicated in the information that it is co-financed by the State budget, as well as the content of the information. The Cabinet may grant the status of a national sports facility in accordance with the procedures specified by the Law on the Status of National Sports Facility. The information regarding sports facilities present in the State shall be compiled in the register of sports facilities. The register of national sports facilities shall be a part of the register of sports facilities. The register of sports facilities shall be kept by the Ministry of Education and Science. The content of information to be included in the register of sports facilities and the procedures for updating thereof shall be determined by the Cabinet.

In Latvia doping controls are organised in accordance with the procedures prescribed by the Cabinet.

As a result, the Cabinet shall take the final decision of any changes in the national sports management system.

The Cabinet shall, as defined in the Sports Law, establish the Latvian National Sports Council, in which ministers and the leaders of national sport organisations are included. The Latvian National Sports Council is a public consultative institution which participates in the development of the State sports policy, promotes sports development, co-operation in the field of sport and the process of the decision making regarding to sport.

According to Sports Law paragraph 9, part 3, Latvian National Sports Council shall:

- participate in the development of the State sports policy
- develop recommendations for the division of the State budget funds in the field of sport and submit such recommendations to the Ministry of Education and Science
- provide the Cabinet with recommendations regarding the prize money for outstanding achievements in sport
- provide an opinion regarding the organisation of international compe-

titions (Olympic Games, final competitions of the World and European Championships) in Latvia

- provide an opinion regarding the conformity of a sports facility to the status of a national sports facility
- advise the Ministry of Defence and the Ministry of Interior regarding the types of sport to be supported in the institutions of such ministries, and
- provide the Ministry of Welfare with an opinion regarding the support program for the outstanding sports veterans of Latvia

The Ministry of Education and Science is the national regulatory authority of sports industry, developing a unified national policy, developing draft legislation, implementing targeted international cooperation and ensuring Latvian representation in international sports organizations and performing other functions and tasks specified in laws and regulations.

The Ministry of Education and Science, the Secretary of State and Sports Department in accordance with the sports management system, is under the responsibility of the Cabinet.

In the field of sport the Ministry of Education and Science shall:

- implement a unified State policy
- develop draft regulatory enactments
- implement purposeful international co-operation and ensure Latvian representation in international sports organisations
- perform other functions and tasks specified in regulatory enactments

On 25 June 2012, new Regulations of the Ministry of Education and Science came into power in the place of Sports Department the Sports and Youth Department was created.

In the combination of youth matters the Sports and youth Department has following functions:

- to develop policies, as well as to organise and co-ordinate the implementation of policies in the field of sports
- to take sports policy analysis and evaluation of the results
- to coordinate the activities of sports organisations with the competence of ministry

- to organise and co-ordinate the activities of national sports facilities in the field of sports as provided for by the normative acts
- to coordinate the execution of commitments provided for in the international agreements in the field of sports as provided for by the normative acts
- under the competence of the Ministry to develop Latvia's national position projects in the European Union in the field of sports
- to supervise sports policy implementation
- to implement subordination over the State Agency of Latvian Sports Museum, the subordinated institutions participating in sports policy
- to supervise the implementation of tasks delegated to the Sports Federation Council of Latvia [3]

The sports management system also includes other sectoral ministries (the Ministry of Health, the Ministry of Welfare, the Ministry of Defence and the Ministry of the Interior) which, in accordance with paragraph 6 of the Sports Law, co-ordinating with the Ministry of Education and Science, has established a competence regarding the sport field.

Most of the organisations, which are part of the sports management system, are a non-governmental organisation.

Most of the non-governmental organizations have to satisfy public needs that are not solved by the State, government or business. Non-governmental organisations give people the opportunity to improve their quality of life, professional assert themselves and grow. Non-governmental sports organisations shall be established and operate in rural municipalities, cities, districts. They are associations, sports clubs, which not only contribute to the development of an individual sport, but also organise other physical activities such as swimming, Nordic walking, ensure sport development for certain groups of people (pupils, students, people with disabilities, etc.) or sport development in a particular region – rural municipalities, town, area.

Non-governmental sports organisations, like sports clubs, have founded republican organisations – associations – national sports federations. The objective of the national sports federation is to manage and co-ordinate the work in the relevant type of sports or field of activities, as well as to represent

such type of sport or field of activities in the relevant international sports organisation.

National sports federations and associations have united and established the Sports Federation Council of Latvia.

The “Sports Federations Council of Latvia” purpose and tasks, according to its statutes, are:

1. to co-ordinate the activities of the sports federations recognised by Latvia, to represent and implement their shared interests
2. to represent Latvia in European Non-Governmental Sports Organisations (ENGSO)
3. to realize functions and tasks provided for by the legislation of the Republic of Latvia [5].

The Sports Law also mentions the competence of “Sports Federations Council of Latvia” in the field of sport.

Sports Law further provides that the “Sports Federations Council of Latvia”:

- shall make a decision regarding the recognition of a sports federation in case of refusal to recognise it or a decision regarding withdrawal of the status of the recognised sports federation, in carrying out this task, it is entitled to issue administrative acts
- in the register of recognised sports, federations shall compile the information regarding the recognised sports federations, as well as maintain and manage the register of recognised sports federations
- control the activity of the recognised sports federations in the field of sport

In accordance with Part 6 of Section 10 of the Sports Law, in carrying out the above tasks, the “Sports Federations Council of Latvia” is under the functional subordination of the Ministry of Education and Science [8].

A non-governmental organisation, which founded the Olympic sports federations, is composed of representatives of the Latvian Olympic Committee.

The articles of association of the Latvian Olympic Committee for achieving the objectives are:

1. to ensure the representation of Latvian athletes and the International Olympic Movement and team participating in the Olympic Games

2. in accordance with the principles of the Olympic Movement, the development of sport and physical education in Latvia
3. to ensure fair play (CdR play), the principle of sports ethics rules and anti-doping policy for the sport in Latvia [4].

The Latvian Olympic Committee's competence in sport is also defined in Sports Law paragraph 11, which states that:

1. The Olympic Movement in the State shall be managed and co-ordinated by the sports organisation — the association “Latvian Olympic Committee”.
2. The association “Latvian Olympic Committee” by combining the State, local government and its own financial resources shall implement the following programs:
 - a. the Olympic education program
 - b. the Olympic Movement youth program
 - c. the Olympic Movement regional development program
 - d. the program for the development of types of sport
 - e. the program for the best athletes participation in the Olympic Games, youth Olympiads and other international and regional complex competitions

The Latvian Olympic Committee established (one of the founding members) several non-governmental organisations – foundation of the Latvian Olympian Social Fund, foundation of the Latvian Olympic Agency of Sport Competitions, of the Latvian Olympians Club, of the Latvian Olympic Academy and nine Olympic centres [8].

In Latvia the sports industry development provides a large number of different legal status institutions and organizations. An analysis of the existing national policy in the sports sector management issues shows that the main development in the sport field are non-governmental sports organisations. Major powers in accordance with the national law of Sports has delegated to the Latvian Olympic Committee.

Local governments have a very important role in sports management issues. Despite the fact that Latvian Association of Local and Regional Governments

have to coordinate the activities of local sports associations, the author believes that this organisation has too many questions that need to be addressed, and sport have no knowledge, no time. The author believes that the Sports and Youth Department of the Ministry of Education and Science of the Republic of Latvia could have more responsibility regarding sports issues.

In the research period 2004–2014 Latvia is represented in all the Olympics and has achieved high quality results in various international competitions [1].

Table 1: Number of medals won by Latvia in Olympic Games (2004–2014)

City	Year	Gold	Silver	Bronze
Athens	2004	0	4	0
Turin	2006	0	0	1
Beijing	2008	1	1	1
Vancouver	2010	0	2	0
London	2012	1	0	1
Sochi	2014	0	2	2

The dynamics of the national budget in Latvia for sport in the period 2004–2014 is summarized in Figure 1 and for high performance sports in Figure 2 [5].

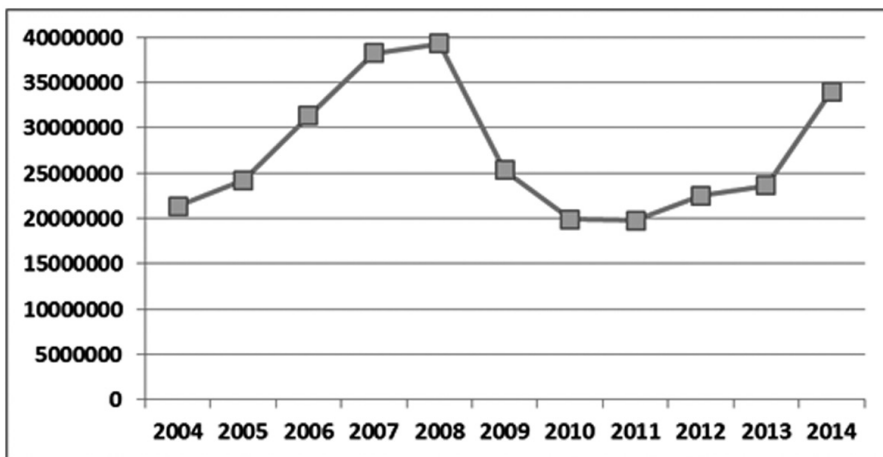


Figure 1. Public funding for sport in Latvia

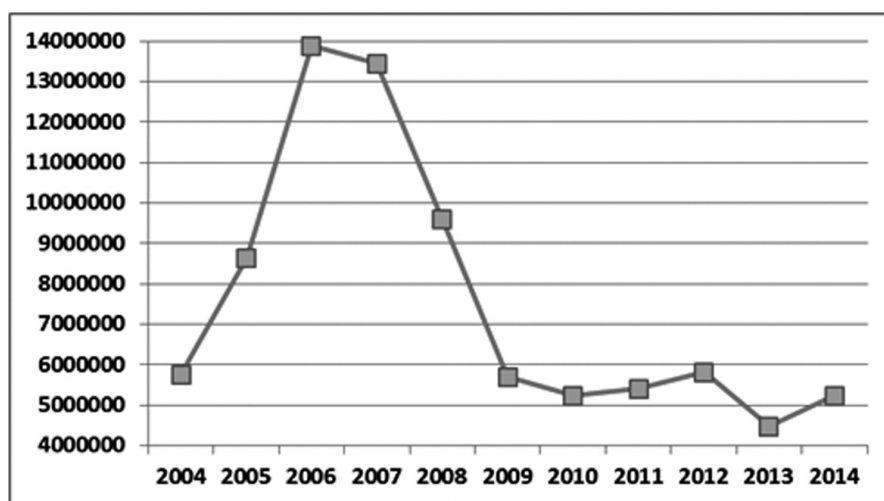


Figure 2. Public funding for high performance sport in Latvia

Conclusions

1. High performance sports as the term is not explained in Sports Law.
2. The Ministry of Education and Science is the national regulatory authority of the sports industry. The Olympic Movement in the country operates and coordinates the sport organizations – associations through the Latvian Olympic Committee.
3. The largest public funding for high performance sport was in 2006, while in 2013 it was the lowest.
4. A high performance sports climate can be characterised by nine factors.
5. The statistics are not collected at national level on these nine factors in Latvia. The only data available comes from the annual reports of the Latvian Sports Federation's Council.

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THE ASIAN GAMES IN THE CHANGING GEOPOLITICS: HISTORY, REALITY AND THE FUTURE

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Introduction

American political scientist Samuel Huntington pointed out in the “Clash of Civilizations”:

*With the end of the Cold War, international politics crossed its western stage, and its core part has become the interaction between western and non-western civilizations and between non-western civilizations. In the political civilization, the people and government of the western civilization are no longer the objects of history.*¹

Through their cultural inheritance, absorption of modern thought and resistance of foreign powers, Asian countries in the 20th century got rid of the fate of political objects. In view of the process of Asia's transformation from an object of modern political civilization to the subject of it, it is not difficult to find that “modern sports play an important role in promoting political integration, strengthening national identity and creating orientalism”.² The rise of the nation-states, confirmation of integration, and meeting the challenges of globalization have a profound impact on Asian sports, especially in the course of the development of the Asian Games.

1. Samuel P. Huntington. The Clash of Civilizations. *Foreign Affairs*, 1993(2): 22.

2. Fan Hong. Nationalism, Orientalism and Globalization: The Asian Games. *Sports Journal*, 2007, 14(9): 39.

In 2010, the 16th Asian Games was held in Guangzhou, China. The philosophy “Thrilling Games, Harmonious Asia”, which suggests that this Asian Games is an event full of passion and vitality; meanwhile it will also convey Chinese people’s new expectations of the harmonious development of politics and culture in Asia. Scrutinization of the changing politics themes can ensure a better understanding of the historical origin of its harmonious political philosophy and the historical evolution of its geopolitical value. It can also provide the foresight of political dimension for the coordination and sustainable development of the Asian Games in the 21st century.

1. The Far Eastern Championship Games: Stage of prelude in the cultural colonization and national struggle

Early western bourgeois beat a path to backward oriental countries’ door, including military invasion, political domination and economic plunder. In the process of colonization, culture output became another useful tool. Cultural colonization “can be classified as the thorough spirit reform [...] destroying people’s national independence, consciousness of national sovereignty and historical initiative spirit in the Third World, realizing the enslavement and vassal of the soul so that those countries can permanently and inherently surrender to the western economic and political systems and values”.³ Cultural colonization is lawful, moderate, invisible and also the most far-reaching, just like using cold water to boil the frog to make culturally disadvantaged countries unconsciously accept western cultural values.

In the late 19th and early 20th century, cultural scholars who were represented by the Young Men’s Christian Association started the spread of western sports culture in Asia. Their promotion of western sports, training of sports talents and organization of sports competitions deeply affected modern sports structure in China. After Nanjing hosted the first National Sports Meeting in 1910, Priest Rao Boshen, who served in the Young Men’s Christian Association of Beijing and Shanghai, discussed with E. S. Brown, the secretary-general

3. Wen Xi. The Western Capitalist Countries’ Policy Evolution in the Third World Countries. *Contemporary Ideological Trend*, 1995(3): 32.

in the Philippines, the idea of holding the Far Eastern Championship Games.⁴ In September 1911, Brown paid a visit to China. Successively approved by Krone and Su Laide, who were the leaders of the Young Men's Christian Association of Japan and Guangzhou respectively, the Philippines, China and Japan cooperated with each other to make preparations for the establishment of the Far Eastern Olympic Association (after consulting with IOC, it was renamed Far Eastern Sports Association). Since 1 February 1913, the Far Eastern Championship Games were held alternatively in the Philippines, China and Japan every two years. In 1934, the championship was ended because of the political situation. By then, it had been held ten times.

In terms of its promotion of the western sports and the foundation of the Far Eastern Championship Games, cultural colonization is very obvious. In the planning conference about the global expansion of the Young Men's Christian Association in 1910, American president W. M. Taft noted:

*No one ever thought that going to China to set up that organization was holding any ambition of territorial aggression or interference in the internal affairs of other countries...Through these people, we can make these poor countries finally accept our civilization and moral standards.*⁵

By organizing sports activities and spreading the western sports spirit, the Young Men's Christian Association hoped it would be immobilized and institutionalized in the far eastern countries to pay attention to the basic quality of the body and mind, to interpersonal competition consciousness and western sports values and ideologies which emphasized international sports competition. It is undeniable that its pioneering sports practice opened a door to the modernization of Chinese sports. Just as Gu noted: "Christian sports reflects the nature of the imperialists' cultural aggression, but objectively facilitates the introduction and promotion of modern sports in China."⁶

As national contradictions gradually deepened between China and Japan,

4. Tang Mingxin. *The Tough History of Our Countries' Participation in the Olympic Games*. Taipei: The Chinese Taipei Olympic Committee, 2000: 112.

5. Jiang Wenhan. *The Young Men's Christian Association in China. The Compilation of Historical Data in Zhonghua Book Company*, 1961: 13.

6. Gu Shiquan. *Sports History in China*. Beijing: Beijing Sport University Press, 2003: 199.

the Far Eastern Championship Games played a role in awakening Chinese people's national identity and awareness and inspiring their enthusiasm to resist Japanese aggression. On May 15, 1915, six days after China was forced to sign the Article 21 with Japan, the 2nd Far Eastern Championship Games were held in Shanghai. Chinese sports circle wanted to rely on excellent competition results to redeem the dignity lost in diplomatic and military fields. When China ranked first in the total results, Morris said: "The importance of these games is that it provides a venting channel for the long suppressed patriotism, shock caused by Sino-Japanese crisis and nationalism poured by shames."⁷ However, political turbulence, economic backwardness and loss of control rights in sports caused poor results in the following games and being inferior when competing with Japan, which attempted to incite the puppet *Manchukuo* to utilize the Far Eastern Championship Games to obtain international recognition. Yet in 1934, China crushed its ambition. Those Games became the last sports stage for ethnic confrontations between China and Japan. As Japan and the Philippines plotted together and the international relations tensed, China withdrew from the Far Eastern Sports Association. As a prelude to the Asian Games, the Far Eastern Championship Games came to an end.

2. The Asian Games and politics: The historical variations of nationalism, orientalism and globalism

During the 1948 London Olympic Games, sportsmen in China and the Philippines wished to restore the Far Eastern Championship Games. Indian sports leader Sandy thought that the Far Eastern Championship Games was unable to reflect the level of Asian sports and the solidarity of Asian people; therefore he advocated starting a Games which all Asian countries could participate in. This advocate got response from many Asian countries. Finally, representatives of sport organizations from different Asian countries held a meeting in India and formally established the Asian Amateur Sports Federation, which was responsible for the spreading of the Olympic Games in Asia and the management of

7. Andrew D. Morris. *Marrow of the Nation: A History of Sports and Physical Culture in Republican China*. Berkeley: University of California Press, 2004: 28.

the Asian Games. From New Delhi in 1951 to Guangzhou in 2010, the Asian Games were held 16 times in 59 years.

Throughout the several decades' history of the Asian Games, the changes of host cities presented three distinct time periods, and each centrally reflected the evolution of Asian geopolitical structure and shift of political and economic center during this period.⁸

The period between 1951 and 1962 was the stage of beginning. The motivations then were the rise of nation-states and the political enthusiasm in Asia after the Second World War. The second period is from 1966 to 1986. This is the coming across difficulties: Asian geopolitical unrest, however, promoting the cohesion and identity of coping with crisis, and the spirit of orientalism were clearly displayed in the Asian Games. From 1990 to 2006 was the stage of stable development. During this period, the Asian Games absorbed global resources to become much more prosperous. At the same time, the world is presented with Asia's confidence and ability to gradually fuse into the process of globalization and wider political and economic system.

2.1. Early Stage (1951–1962): The rise of nationalism and new Asian nation-states

After the Second World War, many Asian countries successively got rid of colonial rule, obtained independence and liberation and established new nation-states. The nationalism movement in these countries advanced dauntlessly on a large scale, and became a worldwide trend. Besides, the nationalist movement also drastically hit the western colonial system and western-dominated international economic and political order. However, on account of the counter-attack of former colonies, their own complex national situation and policy and the ideology entanglement in the Cold War, this movement featured repetitiveness and difficulty. Just as Barrie commented, "After two world wars, as a result of colonization and reconstruction of world map, many new Asian nation-states faced the grim problem of establishing national identity".⁹ As for new Asian

8. Wu Chao. The Asian Games and Asian Geopolitics and the Sustainable Development of the Asian Games. *Sports Science*, 2006, 26(12): 5.

9. Barrie Houlihan. *Sports and International Politics*. London: Harvester & Wheatsheaf, 1994: 16.

nation-states, the enemies before their independence were colonial powers. With colonization ending, contradictions between different races, tribes, classes and factions within nations were revealed. This separation not only challenged the stability of these fragile countries, but also threatened people's loyalty to the new nation-states (national identity).

Since important political, economic and diplomatic resources in the world were controlled by a handful of countries, those new Asian nation-states could not get recognition by the world. Therefore, attending or starting up international non-governmental sports organizations to seek national unity and identity was viewed as an effective strategy to eliminate contradiction and threat. As Zhao Ming suggested:

*Developing countries unanimously object to powerful politics, and resist the economic, political and cultural oppressions of strong powers, which accelerate the formation of the contemporary diversified international system. Their eagerness to establish a new international political and economic order is a form of nationalism in the new situation.*¹⁰

Based on the national identity of sports and the international political background, the Asian Games started to pursue a further development.

The first Asian Games was scheduled to be held in New Delhi, the capital of India in 1950, but then was postponed because of the serious lack of sports infrastructure and domestic tense in the political situation. As a result, Sandy, the Director of the Organizing Committee, was forced to resign, and his post was taken over by Swan, the Director of the Indian Cricket Management Committee. Swan successfully loaned from the Indian cricket club and imported necessary facilities from Britain. Meanwhile, the general Calipa, Indian Army Chief, agreed to regard barracks as a temporary Asian Sports Village, so the accommodation problem was resolved. From March 4 to March 11, 1951, the first Asian Games were held smoothly. Indian Prime Minister Nehru believed that the Asian Games would upgrade India's image among Asian countries and accelerate the establishment of the new autonomous and equal political order. He

10. Zhao Ming. Nationalism: Derive from Contemporary International Relations and Interact with Them. *Journal of Normal College of Qingdao University*, 2004, 21(2): 11.

continued to state that “political will, rather than economic condition, eventually caused the Asian Games to be held in India”.¹¹ However, on these Games, India refused to send invitation letters to Pakistan and Vietnam. Asian countries’ strong dissatisfaction with Japan, a defeated country in the Second World War, and at the same time, the debate over Israel’s right to compete in the games reflected the fierce struggle and contradictions in maintaining national authority and obtaining international recognition in the new Asian nation-states. This marked the beginning of nationalism in Asian Games.

Nationalism in the next three Asian Games grew much stronger. On May 1, 1954, the 2nd Asian Games was held in Manila, the capital of the Philippines. The Japanese delegation was swallowed up by the biggest wave of nationalism resistance from the people of the Philippines who suffered from Japan’s bullying. Just as a journalist stated, “The people of the Philippines welcomed the Japanese delegation with anger and fist [...] At the opening ceremony, the Japanese delegation entered the field almost in an atmosphere of angry condemnation”.¹² As Taiwan was invited, China refused to participate in this Asian Games so as to safeguard sovereignty and national integrity. At the same time, as Japanese economy was rapidly recovering, to host the 1958 Asian Games became a golden opportunity to build up the national image and show national power in the eyes of the world. The 1962 Jakarta Asian Games boosted nationalism to the climax. For Indonesian President Sukarno and his people, sports was to achieve the purpose of physical and mental harmony or relax, as well as the ideological goal, “in other words, sports became an indispensable part of the national revolution in Indonesia”.¹³ Sukarno’s ambition was to build a new Indonesia-leading order, which was against western imperialism and colonialism. To successfully host the Asian Games and achieve excellent results became his political stakes to acquire new order leadership and a powerful weapon to stimulate patriotism among Indonesian people.

11. Mithlesh Sisodia. India and the Asian Games: From Infancy to Maturity. *Sport in Society*, 2005, 8(3): 408.

12. Liang Ren, Liu Guixing. The Unextinguished Fire of the Asian Games. *Sports Department of China National Radio*, 1990: 7.

13. Rusli Lutan. Indonesia and the Asian Games: Sport, Nationalism and the “new order”. *Sport in Society*, 2005, 8(3): 414.

From the above example, it can be seen that Asian countries in this period regarded national independence, liberation and revolution as the primary political mission. Nationalism revealed in the Asian Games became their main ideological and political philosophy. However, integration under the guidance of orientalism still needed a better chance to form.

2.2. Stage of Difficulties (1966–1986): Orientalism and confirmation of integration

During this period, the geopolitical situation in Asia deteriorated sharply, as can be seen from the following historical events: the Vietnam War, the third, fourth, fifth Middle East War, the Sino-Soviet Split, the deadlock relationship between China and the Soviet Union, the Cambodian War, the Afghanistan War, the Iran-Iraq War, etc. Asia has been in wars for over 20 years. What's behind Asia's political dilemma is the structural colonial behavior of the western hegemony in Asian countries. Their strategies to treat oriental countries have always been, subsidiary, colonial. In the book entitled *Orientalism*, Said pointed out the relationship between orientalism and politics; Said also revealed that the concept of binary opposite relations between East and West was a man-made structure – it's a kind of fictional “oriental myth” created by western countries, whose primary aim was the production of the imperialist hegemony.

The Asian Games during this period met with great challenges from the West and had its own difficulties as well. With the Games as the blasting fuse in these new nation-states, IOC, based on western values, strongly denied the practice of “sports politicization” in Asian countries. Victorian amateurism and Bren Dyche-style depoliticization became their best tool to boycott and isolate oriental sports. Apart from the deterioration of the international environment, the Asian Games encountered universal economic and political crisis, and the internal dynamic mechanism of the Asian Games became seriously disordered. However, in stage of difficulty and frustration, geopolitical unity in Asian countries burst out vast energies, got through difficulties and became a perfect interpretation of orientalism in the sports field. The following paragraph will give detailed examples of the aforementioned feature in the Stage of Difficulties.

Before the 1962 Asian Games, Indonesia forbade Taiwan and Israel to compete, which was investigated and sanctioned by IOC and the Asian Games Fed-

eration. On the arrival of the 1966 Bangkok Asian Games, Taiwan, for political purpose, spread the rumor that Thailand would be incapable of hosting the Games, and would be replaced by Manila.¹⁴ That, in turn, inspired the Thai people's enthusiasm to host it. Eventually, the government made it. However, difficulties emerged accordingly. South Korea won the right to host the 1970 Asian Games. However, in view of security, the military crisis in the Korean peninsula, high military spending and economic instability, South Korea abandoned the bid. After failing to turn to Japan for help, the Asian Games Federation got the support from Thailand and other Asian countries. Twelve countries, including South Korea, Japan and the Republic of China generously helped Thailand and alleviated its economic pressure to hold the Games. Before the 1978 Asian Games, the host country Singapore gave priority to the development of mass sports as a policy adjustment and decided to quit hosting the Asian Games for lack of construction funds and labor for the venue. The Asian Games encountered abortion crisis again, and it was the Thai government that saved the situation, again. Besides, fourteen countries, including Indonesia, Saudi Arabia and China donated \$2.5 million, which could barely afford the lowest operation budget. Some scholars said that the three Games strengthened mutual understanding, cooperation and competition between Thailand and other countries, "to a greater extent, which embodied the unity and cooperation in the Asian sports family".¹⁵

Apart from jointly coping with the Asian Games crisis, there are other forms of reinforcement. Owing to the oil problem, Asian countries have long been entangled by the economic and military struggles with western countries. In 1974, the Asian Games was held in Iran. This was the first time that western Asian countries had fused into the Asian sports system. Before that, Asian countries reached an unprecedented consensus about opposition to Israel's participation. The solution of the Taiwan Issue showed vividly Asian countries' idea of overpassing political limits and achieving peaceful sports settlement. In the 1982, the New Delhi Asian Games, Mahatma Gandhi first proposed a famous saying "Sports can mold Asian character". In the 1986 Seoul Asian Games,

14. *Official Book of the Fifth Asian Games*. Bangkok: Asian Games Organizing Committee Publications, 1966: 34–5.

15. Sombat Karnjanakit & Supitr Samahito. Thailand and the Asian Games: Coping with Crisis. *Sport in Society*, 2005, 8(3): 447.

taekwondo and judo were first classified as the official events. In an international competition system dominated by western sports, “it fully shows that orientalism enters the Asian Games through traditional oriental events”.¹⁶

Said pointed out that what’s behind orientalism was the complete eastern interest system elaborately designed by the western world, and an intricate exchange between cultural, academic and moral authority and a variety of political and economic powers.¹⁷ In the international sports field, as “the other”, in order to get rid of the fate of being manipulated or repressed, Asian sports or oriental sports must make use of the edge discourse to face up to the central discourse power, and insist on independence, equality, communication and cooperation in Asia. During this period, the political theme of the Asian Games reflected the strengthening of integration, efforts and achievements to deconstruct the “center-edge” binary oppositional model between East and West in the sports field both from theory and practice.

2.3. Stage of Stable Development (1990–2014): Globalism and Asia fusing into the world

After the collapse of the Soviet Union and the eastern European upheaval, the dominant international relations system forced developing countries to get involved in the capital operation process named “globalization”. Mutual penetration between East and West, whether in the form of equality or not, was an irreversible fact. It was difficult to directly distinguish East and West, “the other” for each other. In this sense, it was anti-historical to emphasize Asia and locals opposed to the West. Taking initiative to utilize globalization to develop national and regional comprehensive strength became the common social thought and action strategy of eastern and western countries, namely globalism.

Globalism means “to go beyond different nationalities, countries, cultures, economic development levels, systems and geographic segmentations in the world, and to believe that the world belongs to and can be one family”.¹⁸ Glo-

16. Eunha Koh. South Korea and the Asian Games: The First Step to the World. *Sport in Society*, 2005, 8(3): 476.

17. Edward Said. *Orientalism*. Beijing: Sanlian Bookstore, 1999: 217.

18. Yin Mei. The Relationship between Nationalism, Regionalism and Globalism. *Guangxi Social Science*, 2003(5): 22.

balism does not advocate global government, but claims under the premise of pluralism and diversity in politics and culture (based on national interests and national sovereignty), that the global development should advance from disorder to standardization. We should strengthen the supervision and restriction of globalization so that it will be beneficial to all countries in the world. For Asian countries, globalism is only a means of fusing into the world, conducting equal dialogue with former western powers and developing jointly. The Asian Games in this period had no conflicts with the western sports culture, and began to seek widespread cooperation between East and West in the field of politics, economy and sports. It started to abandon the objective role of self orientalism, and took the initiative to play an important role in the global sports system.

The 1990 Asian Games “helps greatly to promote patriotism, rouse ethos and facilitate the construction of two civilizations; set up international image of stability, solidarity and reform and opening up in China; enhance the understanding and unity between people in China, Asia and the world; develop friendly cooperation and promote the development of sports in Asia and the world”.¹⁹ Through abiding by global sports rules and hosting globally recognized games, China successfully hosted the 1990 Asian Games and also hoped to change the traditional and demonized image of isolation, conservation and closure. China also hoped to fuse into the global sports system, simultaneously keeping the sports system and cultural mode with Chinese characteristics. In addition, China has gotten rid of the ideologically imprisoned “surrender first, progress later” strategy, which enabled Taiwan to return to the Asian Games after 20 years away from the Asian Games. Symbolized by the 1990 Asian Games, Asia began to fuse into the global sports system, making efforts to achieve an equal dialogue with the West and jointly designing a real global sports development path.

Later, the general atmosphere of globalization in the Asian Games was much stronger.

Although in Asia, there still existed differences in politics, ideology, culture, economic and social system, the characteristics of sports globalization were

19. Propaganda Department of Asian Games Organizing Committee. *Selected Works of the Asian Games*. Beijing: International Business and Economics Press, 1990: 18.

*identical, that is: the media participation, dependence on sponsorship, the rise of the sports industry, and contact with multinational corporations.*²⁰

In the 1994 Hiroshima Asian Games, Chire Koyama's winning the championship facilitated the global flow of the Asian sports resources all over the world. From the Chinese coach of South Korea badminton team Li Mao in the 2002 Pusan Asian Games to African teams led by Bahrain and Cartel in the 2006 Doha Asian Games, people gradually struck a balance between the market rules of free capitalism and political rule of national patriotism. Besides, using global resources to host the Asian Games has become a common view. Take the Doha Asian Games as an example; the information system was in charge of a world-famous sports information service provider – the Infostrada company in Netherlands. The Doha Asian Games staff came from all corners of the world, including the hosts in the opening and closing ceremonies, the service personnel in athletes' village restaurant, media manager in the news center, the security field, etc. Scholar Mahfoud Amara further argued that the Doha Asian Games breaks the old orientalist's opinion on the Arabian countries,

The people in the State of Qatar will have a sense of pride and achievement for hosting a unique global sports event.²¹

Conclusions

It must be pointed out that the political theme of the Asian Games is characterized by diachronism of historical evolution and synchronism of interaction. Complicated relations among nationalism, orientalism and globalism, the current complex geopolitics and internal contradictions in Asia, to a certain extent, restricted regional cooperation and global sharing in Asia.

For many Asian countries, the rise of Korea is viewed as an important factor in changing the Asian geopolitical system. Through the 2014 Incheon Asian

20. J. A. Mangan and Fan Hong. *Sport in Asian Society; Past and Present*. London: Frank Cass, 2003: 402.

21. Mahfoud Amara. 2006 Qatar Asian Games: A 'Modernization' Project from Above? *Sport in Society*, 2005, 8(3): 506–507.

Games, a rising Korea shoulders the glorious mission of contributing to building a harmonious Asia. The 2014 Incheon Asian Games should not only promote the Olympic spirit, preserve the precious spirit wealth and add new splendor to the Olympic Games, but also reconstruct the Asian regional sports structure and cope with the unified sports culture crisis. The philosophy of “Diversity Shines Here” in the 2014 Incheon Asian Games is not to make Asia enclosed, but more open. Unlike the traditional geopolitical concept which is centered on military and security, this way of thinking and political discourse cater for the historical trend of globalization and regionalization, to a large degree, effectively promoting the establishment of a new Asian order. In this new order, rather than seek hegemony and dictatorship and pursue “Monroe Doctrine” that US fears, Korea will unify with Asian countries to achieve the diverse development in Asia and the world. Just as Asia political expert Zheng Yongnian, professor at the University of Nottingham said: “Asia does not belong to any country or even Asian people, but to the whole world”.²²

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22. Zheng Yongnian. The Rise of China and New Asian Geopolitical System. *Liberation Daily*, 2007-12-16.

PERCEPTION OF THE YOUTH OLYMPIC GAMES: AWARENESS AND ATTITUDE AMONG GERMAN SPORT STUDENTS

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Introduction

In 2007, at the 119th Session of the International Olympic Committee (IOC) in Guatemala City, the IOC approved a new Olympic project: the Youth Olympic Games (YOG). First staged in Singapore 2010, the main objectives are to reach out to a younger generation and to get the youth around the world to become physically active and inspired by Olympic values (IOC, 2007). It is important to the IOC that the YOG, even though it is in some points complementary to the Olympic Games, has a clearly defined separate identity. The central innovation are some cultural and educational aspects as well as new competition formats (Kristiansen, 2013; Schnitzer, Peters, Scheiber, & Pocecco, 2014). Giving both parts, Competition Program (CP) and Culture and Education Program (CEP), equal footing, the IOC announces to increase the emphasis on the pedagogical roots of the Olympic movement and to put much effort on the compliance with Olympic values.

The implementation of the event and the new focus towards a younger generation fit in line with the attempt of transformation within the IOC. To counteract the criticism of commercialisation (Digel, 2004), gigantism (Bausinger, 1997), and intransparency (Grupe, 1997), the IOC has launched the program Agenda 2020 triggering a reformation of the IOC. Forty recommendations got approved at the extraordinary IOC Session in Monaco in December 2014, comprising three main topics: sustainability, credibility and youth (IOC, 2014d).

Whereas the IOC officially declares the YOG as full success, the general tenor among scientists and journalists judges the different goals of the YOG as ambiguous (Houlihan, Hanstad, & Parent, 2014). Within the IOC's own ranks, critical questions arose e.g. by Richard Pound whether the YOG would "get more couch potatoes... up and go to the swimming pool or run on a race track?" (IOC, 2007, p. 53).

To discover an understanding of the YOG at its initial stage, it is important to discuss the opinion of different stakeholders as well as the opinion of people participating in the event. So far, recent literature addressed the perception of athletes and scientists who got involved in the topic intensively. Little has been done to examine the information spread through media and other information sources and how the public perceives the YOG, its concept and the execution of its aims. As the YOG is an event with particularly high resource consumption, great support of host countries as well as attention by media, sponsors and the public, all are essential for a healthy continuation of the YOG. Hence, this research aims at analysing the public perception. Based on a media analysis as well as an online questionnaire, the attempt is being made to create a holistic picture about the YOG, drawn through public perception. As the awareness of this event is assumed to be very low among the public, this research is focused on German sport students only. The last edition of the Games, the Summer Youth Olympic Games in Nanjing 2014 was the object of this analysis.

Literature review

Two main pillars are fundamental for this study. Firstly, the predominantly qualitative research about the Olympic Movement as well as the topic around the YOG. The second focus lies on the quantitative research of attitude theory and the creation of sport event image, which serves as a basis on which the model is being built on.

Modern Olympism and Youth Olympic Games

The Olympic Movement is currently receiving a broad range of criticism, mainly commercialisation, political interweaving and dissociation from the original Olympic idea.

The marketing influence of companies indicates the opportunities for sponsors to educate the younger generation to “become global consumers” (Lenskyj 2008, p. 117). The increased economical alignment of the Olympic Games and mega events in general contributes to the growing global consumerism (Roche, 2000), dissociating itself from the traditional idea of Coubertin. Similar to that, Eichberg (2004) talked about an Olympic identity of production, meaning that “Olympism has entered alliance with the market system” (p. 74). And Digel (2010) even exacerbated this statement by stressing that “life is completely capitalised and marketed” (p. 3029). The overall critical perspective adapted by researchers is built on the fact that the Olympic legacy is based on economic values rather than on educational assumptions (Gratton & Preuss, 2008). As the YOG are younger, smaller and so far less commercial, scientists express their hope, that the YOG could be a step backwards to the original Olympic idea. “The YOG provide a potentially new avenue for the Olympic Movement to strengthen the base of participation among children and youth” (Kidd 2009, p. 17–18).

Since the announcement of the YOG, the idea and the execution of the Games have caused great interest in the scientific world (Götzel, 2013). The scientific area of interest around the YOG is multifaceted, with a primary focus on sociological aspects. The main area of discussion deals with the question of compatibility of the announced objectives by the IOC and their actual implementation in various areas (Houlihan et al., 2014). An evaluation of the CEP, ethical aspects, comparison between Olympic Games and YOG are only some of the topics discussed. A broad consensus among stakeholders, participants and academics points out a lack of a well-defined mission and objectives for the YOG (e.g. Digel, 2008; Judge, Petersen, & Lydum, 2009; Krieger, 2012; Wong, 2011).

Whereas the media usually has a powerful position within a sport event as it refers to the visibility and opinion formers (Clarkson, 1995), it shows a great lack of interest towards the YOG (Parent, Kristiansen, Skille, & Hanstad, 2013). Furthermore awareness and opinion data from athletes, coaches, parents and administrators in the United States, Greece and South Korea were collected (Judge & Kantzidou, 2011; Judge & Lee, 2013; Popovic, 2012). All three studies asserted a low overall awareness, asking whether “the best is kept secret in sport?” (Judge et al., 2009, p. 173). In addition to this lack of awareness, Schnitzer and Chappelet (2014) questioned the cost-benefit ratio of host cities

bidding for and staging the event after analysing the bidding process and financial aspects of the YOG, pointing out a lack of a well-defined structure through the IOC. Finally, Séguin, Ferrand and Chappelet (2014), analysed the YOG as a brand extension of the Olympic brand, assuming marketing related objectives behind the implementation. “While there is little doubt that the YOG extension was something dear to the IOC President, the possible role played by the marketing department remains unclear” (Séguin et al., 2014, p. 187).

Sport event image

Sport events are numerous and hosted around the world and range from regional to hallmark events as well as from fun to high performance ones. Undoubtedly, those events have several external effects on their environment due to the attitude they create (Maenning & Feddersen, 2002). Looking at it from a scientific point of view, most sport events, however, are included in models of destination image as a tool rather than as a separate concept. Separating the event image effect from the destination focus in the study by Maenning and Feddersen (2002), it can be seen in Figure 1 that hard and light location factors are assumed to influence the attitude creation of the event. In addition to that, an interesting assumption of the model is the gatekeeper function of news and information brokering, as knowledge is essential for a cognitive attitude creation (Maenning & Feddersen, 2002).

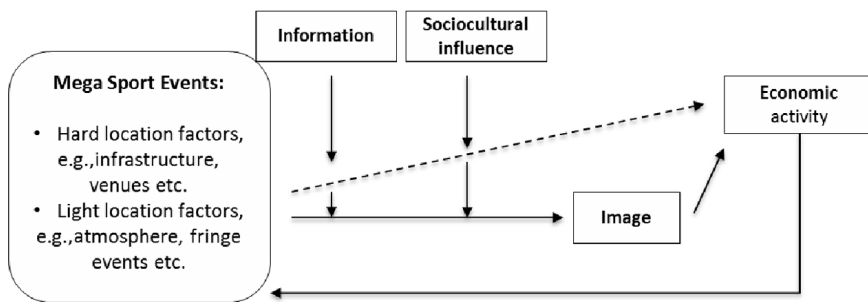


Figure 1: Sport event image creation

Source: Own representation, based on Maenning and Feddersen (2002)

According to Gwinner (1997), the event type creates associations through information processing, which finally contributes to a cognitive evaluation of

this information. Event characteristics and individual factors furthermore affect the perception towards the event and lead to an attitude creation. The attitude can be characterised through attributes, such as youthful, educational, social or family oriented (Gwinner, 1997, p. 149).

Aside from the latter examples, in which sport event image was part of destination image studies as well as sponsoring studies, very little has been done to examine the effect of the event itself, studying the kind of attitude an event creates as well as the influencing factors for event attitude creation (Hallmann, 2010).

Concerning sport events, the Olympic Games and the FIFA World Cup mark two examples that try to influence their attributes and work expressively with a mission statement (Sohns, 2007). Even though, the marketing concept of branding and its different facets is not closely elucidated, a short overview about the Olympic brand is given in the next section, as it is unique among sport event positioning.

The IOC constituted the values excellence, friendship and respect as their core values (Davis, 2012). The image the Olympics created recently includes the associations global, Inspiration, friendship, peace, excellence and diversity (KantarSport, 2013). These brand associations are assumed to be very strong due to the consistency of the Olympics with its long heritage (Ferrand, Chappelet, & Séguin, 2012). Furthermore the IOC as organiser of the OG and YOG stands for the fight against doping, being ethical, encouraging children to participate in sport and educating through sport (KantarSport, 2013). Whether these values are also reflected at the YOG or whether it creates a different picture has not been evaluated so far.

Summing up this chapter, it is difficult to set up a clear picture what the YOG is, what it stands for and whether it is seen as a positive innovation or a rip of the Olympic Games. The attitude toward the Olympic brand is ambivalent, polarising between hymns of praise or sharp criticisms about the entire system.

Theoretical model

Whereas the literature review dealt with topics around the Olympic Movement

and its image, the following section will look briefly in the topic of attitude theory to get an understanding how the theoretical model is set up.

Even though attitude theory is frequently considered to be as a concept that is most distinctive and indispensable even in recent days (Crano & Prislin, 2006), a clear definition is lacking. Most definitions are based upon the multicomponent model of attitude and share a basic assumption, namely that “attitudes are global evaluations of stimulus objects that are derived from three sources of information: affective responses, cognitions, and behavioural information” (Haddock & Huskinson, 2004, p. 36; see also Eagly & Chaiken, 1993; Zanna & Rempel, 1988). Factors that do affect attitude on a conscious level have a common cause and effect pattern. “In the classical models, messages are presented, processed, and if successful, move recipients’ attitudes toward the advocated position” (Crano & Prislin, 2006, p. 348). The underlying neobehavioural model is known as Stimulus-Organism-Response model (S-O-R model), explaining that the behaviour of humans can be seen as a response after information processing on specific stimuli.

The S-O-R model is set as headstone of the underlying theoretical model of this research which is shown in Figure 2 (Nufer, 2007). The overall attitude towards the YOG is based on affective and cognitive components. Even though the conative aspect does interfere in some way with the other two components, most researchers ascribe it to play a subsidiary role, which can be neglected (Baloglu & McCleary, 1999; Beerli & Martín, 2004). The exact occurrence of attitude can only be speculated on and is individual to every person. Hence, it is written in the black-box or organism box of the model, taking shape in a human mind. A special focus is on attention as it implies a selection function for a first awareness of the stimuli. Consistently, attention plays a significant role within the attitude formation process (Hallmann, 2010).

Numerous researchers across fields and disciplines agree that attitude is predominantly formed by two major forces, stimuli factors and personal factors (Baloglu & McCleary, 1999). As the model combines two scientific approaches, the scientific works around the Olympic Movement and the YOG, which consist mainly of qualitative studies and analysis and the quantitative method of attitude research, the nature of the model is rather explorative.

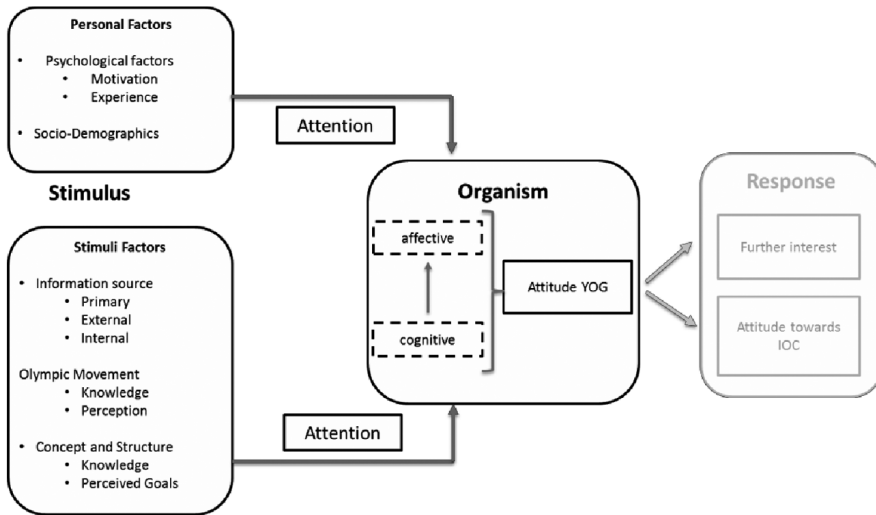


Figure 2: Theoretical model

Personal factors include individual personal characteristic (Beerli & Martín, 2004) as well as his or her intrinsic motivation (Baloglu & McCleary, 1999). Both parts are assumed to affect the attitude formation.

Stimuli factors include information sources, Olympic Movement and concept and structure of the YOG. While the effect of information sources is based on studies from destination image and are shown numerous (Baloglu & McCleary, 1999; Beerli & Martín, 2004; Gibson, Qi, & Zhang, 2008), assumptions of effect of the Olympic Movement factors on concept and structure derive from qualitative research around these topics and will be examined on an explorative basis (e.g. Ferrand et al., 2012; Krieger, 2012). Finally, the long discussion among researchers about the goals of the YOG is picked up for this study. The opinion whether possible benefits or risks apply for the YOG forms followed an important influence on the attitude towards the YOG.

Methodology

The goal of this research is to better understand what kind of perception about the YOG's rationale exists among German sport students and what influences

their attitude. Primary data were collected through a media analysis and an on-line questionnaire. As there are only limited possibilities of previous studies on which it is possible to build on to a combination of studies around the Olympic Movement as well as attitude research was used to develop an analytical approach, which has – at this stage of research – still an exploratory nature, trying to create a holistic picture about the student's attitude towards the YOG. A media analysis of daily and weekly national German newspapers, as well as some online news and sport journals was done previous to the questionnaire, covering the time before, during, and after the YOG in Nanjing 2014. The resultant information was used to get a better understanding of the picture that is created in Germany about the YOG.

The questionnaire was self-administered based on previous literature. It included open-ended as well as closed questions and was spread online through social media pages and via German university student bodies. The questions can be subdivided in five sections, shown in Table 1.

The participants were sampled with a convenient sample, narrowing the target sample to current and former sport students in Germany. Even though convenience samples of students are highly criticised (Bryman & Bell, 2007), this sample is chosen for the following reasons. As the awareness of the YOG in general is perceived very low (Judge et al., 2009), test persons should bring along a general interest in sport. This increases the probability of a true and differentiated attitude towards the YOG. Furthermore, an engagement with the Olympic Movement in general can be surmised due to university classes.

Table 1: Questionnaire construction

Affective component	Cognitive component	Information source	Youth Olympic Games	Olympic Movement	Individual factors
Emotion (12)	Position (15)	Information source (11)	Knowledge (13,14)	Knowledge (6)	Demographic (2,3, 24-27)
Perception (17)	Perception (17)	public awareness (10)	Individuality (20)	Attitude (7)	Psychological factors (5,9)
Attitude (16)	Publicity (4)		Goals (21)	IOC (21, 22)	
				Olympic Values (23, 24)	

To be able to create a value for the image, confirmatory factor analysis (CFA) was used. CFA is a statistical technique to verify the factor loading of several observable variables based on covariance to test a relationship between these variables and an unobservable, also called latent, construct (Byrne, 2000). As attitude pertains to latent constructs, this method is assumed to be appropriate and commonly used (Eagly & Chaiken, 1993).

The theoretical model of the CFA is based on attributes used in the literature (Götzel, 2013; Telama, 2002) and was tested through a pre-test. The ideal model based on theoretical assumptions can be seen in Figure 3.

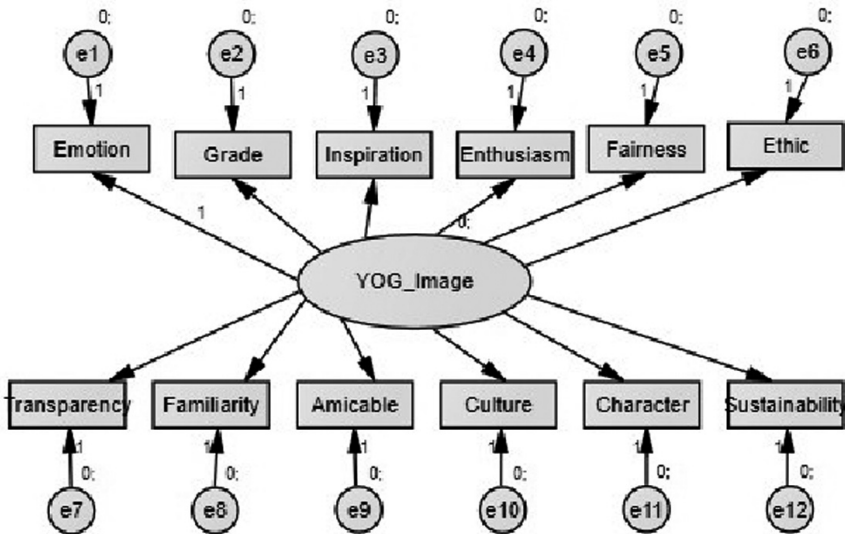


Figure 3: CFA model based on theory

To be able to use the results of the CFA for the final regression, an index has been built according to the following equation, following the approach used by Grohs and Reisinger (2005), as well as Hallmann (2010).

$$\frac{(EMO1 + Grade + PER1 + PER2 + PER3 + PER4 + PER5 + PER6 + PER7 + PER8 + PER9 + PER10) - 12}{48 \cdot 100}$$

Finally, a linear regression analysis has been used in this study to determine factors that influence the attitude.

Results and Discussion

The results of the analysis provide interesting insights into how sport students in Germany actually interpret the ideas of the YOG and the event itself. At the XIII Olympic congress in Copenhagen in 2009, IOC member Konstantinos Geogiadis described the YOG as follows:

Under the banner of “Sports, Education and Culture”, young athletes who will be selected for the Games will experience the social values of sports and will orientate themselves towards a healthy way of living, in the framework that will combine the theory of Olympism with the reality of competition. In this way, they will become real “Olympians”, capable of promoting the spirit of sport and the values of brotherhood, universality and peace (IOC, 2009, p. 470).

Geogiadis concludes that the initiative will contribute to a “worldwide propagation of Olympism and sport” (IOC, 2009, p. 471). The results of the present study shed some doubts on the success of this initiative, on whether the communication of the new and pedagogical concept of the YOG reaches society so that a propagation of Olympism can be really achieved.

The media analysis uncovered very limited information coverage of the YOG, which goes along with an overall low awareness among survey participants. A specific lack of communication becomes evident concerning the educational elements. Rather more traditional aspects of sport events, such as the winning of medals, are reported, putting the YOG in competition with other major sport events and, hence, failing to create a distinguishable event. It is presented by the media and perceived by sport students as a youth version of a high performance event; this fits with the conclusion made by Krieger (2011), who focused on the athletes’ experiences and their qualification process to become a YOG athlete. He argues that awareness of the IOC’s vision is not experienced by YOG athletes, but that the event is rather seen as another competition with the aim of being the best.

The results of the regression analysis show that participants receive goals and risks of the YOG in alliance with the image of the Olympic Games. The focus is on a high competition event instead of an event with educational ele-

ments. Hence, instead of a distinction to the Olympic Games with its values and threats, the same pattern and threats are desired and accepted. Irrespective of perceiving the YOG as a marketing strategy or as an inspiration for the young generation to become physically active, it was not possible for the IOC to communicate their objectives of creating a new event format with its 'own DNA' (IOC, 2014a). With the absence of awareness among the public, a broader debate and the scope of effect is very limited.

Agenda 2020 picks up the topic of the YOG, pointing out again that "when the IOC created the Youth Olympic Games, it wanted to tackle two main issues:

- the drop of competitive sports by young athletes in the 14–18 age range,
- the general decrease in participation in sport and physical activities by young people" (IOC, 2014c, p. 71)

As these issues are neither perceived by athletes nor by media or society, and doubts rather than positive feedback appear, the IOC has put on their Agenda 2020 a task which might be significant for the future of the YOG.

Educating youth through sport is a core mission of the Olympic movement and one of the three pillars of the Olympic Agenda 2020. It was therefore felt that, although the Youth Olympic Games are still a young event, the time was right for a thorough review of the Youth Olympic Games and an assessment of whether they were serving the mission assigned to them (IOC, 2014c, p. 71).

A further point in Agenda 2020 that aims to address the decline of sport participation among youth, was to engage with community and to "take the pulse of young people in an informal and broad dialogue, including with those who are not (yet) engaged with the Olympic Movement" (IOC, 2014c, p. 67). This objective is also mentioned for the YOG. In Germany, however, this effect is not associated with the event that allows only top athletes to participate, who were already engaged in sport before. Besides the revision of the YOG, Agenda 2020 sets up a new program called Olympism in Action, which aims for similar goals than those of the YOG, such as inspiring young people for active engagement in sport and to teach Olympic values (IOC, 2014b). So far, however, this study underlines the assumption that the Olympic Games are the only event

that is noticed by the public and which sets standards for the perception of the Olympic Movement and the YOG.

Conclusion

It seems as if the IOC had noticed the restriction and missing perception about the goodwill of the YOG as well, debating again about sense and nonsense of the Games (Weinreich, 2014). While the IOC considers all three editions of the YOG as complete success, they announce in the background paper of Agenda 2020:

The IOC Executive Board to set up a tripartite commission with the NOCs and IFs to review in depth the vision, mission, positioning, sports programme, Culture and Education Programme (CEP), protocol, organisation, delivery and financing of the Youth Olympic Games, and to come back to the IOC Session for final discussions and decisions (IOC, 2014c, p. 72).

Weinreich (2014) took this statement as reason to predict an abolition of the YOG in the near future. Abrahamson (2014) came to the conclusion that “the IOC needs to give serious deliberation to the notion about whether hundreds of millions of dollars for a Youth Olympic Games, Summer and Winter, is legitimately the way to go” (p. 21). Even though it is not necessary to go as far as these two opinions, the concern of the IOC member Defrantz at the Congress in Copenhagen in 2009 still seems valid five years later: “The important question for the Olympic family will be: Is the YOG a proper investment of Olympic funds? For those of us who work with youth every day, I think that the answer will be ‘no’” (IOC, 2009, p. 468).

The IOC needs to revise the objectives and their communication structure concerning the YOG. The contradicting goals need to be eliminated and a clear focus on elite sport or on youth participation should be decided on. Only then, do internal and external media have a chance to implement structured and informative media coverage to present a clear and successful communication to the public about the young event. As long as this does not happen, the public at least will continue to perceive the event as yet another instance of elite sport, comparing it to the Olympic Games and questioning the need of it within an already overcrowded event calendar throughout the year.

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OLYMPIC GAMES' AND OLYMPIC WINTER GAMES' LEGACY DEVELOPMENT

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Olympic Games have become one of the most significant events in the life of modern society. Cities and countries conducting Games, successfully use the effect of the Olympic events in all spheres of life, including social development, economy and ecology. Analysis of the Games results of the last two decades indicates that they are used as a catalyst for renovation and modernization. This fact has attracted particular attention by candidate cities interested in organizing and holding Olympic Games, with an aim to their legacy.

In 2002, under the auspices of the International Olympic Committee (IOC), an International Symposium titled “Legacy of the Olympic Games 1984-2000” was held for the first time. As the conclusions on the symposium’s fundamental issues related to legacy, they were raised leaving behind the Olympics Games and the Olympic Winter Games. As the result, the key areas that need special attention from the organizing committee – planning for sustainable and long-term management of legacy were identified.

In the same spirit, 2003 appeared to supplement the rules of the IOC *Olympic Charter* 2, paragraph 14: “to promote the production of positive legacy from the Olympic Games cities and those organizing the Olympic Games.”

A symposium dedicated to the legacy of the Games and as an addition to the

Olympic Charter completed the step of forming the legacy as an independent phenomenon.

A new stage, the stage of the extraordinary historic decisions development mark the 127th IOC Session, held on December 9, 2014 in Monaco. In the session adopted recommendations on reforming the Olympic Movement were adapted according to the principles of sustainable development of the city and the country as in the preparation and holding of the Olympic Games, as well as the use of the Olympic legacy in the social, economic and environmental spheres after their completion.

The aim of our study was: to develop the concept of the Olympiad and the Olympic Winter Games legacy.

Object of the study: the development of the Olympic Games and Olympic Winter Games legacy.

Subject of the study: the main directions of the Olympic Games and the Olympic Winter Games legacy development.

The first who came into contact with the stage legacy development became the organizing committee of the Athens 2004 Games. Olympic legacy was realized in seven directions (infrastructure, urban environment, the environment, culture, education, branding, venue).

Cultural legacy at the Acropolis was the creation of special elevators for people with disabilities; a new system of Acropolis consecration was also created. Panathinaikon Stadium has been completely modernized. Great cultural legacy was the creation of the Athens Archaeological Park. Legacy education was to train 100,000 technical, managerial and other professions related to the Games.

Torino 2006 legacy was realized in ten directions infrastructure, sports, urban environment, the environment, culture, education, branding, venue, Olympic venues, volunteers).

Legacy tourism branding helped Turin to become a new business tourism destination, showing its rich history, culture and high-tech industry. A year after the Games, the number of tourists increased from 100,000 to 150,000. Turin took the 4th place among most-visited Italian cities, after Rome, Florence and Venice. Important legacy was artificial snow that extend the winter season for residents and tourists for several months.

Games of the Olympiad in 2008 left a legacy including thirteen directions (infrastructure, sports, urban environment, the environment, culture, education, branding, venue, Olympic venues, volunteers, health care, accessible environment, standardization).

The Direction of Health was created first. During the Olympic Games 100 thousand Chinese cooks received food cleanliness classes by the World Health Organization; 200,000 food inspectors were additionally trained, thereby creating a new system of disease prevention. The World Health Organization called the project “a long-term gift to China.”

Olympic Winter Games held in Vancouver in 2010 went through a further development of legacy in 16 directions (infrastructure, sports, urban environment, the environment, culture, education, branding, venue, Olympic venues, volunteers, health care, accessible environment, social environment, living environment, economy).

Legacy became a leading sports program, “Own the Podium”. It gave Canada the opportunity to win 14 gold medals and also served as the establishment of a children’s legacy fund. Nowadays, the fund supports 100 secondary schools and more than 400 professional athletes, more than 125 community groups, two provincial sports organizations and the national snowboard team. As a result of this fund more than 400,000 students across Canada participated in programs that combine physical activity and healthy lifestyles.

In order to use the experience obtained in the organization of the Games, for future organizers, the organizing committee developed a special standard event Z 2010. This marked the emergence of a new direction for the legacy – standardization.

London Olympic Games left the legacy in 18 directions (infrastructure, sports, urban environment, the environment, culture, education, branding, venue, Olympic venues, volunteers, health care, accessible environment, social environment, living environment, economy, mass sports ethnic environment).

Mass sport became an independent direction of the legacy development by creating a movement “Places People Play”, which invested 20 million pounds in the 377 community sports projects in England. The UK government invested 493 million for the development of mass sports. As a result in 2014 more than

750,000 people exercised more than once a week; in December 2011, their number was 500,000.

In anticipation of the Games 300 women representing the community of black, Asian and other ethnic minorities in England (BAME) were arranged to work on various Olympic venues. This fact became a favorable ethnic legacy as ethnic minorities were infringed in the rights by the indigenous society.

A 10-year plan for environmental management in order to promote biodiversity was also developed and implemented. A total of 300,000 plants were planted in the wetlands area of the Olympic Park.

The legacy of Sochi 2014 was realized in twenty directions (infrastructure, sports, urban environment, the environment, culture, education, branding, venue, Olympic venues, volunteers, health care, accessible environment, social environment, living environment, economy, mass sports, ethnic environment, humanitarian, telecommunications).

An important area of Sochi Games legacy was LOCOG, which was developed with the support of the ROC and the Russian Ministry of Education System of Olympic Education "Sochi-2014" and realized on the popular, academic and professional level. By decision of the Supervisory Board, the supreme body of the Organizing Committee with the technical support from OJSC "Rostelecom" for all regions of the Russian Federation in a videoconference, remote seminars were held for representatives of education, physical culture and the Olympic Council using instructional materials submitted to them. Thus, the educational legacy of the Games on Sochi on a long-term basis will be demanded by the Russian system of Olympic education.

Another innovation, having no equivalent in the past, is the creation of the Russian International Olympic University (RIOU). This is the first higher education institution of its kind in the world, organized in accordance with the Decree of the Russian Federation Government on June 10, 2009 No 774-p with its activities focused on the training of qualified personnel and the further formation of the Olympic legacy.

Another important element of the Games legacy in Sochi in Russia was the revival of the volunteer movement. In 14 regions of Russia 26 volunteer centers were established. There were successfully implemented by more than 3,000 Projects involving volunteers ("Sochi 2014").

The resort “Krasnaya Polyana” is a unique legacy of tourism. It is the only ski resort located 30 minutes away from a major international airport and the sea coast.

Special attention attracts the creation of the new legacy direction – telecommunications. Especially for the Games, the company “Sports Broadcasting” was established.

This is the first company in the world which was entrusted to broadcast the Olympic Games in collaboration with the broadcaster IOC. This achievement is due to the acquisition of cutting-edge telecommunications equipment, training of personnel held for four years. The company created a unique complex which included: mobile TV stations and satellite systems.

Thus, the Olympic Winter Games, held in Sochi, created the most ambitious and unique legacy; the Games of the Olympiad and the Olympic Winter Games opening to the world community new standards of green building, accessible environment, international resorts, sports education, telecommunications.

Analyzing the emergence and formation of the legacy directions leads to the conclusion that today the legacy takes one of the leading positions in the organization and holding of the Games of the Olympiad and the Olympic Winter Games. Aspects of the legacy are carefully planned. Organizers are trying to take into account the positive and negative legacy of the previous Games. This is reflected in the opening of the new legacy directions. Each direction is the significant legacy of certain tangible and intangible segments of the Games of the Olympiad and the Olympic Winter Games. Each time the Games open from one to three new legacy directions.

All this leads us to conclude that the stage of legacy development beginning in 2002 marked the start of the new era of a conscious approach to legacy and giving equal attention to what will remain after the Games of the Olympiad and the Olympic Winter Games, along with the organization and holding.

Based on the results of the legacy research questions, we have attempted to develop the general concept of the legacy Games of the Olympiad and the Olympic Winter Games. The concept of the legacy represents territory, society, environment and combines all selected directions.

Block “Territory” includes all aspects of territorial legacy implemented in the city, region and country of the Games.

Block “Society” includes all the changes associated with human resources and society.

Block “Environment” includes various types of the human environment: infrastructure environment, ecological environment, accessible environment.

Balanced coordination of these units and their implementation through specific activities in the planning and organization of the Games of the Olympiad and the Olympic Winter Games will create the prerequisites for creating the positive long-term legacy.

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OLYMPIC STUDIES CENTERS AS PART OF THE STRUCTURE OF THE SPANISH OLYMPIC ACADEMY: AN INITIATIVE AND ALTERNATIVE FOR RENEWAL AND UPDATING OLYMPISM BY SPANISH UNIVERSITIES

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1. Objectives

The main objective of this research is to publicize the genesis and structure of the Olympic Studies Centers, entities which work as “delegations” of the Spanish Olympic Academy (SOA) to meet the objectives of this institution, acting as disseminators of the Olympic Movement, its philosophy, its ideology and its history among the Spanish university communities.

This overall objective is divided into the following specific objectives:

- To learn about the creation of the structure of the Olympic Studies Centers within the operation of the SOA.
- To analyze the structure, activities and evolution of these delegations of the SOA.
- To publicize the work of the Olympic Studies Centers and their contribution to the national and international Olympic Movement.

This is qualitative research work, as it follows Rodríguez Gómez and García Jiménez:

1. The paper was presented by Carla Belén Gutiérrez Sánchez, participant in the Seminar.

*Studies reality in its natural context, as it happens, trying to make sense of or to interpret the phenomena according to the meanings they have for the people involved.*²

On the other hand, it is an historical research: its methodology is characterized by a systemic approach to the identification, search and collection of sources, followed by the organization and evaluation of such sources as well as the organization of data that can be provided and are relevant in relation to the period under study.

The work of historical research takes many forms, can span many places and times and therefore requires different techniques, tools and instruments in order to approach the object of study, conditioned by the circumstances of the chosen period. The project presented here is an historical investigation of the period and circumstances of the History of Present Time of Spanish Olympism, addressed as a temporary process from 1968 up to the current year.

The History of the Present Time (HPT) has been defined by many authors and from various perspectives. For example, according to Vengoa Fazio "The History of the Present Time is, above all, the study of events that happened in our immediacy"; for Abdon Mateos, "It preferably studies historical processes, even if they are recent, they are over or for which there is minimal chronological distance", so near or contemporary past cannot be excluded from the concept of HPT. Mudrovic, focusing on the characteristic of contemporaneity, states that the HPT is "historiography aimed at events or social phenomena constituting memories at least from one of the three generations that share the same historical present". Most recently, Fazio Vengoa reflected on his condition of modernity: "The history of the present time is not a term equivalent to contemporaneity; it designates, above all, that temporal interval in which modernity has been developing world modernity, that is to say, our current regime of historicity". This is alluding to its exclusivity in our present, adding that "only in this space of time it has witnessed a radical change in the course of history".³

The History of the Present Time shows significant differences from "traditional history". Therefore, in this paper, it was necessary to start from the concept

2. Rodríguez Gómez, G., García Jiménez, E. (1996). *Metodología de la investigación cualitativa*, p. 32. Granada: Ediciones Aljibe.

3. Ibid.

of HPT and its different features to design the methodological process through which research should be carried out; we have based this on methodological approaches marked by our training at the Autonomous University of Madrid. Thus, following the guidelines published by Martínez Gorroño, our methodological process has taken the following steps: questionnaire design, conducting interviews, transcripts of interviews, oral treatment of information, contrast and confirmation of information obtained in a second consultation to implement, if necessary, corrections and finally, seeking validation interviews by the interviewee, from a second interview that the author calls “endorsement” or “data confirmation”. Then we proceeded to the triangulation of data from the test results of the other (documentary, written, graphic) sources, etc. from different files.⁴

Therefore, given the circumstances of the History of Present Time involved in this work, one of the main techniques has been the interview. At present, specialized historiography suggests the interview as the most suitable technique for accessing oral sources as primary sources of research, to gather testimony and rescue their memories, in order to obtain qualitative information that allows us to know their view and opinion in a more extensive and personalized way.

Three semi-structured open-ended⁵ interviews have been carried out with two primary sources involved in the events under study: The President of the Spanish Olympic Academy, Conrado Durántez Corral, and María Eugenia Martínez Gorroño, member of the Spanish Olympic Academy and Director of the Olympic Studies Center at the Autonomous University of Madrid, created through their own initiative.

2. Spanish Olympic Academy: Starting point of Olympic Studies Centers

On November 25, 1968, after the approval of the President of the Spanish

4. Martínez Gorroño, M.E. (1996). Metodología y fuentes en el estudio del exilio español en Colombia a consecuencia de la guerra civil 1936–1939. En J.M Trujillano Sánchez y P. Díaz Sánchez (Ed.), *Actas y Jornadas Historia y Fuentes orales-testimonios orales y escritos*, (pp. 253–258). Ávila, España: Fundación Cultural Santa Teresa.

5. Hammer, D. y Wildavsky, A. (1990). La entrevista semi-estructurada de final abierto. Aproximación a una guía operativa. *Historia y Fuente Oral*, 4, 23–61.

Olympic Committee (SOC), Juan Antonio Samaranch Torello,⁶ the National Olympic Academy of Spain (SOA) was founded, whose great promoter and President, Mr Conrado Duránte Corral, continues his lifework to this day. He had been sent by the SOC as the representative of Spain in the first session of the International Olympic Academy (IOA), held in Olympia, Greece in June 1961.⁷

At first, the SOA was not established within the SOC structure. Though it had been supported from the outset by the SOC, the idea of such an institution within the structures of the National Committees had not yet been gestated. The SOC was responsible for sending the representatives to the Annual Session of the IOA since its first celebration in 1961, supporting the idea that arose within the Olympic Movement of having an institution within their own structure responsible for ensuring the Olympic ideals and transmitting to the new generations its ideology and its history. Thus it was created under the name of Olympic Studies Center within the National Institute of Physical Education (NIPE) in Madrid, an institution that provided advanced training in the area of Sports, Physical Activities and Physical Education Sciences, which at that time was under the direction of José María Cagigal.

Afterwards, in 1973, it was definitively renamed as Spanish Olympic Academy. Later, new National Olympic Academies emerged such as the US (1976), China Taipei (1978), Japan (1978), etc.⁸ The creation of the Spanish Olympic Studies Center was a pioneer and a final contributor to the Spanish Olympic Movement, which became the standard for the International Olympism in general. The creation of this institution is widely considered as a particularly important contribution. So, after the first years of the Olympic Studies Center at the NIPE of Madrid, in 1971, during the celebration of the tenth anniversary of the IOA, Conrado Duránte and the Spanish Olympic Committee were ap-

6. Juan Antonio Samaranch Torelló fue Presidente del Comité Olímpico Español desde 1967 hasta 1970 y del Comité Olímpico Internacional desde 1980 hasta 2001. En <http://www.elpais.com/especial/juan-antonio-samaranch/vida.html>

7. Academia Olímpica Española. (1990). *Academia Olímpica Española XXII Sesión: XX Aniversario*. Madrid: Comité Olímpico Español.

8. Academia Olímpica Internacional. Recuperado de http://www.ioa.org.gr/?lang=en&item=84&view=1&art_id=246

pointed Official Partner of the International Olympic Academy. Apart from this, Durántez was appointed as a new member of the IOA.⁹

In 1987, because of the new organisation chart that SOC composed, the SOA became part of its structure with the creation of a Commission for the Academy.¹⁰

In 1964, due to a proposal from Durántez, who had attended all the meetings held by the IOA until that date, Cagigal attended the IOA Session. Cagigal returned from Olympia excited, definitively convinced of the suggestions that Durántez Corral had made concerning the Olympic ideals being a philosophy full of positive values, of great interest to students of NIPE of Madrid, students who would be the future Spanish specialists in the area of Sciences of Physical Activity and Sport. This was the beginning of the agreement with Durántez Corral to set up an institution with the same objectives as the IOA, on a national level. Therefore it was developed as a delegation of the IOA and, as we said, began to operate within the NIPE of Madrid in 1968.

Among the roles and responsibilities of the SOA, the holding of an annual meeting was established in a similar way to IOA's Sessions. The first Session of the Spanish Olympic Academy was held in 1969 in the NIPE of Madrid, which was also carried out with the goal of preparing students of NIPE who would be selected to participate in the Session for Young Participants of the International Olympic Academy.¹¹ Since that date, both tasks have been carried out by SOA every year: the celebration of the Session, as an intensive course with Olympic theme conferences by specialists, and the selection, among its participants, of candidates representing Spain for the annual Session of the IOA, held in Olympia.

Since 1980 the creation of new Higher Institutes of Physical Education made SOA consider passing the holding of SOA Sessions to those new NIPes, to fulfill

9. Martínez Gorroño, M. E. (2015). Conrado Durántez Corral: La Academia Olímpica Española y el olimpismo. *Materiales para la Historia del Deporte*, [S.l.], 158–181. Universidad Pablo de Olavide de Sevilla. ISSN 1887-9586. Disponible en: <http://www.upo.es/revistas/index.php/materiales_historia_deporte/article/view/1230/985>.

10. Ibid.

11. Cagigal J. M. (1973) *Centro de Estudios Olímpico*, p. 5. Madrid. Archivo del Consejo Superior de Deportes. Obra citada en Tarín Mariscal, M. (2013). Historia de la génesis de la Academia Olímpica Española. Contexto, herencia y consecuencias de su creación. *Citius, Altius Fortius. Humanismo, Sociedad y Deporte: Investigaciones y ensayos*, 6(2), 39-59. Centro de Estudios Olímpicos de la Universidad Autónoma de Madrid. <http://cdeporte.rediris.es/revcaf/CitiusAltiusFortius.html>

their role of broadcaster of the Olympic ideals and Olympism among new university communities. Sessions were held at the Institutes of Barcelona (1984), Lleida (1987) and Granada (1989).¹² The SOA considered this expansion for their work and the mechanism of selecting candidates to attend the annual Session of the IOA very important. The fact that the selection process was carried out in a university context and that the headquarters of the event changed every year, was valued by the SOA as an opportunity to limit arbitrariness in the selection process in order to make it fairer.¹³

In 1988 the SOA meeting was held at the NIPE of Lleida at the same time as the national meeting called INTERINEFs (annual meeting of the National Institutes of Physical Education in different regions of Spain; that year there were eleven centers). For the first time, the Olympic exhibition was opened, in which all the posters of the Olympic Games and Olympic Philately bibliography and specialized films were screened.¹⁴ Subsequently successive annual Sessions of the SOA have been held concurrently with other activities: exhibition of Olympic posters, round tables with Olympic athletes, videos, etc. For this, the SOA created an Exhibition Fund so that the different SOC of universities could attend and thereby create a suitable environment for the holding of the annual Session. These exhibitions, which are now part of the SOA fund, have been created on the initiative of Conrado Durántez Corral. They are composed of written and graphic documentation that has been a primary source of historical research conducted by Conrado Durántez around the life of Pierre de Coubertin and the genesis of Olympism. They have been gathered from personal files, files of relatives of the family of Pierre de Coubertin and the IOC in the Lausanne Fund. One under the name of "Pierre de Coubertin Humanistic Olympic", is unique in its kind, forming the most important exhibition of live material from the family archives of Pierre de Coubertin, and is a unique guide to their life and work.

From the 1980s it can be said that the AOE had been spread at the university level, which explains the creation of the Olympic Studies Centers.

12. AOE. (2009). *Academia Olímpica Española. 1968-2008. XL Aniversario*. Madrid: COE.

13. AOE, op. cit., 1990.

14. Ibid.

3. Olympic Studies Centers

3.1. Origin and mission of the centers of Olympic Studies

The Olympic Studies Centers (OSCs) have been created as delegations of the SOA in universities to meet the objectives of this particular institution within their respective university communities.¹⁵ To start that process, Conrado Duránte Corral, in his capacity as a lawyer and a judge, prepared and drafted an agreement that would be the common text for the formalization of this creation, which had to be signed by the Spanish Olympic Committee and those universities that decide to create an OSC within their structure.¹⁶

In his writings and lectures Conrado Duránte always stresses that the Olympic Movement did not arise in a gym or a sports field, but in a university: the Sorbonne University, in Paris.¹⁷ Based on this desire to return the Olympic Movement to the university, as a first step, it was agreed to create the OSC of the University of Barcelona, in its Campus of Bellaterra. That was the first of a series of academic institutions that continues to grow nowadays. The agreement was signed on June 28, 1989, following a similar procedure that was used in 1968 for the creation of the Olympic Studies Center at the National Institute of Physical Education in Madrid.

In discussing how that idea emerged and the reason that effort was made, an effort that today represents a real structure which is extended throughout the Spanish territory, Conrado Duránte Corral told us in an interview held at his office in the SOA, in Madrid:

The Academy has a generic dimension in society, from school to adult, but its place is the university, which is where the Olympic Movement was born, in the Sorbonne, through Pierre de Coubertin in 1894. The university is the place where a person having the mental status of an university student, is

15. Martínez Gorroño, M. E. (2015). Conrado Duránte Corral: La Academia Olímpica Española y el olimpismo. *Materiales para la Historia del Deporte*, [S.l.], 158-181. Universidad Pablo de Olavide de Sevilla. ISSN 1887-9586. Disponible en: <http://www.upo.es/revistas/index.php/materiales_historia_deporte/article/view/1230/985>.

16. COE. (2007a). 1er Congreso Nacional de Centros de Estudios Olímpicos. Universidad de Granada, 22 y 23 de marzo de 2007. Madrid: COE.

17. COE, op. cit., 2007a.

*able to understand the call of being an Olympian humanist, so I think it's the right place from which to diffuse these principles in their territories. The best atmosphere of what the Olympic broadcast is, is the university.*¹⁸

The SOE has maintained and maintains, from the structure of OSCs, a direct link with the university since its origin. Moreover, the annual Session of the Spanish Olympic Academy has been held in universities' campuses, so of the 45 meetings held to date, 44 have been held in university campuses. Thus, the relationship between Academy and university community is prior to the creation of the OSCs, which supports earlier words by Durántez. On the other hand, contemplating on another role that universities can play in favour of Olympism, Durántez also wrote that SOCs are expected to pay particular attention to the field of history, ethics and pedagogy of Olympism, on the highest academic level.¹⁹

OSCs have been created with the purpose of expanding the work of the SOA, broadening its scope of action by conducting outreach activities of the Olympic Movement in the universities where they are located, always with the collaboration, support and joint action of the SOA.²⁰

The general objectives that SOA has achieved and is achieving through the OSCs are the following:²¹

- Reaching a larger number of people, through its presence in different regions, using specialist centers of Olympism.
- Bringing the Olympic Movement and, therefore, the Olympic pedagogy, closer to higher education centers.
- Opening doors to the possibility of carrying out research projects on the Olympic theme within the universities themselves.
- Increasing the number of active collaborators in the Academy.

18. Conrado Durántez Corral. President of the National Olympic Committee of Spain. Interview made in Madrid, at the headquarters of the National Olympic Committee of Spain. April 18th of 2013.

19. COE, op. cit., 2007a.

20. Página oficial del COE, sección de la AOE. Consultado en <http://www.coe.es/2012/HomeOlimpismo.nsf/FHomeOlimpismoN3?ReadForm&Nivel3=Academia%20Olimpismo>

21. Archivo de la AOE y página web oficial de la AOE.

4.2. Operation and activities of OSCs

In relation to the protocols and decisions taken for the creation of an OSC procedure, Conrado Durántez Corral indicated that:

*The OSC in question is created by means of an agreement signed by the President of the SOC, the Rector of the respective University and President of the SOA. The SOC-SOA relinquished a bibliographic Olympic theme to the OSC and both contracting parties undertake to organize lectures cycles, seminars or olympic broadcast courses, collaborating proportionally in costs.*²²

The SOC opening protocol contains the following steps:²³

- Agreement signed by the three institutions: SOA, SOC and University
- Appointment of a Director of the OSC from among members of the University in which it is created
- Appointment of a Tracking Commission of six members consisting of three members from SOA and three proposed by the University
- The gifting of an Olympic bibliography to the OSC by SOC-SOA
- Committed agreement about programming dissemination of research of Olympism activities

During the current phase of the Presidency of the SOC, which corresponds to Alejandro Blanco Bravo, an interest and practical impetus to expand the number of OSCs and support its operation has been expressed. Analyzing data on the opening of new OSCs, a positive development in this aspect is that seven centers have been created in the early 90s (1989–1999), 17 in the following ten years (2000–2009) and 11 in the last five years (2010–2014).

Since the 20th Session in 1987, SOA Sessions are annually held in collaboration with the OSC of different universities, in different regions of Spain each year. The student selection process for attending the annual International Session for Young Participants of the International Olympic Academy is carried out in the SOA Sessions, so the OSC involved in each Session, has to share this

22. Durántez Corral, op. cit., 2013a.

23. COE, op. cit., 2007a. Agreement signed between the National Olympic Committee of Spain and the Autonomous University of Madrid for the creation of the Olympic Studies Center of the Autonomus Univerity of Madrid.

responsibility with the Academy, under the same general criteria established by the AOE.

A cycle of lectures by members of the SOA, university professors specialized in the Olympic subject and Olympic athletes or other personalities linked to Olympism are performed in the SOA Sessions, as can be seen in the review of the Proceedings the various Sessions have held to date.

Another important function of the OSCs is to publish a book with the Annual Session of the SOA Proceedings, this being the responsibility of the OSC of the university where it was held.

These publications have expanded the Spanish bibliographic fund every year, which was started with the Olympic-themed bibliography according to the agreement that marked its creation. These publications are shared with all OSCs.

Table 1. Olympic Studies Centers in Spain created between 1989 and 2014

Years	1989–1999	2000–2009	2010–2014 *
OSCs Created	Autonomous University of Barcelona University of A Coruña University of Granada University of Cáceres University of León University of Almería University of País Vasco	Catholic University of Murcia- San Antonio University of Santiago de Compostela University of Pablo de Olavide of Seville University of Córdoba University of Alicante Universidad Rey Juan Carlos in Madrid University of Valladolid in Segovia Autonomous University of Madrid University of Valencia European University Miguel de Cervantes of Valladolid University of Cádiz, Alfonso X El Sabio University Council of Noja University of La Rioja University of Jaén University of Vigo University of Oviedo	University of Las Palmas de Gran University of Valladolid in Soria Barcelona Olympic Foundation Council of Castellón University of Navarra European University of Madrid University of Alcalá de Henares University of Cantabria Council of La Nucía University of Girona University of Castilla La Mancha
Total	7	17	11

In terms of publications, in addition to the proceeding mentioned above, there are other publications by the OSCs. A clear example is the publication of the research journal *Citius, Altius, Fortius. Humanism, Society and Sport: Research and Trials*, an initiative by the OSC of the Universidad Autónoma de Madrid. This biannual journal was first published in 2008 under the direction of Conrado Duránte Corral and María Eugenia Martínez Gorroño, Professor at the aforementioned university and Director of its OSC. Its purpose is to disseminate Spanish, high quality research on Olympism and the Olympic Movement that is being produced nationally and internationally and make it available to the Spanish speaking community.²⁴ Speaking at the International Congress of History of Olympism “Conrado Duránte” held in Seville, in October of 2014, Martínez Gorroño referred to this publication:

*With this we are contributing not only to the diffusion of Olympism between our Spanish speaking university communities, but also to the researchers who decide to focus their efforts on the Olympic Movement with original manuscripts for research on the historical, social and humanistic project of Olympism, the Olympic Movement and sport. The manuscripts are subjected to double external objective evaluation, as is required for such publications, according to international standards. Right now we are in the process of digitalizing the publication on the following web address: cdeporte.rediris.es/revcaf/CitiusAltiusFortius.html*²⁵

Another particularly active OSC is that of the Universidad de El País Vasco which organizes annually the Olympic Week of Bilbao, since 1999. This event includes, among other acts, cycles of conferences on three areas of action:²⁶

- New Publishers
- Researchers at the state level
- Traditional and local sports (País Vasco)

In 2010 this OSC published the book *De Re Olímpica*, which has been fol-

24. Martínez Gorroño, op. cit., 2015, pp.164–165.

25. Ibid.

26. COE, op. cit., 2007, p. 86.

lowed by a second part in 2013, including all the lectures given in each Olympic Week.

3.3. Progress and innovations in OSCs structure

As a result of the increasing OSCs, in 2007, the celebration at the Universidad de Granada of the I National Congress of Olympic Studies Centers was suggested, in order to share the work and achievements that different OSCs had carried out, to assess them and to detect the potential difficulties of each individual center, as well as the common difficulties they face, in the presence of all members. Each director presented a report of activities for each OSC.

Since then, a Congress is held every two years among the CEOs. The last one was held in 2013 – the IV National Congress of Studies Centers in Noja (Santander).

One development concerning the membership of entities registered as OSCs, in recent years, is that non-university entities, such as city councils and foundations, have been included. SOC and SOA have assessed them positively for their work or activities before making them a registered member of the OSCs, considering their contribution to opening up new avenues of dissemination of the Olympic Movement. There are four of this kind of OSCs at the present time: Council of Noja, Barcelona Olympic Foundation, Council of Castellón and Council of La Nucía.

The objective motivating this innovation has been to expand the possibilities of dissemination and expansion of the Olympic Movement and its values throughout the Spanish territory.²⁷

Although we feel the motivations within the SOA raised at the start and the creation of the Olympic Studies Centers' structure within the universities has been adequately covered, we also tried to collect from oral sources the motivation behind the momentum and acceptance of the universities in its creation. Professor M^a Eugenia Martínez Gorroño, Director of the OSC of the Universidad Autónoma de Madrid, is the driving force behind the signing of the previously mentioned agreement to create an OSC and commented on this point:

27. COE. (2007B). Report on the activities of the Spanish Olympic Committee May 2006–May 2007. Madrid: COE.

Considering that the Autonomous University of Madrid teaches a university degree of Sciences of Physical Activities and Sport, and is also immersed in the Faculty of Teacher Training and Education, we considered it appropriate and very interesting to our students to create an Olympic Studies Center, to bring our University Community's specialists nearer to the Olympic Movement and the ideals of Olympism. The Faculty of Teachers and Education Training share many affinities with the Olympic ideals. Moreover, this means that our students would be connected and could benefit from the support and scholarships provided by the Olympic structure for young researchers.²⁸

4. Conclusions

The fact that Modern Olympism began in the university context constitutes an argument for the creation of the Olympic Studies Centers within universities. This was the suggestion of Conrado Durántez Corral, who motivated and founded of National Olympic Academies through the creation, in the first place, of the Spanish Olympic Academy. The capacity and quality of dissemination of the Olympic Movement through university communities, has been a key aspect in considering these institutions as delegations of the National Olympic Academy of Spain (SOA).

Holding the annual Sessions of the SOA, the selection of students representing the SOA in each edition of the International Session for Young Participants in the IOA, the Olympic History publications, researches and work on the Olympic Values Education that have been carried out through these centers, in close collaboration with the SOA, all demonstrate the contribution of Olympic Studies Centers to the Olympic Movement, thus fulfilling the objectives that justified its creation and set an example for other National Academies for the further expansion of Olympism.

28. M^a Eugenia Martínez Gorroño, Director of the National Olympic Committee of Spain and Director of the Olympic Studies Center of the Autonomus Univerity of Madrid. Interview conducted in the headquarters of the Olympic Studies Center of the Autonomus Univerity of Madrid, in the Campus of Cantoblanco (Madrid) on 14 April 2015.

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Official page of the International Olympic Academy

<http://www.ioa.org.gr/index.php?lang=en>

THE ENGAGEMENT ON FACEBOOK DURING THE YOUTH OLYMPIC GAMES OF SINGAPORE 2010, INNSBRUCK 2012 AND NANJING 2014: A COMPARATIVE ANALYSIS OF USERS' PARTICIPATION FROM A LANGUAGE AND GENDER PERSPECTIVE

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1. Introduction

The Youth Olympic Games (YOG) were initiated in 2007 as a project by the International Olympic Committee's former President Jacques Rogge, who was aiming to reach out to a younger target group. The YOG, which are held every two years alternating Summer Games and Winter Games, is a sporting event for young people between the ages of 15 and 18 years. There are about 3,800 athletes for the Summer YOG from all of the 204 NOCs; and around 1,100 athletes from 70-80 NOCs for the Winter YOG. The mission of the Youth Olympic Games is to encourage young people to practise sport, to promote the values of Olympism and to disseminate the message of the Olympic Movement to other young people around the world (Schnitzer et al., 2014; IOC, 2014; IOC, 2009).

The birth of the Youth Olympic Games coincides with the emergence of social networks. Specifically, with the rise of Facebook, the most popular social network that had 482 million monthly active users in 2010 (Facebook, 2012, p. 44) and reached around 1.44 billion monthly active users in the first quarter of 2015 (Facebook, 2015). Also, the Vancouver 2010 Winter Olympic Games and the Singapore 2010 Summer Youth Olympic Games represent the moment of introduction of the International Olympic Committee to the age of social networks (Fernández

Peña, 2011; Fernández Peña, Ramajo & Arauz, 2014). According to Fernández Peña, “Youth Olympic Games are an event whose communication strategy and philosophy focuses on young people, who are much more active on, and participate much more in, social networking sites” (Fernández Peña, 2011, p. 218).

This study analyses all the posts on the Youth Olympic Games official Facebook fan page, managed by the International Olympic Committee (IOC), and examines how their content succeeded to actively engage fans on Facebook during Singapore 2010, Innsbruck 2012 and Nanjing 2014.

We will make an in-depth analysis of the evolution of the Youth Olympic Games on Facebook during these three first editions already mentioned. Furthermore, our attention will be focused on analyzing what type of content fostered higher levels of user participation, at what moment in time and through what kind of strategies. We will also take a look at the profiles of these users, analyzing their gender and the language settings of their Facebook accounts.

2. Literature review

2.1. Social media on the Olympic Movement

According to Fernández Peña:

The Olympic Movement is open to public participation. The purpose is to involve the public in general, and young people in particular, rendering new social media devices that have a large strategic ability to connect audiences and allow them to share the Olympic values and ideals (Fernández Peña et al., 2014, p. 153).

Discussing social media is discussing a generic concept which is known as “new media”, essentially those that are based on the Internet and that allow any user to generate and disseminate messages. A social network is a set of interconnected nodes and edges. The origin of the social networks is based on social interactions. These interactions make up complex ecosystems that require the analysis of its structure to be understood (Kadushin, 2011; Christakis & Fowler, 2009; Caldarelli & Catanzaro, 2012). Social networking sites (SNSs) like Facebook have emerged within this communication context and are defined as Internet platforms with per-

sonal profiles (Fernández Peña, Coromina & Pardo Gila, 2015). Moreover, they have specific features: they directly connect people with each other and with organisations by means of public or semi-public profiles (Boyd & Ellison, 2013).

The presence of the Olympic organisations, the sponsors and the athletes follows a different logic to that of traditional media, the main aim of which is to obtain large audiences (Fernández Peña et al., 2014). The IOC was a pioneer in the use and management of social networks before the 2010 Vancouver Olympic Games and 2010 Singapore Youth Olympic Games, inaugurating models that have since been followed by other similar organisations. The Olympic Games Facebook page obtained more than one million Facebook users in less than one month, during the weeks prior to Vancouver 2010 and the days on which they were held; during London 2012, the IOC Facebook page reached over 3.7 million fans. This demonstrates that social networks are fed by the capacity to build the current situation and to focus the audience's attention on a specific topic (Fernández Peña et al., 2014, p. 156).

2.2. Engagement and participation on Facebook

In this social media environment, defined by the lead role that users have in creating and distributing messages, the key term is “engagement”, which refers to the public's participation or to its level of involvement in posts published by a third-party, be it an organization, firm or individual (Fernández Peña et al., 2014). This connection between organizations and individuals is tied to terms such as trust, identification and loyalty of the public to brands or institutions (Brodie et al., 2013). The company's analytics SNSs Simply Measured defines “engagement” as an element of measurement to value the level of involvement of their audiences with content published by brands (Smitha, 2013).

There are three actions expressing the participation with a greater or lesser level of engagement of users on Facebook: like, share and comment. Likes are the most passive type of participatory behaviour by users indicating that content has attracted their attention. Shares indicate an intermediate level of engagement between likes and comments, because they extend the range of the publication and open up to the social network of the person who published with contacts which are not directly in his social network. Finally, the comments express a greater degree of engagement, because they allow users to express their emo-

tions and opinions about the contents published by brands or institutions. Thus, user engagement turns out to be one of the main objectives of any firm, organization or institution with a presence on Facebook (Fernández Peña et al., 2015).

Regarding gender and language, general Facebook use is not evenly split between men and women, as women are in the majority on this SNS. According to Hampton, Goulet, Rainie & Purcell (2011), 58% of Facebook users are women. In line with this quote, 60% of users who participated actively on Facebook during the London 2012 Olympic Games were female (Fernández Peña et al., 2015). On the other hand, 80% of Facebook users live outside the United States and the platform is available in more than 70 languages (Caers et al., 2013). However, the previous research focused on Facebook should be viewed with a degree of caution because of the inherent global nature of this platform, the cultural specificities of each country and the importance of different social phenomena.

3. Research Questions

- What type of multimedia content (link, photo, status or video) managed to generate higher levels of fan participation in the different editions of Youth Olympic Games Facebook page?
- Which of the posts published on Youth Olympic Games Facebook page managed to generate higher levels of fan participation during the three editions of the Youth Olympic Games?
- What relationships are there between active participation in the three editions of Youth Olympic Games page and the gender and the language settings of users' Facebook pages?

4. Methodology

Three hundred and thirty-five posts were selected for this study. This was the total number of posts published during these three editions of Youth Olympic Games, that is to say, from the day of the Opening Ceremony (start date) to the day of the Closing Ceremony (end date), as we can see in Table 1.

Table 1. Date ranges and number of posts published on Facebook during three editions of YOG and selected for present study

Edition	Start date	End date	No. posts
Singapore 2010 Summer YOG	14 August 2010	26 August 2010	140
Innsbruck 2012 Winter YOG	13 January 2012	22 January 2012	83
Nanjing 2014 Summer YOG	16 August 2014	28 August 2014	112

Source: Own elaboration.

To undertake this study about the engagement and participation on YOG Facebook fan page, we use an extract of a program and data analysis called Netvizz, designed for academic research (Rieder, 2013). This tool works as a Facebook application and allows to access data through Application Programming Interfaces (API), regulating the access to information for third-party applications according to the rules and conditions of Facebook. After selecting the page in question and the analysis period, we obtained several files summarizing the users' activity on the page, which we then used to produce the engagement summary tables and corresponding charts. We also used the OpenRefine application to clean up and format the data in order to obtain the users' gender and language settings. Finally, the data were presented in tables and figures using the Microsoft Excel spreadsheet program.

However, this option is not risk free, according to Fernández Peña, Coromina and Pardo Gila (2015). On the one hand, it means introducing methodological assumptions exogenous to Social Sciences because the indicators are representative of computerized processes and, on the other, not being able to avoid the limitation represented by the fact that these data and processes are preformatted to suit the operational needs of the platform from which they are obtained, which often implies an analytical bias (Marres & Weltevrede, 2013). It is true to say, however, that it offers several important advantages: it facilitates data gathering and coding, and provides us with a privileged vantage point from which to observe and better understand digital objects and their role in the platforms' dynamics (Marres, 2012).

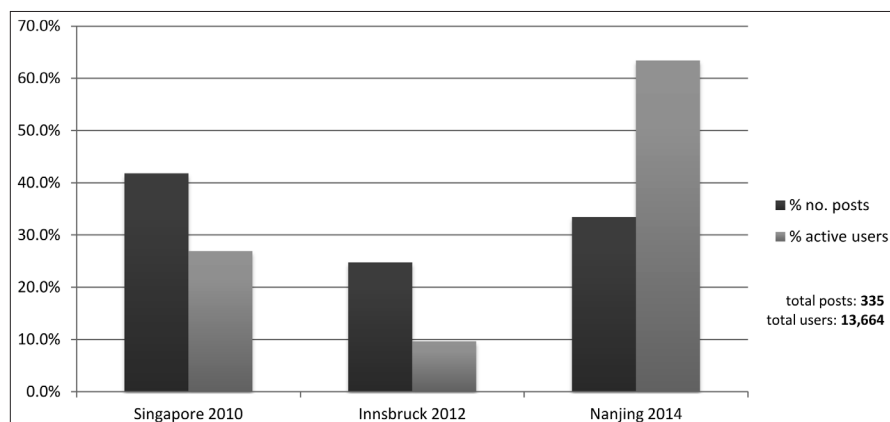
In line with this idea, the starting point for this study is the definition of post formats that the API offers: status (100% text content), photo (text + image), link (text + URL) and video (text + video). Each of these categories indicates a specific content format. We also used the platform's indicators to represent engagement, which is understood as the users' interactions with content, which constitute the visibility and posting apparatus of it: like, comment and share (Fernández Peña et al., 2015).

5. Results

5.1. Evolution in the use and participation

The 335 posts published on the official Youth Olympic Games's Facebook fan page during Singapore 2010, Innsbruck 2012 and Nanjing 2014 generated the participation of 13,664 users who made 75,538 likes, 22,238 shares and 3,009 comments.

Figure 1. Percentage of posts and active users on Youth Olympic Games Facebook page during three editions of YOG



Source: Own elaboration based on data extracted using Netvizz from the YOG's Facebook page.

Figure 1 shows the percentage of posts published and the active users in the YOG Facebook page during each edition. During Singapore 2010, 140 posts involved 3,677 unique users, in Innsbruck 2012, 83 posts published and 1,321

active users and in Nanjing 2014, 112 posts published and 8,666 active fans. At a first glance, in addition to the increase of active users in Nanjing 2014 compared to Singapore 2010, which confirms a greater interest of fans on the Youth Olympic Games Facebook page, we can appreciate the difference in the activity between the summer editions (Singapore and Nanjing) and the one held in Innsbruck during winter.

5.2. Content and engagement

During these three editions of Youth Olympic Games, the International Olympic Committee posted content on its Facebook page in four different formats: link, photo, status and video.

As shown in Table 2, photo was the most common format (72.2%), accounting for most of engagement generated by active users. Photo predominates with 107 posts (76.4%) in Singapore 2010, with 37 posts (44.6%) in Innsbruck 2012 and with 98 posts (87.5%) in Nanjing 2014. However, surprisingly, the photo format fell in popularity during Innsbruck 2012, compared with the summer editions, when the link appears 27 times (32.5%) and the status 12 times (14.5%). Anyway, if we focus on the indicators of engagement generated by each post format, photo continues to stand out in terms of likes, shares and comments.

Table 2. Engagement and post format on Youth Olympic Games Facebook page in three editions of YOG

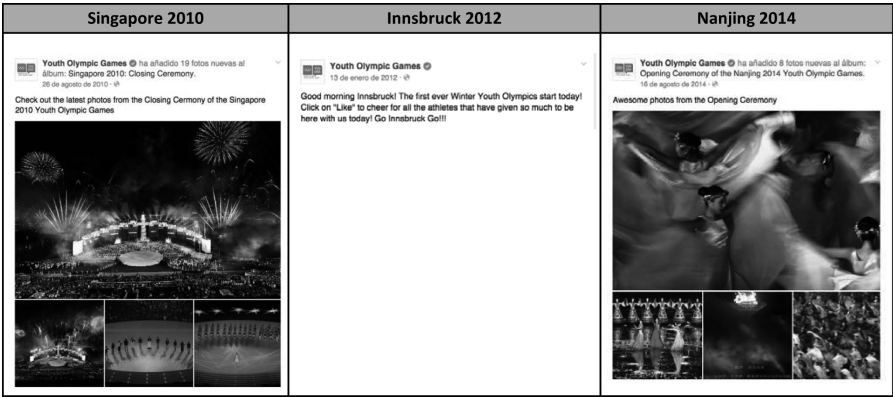
	Singapore 2010				Innsbruck 2012				Nanjing 2014			
	no.	like	share	comment	no.	like	share	comment	no.	like	share	comment
link	22	1,178	0	131	27	567	43	9	10	3,553	1,426	42
photo	107	12,422	2	1,699	37	1,124	74	186	98	53,799	20,384	552
status	9	964	0	271	12	594	7	77	2	541	194	6
video	2	303	1	34	7	119	4	2	2	374	103	0
total	140	14,867	3	2,135	83	2,404	128	274	112	58,267	22,107	600

Source: Own elaboration based on data extracted using Netvizz from the YOG's Facebook page.

We can observe in Figure 2 the top engagement content items that generated highest activity in Singapore 2010, Innsbruck 2012 and Nanjing 2014. As shown, in all three cases the posts with the highest engagement referred to the Opening Ceremony and Closing Ceremony.

In the case of Singapore 2010, the most popular content among active users was the photo connected to the Closing Ceremony, on August 26, with almost 500 interactions. This is an album of photos in which the following text appears: “Check out the latest photos from the Closing Ceremony of the Singapore 2010 Youth Olympic Games”. Regarding Innsbruck 2012, the most popular content was a text about the beginning of the first Winter Youth Olympics on January 13 getting more than 200 interactions. This text was: “Good morning Innsbruck! The first ever Winter Youth Olympics start today! Click on “Like” to cheer for all the athletes that have given so much to be here with us today! Go Innsbruck Go!!!”. Finally, with more than 2,500 interactions, the photo content generated the highest engagement in Nanjing 2014 with the album about the Opening Ceremony held on August 16, with the following text: “Awesome photos from the Opening Ceremony”.

Figure 2. Top engagement items on Youth Olympic Games Facebook page in three editions of YOG



Source: Own elaboration using screenshots of posts identified through Netvizz.

5.3. Profiling users by language and gender

The activity on the Youth Olympic Games Facebook fan page during the period analysed generated the participation of 13,664 users. Based on this extracted data, in Table 3 we attempted to profile these users classifying them by gender (male, female and unknown) and by the language settings of their personal Facebook accounts.

It should be kept in mind that when users register their Facebook profiles for the first time, the default language setting is the one that prevails in their place of origin. If it is not their preferred language, users have to actively change the language setting. So, while this indicator is not the best way of establishing geographic attributions, it does give us some idea of their provenance (Fernández Peña et al., 2015). Although Facebook is available in many language variants that users can set, in order to simplify the presentation, Table 3 shows the main language categories on the Youth Olympic Games Facebook page.

The predominant language was American English in the three editions held: Singapore 2010, with 1,981 active fans (53.9%), Innsbruck 2012, with 515 users (39%) and Nanjing 2014 with 3,007 active fans (34.7%). Next in line was British English in all three cases: Singapore 2010 with 22.8% of users, Innsbruck 2012 with 17.3% of fans and Nanjing 2014 with 11.8%. Regarding Innsbruck 2012 and Nanjing 2014, there was also a significant usage of German (9.8%) and Latin American Spanish (9.3%) in each case. In reference to gender, 50.4% of active users were female and 48.5% were male during Singapore 2010, 46.1% of users were female and 50.1% were male during Innsbruck 2012, and finally 48.8% of active fans were female and 48.2% were male during Nanjing 2014.

Table 3. Percentage of active user participation: language and gender on Youth Olympic Games Facebook page in three editions of YOG

	Singapore 2010				Innsbruck 2012				Nanjing 2014			
	female	male	unknown	total	female	male	unknown	total	female	male	unknown	total
English (US)	50.4	48.3	1.3	53.9	50.1	48.7	1.2	39	47.7	51.5	0.9	34.7
English (GB)	52.5	46.8	0.7	22.8	44.7	53.5	1.8	17.3	48.9	50.6	0.5	11.8
Spanish (LA)	44	55.4	0.6	4.6	34.7	63.3	2	3.7	47.8	50.9	1.2	9.3
French	47.5	51.6	0.8	3.3	31.7	66.7	1.7	4.5	51.2	48.4	0.4	5.9
German	52.1	45.8	2.1	2.6	50.8	48.5	0.8	9.8	57	41.1	2	3.5
Italian	61.2	36.7	2	1.3	55.6	42.2	2.2	3.4	54.7	45.3	-	2
Spanish (ES)	58.1	41.9	-	0.8	33.3	66.7	-	1.4	45	54.6	0.5	2.5
Chinese	77.8	22.2	-	0.2	-	100	-	0.1	47.3	52.7	-	2.4
Others	46.8	53.2	-	10.3	48.3	51.3	0.4	18.2	53.5	46.2	0.3	25.6
Unknown	-	-	100	0.1	-	-	100	2.6	-	-	100	2.4
Total	50.4	48.5	1.1	100	46.1	50.1	3.8	100	48.8	48.2	3	100

Source: Own elaboration based on data extracted using Netvizz from the YOG's Facebook page.

6. Conclusions

First of all, the nature of the actions that make up what we understand as engagement on Facebook hinders the task of drawing conclusions beyond a measurement of participation in strictly quantitative terms (Fernández Peña et al., 2015). The analysis based solely on large volumes of data complicates the management of the study of social networks. Therefore, for future studies we would suggest a more quantitative analysis approach.

Posts with the highest level of engagement are those containing photos, offering content related to the opening and closing ceremonies, cultural moments that attract much of the users' attention. In the cases of Singapore 2010 and Nanjing 2014, photos garnered by far the highest level of engagement, obtaining 83.1% and 92.3%, respectively. With respect to Innsbruck 2012, surprisingly, the photo format fell in popularity. Link and status gathered 46.2% of engagement. This result could be justified because the content with more engagement was a text (status) that ordered joining the Facebook page during the day of the Opening Ceremony (see Figure 2).

On the other hand, the total of the three editions involved 13,664 active users that generated more than 100,000 interactions (likes, shares and comments). The most significant difference is the increase of active users in Nanjing 2014 (8,666 fans) compared to Singapore 2010 (3,677 fans). The number of active users more than doubled, which confirms a growing interest of fans on the Youth Olympic Games Facebook page (see Figure 1).

Regarding gender, particularly noteworthy is the fact that there is equality between the women and men who actively participated. However, as we have already pointed out, previous studies have shown that the general level of participation in Facebook is higher among women than among men (Hampton et al., 2011; Fernández Peña et al., 2015). Therefore, this premise allows us to think that the male gender was more active in the present case. At any rate, as shown in Table 3, there are other significant differences about gender that have not been mentioned because they represent a low percentage of the total: Italian and Chinese (Singapore 2010) and Spanish, French and Chinese (Innsbruck 2012). Regarding the language of interactions with the YOG Facebook page, there is an absolute predominance of English (American and British), which is

used by an absolute majority of people actively participating during Singapore 2010 (76.7%), Innsbruck 2012 (56.2%) and Nanjing 2014 (46.5%). Principally, this is because the vast majority of the posts published on the YOG Facebook page were in English. It is also a remarkable fact that there were 25.6% active users in other languages during Nanjing 2014. Some other languages include Hungarian, Japanese, Portuguese and Thai. However, due to the nature of our study we have not delved further into it. Therefore, the IOC can present its contents on SNSs by translating its posts into languages other than English with the aim to reach other audiences. Moreover, German also had a prominent role in Innsbruck 2012, which is justified when we consider that German is the official language of Austria, the host country.

Finally, the conclusions drawn in this paper can be useful for managing the IOC on Facebook in the next editions: the 2nd Winter Youth Olympic Games to be held in Lillehammer, Norway in 2016, and the 3rd Summer Youth Olympic Games to be held in Buenos Aires, Argentina in 2018. On the Singapore 2010 YOG Facebook page there were already 85K fans (Fernández Peña, 2011), and as of early 2015 it already exceeds 400K users. In this regard, the International Olympic Committee has a great opportunity to take advantage of the rise of the new social media, especially among young people, and to disseminate the Olympic culture and Olympic brand through social networks.

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THE OLYMPIC MOVEMENT IN THAILAND: HOW THE OLYMPICS SHOW THAT EVERYONE CAN SHINE

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Historically, Thailand has been very insular. As little as a quarter of a century ago, most people lived in villages and heard local and international news over a loud speaker, delivered by the head of their village. The news that was broadcast may have been very selective and may not have been an accurate account of the state of affairs in the world at the time, as the head of the village was told what to say by those higher up the hierarchy. Only in the last five years or so has the advent of fast, reliable and more affordable Internet allowed the general population the opportunity to access alternative sources of news and opinion. Traditionally, most Thai people stayed in Thailand and never visited or worked beyond their borders. Because of this, their general knowledge of history, geography, cultures and current events outside of Thailand is very narrow and often misguided. Racism is endemic. With the recent emphasis on ASEAN, Thai people have gained a greater awareness into their neighboring countries and cultures through media and educational institutes. Now it is time to extend that knowledge to an international level.

This article provides some examples of successes of Thai people in the modern Olympics, as well as heroic performances of ASEAN and lesser known countries. It focuses on athletes who have overcome physical, psychological, and geographical adversities and how the Olympic values have benefited them, and their communities.

In the 1930s Adolf Hitler was talking of a master race; people with blond

hair and blue eyes being better, smarter and stronger than others. Then, at the 1936 Berlin Olympics, Jesse Owens – a colored man from the United States of America – shattered the Nazi Party's racial prejudices by winning gold medals in the 100 meters sprint, 200 meters sprint, long jump and 4 x 100 meter relay.

Since then, the world has witnessed remarkable accomplishments by athletes from all countries, races and religions, showing that people are awesome, wherever they come from and regardless of their skin color or religion.

Overcoming adversity

Just qualifying for the Olympics is an incredible feat, but some athletes have had to overcome huge difficulties before even getting there.

Kieren Perkins – Australia. At just nine years old, Kieren Perkins from Australia fell through a window lacerating his calf muscle. He was advised to take up swimming as part of his recovery. Kieren went on to win medals in the Commonwealth Games and compete in the 1996 Olympics.

Haile Gebrselassie – Ethiopia. Ethiopian, Haile Gebrselassie, came from a poor family and had to run 20km to school and back every day. He went on to win 1993, 1995, 1997, 1999 World Championships and two gold medals in the 1996 and 2000 Olympics in the 10,000 meters.

Monique Newton – England. Monique Newton suffered from brain cancer as a child. She had to endure chemotherapy and radiotherapy, and depression that led to a suicide attempt at age 15. Even though Monique didn't qualify for the London 2012 Olympics in weightlifting, she said that having a goal and training for it saved her life.

Greg Louganis – United States. American diver, Greg Louganis, went on to win his fourth Olympic gold medal after being diagnosed with HIV just a few months before the 1988 Seoul Olympics. He had previously won two gold medals for diving at the 1984 Los Angeles Olympics and a silver at the 1976 Montreal Olympics.

Louis Zamperini – United States. Louis Zamperini spent most of his childhood running away from racial prejudice and the local police. He was destined for prison. Fortunately for Louis, his ability in running was recognized by the

high school track coach and Louis now had a more positive goal. Through running, he won a scholarship to the University of Southern California, and went on to compete in the 5,000 meter race at the 1936 Berlin Olympics. He was set to compete at the 1940 Tokyo Olympics which was cancelled, however, due to the global political turmoil of the time. During the war, Louis and two crew members survived a plane crash and were left stranded in a life raft in the middle of the Pacific Ocean for 47 days. They were then captured by the Japanese and survived atrocious conditions in various prisoner of war camps, which were recounted in Louis' compelling biography, *Unbroken*. Louis began training again after the war, with the hope of competing again, but broke down because of a leg injury sustained in one of the POW camps. The fact that Louis survived such adverse treatment and conditions during his incarceration is probably due to his physical strength and the determination that top athletes must develop and maintain to compete at higher levels.

Kieran Behan – Ireland. At the age of 10, Irish gymnast, Kieran Behan, underwent an operation to remove a tumor from his leg. He was confined to a wheelchair. Upon his return to training he sustained a head injury as a result of a fall from the high bar and was back in a wheelchair again. His severe injuries meant he had to relearn simple motor skills and wasn't expected to walk again. Only three years later, he competed at the London Olympics.

Oscar Pistorius – South Africa. At only 11 months old, suffering from fibular hemimelia, Oscar Pistorius from South Africa, had both his legs amputated below the knee. As a boy, he went on to play rugby, water polo and wrestling. He has run on steel blades in the 2004 Paralympics in Athens, 2008 Paralympics in Beijing, 2012 Paralympics in London, winning a cluster of gold silver and bronze medals in the 100 meters, 200 meters and 400 meters sprints. He also competed in the 2012 London Olympics.

Caster Semenya – South Africa. After being subjected to the humiliation of gender testing in 2009, South African middle distance runner, Caster Semenya, went on to win silver at the 2012 London Olympics.

Im Dong-hyun – South Korea. Although legally blind, Im Dong-hyun from South Korea, has won gold medals in archery at the 2004 Athens Olympics and 2008 Beijing Olympics, and bronze at the 2012 London Olympics.

Lopez Lomong – United States. Born in Sudan, Lopez Lomong was kid-

napped and forced to train as a child soldier. He escaped and crossed the border into Kenya. Lopez was moved to the United States after living in a refugee camp for ten years. He competed in the 2008 Beijing Olympics – where he was also chosen to carry the US flag at the Opening Ceremony – and the 2012 London Olympics.

Urige Buta – Norway. Born in Ethiopia, Urige Buta lives and works as a school janitor in Norway. During the harsh Norwegian winter he trains in a service tunnel to avoid the adverse weather conditions. Urige represented Norway in the Marathon in the 2012 London Olympics.

Nur Suryani Mohd Taibi – Malaysia. Nur Suryani Mohd Taibi of Malaysia competed in the 10 meter air rifle shooting event at the 2012 London Olympics while she was eight months pregnant.

Wojdan Ali Seraj Abdulrahim Shahrkhani and Sarah Attar – Saudi Arabia. In 2012, at a time when women and girls were banned from playing sports in Saudi Arabia, Wojdan Ali Seraj Abdulrahim Shahrkhani and Sarah Attar became the first women athletes to represent Saudi Arabia in the Olympic Games. This was a result of pressure being put on Saudi Arabia by the International Olympic Committee to include female competitors. In 2013 Saudi Arabia opened a special sports center for girls that offered fitness programs, karate and yoga, and girls were allowed to participate in sports in private schools.

All of these problems exist to some degree in Thailand today, leaving those afflicted with loss of income, loss of hope and depression. These are just some extraordinary examples of ordinary people who have managed to overcome terrible adversities to compete at the highest level of their sports. They are role models to us all and show how the Olympic Movement has provided a goal for them, which would then have significant benefits for not just these individuals, but also their families, communities, religions, race and gender.

For the government organization sector, the Sport Authority of Thailand (SAT) is the organization that supports sport amongst Thai people of all ages, irrespective of gender and general level (healthy and excellent). The role of the SAT is to promote, coordinate, plan, assist, supervise and control sport management nationally and internationally. Sport ground surveys, construction and maintenance management, and all things concerned with sport are authorized under the SAT Royal Degree. According to the roles and NSDP, SAT runs on

activities through the SAT regional and provincial level. For the regional level, there are SAT offices with centers available for sport training, sport dormitories and modern sport venues for sport activities which are run by the public and private sectors nationally and internationally. While, at the provincial level, there are 76 offices all over the country that act as coordinating centers with the Provincial Sport Committee, Provincial Sport Federation, sport clubs and other sport organizations in the provinces.

The Institute of Physical Education (IPE) is one of the GO that has the main role of producing many Bachelor of Physical Educator degrees and sport scientists on the 17 campuses of IPE. This organization also has 11 Sport Schools (SS) that are available for primary and secondary school athletes. Both the IPE and SS serve pupils in the north, south, northeast and middle of Thailand. The third government organization is the Ministry of Education. Nearly ten universities in Thailand that are under the Ministry's umbrella offer programs in physical education and sport science. All have produced many physical educators and sport scientists with Bachelor's, Master's, and PhD degrees. Moreover, almost all universities (more than 100) in Thailand offer sports or physical activity classes as part of their general education requirements and also support their sport and recreation facilities for their students. This valuable offering to our Thai university students who are not directly involved with sport can help them learn about the value of sport or physical activity participation. We strongly believe that sport can be used as a vehicle to team many other aspects of living such as social skills, moral and ethical behavior, leadership, and non-discriminatory inclusive behaviors. Sport can also offer opportunities to improve and maintain students' health. Furthermore, sport encompasses a recreational function that can provide personal and group entertainment and relaxation. This is a call for educative functions of sport in the context of Thailand's universities.

From the past to the present, though, Thailand does not have had a formal Olympic education program. However, evidence of Olympic education can be seen in many activities:

1. The sport science or physical education curriculum that is available in Thailand's universities. Around 1,000 physical educators or sport scientists graduate from the numerous universities in Thailand annually. These

graduates will in the future become key persons for sport and exercise promotion throughout the country. Therefore, introducing the Olympic philosophy to students while they are still studying at University is a chance to guide them into potential leaders in physical education and sport science. However, in the context of Thailand's universities, the nation is yet to have a formal Olympic Education Program (OEP); Thailand only has two credits in subjects related to "Olympic Study" or the "Olympic Movement" in some universities. This is not enough to reach the real purpose of "Olympism". Presently, Thailand is expecting for the OEP to be realized. An integration of the Olympic concept to the other subjects or special programs could be one possible chance for setting up their learning activity.

2. Learning sport activities for those students who are not studying in the major of sport science or physical education. To further disseminate the idea of "Olympism" to the widest range of Thai people, the Ministry of Education in Thailand has recommended that every University student meets the requirement of at least two credits of sport or physical activity. This is a chance to educate students as to the value of sport.
3. Sport or exercise clubs for University students provide interesting activities which will enhance the students' lifestyles. Students can learn and practise their sport or exercise activity amongst their peers, forming positive relations with other club members that they may not normally associate and socialize with. Not only can sport be beneficial to individuals, but also sport can help groups to reach their full potential together in a competitive, yet friendly environment. In each University, exercise and sport club students generally not only practise sport and exercise with each other, but also gain experience from the club administration and management. This is an excellent opportunity to improve their social skills while learning techniques and strategies from opponents.
4. In the last few years in Thailand the Ministry of University (today the Ministry of Education) administered the "Sport for All" project, with the cooperation of all universities in Thailand to support a multitude of sport and exercise facilities in the wider community. This indicated that not only does the University in Thailand have the main function in an educational facility, but also promotes and supports exercise to the greater public.

5. Many events of the sport competition in universities throughout Thailand seek to contribute a mutual understanding in the spirit of friendship and unity. The events of the sport competition start with the Faculty Games in each University, and will finish with the University Games. There is a range of activities in which the University student can participate. For example, they not only have to help each other create and plan their training toward their competition, but also must organize both the Opening and Closing ceremonies. To achieve success in their chosen activities, it becomes necessary for them to practise teamwork and unity, fostering a positive atmosphere on campus. Therefore, the events in the sport competition for University students offer useful experiences toward becoming a healthier person in mind and body. Moreover, in Thailand, the students' favorite activities, such as the parade, cheering competitions and the notice board for fighting drugs and narcotics are prepared and presented at the ceremony. This also confirms the idea of "Olympism" in terms of culture and peace.

Moreover, there are some professional University student athletes who serve as representatives of Thai national athletes. They have a great opportunity to go abroad to participate in international events, such as the Sea Games, Asian Games, Asian and World University Games or Olympic Games. This is also a wonderful opportunity for them to learn, exchange and respect universal fundamental friendship and culture.

6. Finally, the valuable experience of hosting the International Games is a great opportunity for Thai University students, who can gain considerable personal experience from being actively involved in all stages of the event. Volunteers invest their time, effort and cooperation at the Games in numerous roles such as translators, tourist guides, liaisons, cultural ambassadors and field staff.

According to a slogan of the Thai educational society which often mentions that "sport creates man... man builds a nation", Thailand's universities are capable of presenting a powerful example of "Olympism" in agreement with the words of Pierre de Coubertin in his initial efforts to impart the meaning and beauty of "Olympism".

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AMBUSH MARKETING IN THE OLYMPIC GAMES

Jakub HOLICKY (CZE)

Introduction

As a student in the Faculty of Physical Education and Sport at Charles University, I would like to introduce a topic of sport marketing which I dealt with during my studies. It is not about marketing in general, but specifically about illegal marketing in the Olympic Games.

This is a very interesting topic because hardly anybody knows about it whereas it is very famous among big and worldwide companies. “Ambush marketing” is a marketing strategy wherein the advertisers associate themselves with, and therefore capitalize on, a particular event without paying any sponsorship fee. The Macmillan English Dictionary defines ambush marketing as a marketing strategy in which a competing brand connects itself with a major sporting event without paying sponsorship fee. There are many types of ambush marketing, but I would like to focus on the ambush marketing in the Summer Olympic Games in London 2012.

I would like to present the history of ambush marketing and give some examples of famous sports events to better understand this topic. For the sponsors and the organizers of the Olympic Games it is difficult to deal with the impacts of ambush marketing. The impacts are the following: increasing cost of sponsorships, transgression on the intellectual property rights and limitation to freedom of expression.

Concerning the first impact, the increasing cost of sponsorships also increases the sponsor’s emphasis on return-on-investment. If sponsored events do not give exclusivity, the sponsor’s interest on sponsorship property will be

lost and the damage will extend to the whole sponsorship market. Yet, when that exclusivity is lost, the value of sponsorship is also lost. As for the second impact, even when the ambush marketers are not making any direct references to the protected intellectual property rights, they in effect transgress those intellectual property rights by attempting to capitalize on such hard earned goodwill from an event. Direct and indirect references to the event's symbol or the event itself are just different means for achieving illegal transgression on the rights of event organizers. Moreover, sponsors cannot get the return they anticipated. Concerning the last impact, specific regulations (and or laws) demanded by sponsors to guarantee their exclusive rights limit the freedom of expression of visitors to events (e.g., those who have been given free goods by the ambush marketer). It is still undecided whether the commercial rights of sports organizers and sponsors trump the universal human rights issues involved.

All of these above mentioned impacts are projected in plenty of big sports events especially in the Olympic Games, which are one of the most famous sports events in the world. There is a special Olympic Partner Top Programme, which includes eleven official sponsors (Coca Cola, Atos, Dow, GE, McDonald's, Omega, Panasonic, P&G, Samsung and VISA). Only these sponsors can be presented during the Olympic Games and can be connected with the logo and name of the Olympic Games. If you see advertisements of other companies connected with the Olympic Games, then you face ambush marketing.

The International Olympic Committee (IOC) and the London Organizing Committee of the Olympic and Paralympic Games (LOCOG) have drawn up rules to ensure that official sponsors are protected. Athletes are not allowed to promote brands on websites or through social media. In spite of many precautions against ambush marketing during the Olympic Games in London 2012 there were a lot of ambush marketing campaigns.

For example Nike's "Find Your Greatness" campaign showcases "everyday" athletes finding their greatness in the Londons of South Africa, Jamaica, Nigeria, the US, etc. Nike's video shorts allude to the Olympics but don't name them. LOCOG demanded the removal of advertisements for the betting company Paddy Power, which announced that it was the official sponsor of "the largest athletics event in London this year". However, the event was not actually the Olympics, but an egg-and-spoon race in London, a village in France. Or the US business,

founded by rapper Dr Dre and music executive Jimmy Iovine, instructed its staff to “bump” into Olympic athletes and give them a pair of free headphones. Some, given to British athletes, were even embossed with the Union Jack.

The London Olympic Games and Paralympic Games Act 2006 contains provisions to attempt to restrict ambush advertising at the 2012 Summer Olympics and the LOCOG announced that it would attempt to crack down on the relatively new form of online keyword ambush marketing. A study by the Global Language Monitor found that many non-affiliated brands, such as Subway, Red Bull, and Sony are among the top rated on GLM’s Brand Affiliation Index (BAI). The BAI measures the perceived relationship between London 2012 and the particular brand.

What is ambush marketing?

Ambush marketing or ambush advertising is a marketing strategy in which an advertiser “ambushes” an event to compete for exposure against competing advertisers. The term “ambush marketing” was coined by marketing strategist Jerry Welsh, while he was working as the manager of global marketing efforts for American Express in the 1980s (Burton, 2012).

Ambush marketing can be described as a situation where another business organization, often a competitor, intrudes upon public attention surrounding an event, thereby deflecting attention towards themselves and away from the sponsor (Meenaghan, 1996).

This “intrusion” that Meenaghan speaks of may cause consumer confusion over who the real sponsor actually is. It can also reduce the benefits the actual sponsor may have realised over the course of the event (Amis & Cornwell, 2005).

More broadly, ambush marketing refers to where a business organization tries to affiliate itself with a major event without paying the requisite sponsorship fees. As a result, the ambush marketer gains a benefit by causing consumer confusion. The word “ambush”, as used in the expression of ambush marketing, is synonymous to “attacking”, whilst lying in wait, with an element of surprise (Scaria, 2008). It is a chance for companies that are not official sponsors, to induce the consumer to pay attention to their marketing, by utilizing the interest surround-

ing an event. In other words, it is an attempt to align a brand with an event for which it has not secured any rights (Scaria, 2008; Tripodi & Sutherland, 2000).

Most forms of ambush marketing capitalize on the prominence of a major event through marketing campaigns that associate an advertiser with it, but without actually having paid sponsorship fees to the event's organizer to identify themselves as an "official" partner or sponsor (Farrelly, Quester, & Greyser, 2005; Sheridan, 2010).

An advertiser may engage in ambush marketing in "indirect" means – where the advertiser alludes to the imagery and themes of an event without any references to specific trademarks, or in "direct" and "predatory" means – where the advertiser makes statements in their marketing that mislead consumers into believing they are officially associated with the event (including the fraudulent use of official names and trademarks), or performs marketing activities in and around a venue to dilute the presence of "official" sponsors (Bhattacharjee & Rao, 2006).

Ambush marketing is most common in sport; the practice has been a growing concern to the organizers of major sporting events – such as FIFA (FIFA World Cup), the International Olympic Committee, and the National Football League, as certain forms of it can devalue the exclusive sponsorship rights that they had sold to other companies, dilute the exposure of official sponsors, and in some cases, can involve the infringement of an organizer's trademarks (Portlock & Rose, 2009).

Ambush marketing and IOC

As ambush marketing is an attempt to freeloader on the goodwill of the sporting event, from a legal perspective, ambush marketing can infringe various Intellectual Property laws including trademarks, copyrights and passing-off (Cran & Griffiths, 2010).

Furthermore, it can put a strain on the contractual relationship between the sponsor and the event. It should not be forgotten that sponsorship is a legally binding contract (McKelvey & Grady, 2008).

In exchange for their funding, the sponsors will seek to impose an obligation on the sponsors that they guarantee a "clean" event where ambush attempts

are kept to an absolute minimum. Anti-ambush academics argue that once a “clean” event cannot be guaranteed, sponsors would be less inclined to provide funding, which could lead to the demise of the event in question (Doust, 1997).

The IOC describe ambush marketing as:

any attempt by an individual or entity to create an unauthorized or false association (whether or not commercial) with an event thereby interfering with the legitimate contractual rights of official marketing partners to the event [...](Phillip, 2008).

It is the choice of the IOC, which is the governing body of the Olympic Games, to decide who the sponsors of the Games are; anybody else who attempts to claim a link to the Games, will be deemed as ambush marketers (Schmitz, 2004).

It is widely accepted that there are two types of ambush marketing (Pitt, Parent, Berthon, & Steyn, 2010).

Ambush marketing by intrusion can be described as the counterfeiter who is either operating outside the law or very close to its borders (Shank, & Lyberger, 2014).

The second, and the focal point of this short article, is ambush marketing by association where perhaps a legitimate organization, maybe a household name, conducts a marketing campaign to take advantage of an event. The former are those who are easily dealt with through the broad powers of trademark law and the London Olympic Games and Paralympic Games Act, by utilizing the wide powers of seize and destroy the British Olympic Association (BOA) possesses. It is the latter who are the ingenious ones. These tend to be established competitors of official sponsors (Cross & Miller, 2006). For example, if Samsung were the successful candidate to sponsor the FIFA World Cup, Toshiba may use the practice of ambush marketing to create an impression among the audience that they, too, are associated with the event (Leaffer, 2010).

Some of the best examples of ambush marketing attacks have happened during world famous sporting events, such as Qantas Airways successfully ambushing the official sponsor Ansett Airways during the 2000 Sydney Olympic Games. Below, Table 1 outlines some of the most popular and obvious methods of ambush marketing that have been observed at previous major sporting events and their impact (Curthoys & Kendall, 2001; Séguin & O'Reilly, 2008).

Methods	Benefits
Sponsoring media coverage	Leads to higher audience coverage than on-site event audience
Brand sub-category sponsorship	Promotes affiliation with event through sponsorship of national team
Individual athlete sponsorship	Can cause major difference in sponsorship rights
Purchase of advertising in immediate vicinity of event	Opportunity for non-sponsors to capitalize on various themes or activities of the event
Advertising and promotion	Use of promotional activity through medium of advertising in order to attempt to create link

Table 1: Ambush marketing: Methods and benefits

Conclusion

There are clear issues with the balance of the Act and whether it balances the rights of the organizer against ambush marketers. A caveat of this research that needs to be noted is the lack of clear examples of LOCOG using their powers under the Act. However, this lack of examples can be attributed to LOCOG being particularly reserved in their approach. Provided that LOCOG use the Act in a controlled manner, the Act could be seen as more balanced.

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A POTENTIAL SOLUTION TO THE PROBLEM OF UNDER-REPRESENTATION OF ABORIGINAL CANADIANS IN THE OLYMPICS

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1. Introduction

For thousands of years, North American indigenous peoples have participated in physical activity and sport. Over the years, First Nations peoples have used sport, feats of strength, and athletic endeavours to exemplify their masculinity (Peters, 2011). More recently, First Nations twin sisters Sharon and Shirley Firth earned international acclaim by participating in four Winter Olympic Games in cross-country skiing: 1972 Sapporo; 1976 Innsbruck; 1980 Lake Placid; and 1984 Sarajevo (Forsyth & Giles, 2013). However, despite such a rich history of physicality, the 222 person Canadian contingent at the Sochi Winter Olympics included only four Canadian Aboriginal athletes. The Canadian Aboriginal athletes comprised 1.8% of all the Canadian Olympic athletes, a low percentage given that 4% of the Canadian population are Aboriginal (Laskaris, 2014).

This research paper seeks to identify reasons for the low representation of Aboriginal athletes at the Olympic level of Canadian sports competition. As a result, it is important to understand resonating themes in current Aboriginal politics in Canada. These include (1) cultural, (2) health, (3) educational, and (4) socio-economic issues. Still, several concerns are noted in the literature: issues of land rights, cultural renewal and survival, individual and community well-being, identity formation, gender issues, educational attainments, and suicide among youth (Forsyth & Giles, 2013). This paper concludes with reference to a suggested

approach towards improving sport participation for a First Nations population by better understanding the relationships between physical literacy and reading.

When discussing Canada's indigenous peoples, a variety of descriptions have been used. Forsyth and Giles (2013) describe them as follows:

The term “Aboriginal” is a contemporary designation and here refers to individuals residing within Canada who are First Nations, Métis, or Inuit. Aboriginal people within Canada are the only individuals who have their ethno-cultural identity defined by legislation, in this case, the Canadian Constitution Act of 1982. Some sport events (e.g., the North American Indigenous Games) are Aboriginal-only events: participants must be First Nations, Métis, or Inuit. In other events (e.g., Arctic Sports at the Arctic Winter Games), most participants are from a particular Aboriginal group (e.g., in the case of Arctic Sports, the Inuit) (p. 9).

The term “Aboriginal” fails to reveal the significant differences between First Nations, Inuit, and Métis peoples, who have their particular histories, cultures, and languages, so an effort has been undertaken to restrain the use of the term in this policy to occasions where a global term is proper. Indian peoples regularly identify themselves by different nation names, for example Mi'kmaq, Dene, or Haida, and as First Nations. Internationally, the term equivalent to Aboriginal peoples is Indigenous peoples (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, & Social Sciences and Humanities Research Council of Canada, 2014). The 630 First Nations have lived in North America for 30,000 years. They presently own 2,500 reserves, which encompass less than 1% of the area of Canada (Delacrétaiz, 2009).

Canadian populations in numbers

The Aboriginal population in Canada was 1.4 million in 2011, making up 4.3% of the total Canadian population. First Nations single identity are 60.8%, Métis single identity are 32.3%, and Inuit single identity are 4.2%. In 2011, 851,560 people identified as a First Nations person in Canada, representing 2.6% of the total Canadian population. Numerous First Nations people live in Ontario

and the Western provinces; however, they constitute the majority of the total population of the Northwest Territories, Yukon, Manitoba, and Saskatchewan (Turner, Crompton, & Langlois, 2013). In 2011, 637,660 First Nations people were recorded as Indians, constituting 74.9% of all First Nations people (Bougie, Kelly-Scott, & Arriagada, 2013). Aboriginal people made up 3.8% of the population in 2006, 3.3% in 2001, and 2.8% in 1996 (Turner et al., 2013). Also, the annual growth rate of the Aboriginal population in the coming years is projected to be more than twice the amount estimated for the total population (Katzmarzyk, 2008). The Aboriginal population grew by 232,385 people (20.1%) between 2006 and 2011, compared with 5.2% for the non-Aboriginal population. The core numbers of Aboriginal people lived in the provinces of Ontario, Manitoba, Saskatchewan, Alberta, and British Columbia. Aboriginal people constituted the major part of the population of Nunavut and the Northwest Territories (Turner et al., 2013).

The Aboriginal population is younger than the non-Aboriginal population. In 2011 the median age of the Aboriginal population was 28 years, 13 years younger than the median of 41 years for the non-Aboriginal population in every province and territory. This is because of higher fertility rates and shorter life expectancy (Turner et al., 2013). The literature also shows that Aboriginal people have experienced:

[...] elevated rates of obesity, diabetes, cardiovascular disease, and other chronic conditions, as well as increased morbidity and mortality in comparison to the general population; addressing the level of physical inactivity among these populations is critical for improving their health and well-being (Foulds, Warburton, & Bredin, 2013, p. 601).

The 2011 National Household Survey revealed that there were 392,105 Aboriginal children aged 14 and below in Canada, amounting to 7.0% of all children in Canada, and 28.0% of the Aboriginal population. In contrast, there were 5.2 million non-Aboriginal children aged 14 and below in Canada, making up 16.5% of the non-Aboriginal population (Turner et al., 2013). Furthermore, there were more than 254,515 Aboriginal youth aged 15 to 24, representing 18.2% of the entire Aboriginal population, and 5.9% of the entire youth in Canada. Non-Aboriginal youth totaled just under 4.1 million, and accounted for

12.9% of the non-Aboriginal population (Turner et al., 2013). Finally, approximately 82,690 Aboriginal people were seniors aged 65 and above, accounting for 5.9% of the total Aboriginal population. However, this was lower than half of the percentage of 14.2% for seniors in the non-Aboriginal population (Turner et al., 2013).

Themes in current Aboriginal politics in Canada

Cultural issues – gender roles, and racism

Well sometimes it is a cycle... many women my age have three kids already [...] they have a husband and no education. The women would stay home and there's no independence. As a kid I could participate, but when I got older, girls couldn't play [...] in the city it is different, but on the reservation girls are not supported to do activity [...] women are encouraged to make babies and stay home, not to play sports (Mason & Koehli, 2012, p. 103).

The nature of the existing data suggests that Aboriginal men have consistently higher physical activity levels than women (Coble & Rhodes, 2006). Blodgett et al. (2008) and Mason and Koehli (2012) identified gender roles and racism as the most usual exclusion factors of participation in physical activity.

For me it was clear that sport was for boys and men once you reach a certain age [...] women were encouraged to a point, but as a teenager I was excluded from opportunities to be active and play sport [...] this was solely because I was a woman [...] I mean I was more competitive than many of the guys but they didn't want me playing with the many [sic] more [...] and that was sort of supported by the rest of the community (Mason & Koehli, 2012, p. 103).

Waneek Horn-Miller was co-captain of the Canadian water-polo team at the Sidney 2000 Olympic Games. She was cut from the national team in 2003 with the excuse that team cohesion was threatened. However, she challenged the claim, declaring her removal was an act of racism, because of her Mohawk background. She had earlier experienced racism, when she was bayoneted, during the 1990 defense of Oka from government encroachment (Forsyth & Giles, 2013).

For me sport and racism go hand and hand. I don't know what it is about sport [...] maybe just the competition and those attitudes [...] but it can bring out the worst in some people. Whether it was from people I was playing against [...] coaches and sometimes even my own teammates [...] racism was always a part of it. Sometimes it was racial slurs and whatnot, but a lot of times it is just unsaid, but it's still there with the tension [...] I couldn't escape it. I made a decision one day if I wanted to be involved [...] I would just have to deal with it or move on and not play sport (Mason & Koehli, 2012, p. 104).

Also Blodgett et al. (2008) quoted a male professional ice hockey player statement: "When people know you're native, they're going to say something to you. Those are the times you've got to prepare for. You're not going to fold your tent and go home" (p. 401).

Health

Canadian Aboriginal youth are above the national norm in terms of diabetes, overweight, incarceration, and substance abuse (Blodgett et al., 2008). According to the Katzmarzyk (2008) study, the prevalence of obesity in adults is 22.9%, and the prevalence was higher among Aboriginals (37.8%) compared to non-Aboriginals (22.6%). The prevalence of obesity in children and youth was 8.2%, and the prevalence was higher among Aboriginals (15.8%) compared to non-Aboriginals (8.0%). A rapid social change occurred in the past three decades in many northern Canadian communities, with increased dependence on store-bought food and diminished physical activity (Dean, Young, Flett, & Wood-Steiman, 1998). Most First Nations people have in recent times implemented several of the lifestyle features of the dominant Euro-Canadian culture related to smoking, diet, and physical activity (Marrett & Chaudhry, 2003). Consequently, the prevalence of obesity and diabetes in adults has increased (Dean et al., 1998). However, modification of diet and physical activity has been shown to be an effective way to prevent diabetes in diverse populations including First Nations people (Ho et al., 2008; Marrett & Chaudhry, 2003). For example, high levels of obesity, a result of greater caloric consumption and low physical activity, have been found among First Nations people. These factors (diet, physical activity, and body weight) are in part responsible for the higher

rates of gallbladder and kidney cancers and the rising incidence of colorectal and breast cancers (Marrett & Chaudhry, 2003).

Educational

Well, I think with physical activity [...] your home life has a big effect. If there are problems at home, then you cannot do anything else, as you need to take care of the problems first. When you have a lot of responsibility [...] like taking care of younger ones and worrying about your parents always drinking [...] the cycle [...] that's why people don't get active because they have these other problems to deal with at home. I've been through that [...] that's why a lot of them [youth] get into drugs because of the problems at home (Mason & Koehli, 2012, p. 102).

With regard to education issues, the chronic underfunding of Aboriginal education and the absence of culturally relevant curricula has resulted in Aboriginal students withdrawing from physical education and sport, which has limited their athletic development and thus the number of Aboriginal high-performance athletes in Canada (Forsyth & Giles, 2013). “I didn’t care about what my grades were at school. I dropped out of school which made me not do any activity and then I started doing drugs and there was no activity after that” (Mason & Koehli, 2012, p. 102). As a result Canadian Aboriginal people (youth and adults) have low rates of physical activity compared to the average of Canadian people; however, as Katzmarzyk (2008) has shown in his study, this difference is not significant. In Young and Katzmarzyk (2007), the same problem is posed for the First Nations communities. The results show that only 21% of the adults were engaging in at least 30 min. of moderate to vigorous physical activity. First Nations populations currently demonstrate low levels of physical activity, with the majority of both adults and children/youth achieving physical activity levels below national and international recommendations (Foulds et al., 2013).

The fact that I moved a lot when I was a kid because of [...] the whole family situation was definitely an issue. I went from school to school. I didn't participate in much and I missed a lot of activities because I was moving from town to town. There were alcoholics in my family [...] there were a lot of foster

homes and then I'd go back to my parents and we'd move again (Mason & Koehli, 2012, p. 102).

Socioeconomic

What made it difficult to participate or what held me back was probably not having the money to do activities [...] like when I wanted to play hockey and I didn't have the money for skates [...] yeah, I never had the money for equipment. I guess poverty is a big thing [...] I mean you also need food for energy to participate in activities [...] and that was a problem for me (Mason & Koehli, 2012, p. 100).

The Organization of Economic Cooperation and Development (OECD) recorded Canada's child poverty rate as 17% for 2006. Canada finds itself 25th out of 30 countries. Canada fares particularly poorly compared to Nordic countries such as Denmark, Sweden, Finland, and Norway, which have 4% or less of their children living in the poverty, while performing marginally better than the United States, Mexico, and Turkey (Macdonald & Wilson, 2013). Prior research indicated that economic resources and related structural constraints are causal factors in levels of involvement in physical activity for youth populations in Canada. For example, low socioeconomic status has been identified as a limitation. As a result, these findings have been extended to Aboriginal children (Mason & Koehli, 2012).

If you wanted to stay after school and play [sport] you would need a ride home [...] which a lot of people didn't have because they lived so far from the school. So a lot of kids didn't get to play sports because of living so far away and they didn't have funds to pay for it as well (Mason & Koehli, 2012, p. 99).

So many low income heads of Indigenous families have no high school qualification, experience employment difficulty, and thus face severe economic challenges. Addressing this crisis requires creative economic opportunities through education and job training on remote reserves (Macdonald & Wilson, 2013).

[...] resources are a problem [...] 'cause there are just the private gyms sometimes [...] not everybody can afford a \$500 gym pass, so they [the govern-

ment] should target people with lower socioeconomic status. Not like the Tory government is going to do that anyway [...]. Yeah, I'm learning about politics too! (Mason & Koehli, 2012, p. 100).

According to Macdonald and Wilson (2013), the economic context affecting Canada is secondary, because children have one single opportunity to develop, and those living in poverty are unlikely to achieve their full potential as adults.

Creation of a sustainable sport legacy for young people

Indigenous athletes who personify the Olympic values of perseverance, camaraderie, and sportsmanship have the capacity to inspire youngsters achieve their dreams (International Olympic Committee [IOC], 2010). Some Aboriginal figures in sport whose accomplishments and challenges have been captured and circulated widely through print, television, radio, and new media have become prominent (Forsyth & Giles, 2013). However, there have been only two Canadian Aboriginal athletes who have won gold medals. Most recently, Carey Price won a gold medal as a goalie for the Canadian men's hockey team at the Sochi 2014 Winter Olympic Games. His position on the team is much more than a personal triumph; it represents the success of Canadian Aboriginal people in the mainstream (Forsyth, 2014). Alwyn Morris was the other Aboriginal athlete who won an Olympic gold medal. Morris won a gold and a bronze medal in pairs kayaking in the Los Angeles 1984 Summer Olympic Games. On the podium during the gold-medal presentation, he raised an eagle feather to broadcast his Aboriginality to the world. Afterwards Morris co-founded the Aboriginal Sport Circle, a Canadian Aboriginal multi-sport organization (Forsyth & Giles, 2013). Aboriginal distance runners, Fred Simpson and Tom Longboat, competed for Canada in the marathon at the London 1908 Olympic Games. Simpson finished sixth and the Tom Longboat Award was established for Aboriginal people in Canada. Since 1951, the Tom Longboat Award has been given to more than 550 athletes, coaches, and organizers (Forsyth & Giles, 2013).

The emblem and mascots of the Vancouver 2010 Winter Olympic Games were inspired by Canadian Aboriginal people. The choice of the emblem and

mascots helps to value Aboriginal culture. It is a way of involving the indigenous populations in the Games at a symbolic level. “Ilanaaq,” the emblem of the Vancouver 2010 Winter Olympic Games, was inspired by Inuit stone sculptures identified as inuksuit (IOC, 2010).

These structures are held in balance by the combination of several stones stacked one on top of the other. This symbolism is designed to reflect the Games, which are meant to be an example of team work. Inuksuit resemble human silhouettes and used to serve as landmarks for travellers. Nowadays, they represent symbols of friendship, hope and hospitality. Each colour in the emblem has been carefully selected: blue for the sky, ocean and coastal mountains, green for the forests, red for the maple leaf of the Canadian flag and yellow for sunrise. The various facets of Canada are therefore represented (IOC, 2010, p. 13).

The mascots were inspired by Canadian wildlife and the mythological beings of the First Nations of north-west Canada, the mascots were Miga, and Quatchi, though Sumi was the Paralympic Games, mascot. They have a special friend, Mukmuk, who appreciates the Games with them. Their design incorporates the notion of sustainability, both by taking nature into account and by including indigenous culture (IOC, 2010).

Remedying the situation the founder of the modern Olympic Movement, Pierre de Coubertin, believed that young people needed to train their bodies as well as their minds and that schools should include compulsory organised sports in their programmes (IOC, 2007). This concept of “Education through sport” has prevailed and will be further developed by the city of Rio de Janeiro in the lead-up to the 2016 Summer Games (IOC, 2007). The next Olympic Games are in line with Pierre de Coubertin’s ideals.

From a local perspective, the University of New Brunswick in eastern Canada has developed programmes and projects in partnership with Aboriginal communities in the province. For example, in 2004, Dr. Gabriela Tymowski at the Faculty of Kinesiology created “Building Opportunities, Opening Students’ Tomorrows” (BOOST), a community outreach activity for kinesiology students working with elementary school children at St. Mary’s First Nation (Tombs, 2004). The programme continues today. At the Canadian Research Institute

for Social Policy (CRISP), a multidisciplinary team is developing a new literacy continuum tailored to First Nations children (CRISP, 2015). These initiatives have been developed to improve the number of children participating in sport and physical activity, and to improve their academic results (reading skills). My research interest is to combine both initiatives to create a programme that will involve children both in physical activity and reading-related activities. This project aims to promote the Olympic values of joy of effort; fair play; respect for others; pursuit of excellence; balance between body, will, and mind (IOC, 2014), in both sport and education. We believe that education may improve sports participation and sports participation may improve education, connections which benefit all children.

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THE 1936 OLYMPIC GAMES IN BERLIN: TWO DIFFERENT BRAZILIAN DELEGATIONS IN CONFLICT

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Introduction

In recent years the attentions of sports lovers turned to Brazil in sight of the mega events. The FIFA 2014 World Cup was held in the country in 2014 and, in 2016, Brazil will host the Summer Olympic Games (OG) and Paralympic Games. The importance of these mega events for the national sport scene is under discussion and it gives the opportunity for a historical evaluation on the past and present of sports status in the country (Reppold Filho, 2013).

Reviewing the Brazilian participation in the Summer OG – since the 1920 edition in Antwerp, through to the 1924 OG in Paris, and reaching 1936 OG, in Berlin – we perceived an increase of Brazilian athletes' participation in various sports. In 1936 OG, 81 Brazilian athletes boarded to Berlin. However, this is the total from two different delegations, sent from two different entities (Mazo, 2014).

The entity responsible for the organization of the Brazilian Olympic delegation and to manage the sports field in the country, until mid-1930, was the Confederação Brasileira de Desportos – CBD (Brazilian Sports Confederation). Nonetheless, in 1935 the Comitê Olímpico Brasileiro – COB (Brazilian Olympic Committee) was established, supported by the International Olympic Committee (IOC). The coexistence of these two institutions in the country reflected in its participation in the 1936 Olympic Games in Berlin, since both CBD and COB sent athletes for this event.

The sport with the largest number of athletes in both delegations sent to Berlin was Rowing. Among them, there were ten rowers from Rio Grande do

Sul, the southernmost state of Brazil, all composing the CBD delegation. Based on this fact, the present study aims to analyse the relations that arose from the sending of two different Brazilian Delegations to the 1936 Olympic Games and, especially, the participation of rowers from Rio Grande do Sul in this event.

This study is part of the researches developed by the Núcleo de Estudo em História do e Esporte e da Educação Física (Study Group of Sport and Physical Educational History) from the Universidade Federal do Rio Grande do Sul (Federal University of Rio Grande do Sul). One of our purposes is to reconstruct the historical and socio-cultural scenario of the sports in Rio Grande do Sul, among which the memories of the athletes participation in Olympic and Paralympic Games.

To achieve the purpose of this study, research with a historical character was undertaken with the use of printed sources surveyed in the Hemeroteca Digital Brasileira (National Electronic Newspaper Library). Notes and reports about the 1936 Olympic Games found in the pages of newspapers from Rio Grande do Sul and Rio de Janeiro were analyzed. In addition, a literature review conducted about the subject in books, scientific papers and other materials. The site of the Confederação Brasileira de Remo (Brazilian Confederation of Rowing – CBR) was also consulted. After this stage, the information was subjected to a document analysis technique.

In 1936, ten athletes from Rio Grande do Sul boarded to Berlin in order to take part in the Olympic Games. All of them were members of Sports Associations of Rowing in Porto Alegre, capital of the state. Some information concerning these athletes' histories is reconstructed in the next section, in order to keep their memories alive.

The rowers from Rio Grande do Sul in the 1936 Summer Olympic Games

In the 1936 OG the rowers represented the largest group in both Brazilian delegations sent to Berlin, 22 athletes in total. This number, probably, was related to the spreading of this sport in major cities of the country over that period.

The practice of Rowing in Brazil dates back to the late 19th century, when the European immigrants founded the firsts Rowing Sports Associations (Silva,

2015). With the development of this sport in clubs and the increase on competitions, leagues and associations were created, responsible for organizing the practice in different Brazilian cities and states. Rio Grande do Sul, along with Rio de Janeiro, is considered the pioneer in the institutionalized practice of Rowing in Brazil (Assmann; Silva; Mazo, 2014). Until the present day, centenary Rowing Clubs maintain their activities in the state.

Ten rowers, members of four different clubs from Porto Alegre, composed the CBD delegation in Berlin. It is important to mention that these athletes were amateurs, an Olympic value at that time, combining the practice of sports with their professional activities in commercial sectors.

Representing the Clube de Regatas Guaíba Porto Alegre – GPA (Yacht Club Guaíba Porto Alegre), a Rowing Association which maintains its activities until today, were three rowers: Ernesto Sauter, Henrique Kranen Filho and Rudolfo Maria Rath. This club was established in 1936 by the merging of two sport institutions, the Ruder Club Porto Alegre (Rowing Club Porto Alegre), created in 1888, and the Ruder Verein Germania (Rowing Association Germania), founded four years later. Both of them were organized by German immigrants and their descendents. The GPA founders decided to maintain the foundation date of the Ruder Club Porto Alegre, being the oldest Rowing Club from Brazil (Clube de Regatas Guaíba Porto Alegre, 2012; Silva, 2015).

Ernesto Sauter began practicing rowing in 1929. About his sports life it was not possible to find detailed information in the consulted sources. But, according to the Brazilian Rowing Confederation (CBR), Sauter participated in the XXXIV Men's Brazilian Rowing Championship, in 1935, the II South American Rowing Championship, 1935, in the Olympic Games, 1936, and the XXXV Men's Brazilian Rowing Championship (Confederação Brasileira de Remo, 2012).

The athlete Henrique Kranen Filho, representing GPA, was six times State Champion, National Champion twice and South American Champion once. He was also an executive in the Federação Gaúcha de Remo (Rowing Federation of Rio Grande do Sul) and GPA's president. The CBR registers report the participation of Kranen in the XXXIV Men's Brazilian Rowing Championship, 1935; II South American Rowing Championship, 1935; Olympic Games, 1936; and XXXV Men's Brazilian Rowing Championship (Confederação Brasileira de Remo, 2012).

The third GPA's athlete, Rudolfo Maria Rath, was the helmsman of the eight with coxswain group (Licht, 2013). He lived in Porto Alegre, close to the old Turnenbund¹ (gymnastic association) clubhouse, where he also practiced sports. On his spare time he helped the gymnastics teacher, George Black. Besides rowing, Rath had also good results in athletics and gymnastics events (Shinke, 2012). In 1930, the athlete moved to Estrela, a city also in Rio Grande do Sul. There he continued as a gymnast, representing the Turnverein (gymnastic association) of Estrela.² Rath played an important role propagating other sports in that area, like basketball. Even living in Estrela, he maintained relationships with clubs from Porto Alegre.

Together with these three mentioned athletes, the rowers from the Clube de Regatas Almirante Barroso (Almirante Barroso Yacht Club) took part in the CBD delegation in the 1936 OG. This club, founded on 26 February 1905, was recognized for its victories in Brazilian Championships (1933, 1935, 1938 1940), South America championship (1940) and the International Regatta of Montevideo (1940), when it represented the CBD (Pereira, Mazo, 2005). The rowers from this club were: Alfredo de Bôer, Arno Franzen, Lauro Franzen, Maximo Fava and Nilo Anselmo Franzen.

Alfredo de Bôer initiated his trajectory on rowing by winning a contest for beginners in 1926 (Biografia, 1936). Although the participation of Bôer in many competitions along his life in the sport (Biografia, 1936), CBR has just a few records, such as: XXXIV Men's Brazilian Rowing Championship, 1935; II South American Rowing Championship, 1935; Olympic Games, 1936; and XXXV Men's Brazilian Rowing Championship (Confederação Brasileira de Remo, 2012).

Concerning Arno Franzen, similarly to the athletes mentioned above, CBR just has little information about his participation in tournaments: XXXV Men's Brazilian Rowing Championship, 1935; III South American Rowing Championship, 1940; Olympic Games, 1936 (Confederação Brasileira de Remo, 2012). The same happened with the registers about Lauro Franzen: II South American Rowing Championship, 1935; XXXIV Men's Brazilian Rowing Championship,

1. Today it is a club named SOGIPA.

2. Today it is a club named SOGES.

1935; XXXV Men's Brazilian Rowing Championship; and Olympic Games, 1936 (Confederação Brasileira de Remo, 2012).

About Maximo Fava, CBR has in its archives just the II South American Rowing Championship, 1935, XXXIV Men's Brazilian Rowing Championship, 1935, XXXV Men's Brazilian Rowing Championship, 1936 and the 1936 Olympic Games (Confederação Brasileira de Remo, 2012). And regarding Nilo Anselmo Franzen, CBR maintains in its registers the 1936 Olympic Games, II South American Rowing Championship, 1935, XXXV Men's Brazilian Rowing Championship, 1936 and the III South American Rowing Championship, 1940 (Confederação Brasileira de Remo, 2012).

The Clube de Regatas Vasco da Gama (Vasco da Gama Yacht Club) has, likewise, its representative on the OG. This club was founded in Porto Alegre on 28 January 1917 and sent one athlete to the 1936 Olympic Games: Frederico Guilherme Tadewald. His first participation in a rowing competition was in April 1931, when he reached the third place in a contest for beginners (Biografia, 1936). CBR has registered the II South American Rowing Championship, 1935, os Jogos Olímpicos de 1936 and the XXXV Men's Brazilian Rowing Championship, 1936 (Confederação Brasileira de Remo, 2012).

Ten athletes from Rio Grande do Sul boarded to Berlin in 1936. According to the information provided by COB, they participated only in the eight with coxswain event and lost on the second playoff round. One of them did not take part in the competitions of 1936 OG, the same rower with the most controversial history: Fritz Richter. This athlete belonged to the Clube de Regatas Almirante Tamandaré (Almirante Tamandaré Yacht Club), created on 18 January 1903 (Silva, Mazo, 2009; Silva, 2015).

The rower Fritz Richter born in Santa Cruz do Sul, Rio Grande d Sul, was the owner of a garage in Porto Alegre. He participated for the first time in a rowing competition on 16 June 1929, reaching second place in the beginners category (Biografia, 1936, p.15). The victories of Richter, especially in Skiff, many times commented upon in newspapers, took him to the Olympic Games in Berlin. However, he was not included on the COB official report of participants nor in the registers of CBD. According to CBR, he participated just in the XXXIII South American Rowing Championship, 1934, XXXIV Men's Brazilian

Rowing Championship, 1935 and the II South American Rowing Championship, 1935 (Confederação Brasileira de Remo, 2012).

Medalist in many former competitions, Richter went to Berlin, but could not take part in the Games. Polemics and controversies interfered with his participation, from the departure from Porto Alegre to his return. Due to this fact, he was the subject of numerous newspapers articles before, throughout and after the Games. The reports about the participation of Fritz Richter reveal different versions about the happenings relating to the Brazilian participation in this event and the difficulties encountered by the rowers of Rio Grande do Sul on account of the sending of two different delegations to the 1936 OG.

Conflicts between CBD and COB

The conflict between these two institutions began one year earlier, when the Brazilian Olympic Committee (COB) was established. Since 1916, the CBD “controlled the destiny of national sports in Brazil” (Neto-Wacker; Wacker, 2010, p. 95) and the organization of the COB, in 1935, threatened its hegemony. The CBD was supported by the International Sports Federations and, especially, by the Brazilian government. The COB, on the other hand, was supported by the International Olympic Committee (IOC) (Neto-Wacker; Wacker, 2010). This situation reflected in the Brazilian participation in the 1936 Summer Olympic Games, in Berlin.

The divergences about who should represent the country in the 1936 OG were in the Brazilian newspapers’ headlines. The *Correio da Manhã* mentioned in June 1936 an official letter by the Foreign Minister communicating that, according to the German Olympic Committee (DOSB), rowers selected by COB could not participate in the Berlin OG, because this entity had no international affiliations (Não Poderão, 1936). Probably, this position was related with the close relations established between the Brazilian government, under the command of Getúlio Vargas, and the German government.³ This pronouncement was positively commented by CBD, since it favored the supremacy of its athletes.

3. To read more about this issue, see Neto-Wacker & Wacker (2010).

The International Federations of Rowing, Swimming and Athletics were also supportive of the CBD group and against the participation of COB athletes. The newspaper printed a circular letter of the *Fédération Internationale des Sociétés d'Aviron (F.I.S.A.)* – International Federation of Rowing Societies – sent to the CBD leaders, confirming the DOSB position (*Sobre a Situação*, 1936), banning any pre-Olympic event (*A Propósito*, 1936).

These actions, however, were not enough to solve the problem, because the COB delegation boarded to Berlin earlier than the CBD group, probably on 24 June (*A Partida*, 1936; *A Delegação*, 1936). On the same ship was Souza Ribeiro, as the special commissioner from the Confederation, responsible to report to the COI about the sport situation in Brazil due the dissension between the national entities – CBD and COB. Despite the position of DOSB and FISA, as soon as it arrived in Berlin, the COB delegation was accommodated in the Olympic Village (*A Caminho*, 1936) and could participate in the pre Olympic events, even before the departure of the CBD delegation (*Apezar de*, 1936).

The rowers from the CBD delegation embarked for Berlin only on 7 July, along with the Swimming and Athletics athletes (*A Caminho*, 1936). According to *Correio da Manhã*, the COB President denied the CBD athletes the Olympic Passports, disabling their travel on July 2, as planned, and creating unexpected difficulties to the delegation (*Não Seguirá*, 1936). In Berlin, the athletes stayed overnight at the train station, until an agreement was reached.

This embarrassing impasse almost cost Brazil's participation in Rowing and Swimming (*Os Gaúchos*, 1936). In agreement with Licht (2013), President Getúlio Vargas had to intervene in order to resolve this delicate situation five days after the beginning of the Games. Reports published in *A Federação* and in *Correio da Manhã*, on August 4, reinforced Licht's findings. According to the newspapers, CBD and COB established an agreement referring to their participation in the OG due to a direct intervention by the President (*O Brasil*, 1936; *Os Primeiros*, 1936). The solution was to unify both delegations through contests, like to the skiff event, or in accordance with the conquered victories in other Championships, the case of the eight with coxswain event (Licht, 2013).

Even though CBD had to allocate its delegation in boarding houses in Berlin, since they did not have access to the Olympic Village. The athletes from Rio Grande do Sul, all rowers of the delegation organized by CBD, barely knew the

Village. The discontentment with this and other circumstances in Berlin disappointed some rowers.

Divergences within the CBD delegation

In the consulted sources controversy versions were found also within the CBD delegation. Especially, reports focused on divergences between Fritz Richter, a rower of Rio Grande do Sul, and the leaders of his delegation, the CBD.

According to a pronouncement of Richter himself in the *Correio da Manhã* newspaper, his problems began almost immediately after the departure from Brazil to Berlin (Richter, 1936, p. 11). Fritz Richter, alleging personal problems, almost gave up his participation in the Games. To Capitan Darci Vignoli, member of the Brazilian delegation in the 1936 OG and President of the Liga Náutica Rio-Grandense (Rio-Grandense Nautical League), Richter had financial problems (As Invenciones, 1936). His testimony evidences that the problems faced in the mid-20th century are not very different from the problems faced nowadays by Brazilian athletes. Financial problems, until this day, restrict the participation of athletes in international and even national competitions. Similar to many athletes, Richter combined his professional career and the sport practice.

Despite the situation with the Olympic Passports, he left the country on July 2 by boat together with two other rowers (Não Seguirá, 1936). According to *Correio da Manhã*, Fritz Richter, “the South American champion sculler”, left earlier to satisfied CBD interests (Os Representantes, 1936, p. 10). However, they had problems to disembark because their were not legal. About this fact, the same periodical commented on the fight between the two entities (COB and CBD) that it was causing “annoyance to their subordinates [athletes]” (O Marisco, 1936, p. 11).

In Berlin, Fritz Richter lost the contest to define the Brazilian Skiffs representative against Celestino Palma, member of the COB delegation, from Rio de Janeiro. In the sources, opposite versions can be found, by Richter and Palma, about this race. For Fritz Richter, this was the beginning of his “odyssey” in Germany (Richter, 1936). Possibly, the rower does not appear on the participant’s register of the 1936 OG, because he could not participate in an official contest.

In accordance with Darci Vignoli, member of the Brazilian delegation, there have been good and bad moments in Berlin, but this was for every integrant of CBD and not only for Richter (As Invencionices, 1936, p. 26). CBD accused the athlete of deserting, alleging that he disappeared after the arrival in Berlin. Richter did not participate in the training and when he showed up to the leader of his delegation, he had a relative with him. Moreover, according to the CBD, Richter demonstrated disinterest for the Games (Ecos, 1936).

The consulted sources indicate that Richter requested money from the Brazilian leaders many times. In an interview to *Correio da Manhã* newspaper, he talked about his daily journey looking for resources to live in Germany. He had to ask for help from his supervisor, Décio do Amaral, almost on a daily basis in order to gather some money to pay his bills and food (Richter, 1936, p. 11). The rower also argued that he was abandoned by the CBD leaders, having the turn to his relatives in Berlin to not suffer privation. According to Richter, the other athletes were in the same situation, but they did not have friends in Germany (Eco, 1936). It is important to remember that, unlike the COB athletes, the CBD delegation installed itself outside the Olympic Village.

The sportsmen of Rio Grande do Sul José Carlos Daudt and Túlio de Rose, arriving back in Brazil, discredited Richter's history and emphasized that everyone went hungry in Berlin. The printing press commented on the expulsion of Richter by the delegation, due to his indiscipline and some threats to Décio Amaral asking for money (Ecos, 1936). He was also accused of going to Berlin with other interests, like tourism, visiting relatives and pursuing professional issues (Ligeiro, 1936). The rower Ernesto Sauter, however, contradicted the newspaper arguing in favor of Richter. In accordance to him, everything that could go wrong in Berlin happened to Richter (As Invencionices, 1936, p. 26).

The printing press shares itself between different opinions of the rower. The newspaper *Correio da Manhã*, from Rio de Janeiro, commented on the abandonment of Richter in the worst situation in Germany (Richter, 1936). The newspaper *Jornal do Brasil*, also from Rio de Janeiro, called the rower's declaration of "As invencionices do Campeão Fritz Richter" ("The inventions of the champion Fritz Richter", As Invencionices, 1936, p. 26). After the return of Richter to Brazil, he was also disturbed and caused polemics (Richter, 1936).

Despite the facts against Richter, something contributed to his defense, like

a report in *Correio da Manhã* about the good intentions of the rower during a specific episode in Berlin. Days after the arrival in Berlin, the rower Orlando Felini, from São Paulo, broke his arm in an accident. According to Richter, he saw the accident and helped Orlando, leading him to the hospital and paying for the costs with the only money he had (Richter, 1936). José Carlos Daudt contradicted this version, saying that CBD paid the hospital's costs and questioned how Fritz could pay the costs if he had no money (As Invençicones, 1936, p. 26).

To the rower, his journey to Berlin was disappointing and left damages to his professional and personal life. He also complained about missing his family, due the five months far away from home. Richter also pondered leaving the sport behind, alleging the insincerity of the CBD leaders (Richter, 1936).

The controversies about the participation of Richter, the other rowers and the Brazilian athletes in the 1936 OG in Berlin reveal the disorganization and the fragility of the country sports scene in that period. The contrast between the situation in Brazil and what was found in Germany, reinforces any debates about this topic (Negreiros, 2009). The complicated participation of the Olympic Brazilian delegations left a strong memory trace. Also a discourse and practice of order were fresh in Brazil (Negreiros, 2009, p. 322). So much so that, possibly, based on the episodes from 1936, the 3rd and 4th articles of the Decree-Law no. 3.199 of 14 April 1941 were elaborated. The 3rd article determined as a competency of the Conselho Nacional de Desportos (National Council of Sport) “[...] decidir quanto à participação de delegações dos desportos nacionais em jogos internacionais, ouvidas as competentes entidades de alta direção, e bem assim fiscalizar a constituição das mesmas”⁴ (Decreto-Lei No 3.199 de 14 de abril de 1941). And, according to the 4th article, the delegates of the International Olympic Committee should be called to participate in the meetings, when the Council was discussing anything about the Olympic Games.

The policies for the sports field in Brazil were lengthy. Only after 30 years of the first law that regulated sport in Brazil, Law No 6,251 was enacted on October 8, 1975 establishing general rules on sports, and giving visibility to the COB. Since then, the Committee has rights to organize and direct the participation of

4. “[...] to decide about the participation of national sports delegations in international Games, listening to the higher entities, and also supervise the organization of them”.

Brazil in OG, promote national and international tournaments, disseminate and propagate the Olympic ideal in Brazil, along with other functions, also integrating the National Sports System.

Final thoughts

The episode of the participation of Brazilian rowing athletes, divided into the two delegations of the CBD and COB (although they represented one country in Berlin) left traces in the sports memory of Brazil, due to the internal political disputes between the two institutions governing sport in the country. This situation resulted in different versions of the events relating to the Brazilian participation in the 1936 Olympic Games, which signaled the division between athletes from different states. And as the rowers were the majority of them, the facts around these teams revealed some adversities that took place over this event.

According to the sources analyzed, the events surrounding the 1936 OG revealed changes that began to occur in the Brazilian sports scene. In this period, the sports field was strongly marked by representations of political forces organizing entities, as well as the promulgation of regulatory laws. In the second half of the 1930s a sports regulatory process in Brazil was triggered, which culminated in the promulgation of Decree Law 3199 of April 14, 1941, considered the first legislation regulating sports in Brazil.

The issues created by the presence of two Brazilian delegations in the 1936 OG, brought problems to the participation of Brazilian athletes. Some of the rowing athletes could not take part in the OG competitions. It is noteworthy that there was an internal dispute among Brazilians to decide which athletes would represent the country in some races.

The absence of public policies, combined with the incipient COB, especially in the first decades of the twentieth century, may also have contributed to the precarious performance of the Brazilian Olympic sport. Many of the athletes were State, Brazilian and South American, champions, but did not meet with the same success in the Olympic Games. This fact may also show that the performance of Brazilian athletes was lagging behind that of other countries.

The history of Brazil's participation in Olympic Games provides us with in-

formation to ponder on the adversities that came from a political dispute for power. In addition, it helps to keep alive the sport memory of the country.

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THE NEED FOR GREATER SUPPORT FOR AFRICAN FEMALE ATHLETES IN THE MODERN OLYMPIC MOVEMENT: AN EXPLORATORY STUDY OF ETHIOPIA, KENYA, NIGERIA AND SOUTH AFRICA

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Introduction

This paper will look at the challenges African Female Athletes face in the Modern Olympic Movement, after more than 20 years from the adoption of the Brighton Declaration on Women and Sport. The research shall be conducted through an exploratory study of Ethiopia, Kenya, Nigeria and South Africa. It will present the current situation of women and sport in the respective countries, look at the need for greater support for female African athletes and consider ethical issues as well as socio-economic aspects of the modern Olympic Games, including the media and marketing and Olympic education.

In the past, women found themselves marginalised and under-represented in all facets of sport (Hartmann-Tews & Pfister, 2003); this led to a push for change resulting subsequently in the 1st International Conference on Women and Sport in 1994 in Brighton and the adoption of the Brighton Declaration on Women and Sport.

The aim of the Brighton Declaration and the Windhoek call for Action was to have nations foster and establish a sporting culture that would provide women with equal opportunities to that of their male counterparts in all spheres of sport. In the context of this paper, only two of the countries being discussed have adopted the Brighton Declaration – South Africa and Nigeria.

Women in sport policies: South Africa

South Africa was one of the first countries to adopt the Brighton Declaration on Women and Sport, and this adoption led to the formation of “Women and Sport South Africa” (WASSA) in 1997.

WASSA, together with the National Department of Sport and Recreation – Sport and Recreation South Africa, aimed to create a Women and Sport National Strategy to aid and provide women in the country with sufficient resources and opportunities. The focus of this strategy was not only to get more women involved in sport, but to provide those who showed the potential, with the support to reach the highest levels – the Olympics.

Government also made mention of women in sport in National Acts and Policies:

- The National Sport and Recreation Amendment Act 18 of 2007 lists as one of its key components: correcting imbalances in sport and recreation in South Africa, of which the lack of women in sport is one.
- The South African White Paper on Sport and Recreation (2012) stated that women were part of the National Department of Sport’s priority groups and therefore special emphasis was to be placed on women to ensure greater access and participation.
- The Transformation Charter for South African Sport (2012) includes women as part of their identified marginalised group, stating the need to increase access and opportunities to sport for women.
- Women Empowerment and Gender Equality Bill (WEGE Bill), which was passed in March 2014, aims to empower women and eliminate discrimination by ensuring a 50% representation and participation of women at various levels of society in South Africa within two years of the Act coming into operation.

Reasons for support for women in sport in South Africa

Despite all these policy documents stating the provision of equal opportunities for women in sport, there is no accessible documentation providing further

detail and expansion on their implementation. This indicates the possible challenges of government when it comes to actually implementing and providing the support for women, especially female athletes who aspire to compete at international levels. This can be viewed as an ethical issue, for as Parry (2003) stated when discussing the relationship between ethics and structures “the test of the sincerity with which professed values are held is whether or not they are represented in working practices”. One of the challenges is a lack of transparency and accountability regarding the support for women who strive for Olympic participation.

The question I would like to pose is what the reasons are for this status quo, when female athletes have shown their ability to successfully participate at the Olympics despite limited support at various levels (Gilpin, 1999, cited in Jones, 2003). The table below provides a summary of South African women’s achievements at the Olympics since South Africa’s reinstatement into the Olympic Movement in 1991.

Year	No. of athletes	No. of women	Percentage of women	No. of medals won	No. of medals won by women	Percentage of medals won by women	Medals rank
1992	93	25 (68 men)	26.9%	2 (silver)	1 (silver)	50%	44
1996	84	20 (64 men)	23.8%	5 (3 gold, 1 silver, 1 bronze)	3 (2 gold & 1 bronze)	60%	35
2000	127	38 (89 men)	29.9%	5 (2 silver, 3 bronze)	2 (silver & bronze)	40%	39
2004	106	40 (66 men)	37.7%	6 (1 gold, 3 silver, 2 bronze)	1 (silver)	16.7%	36
2008	134	59 (75 men)	44%	1 (silver)	0	N/A	75
2012	124	56 (68 men)	45.2%	6 (3 gold, 2 silver, 1 bronze)	2 (silver & bronze)	33.3%	35

Table 1: South African women’s representation and medal performance at the Olympics since 1992. Source: Sports-Reference/Olympic Sports

Socio-economic disparity in South Africa seems to be the greatest challenge that handicaps our female athletes, reflected by the small number of women chosen to represent South Africa at the Olympic Games (Boit, 2005). South Africa is a country with 50% women, with unemployment levels of about 24% and has about 20% of the country's population living below the food poverty line (StatsSA, 2014). This glaring reflection of South Africa's inequalities may be seen as reasons why resources allocated to sport are scarce, for a nation that strives for global success. Sport is seen as a luxury for those who can afford it, and not a necessity, despite the role that it can play in economic and social development, especially where the upliftment of women are concerned (Boit, 2005). Equally, literature shows the many cases of mass media's marginalisation of female athletes in Olympic Games, be it Summer or Winter Games.

Women in sport policies: Nigeria

Nigeria is one of the few African countries that has adopted the Brighton Declaration on Women and Sport – this has been through the Nigerian Association of Women in Sports (NAWIS) which was established in 1991. The focus of NAWIS has been to encourage more girls to participate in sports and to empower women through sport in the Republic of Nigeria (Nigeria: Striving for progress in women and sport, 2012).

NAWIS has also put forward to the Nigerian government that sport is the tool that could be used to curb the extreme threat to peace and security that the nation has been experiencing recently (Adebowale, 2013). Further information regarding NAWIS and their promotion and advocacy of women in sport in Nigeria was limited, however, some of the closing principles from their last national conference (Nigeria: Striving for progress in women and sport, 2012) include:

- 1. Women should be encouraged to take up leadership positions, especially in sports related professions.*
- 2. The Nigerian government and society at large should stop discrimination*

- against women when it comes to job appointments and promotion to higher positions.*
- 3. Parents should encourage their daughters to attend school and be active in sports.*
 - 4. The Nigerian government should implement anti-harassment laws to protect women who take part in sports.*
 - 5. Women who achieve in sports, should be as equally rewarded as their male counterparts.*

The policy documents governing sport development in Nigeria could not be obtained; however, a comparative study of Nigeria's Sport Development Policies of 1989 and 2009 by Aibueku (2011) was accessible. In this study, Aibueku (2011) highlighted the main elements of the 1989 and 2009 Sport Development Policies, of which there was no mention or inference towards women in sport.

Nigeria does, however, have a Ministry which focuses on women affairs and social development. This Federal Ministry of Women Affairs and Social Development, has formulated a gender policy and the overall goal of Nigeria's National Gender Policy is to "promote gender equity and sustainable human and economic development in Nigeria" (ibid. 2006). A strategic framework (implementation plan) has also been drawn up to ensure gender equity is addressed in the country, but again no inference towards women in sport has been made (The Federal Ministry of Women Affairs and Social Development, 2008).

Reasons for support for women in sport in Nigeria

Despite the formulation of gender policies and strategic frameworks in Nigeria to assist with gender equity, it is acknowledged by NAWIS that Nigerian women are still not fully supported in sport or lauded for their achievements like their male counterparts (Fasting, Sand, Pike & Matthews, 2014). This is questionable, particularly when one looks at the table presented below which indicates that Nigerian women have won 47% of the nation's medals at the Olympic Games since 1992.

Year	No. of athletes	No. of women	Percentage of women	No. of medals won	No. of medals won by women	Percentage of medals won by women	Medals rank
1992	55	23 (32 men)	41.8%	4 (3 silver & 1 bronze)	1 (bronze)	25%	30
1996	65	16 (49 men)	24.6%	6 (2 gold, 1 silver & 3 bronze)	4 (1 gold, 1 silver & 2 bronze)	66.7%	33
2000	83	39 (44 men)	47%	3 (1 gold & 2 silver)	2 (silver)	66.7%	52
2004	70	46 (24 men)	65.7%	2 (bronze)	0 (none)	N/A	64
2008	74	37 (37 men)	50%	4 (1 silver & 3 bronze)	2 (2 bronze)	50%	49
2012	49	19 (30 men)	38.8%	0 (none)	0 (none)	N/A	n/a

Table 2: Nigerian women's representation and medal performance at the Olympics since 1992.

Source: Sports-Reference/Olympic Sports

A patriarchal and traditionalist society may be one of the leading reasons why Nigerian women have not been given greater support when it comes to sport, despite achieving nearly as much as their male counterparts at the Olympic Games (Anyanwu, 1980).

A study by Asakitikpi (2010) indicated that during the period of review for his study, action shots of female athletes accompanying articles in comparison to their male counterparts amounted to 29%. Whereas sportsmen were portrayed positively in newspapers by a staggering 92% as compared to their female counterparts. This marginalization of women in sport even in the Nigerian media, despite the achievements of Nigerian women over the years is a reflection of how their society still perceives women in sport – on somewhat unequal terms to that of their male counterparts (Daddario, 1994).

Women in sport policies: Kenya

Kenya is a country which has experienced success at international level, yet until recently, there were no formulated sport policies. The first Kenya Sports Policy

was produced in 2002, yet somehow did not reach Parliament in order for it to be tabled and passed (Watta, 2010). It was later re-launched in 2010, and in 2013 the Sports Act No. 25 of 2013 was passed.

This Act aims to “harness sports for development, encourage and promote drug-free sports and recreation; to provide for the establishment of sports institutions, facilities, administration and management of sports in the country, and for connected purposes” (The Sports Act, 2013). No mention is made in the Act regarding women in sport and providing greater assistance and support to their participation.

The Kenyan National Policy on Gender and Development’s Plan of Action (2008) states how the government has recognised the need to integrate gender issues into government policies, and that the document is to provide a policy framework to provide guidelines on how to do so. However, strategies on women in sport were not identified, even though the International Olympic Committee (IOC) has identified “Sport and Gender Equality” as a component of its Olympism in Action (2013). This is in order to push NOC’s to provide women with equal opportunities to participate in sport as men, especially at the Olympic Games.

Reasons for support for women in sport in Kenya

The table below shows that of the 55 medals won by Kenya at the Olympic Games since 1992, only 13 have been won by women. That amounts to only nearly one quarter of Kenyan medals won over the last six Olympiads by women.

Although the table shows that the representation of women at the Olympics by Kenyan women has slowly and steadily increased, their achievements are slightly below what would have been expected. This can be attributed to the fact that female athletes in Kenya still struggle to access equal opportunities to training and coaching facilities (Mbaabu, 1997). This contributes to the assertion that, in some ways, Kenya is still a patriarchal society, despite the successes of its female athletes (Jarvie, 2007).

Year	No. of athletes	No. of women	Percentage of women	No. of medals won	No. of medals won by women	Percentage of medals won by women	Medals rank
1992	49	9 (40 men)	18.4%	8 (2 gold, 4 silver & 2 bronze)	0 (none)	N/A	22
1996	52	10 (42 men)	19.2%	8 (1 gold, 4 silver, 3 bronze)	1 (silver)	12.5%	26
2000	56	22 (34 men)	39.3%	7 (2 gold, 3 silver & 2 bronze)	1 (bronze)	14.3%	30
2004	46	24 (22 men)	52.2%	7 (1 gold, 4 silver, 2 bronze)	2 (silver)	28.6%	31
2008	46	18 (28 men)	39.1%	14 (6 gold, 4 silver & 4 bronze)	5 (2 gold & 3 silver)	35.7%	18
2012	47	20 (27 men)	42.6%	11 (2 gold, 4 silver, 5 bronze)	4 (3 silver & 1 bronze)	36.4%	23

Table 3: Kenyan women's representation and medal performance at the Olympics since 1992.

Source: Sports-Reference/Olympic Sports

Women in sport policies: Ethiopia

Ethiopia has a sports policy which makes an inclusion for women. This policy stipulates that as one of its aims, it shall ensure that women will be directly involved in all sports activities and shall be provided with equal benefits and opportunities as their male counterparts (Ministry of Youth, Sports & Culture of Ethiopia, National Sport Policy). There was no accessible documentation to further clarify or stipulate how this aim in the National Sport Policy would be implemented.

Reasons for support for women in sport in Ethiopia

Despite the lack of accessible documentation regarding policies on women in

sport in Ethiopia, Ethiopian women have proven to be slightly more successful than their male counterparts on the international stage. The table below indicates that of the 35 medals won by Ethiopia over the last six Olympiads, 18 (just over 51.4%) have been won by their women. This could be attributed to the Constitution of Ethiopia which has enshrined the equality of women under their laws in article 35 (Ethiopia, Constitution of the Federal Democratic Republic of Ethiopia, 1994). Yet a study by Nolan (2010) indicated that “The national government has yet to take a gender-based approach in its development plans or become actively involved in the implementation of these policies at the regional level despite their promises to protect and promote the rights of women”.

Therefore the overall success of Ethiopian women could be also attributed to non-profit organisations in Ethiopia, such as Running Across Borders, Great Ethiopian Run, World Vision Project Team and Girls Gotta Run, which fund and support teams.

Year	No. of athletes	No. of women	Percentage of women	No. of medals won	No. of medals won by women	Percentage of medals won by women	Medals rank
1992	20	6 (14 men)	30%	3 (1 gold & 2 bronze)	1 (gold)	33.3%	33
1996	18	8 (10 men)	44.4%	3 (2 gold & 1 bronze)	2 (gold & bronze)	66.7%	42
2000	26	11 (15 men)	42.3%	8 (4 gold, 1 silver & 3 bronze)	3 (gold, silver & bronze)	37.5%	27
2004	26	12 (14 men)	46.2%	7 (2 gold, 3 silver & 2 bronze)	4 (1 gold, 1 silver & 2 bronze)	57.1%	30
2008	27	13 (14 men)	48.1%	7 (4 gold, 1 silver & 2 bronze)	3 (2 gold & 1 bronze)	42.9%	27
2012	33	15 (18 men)	45.5%	7 (3 gold, 1 silver & 3 bronze)	5 (3 gold & 2 bronze)	71.4%	31

Table 4: Ethiopian women's representation and medal performance at the Olympics since 1992. Source: Sports-Reference/Olympic Sports

Discussion

This exploratory study has shown that female athletes from Ethiopia, Kenya, Nigeria and South Africa have done reasonably well at the last six Olympiads. This is in spite of not always getting the support and motivation required. Reason being that in some instances, policies have stated that equitable opportunities for women across all spheres of the population would be provided, but specific information on how it is to be achieved is lacking (Keim & de Coning 2014). Socio-economic disparity and patriarchy are challenges which run through the countries in this study. This can be viewed as mitigating factors against women in sport on the Continent.

The table below presents a summary of performances and representations of female athletes from these four countries in relation to their male counterparts.

Country	Gold medals	Silver medals	Bronze medals	Total no. of medals	No. of women/men sent to the Olympic Games (1992 – 2012)
Ethiopian women	9	2	7	18	65
Ethiopian men	7	4	6	17	85
Kenyan women	2	9	2	13	103
Kenyan men	12	14	16	42	193
South African women	2	4	3	9	238
South African men	5	7	4	16	430
Nigerian women	1	3	5	9	180
Nigerian men	2	4	4	10	216

Table 5: An assessment of performances and representations of men and women at the last six Olympiads from: Ethiopia, Kenya, South Africa and Nigeria. Source: Sports-Reference/Olympic Sports

Conclusion

Despite the seemingly limited formal support through policy advocacy as has been presented in this study, female African athletes have persevered on the

global stage, yet more can be done. What is suggested by the present research is that the International Olympic Committee (IOC) sign a memorandum of understanding with the National Olympic Committees (NOCs) of the countries mentioned in this study (and others) to actively and jointly work with their national sport departments towards the implementation of *Recommendation 11* of the IOC's Olympic Agenda 2020 (2014).

If the IOC is working together with International Sports Federations towards a 50% female participation in future Olympic Games and is encouraging the participation and involvement of women in sport, then national governments and NOCs too – especially in Africa (IOC Olympic Agenda, 2014) – should be providing the necessary support to improve even further on the achievements presented in this study.

African female athletes need more exposure, media coverage and marketing on an equal footing with male counterparts (Daddario, 1994). Supporting women in sport is not only about Olympic glory or success, but also about the lessons that can be learnt through participation in sport – discipline, dedication, determination, and team work – and lessons that women can translate into other areas of their lives, especially education and equality (Arnold, 1996; Parry, 2003). These soft skills can form the foundations for life after sport, where they can be successful in whatever avenues they wish to pursue and give back not only to those around them, but even to the nation. More female role models in sport are needed for the next generation of sports leaders locally as well as for Olympic Athletes in Africa and globally. Let's join our hands to make this happen.

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EDUCATING CONSUMERS ON SOCIAL RESPONSIBILITY VIA LEVERAGING THE OLYMPIC GAMES

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Introduction

The purpose of this paper is to bring into discussion whether the Olympic Games (OG) are able to positively impact social responsibility, a pro-environmental attitude and consequently pro-social and pro-environmental behavior of the host population on an individual level. The pro-environmental action analyzed here will be the disposal behavior of the *cariocas* (local people from Rio de Janeiro) during and after the OG, so that an assessment of the OG's intangible legacy becomes possible. The timespan proposed here is aimed to provide a more detailed and comprehensive understanding of the effects of social responsibility on the host population's disposal behavior.

Disposal behavior is a main component of consumer behavior and it attracts interest in light of current overconsumption and uncontrolled waste generation. A remarkable aspect of disposal behavior is that even though there are many indicators that social responsibility is a growing important aspect of daily life, not many consumers take action to improve their disposal behavior in a more environmentally friendly manner. A better comprehension of disposal behavior would help public policy makers to understand and cope with the effects of disposal choice on the environment, including: long-run effects of a throwaway lifestyle, the resources wasted when an item is discarded and the resource depletion when it is replaced.

The OG have already been used as a leveraging tool to educate the host population (among other target groups) on environmental issues in the past. This might help to increase awareness of consumer social responsibility, particularly in the context of host cities in developing countries. For instance, these issues have been an important aspect of the philosophy of the 2008 OG in Beijing, where the host population experienced a positive impact of the Games on green consumption (Zhou & Ap, 2009). In order to understand more about the leveraging of the OG, one should comprehend the philosophy behind them, as well as the concept of legacy.

This study focuses on environmental practices as a result of the legacy of the 2016 Olympic Games in Rio de Janeiro. The study will contribute to finding out whether, and how, the Olympic Games successfully communicate pro-environmental values that affect day-to-day practices. In the next sections a brief overview of Olympism and legacy, (consumer) social responsibility and disposal behavior is given, followed by a section about the role of the Olympic Games in the relationship between consumer social responsibility and disposal behavior. This paper ends with a short conclusion highlighting future research.

The Olympic Games, Olympism and the concept of legacy

The OG are known for their ambition to influence human behavior above and beyond the mere act of sports competition. With the introduction of the modern OG, Pierre de Coubertin coined the term Olympism, a philosophy of life that relies on three pillars: sport, culture and education. His main objective was to make the world a better place “by educating youth through sport practiced in accordance with Olympism and its values” (IOC 2014, 15). In the literature, scholars often refer to Olympism as “non-athletic dimensions, values and goals of the Olympic Movement” (Teetzel 2012, 318). These dimensions, values and goals are encountered not only in ancient times, where athletes could travel safely to take part in the competition (*ibid.*), but also in modern times, with the introduction of educational sport programs, such as the Second Half Program¹

1. The Second Half Program is an educational sport program within the framework of the prepa-

(Sousa-Mast et al. 2013). Via these values, the OG educate people from all over the world and produce long-time inheritances of the event, or in other words, some “legacies”.

The easiest way to understand this concept is to recognize the footprint placed on the host country and population – before, during and after the event. This footprint can be interpreted as legacy. Legacy encloses “all planned and unplanned, positive and negative, tangible and intangible structures created for and by a sport event that remain longer than the event itself” (Preuss, 2007, 211). Legacy refers to both time and space: the time span of legacy can be described in terms of days, years, decades, or generations; the geographical regions where legacy takes place can be described in terms of local areas (such as sporting event venues), neighborhoods, cities, states, nations, or even worldwide. Furthermore, legacy is a dynamic concept, because it can change over time and has several dimensions, be they economic, political, sports and health-related or environmental.

The 2008 Beijing OG can be given as an example of legacy. Besides the tangible inheritance of infrastructure (for instance “The Nest” stadium, intangible legacy was also noticeable. Zhou and Ap (2008) investigated the host population’s perception of the impact of the OG in Beijing. The authors analyzed psychological, social and economic and urban development aspects and were able to assess that the majority of the interviewees perceived the overall impact of the OG as positive. From this study, one could conclude that the OG, Olympism and its values are indeed able to affect perception and consequently (possibly) behavioral change. This is evidence that the leveraging of the OG is indeed an advantage for the host population. According to Beesley and Chalip (2011, 325) there are many ways to maximize social and environmental gain via leveraging of events. By fostering social interaction, events are able to facilitate informal social opportunities, enable sociability, create event-related social interaction and create awareness of social and environmental issues.

ration for the OG introduced in Brazil with the objective of combating social problems (such as exclusion) through sport (Knijnik and Tavares 2012, 353).

The concept of social responsibility

In light of major environmental problems around the world, society is becoming more aware that pro-environmental and pro-social measures are necessary. This is seen with the growth of the term social responsibility not only in the business, but also in the academic field. Companies and organizations use corporate social responsibility to influence consumers' decision making, which can be seen, for instance, with the hype of green consumerism, the increasing offers of bio products and the incorporation of recycling programs.

Social responsibility is not a new concept. The majority of the literature on social responsibility is from the '70s and '80s, fueled by environmental problems (such as the discovering of the ozone hole). Social responsibility is broadly defined by actions taken with the objective of benefiting society.² The core of social responsibility lies in maintaining the balance between economic growth and environmental and social protection through pro-social and pro-environmental actions. These actions can be performed on an organizational level, such as that of firms and companies, or on an individual level, such as that of a consumer.

One of the first authors to write about social responsibility from the consumer perspective was Frederick E. Webster Junior (1975, 188), who defined the socially responsible consumer as "a consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change." Since then, consumer social responsibility has been in the spotlight, triggered by the consequences of the vicious circle created by overproduction and overconsumption, and also the harmful practices to maintain competitive advantage in the world market.

Nevertheless, socially responsible attitudes may not always translate into behavior when it comes to environmental actions. This is called the attitude-behavior gap or the value-action gap and it is a main topic of environmental psychology.³ This gap is very present in the environmental psychology literature and academics try to pinpoint the reasons and barriers to pro-environmental

2. This is closely related to the philosophy of the Olympic Movement, which relies on sport to educate humanity and benefit society.

3. Environmental psychology studies the complex relationship between humans and the environment (Kollmuss and Agyeman 2002, 239).

behavior. Pro-environmental behavior is when an individual makes decisions and takes actions with the goal of reducing harmful impact on the environment (Kollmuss and Agyeman 2002, 240).

Barriers to this behavior are investigated by academics, the initial approach being to investigate the motives behind pro-environmental behavior and to identify possible barriers to such behavior. Kollmuss and Agyeman (2002) offer an extensive literature review of the attitude-behavior gap related to pro-social and pro-environmental behavior. The authors are able to integrate different frameworks into a model of pro-environmental behavior and explain this gap through internal and external factors. Internal factors account for personality traits, a value system and environmental consciousness; the latter is, however, also influenced by external factors, such as infrastructure, social and cultural factors and the economic situation. In the context of the OG, the event itself may act as an external facilitator and also stimulate internal factors to enable pro-environmental action.

Disposal behavior as pro-environmental action (and the perceived consumer effectiveness)

Consumer behavior encloses the intention, decision-making, purchase and post purchase behavior. Within the post-purchase behavior, little is said about the disposal behavior of products, even though this particular area has been researched throughout the years. Disposition behavior is the act of disposing of a product because it no longer satisfies the consumer's wants or needs. Early disposition behavior research was conducted by Jacoby, Berning & Dietvorst (1977, 22-23), who presented a taxonomy of disposal tendencies. Within these categories of disposal behavior, only a few are considered as pro-social and pro-environmental, for instance to reuse and to recycle the unwanted product. The idea behind reusing a certain product (for the same or for other purpose) is that the product life cycle is extended and less waste is generated. Therefore, this study focuses on recycling and reusing as pro-environmental actions.

Nevertheless, one important variable to consider when talking about pro-environmental action is the perceived consumer effectiveness. Studies have shown

that the relationship between social responsibility and pro-social and pro-environmental behavior is moderated by the individual's perceived consumer effectiveness (PCE). The PCE is defined as "a domain-specific belief that the efforts of an individual can make a difference in the solution to a problem" (Ellen et al. 1991, 103); it describes how an individual perceives his or her effectiveness when acting in a pro-social and pro-environmental way. Scholars have indicated that individuals with high PCE are more likely to act in accordance to their values (Webster 1975, Kinnear et al. 2004, Kim and Choi 2005). Consequently, individuals with low PCE are less likely to act in accordance to pro-social and pro-environmental values.

The role of the Olympic Games in the relationship between consumer social responsibility and disposal behavior

This study proposes that disposal behavior is directly linked to consumer social responsibility. The theory of planned behavior (TPB) by Ajzen (1991) explains this by linking an individual's beliefs and attitude to his or her behavior. For this reason, one could conclude that, depending on the consumer social responsibility (CnSR) level, different approaches of disposal behavior are taken after the host population has been educated on pro-environmental values in the context of the OG. For instance, an individual with a higher level of CnSR and who followed the OG would be more likely to recycle than an individual with lower level of CnSR who did not follow the OG. The same could be said about storing a product or continuing using it (for other or same purpose). Therefore this study suggests that the higher the level of consumer social responsibility, the more likely an individual is to dispose of a product in a pro-environmental way (reusing or recycling). This relationship is, however, moderated by the perceived consumer effectiveness (PCE). This means that low PCE may negatively impact the relationship between CnSR and disposal behavior.

In a future step, a mixed method approach will be used to answer the research questions. The study will take in to account both qualitative and quantitative methods to find out how consumer social responsibility is triggered by the Olympic values and if this leads consumers to adopt a more responsible disposal

behavior. Interviews will be conducted in order to identify which values and beliefs broadcasted by the OG are in accordance with consumer social responsibility. Several stakeholders that are active in the promotion and success of the OG will be taken into account, such as sponsors, event organizers, politicians and communities. Furthermore, questionnaires will be administered in Rio de Janeiro during and after the 2016 OG for the purpose of closely analyzing the level of consumers' education related to social responsibility via leveraging of the OG.

Conclusion and future research

Hosting the OG requires a long commitment of the host city, which starts with the bidding process. Along this initial process, cities are required to develop a plan in which changes are scheduled with the objective of providing economic and social development. This plan includes many tangible (infrastructure, transportation, stadiums) and intangible assets (uniting people, "feel good" factor). Atkinson et al. (2008) argue that cities bid to be the host of the next OG because the advantages outdo the disadvantages. Among these advantages, one important one is the improvement of the environment, such as the creation of green spaces (London 2012) and depollution of water (Rio de Janeiro 2016).

Another important advantage of hosting the OG is the dissemination of Olympism and its values within the host population. Through this philosophy of life, awareness for social responsibility increases and consequently more environmentally friendly actions are taken. The core of this study is to investigate whether the OG may have a positive impact on the awareness of consumer social responsibility and pro-environmental behavior.

This is especially important because of the shift of values regarding consumption: people are becoming more socially responsible and therefore require that companies and organizations deliver socially and environmentally friendly products and services. However, many consumers do not act on an individual level according with their beliefs. This can be seen on a daily basis with disposal behavior; for example, people tend to throw away a perfectly recyclable product. The OG may positively affect the host population by triggering a higher awareness of social responsibility and pro-environmental action.

The aim of this study is therefore to investigate the impact of the OG, Olympism and its values on consumer social responsibility and pro-social and pro-environmental behavior of the host population during and after the mega-sport event. Future research will be conducted according to qualitative and quantitative methods in order to assess this relationship and assert the impact of the OG on a consumer behavior level.

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PRESENCE OR ABSENCE OF OLYMPIC MOVEMENT VALUES IN THE PHYSICAL EDUCATION OF SPANISH SECONDARY SCHOOLS: A STUDY OF TWO CASES

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1. Introduction and objectives

The Spanish curriculum of Compulsory Secondary Education of Physical Education published in the *Royal Decree 1631 of 2006*, basic competences, refers to attitudinal aspects such as competence of “learning to learn”, autonomy and personal initiative. Its contents include: physical condition and health, games and sports, corporal expression and activities in the natural environment; within these some attitudinal aspects are also included. These aspects are visible along the four courses of Secondary Education.

On the other hand, the values that are part of the ideals of the Olympic Movement are included in the *International Olympic Charter*, whose Fundamental Principles display the values that form the basis of its philosophy. See how the current curriculum of Spanish Physical Education is related to these Fundamental Principles and the extent to which they correspond with each other, or that Olympism and its values were already part of the current Physical Education taught in Spain.

This work has focused on selecting the values of Physical Education in the curriculum of Compulsory Secondary Education that are similar to the Funda-

1. The paper was presented by María Teresa Calle Molina, the participant in the Seminar.

mental Principles of the International Olympic Charter; values that focus particularly on the values of Olympism. Thus, we intend to demonstrate the presence or absence of the Olympic Movement and its values in the current Physical Education in the Compulsory Secondary Education that is taught in Spain.

The main goal of this study is to identify the presence of the values of the *International Olympic Charter* 2007 in Spanish Organic Law of Education (LOE) 2006 in the area of Physical Education of the Compulsory Spanish Secondary Education.

In this context we obtained five specific objectives:

- (A) Identify and extract the values and attitudes of the *International Olympic Charter* of 2007 that the ideology of the Modern Olympic Movement intends to transmit to society, from documents gestated within its structure.
- (B) Identify and extract the values and attitudes of the LOE 2006 in the area of Physical Education that are part of the educational process in Spain.
- (C) Identify and analyze the parallelism and coincidence of values and attitudes in both documents: *International Olympic Charter* (2007) and LOE 2006 in the area of Physical Education.
- (D) Analyze how deeply values are used as a comparative tool in the previous phases that are included in Educational Projects of the two secondary schools in the Community of Madrid that were selected.
- (E) To ascertain the perception of Physical Education teachers of those schools regarding the values mentioned in paragraph (C).

2. Theoretical framework

2.1. Historical background

Pierre de Fredy Baron de Coubertin was the founder of the modern Olympic Games, who was born “in Paris on January 1, 1863, within the bosom of a wealthy and noble family of Italian descent” (Durántez Corral, 2004, p.15). The same author describes him as a “teacher, educator, philanthropist, a humanist, who had always seen sport and the Olympic party as generators of peace and culture” (Durántez Corral, ND2, p. 6). Coubertin saw that “between the teaching that gives knowledge, provides the spirit and makes wisemen, and education

that develops the powers, elevates the soul and makes men, there is a profound difference” (Coubertin, 2012, p. 134).

Martínez Gorroño (2014) also reflected on the concern of Baron for pedagogical aspects, when he mentioned the origin of the evils that his country suffered. So, in the message broadcasted on the radio in 1925 on the occasion of the beginning of the work on the Universal Pedagogical Union, Pierre de Coubertin said: “In the current state of the world, and Europe in particular, no reform of political, economic or social order may be fruitful without prior reform of the pedagogy” (Coubertin, 1925 in Martínez Gorroño, 2014, p. 37).

Similarly, other authors mention the great efforts of Coubertin to make an educational reform, which continued even after leaving the presidency of the International Olympic Committee after the Games in Paris in 1924, when he stated in a letter to his friend Franz Reichel: “I never forget Olympism and sports, but my sixty-five years are struggling with a new work that demands all efforts: the transformation of the foundations of teaching methods” (Coubertin in Martínez Gorroño and Hernández Álvarez, 2014, p. 247).

The establishment of the modern Olympic Games was the best known work of Baron Pierre de Coubertin, but it was not the only nor the most important one. As Solar Cubillas (2003) suggested, Coubertin, at sixty-two years of age and voluntarily so, did not show up for re-election to the presidency of the International Olympic Committee (IOC) and he also founded the Universal Pedagogical Union – an organization that tried to answer “the ills of Europe” because, according to his statement, they were not caused only by the war; “The war has only exacerbated them. Their origins are deeper, stemming from the weakened state of Western education”.²

Finally, as a materialization of everything Baron proposed, the *Olympic Charter* “is the encoding of the Fundamental Principles of Olympism” and is used “as a basic instrument of a constitutional nature, it fixes and reiterates the Fundamental Principles and the essential values of Olympism” (O.C. Introduction, 2007, p. 8). Thus, Olympism could be considered “as one of the

2. Coubertin, P. “Message à L’Occasion de L’Inauguration des Travaux de L’Union Pédagogique Universelle”. Collected in “Pierre de Coubertin. Textes Choisis”. Tome I. p. 627. This message was a quick briefing note with which Coubertin justified the creation of the UPU (from Solar Cubillas, 2003, p. 147).

biggest associative tendencies of mankind. It is considered as a set of entities, organizations, institutions and individuals who comply with the *Olympic Charter*" (Duránte Corral, ND, p.7).

2.2. Conceptual aspects

Prat Soler Grau and Prat (2003) stated that "attitudinal content [...] refers to attitudes, values and norms. They are linked to a behaviour, to a way of acting, to the acquisition of habits" (p. 21). Bolívar Botia (1992) stated that they were the "driving predispositions to act in a certain way, composed by cognitive elements (beliefs), affective (rating) and behavioural (tendencies to respond)" (p. 92).

Concerning the term "value", Gutierrez Sanmartín (2003) argues that it would be objective "if it exists independently of a subject" or subjective "if it owes its existence, its meaning or validity to reactions, both physiological and psychological, of the subject that values it" (p. 36). He explained the relation between values and attitudes by arguing that "to learn a value implies the ability to regulate your own behaviour in accordance with the normative principle stipulated from that value" (p. 39). Finally, norms are a set of rules or guidelines that determine what you can and cannot do and they are subjective, external or social (Prat Grau and Soler Prat, 2003).

Prat Grau in Martínez Mínguez (2008) affirms that "a true values-education should be viewed through the prism of job sharing among all professionals in the school, and one of the best ways for its development will be the promotion of transversal proposals" (p. 18). Carranza Gil-dolz and Mora Verdeny (2003) explained that the first difficulty lies in determining what these values were and which of those values should be worked out from the area of Physical Education. These values were defined as the subjective judgments of people who practice and broadcasting from their own judgment, or as the result of certain institutions that make them "valuable" They concluded that physical activity does not have a value in itself, but it acquires value by the use we make of it.

Undoubtedly, teacher training as well as school, family and the media are agents involved in this complex process. Boggino (2003) agrees with this, when he suggests that the social norms and values should be built "within or inside" (p. 25).

Finally, we will make reference to the laws of Spanish education, which is relevant to our object of study. It can be said that the Organic Law of the General Educational System (LOGSE) was the first in Spain to take into account that there was a need for scheduling and working on values, attitudes and norms (Martínez Minguez, 2008). Sixteen years later, in 2006, the LOE (Organic Law on Education) proposed a new educational reform. At its core, it talks about areas with attitudinal ideas, such as competition from “learning to learn” or “autonomy and personal initiative”.

3. State of the field

Müller (2004) in “Olympic Education” tried to give form to what is meant by Olympic Education. This term appears in 1970 in an Olympic sport research on education. Müller (2004) explained that Coubertin took peace as a starting point. He established the Olympic Movement and predicted a political education as a result.

Álvarez Barrio (2005) made another proposal on the curriculum level in this respect: “the joy of participating: spirit of friendship, companionship”. The conclusion was that all these values that develop in the Olympics Games do not occur individually, but as a compendium of group feelings for participating in a festival of this magnitude.

In 2007, the IOC and Binder presented “Teaching values: an Olympic education toolkit”. In this project, education and Olympism are combined through five blocks of theoretical and practical content. This paper offers information about teaching and learning values and how they relate to the educational values of Olympism. In 2010 Binder published “Olympism in schools: Olympic Education as a centre in the education of values”. The aim was to discover how teachers and coaches could help young people to develop certain values that are associated with the concept of Olympism.

The Spanish Olympic Committee and the Ministry of Education of Spain presented in 2010 the project “Education in Olympic values. Citizenship Olympic”. All contents, in web format, were connected with curriculum objectives and competencies. In the period 2010–2011 “Madrid Community Olympic”

was conducted. This program promoted sport and Olympic and Paralympic modalities through school championships.

To conclude, the work of Arévalo Baeza and Sotoca Orgaz (2014) “The Olympic Movement in the school environment: evaluation of an educational project” had as an objective the development of an educational program in primary education and focused on Olympic culture. The “Olympism at School” project, has allowed us to teach values to nearly 5,500 students from more than 50 Primary Schools in Andalusia during 2011–2012.

From the references cited here, we wish to make it clear that it is a great social concern to transmit the values of the Olympic Movement in all educational settings. This aspect motivated this research, whose purpose was to determine how such values were present in practice and everyday reality of schools in Spanish secondary education.

4. Methodology

Following Rodríguez Gómez and García Jiménez (1996), this research is a qualitative study examining “reality in its natural context, as it happens, trying to make sense of, or trying to interpret phenomena according to the meanings they have for the people involved” (p. 32). Also, in accordance with Cane-do Ibarra (2009), this “qualitative research interest is about understanding the meanings that individuals construct” (p. 4).

This research is a case study, as defined by Stake (2007), because it “is a study of the particularity and complexity of a singular case, to gain an understanding of its activity in important circumstances” (p. 11). It is a “valuable research tool” for getting to know the people involved in the study (Yin, 1989).

Document analysis was based on “reading as a tool for collecting information; reading to be carried out scientifically, systematically, objectively, replicable, validly” (Ruiz Olabuénaga, 2012, p. 193). Interviews were conducted following the methodology of Hammer and Wildasky (1990). The interviews were made from an open-end semi-structured script. This technique was ideal to obtain qualitative information in a more extensive and personalized manner.

The instruments used in this study were the following: an instrument of comparison extracted from the values according to the text of Binder (2007); a script for the interview, structured by categories and in close relation to the instrument used for the above documents. Finally, in order to analyze the two Educational Projects Centres, the same instrument was used.

5. Results

Firstly, we identified and extracted all values and attitudes at the IOC (2007) from its Fundamental Principles. We undertook an analysis of the version for 2007, as this was the temporally closest edition to the Spanish education law. Having extracted the values and attitudes of the *International Olympic Charter*, the analysis focused on the curriculum of secondary schools in Physical Education of Royal Decree 1631 of 2006, to follow the same process.

Having extracted all those values and attitudes of the *International Olympic Charter* and the curriculum, we realised that they were two very different documents belonging to very different areas: Olympism and education. To compare these we developed a tool that is presented in Table 1, based on the text *Teaching Values: An Olympic Education Toolkit* (Binder, 2007).

Educational values of Olympism
1. Joy of effort
2. Fair play
3. Respect for others
4. Pursuit of excellence
5. Balance between body, mind and will

Table 1. Educational values of Olympism. Instrument comparison.

These values incorporated cognitive, emotional and physical aspects. The above text argues that the internationality of these values was the best tool for implementing them in a globalizing way. The paper written by Binder (2007) and promoted by the IOC proved the best tool for this work, since, thanks to

it, we could compare nationally whether there were similarities with the curriculum of Spanish secondary education.

To conclude what values and attitudes were common in the two documents, each was compared separately with the comparative instrument. After the comparison process that involved several phases, as Table 2 shows, we present only those categories to which both documents make a reference and therefore we can say that they coincide:

Table 2. Common values and attitudes between the Fundamental Principles of the IOC and the objectives and content of the Spanish Secondary Education PE curriculum.

Educational values of Olympism. <i>Instrument for comparison</i>	Values and attitudes extracted IOC	Values and attitudes extracted from the PE curriculum
Fair Play	Fair Play	<i>Content 1° Secondary Education (SE)</i> Respect and accept the rules of activities, games and popular sports. <i>Content 2° SE</i> Respect and accept standards of sports adversary as established by the group. <i>Content 2° SE</i> Self-control in situations of physical contact that occur in games and sports. <i>Content 2° SE</i> Tolerance and sportsmanship over excessive search results. <i>Content 4° SE</i> Acceptance of social and democratic rules in a team.
Respect for others	Respect and tolerance for others Respect for human dignity Understanding Mutuality	<i>General Purpose</i> Show skills and social attitudes of respect, teamwork and sportsmanship in participation in activities, games and sports, regardless of cultural, social and skill differences. <i>Content 2° SE</i> Acceptance of individual differences and respect for others.

Therefore, it was concluded that the common values that were present in the Fundamental Principles of the IOC in 2007 and the Spanish curriculum made reference to the categories of “fair play” and “respect to others”.

In the next phase, it was necessary to analyze to what extent these values were reflected in the Educational Projects of the two secondary schools studied in the Madrid region. To do this, the two Educational Centres Projects (PEC) were closely analysed, using the comparative instrument.

The results showed, first, that the main barrier regarding the analysis of Educational Centres Projects was the specific language that these used. Some terms like “respect” were used generically for all documents, but this was not the case with other terms such as “balance between body, mind and will”. These differences in language sometimes hampered the researching, identification and comparing of the same value in different documents belonging to different institutions.

Finally, in order to study the perceptions of Physical Education teachers of the two centres, were interviewed. The interview was structured by categories, each category referred to an item comparison tool. To analyze the data obtained from the interviews we conducted a transcript of the testimony collected.

The results showed that all three teachers give importance to these values in the development of their classes of Physical Education and these values are part of the content of their classes, except “balance between body, mind and will”. Despite valuing its importance, for one of the teachers, the latter value was not taught by him in his classes. The three teachers interviewed concluded that these values as well as being important in Physical Education were important and extrapolated to daily life and the different areas in which their students unfolded. Finally, they all agreed that the “respect” and “joy of effort” were among the first three values that were considered most important. Therefore, they all shared the opinion of being in favour of development, implementation and importance for the personal development of students through these values.

6. Conclusions

Through the comparison between the educational values of Olympism and the values and extracted attitudes of the objectives and content of the Spanish cur-

riculum, it was concluded that the course with most values in common with the educational values of Olympism was 2nd year of Compulsory Secondary Education, with four values, followed by 4th year of Compulsory Secondary Education, with two values. From all the values promoted by the *International Olympic Charter* and all the values reflected in the curriculum, two clearly observable ones in both papers were identified: the “respect for others” and “fair play”. In addition, both had a similar direction and purpose, by contextualizing values in their original texts.

As for the results of the documentary analysis of PEC of the two centres, they were not, in our opinion, very encouraging. Neither document had enough allusions to the values that were highlighted to be of total relevance to teachers in the same school. “Respect for others” and “joy of effort” were the two values with stronger presence in both PEC, while coinciding with the first three values that were considered as the most important in the opinion of teachers. However, the most important value of the PEC was undoubtedly “respect for others”.

All Physical Education teachers considered all values important in Physical Education and every value is addressed and worked upon in their classes except the value “balance between body, mind and will”. As a final conclusion, in this respect, we can say that the presence of these values in their classes was believed relevant from the teaching perspective, without exception.

In conclusion, we must emphasize both the importance that the three teachers of Physical Education gave to these values as the lack of references in the curriculum of Physical Education, and the PEC of the two centres. From the five values promoted as educational Olympism, only two were referred in the curriculum. Of these same five values, PEC were a total of 23 references to all of them, in large documents which we believe should refer more often to fundamental values like these. Therefore, contrary to the view teachers gave and even facing the teaching practice in Physical Education, all documents that support this practice and should be reflective and become motors of contents and guidance, did not include the necessary references to conclude that the values promoted by the Olympics are important in Physical Education curriculum level and the PEC of the three centres studied.

One line of research that could be a continuation of this work, with broader resources, would offer a deeper understanding that could shed light on more

meaningful conclusions, increasing the number of researched participants, the number of centres and / or circumstance in order to reach the possibility to involve students with surveys or observations. It is significant to know the reasons why teachers show so much interest in these Olympic values and yet there are no structures in curricula and documents hosting centres attributing equal importance to these values.

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THE IMPACT OF RECENT POLICY REVISIONS ADDRESSING DOPING AND GENDER RULES ON WOMEN TRACK AND FIELD STUDENT ATHLETES IN CHINA

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1. Introduction

Women's involvement in sport has remained a critical issue in society for several decades. Sex verification and drug-testing are two methods that have been used for several decades to regulate women's eligibility to compete in international sports competitions. Organizations such as the International Olympic Committee (IOC) and World Anti-Doping Agency (WADA) have published and updated policies and rules that set eligibility criteria for who can compete in women's sport and under what conditions. Two sets of rules, involving sex verification and doping restrictions, have been discussed widely in the philosophy and sociology of sport literature (e.g. Henne, 2009; Sullivan, 2011). These rules pertain to three policies in force in international sport: 1) the World Anti-Doping Agency (WADA)'s list of substances and methods banned under the *World Anti-Doping Code* (WADA, 2015), 2) the International Olympic Committee (IOC)'s *Statement of the Stockholm Consensus on Sex Reassignment in Sports* (IOC, 2003), and 3) the IOC's *Regulations on Female Hyperandrogenism* (IOC, 2012a).

The common link between these three policies is that each functions to place restrictions on female athletes' eligibility to compete in sport and the IOC's stated aim of these policies is to ensure equality and fair play in sport (IOC, 2014). Since the 1980s, the performance of Chinese women athletes on the world stage has improved significantly. However, the academic literature addressing

Chinese women's perspectives on international sports policies available in English is extremely limited. Gender issues in sport received a lot of attention after Caster Semenya from South Africa won the title of 800 meters at the 2009 World Championships in Berlin. This study examines the impact of these policies on the lives of Chinese women athletes who participate in track and field at the university level. Participants of this study compete in high level national sports competitions and they currently register for university.

Literature Review

The history of drug testing and sex verification in sport has been examined by many researchers representing many different fields. All women athletes in the Olympic Games were required to undergo sex testing from 1968 until 1999 (Dickinson et al., 2002). The IOC's Stockholm Consensus policy, implemented in 2003, requires athletes seeking to compete in the sex category opposite of their assigned sex at birth to demonstrate to the IOC Medical Commission that they have 1) undergone sex-reassignment surgery, 2) taken hormones for a minimum of two years, and 3) had their legal documents changed to their self-identified gender by their government (IOC, 2003).

Most International Federations began to conduct drug testing in the late 1960s and 1970s (WADA, 2010). The IOC established an official Olympic anti-doping policy in 1974 (Todd & Todd, 2001). WADA was set up in 1999 (Bloodworth, Petróczi, Bailey, Pearce, & McNamee, 2012) and the 2015 version of the *World Anti-Doping Code* came into effect on 1 January 2015 (WADA, 2015). In the 1960s and 1970s, many athletes from East Germany, the Soviet Union, and other countries were suspected of using steroids, and Chinese athletes had a number of positive tests in various sports during the late 1980s and the 1990s (Todd & Todd, 2001). Chinese women swimmers, and track and field athletes in particular were accused of doping by reporters and other athletes (Curry & Salerno, 1999).

One of the IOC's responsibilities, according to the recommendations from the 5th World Conference on Women and Sport, includes "Promoting gender equality in sport and using sport as a tool to improve the lives of women around

the world” (IOC, 2012b, p. 3). The mission and the role of the IOC are “to encourage and support the promotion of women in sport at all levels and in all structures with a view to implementing the principle of equality of men and women” (IOC, 2014, p. 16). The principles of Olympism in the *Olympic Charter* illustrate that discrimination is not compatible with the spirit of the Olympic Games (IOC, 2014).

Methods

To gain insight into how the hyperandrogenism, transgender, and doping policy revisions impact Chinese women athletes, qualitative methods and semi-structured interviews were conducted. Five women student-athletes who compete in track and field and are students at Beijing Sport University (BSU) participated in in-depth, semi-structured interviews. Participants were student-athletes at BSU who have competed in national-level intercollegiate sports events. The interview transcripts were coded and then analyzed to gain insight into how women student-athletes experience doping and gender policies in daily life. The interviews were recorded using two digital audio recorders, and I transcribed the recording verbatim after the interview. Transcripts were originally in Chinese, which I translated to English and sent both languages to participants for member checking. Emergent coding was utilized in this study to help analyze the themes present in the interview transcripts. Each participant selected a pseudonym that is used throughout this study to maintain confidentiality. As “reflexivity is an essential requirement for good qualitative research” (Braun & Clarke, 2013, p. 37), I kept a research journal to reflect on my own feelings, observations and thoughts about the interviews and my translations.

Analysis

In this qualitative study, qualitative analysis provides context of media sources both in western countries and China. Media coverage from western countries has accused Chinese female athletes for many years of doping and/or not look-

ing feminine. Local media coverage can provide many examples about doping and gender issues, and these contexts help frame the participants' responses in order to gain knowledge of how current revisions of policies from relevant sports organizations are implemented in China, especially in track and field.

The IAAF released a policy about hyperandrogenism and sex reassignment in 2011 to regulate eligibility in women's events. Soon after the IOC released the IOC Regulations on Female Hyperandrogenism in 2012, before the opening of London Olympic Games, which is very similar to the IAAF's policy. WADA released the 2015 version of the WADC on its website in January 2015. Some significant changes in policy regarding athlete eligibility in the context of hyperandrogenism, sex reassignment, and drug-testing were discussed with the interview participants. Additional documents that I analyzed in order to supplement my analysis include information programs or educational materials on doping or sex verification provided by the BSU coaches consulted in this study to their athletes, and policies from the university, or the China Anti-Doping Agency, and any national policies applied in China. The first finding from this qualitative study is that women student-athletes in China consider themselves to have advantages compared to men to some extent. Although participants noted that women can have physiological experiences that might impact athletic performance, such as menses and the potential for mental vulnerability or exploitation, the advantages that women in sports in China can receive cannot be overlooked and were recognized by the participants. Views expressed by participants noted that steadier performance and body flexibility are advantages that women athletes experience; participants' perceptions also indicated that women athletes have greater performance in their university and in Chinese sports. The following representative quotes express these views:

Nowadays, I think women athletes in China have greater performance than men athletes in competitions.

I think the performance of females is... is much steadier. At least in our team girls rather than boys play pivotal role.

"Women hold up half the sky" is a summary of women's performance in elite sports in China, which describes how women in China participate in the Olympic Games and win more medals than male Chinese athletes (Dong, 2003, p. 1).

The second result from the analyzed themes is that Chinese female student-athletes believe that sex verification is a form of discrimination for women in sports, something much more serious than conducting doping tests. According to WADA, one of the rationales for conducting doping tests in and out of competition is to ensure that only eligible clean athletes compete (WADA, 2015). Doping tests are viewed by the participants as a way to keep competitions fair. According to the women athletes from BSU participating in the study, urine and blood collection is acceptable and normal to enable a doping test.

In comparison, “Abusive, unethical and discriminative practice” characterizes sex verification protocols applied in sports (Martínez-Patiño et al., 2010, p. 314). Compared with doping tests, most participants regarded gender verification as more discriminatory for women athletes because of the potential for the process to violate privacy and fail to respect women athletes. This is despite the IOC’s recognition that the collection of information and the results after the investigation should not be disclosed to the public (IOC, 2012a).

The third finding is that women student-athletes in China consider the rules regarding doping and sex categories to be easy to follow. None of the participants challenged or criticized the current rules for doping and gender in sports because these women athletes believe the current rules are perfect. The 2015 WADC issued by WADA explains that the WADC is the standard for all athletes, noting: “All provisions of the Code are mandatory in substance and must be followed as applicable by each *Anti-Doping Organization and Athlete or other Person*” (WADA, 2015, p. 16). Participants also shared this opinion, and expressed their views that sports rules must be accepted and are necessary to regulate athletes’ eligibility to participate.

The next important finding from this study is the women student-athletes’ perceptions that drug testing is more likely to be conducted at national level sports competition rather than at intercollegiate competitions, especially for athletes who take top places in competition: For example, one participant stated:

I had a doping test when I won the title of National Junior Championship. There is another competition which I have been selected for a doping test, the National Youth Championship. They randomly selected eight top athletes for testing.

Athletes who are registered with the China Athletic Association (CAA) have the possibility to be selected for random unannounced testing. Compared with doping tests, which are implemented widely in national level competitions, from the athlete's perception, gender verification is rarely used in national level competitions. Neither gender verification nor doping tests are conducted within intercollegiate sports according to participants.

Regarding access to up-to-date policies and changes, athletes in China have fewer opportunities to access the latest revision of current gender and doping rules due to delays in translation. However, women athletes at BSU had received a variety of educational material on sport policies, such as quizzes after every period of time, handouts and documents from university coaches, and the requirement that athletes sign a consent form that acknowledges they have learned about doping violations and agree to refrain from violating anti-doping rules. Despite this information, women athletes had little knowledge of specific items and details of current doping and gender rules. None of the participants in the study could give a specific policy in the interviews or provide specific details about the policies in effect. The China Anti-Doping Agency website includes the fully translated Chinese version of 2009 WADC, but has not yet included the draft version of the 3rd edition when the interviews were conducted in October 2014 (CADA, 2014). As English and French are the official languages for most international sports organizations, it takes time for Chinese officials to update the new revisions to rules in Chinese immediately after the original version has been issued.

An important finding from the interviews is that women athletes connect the gender and doping policies to fair play. One of the IOC's responsibilities, according to the recommendations from the 5th World Conference on Women and Sport, includes "promoting gender equality in sport and using sport as a tool to improve the lives of women around the world" (IOC, 2012b, p. 3). During the interviews, when discussing questions related to the Stockholm Consensus, hyperandrogenism policy, and the Caster Semenya's case, participants focused on eligibility issues and reasons why they think the suspect woman athlete can compete or not. A key similarity in the hyperandrogenism, transgender inclusion, and doping prohibition policies is the focus on regulating testosterone levels under the guise of promoting fair play (Sailors, Teetzel, & Weaving, 2012). The IAAF Hyperandrogenism Regulations state that women

athletes with hyperandrogenism are not allowed to compete in women's competitions (IAAF, 2011). Views of participants in this study agreed it is unfair for other women athletes to compete with women athletes with high testosterone. However, some participants indicated different opinions, like the one below:

What about if somebody doesn't know that she has high level male hormone in her body? Why don't we let them compete?

Participants also noted concern for women athletes who have hyperandrogenism conditions because sometimes these women athletes do not recognize they have high testosterone in their body, a fact that women athletes consider not fair for them. Similar to the media discussion of whether or not Caster Semenya should be suspended or allowed to compete in women's track events after she won the title of the 800 metres, participants noted the complexity of the issue and the difficulty in determining what is fair for all competitors.

Women athletes shared a perspective that eating safety is a problem in China for athletes in recent years, especially eating meat that could be contaminated with banned substances such as clenbuterol, as this has occurred several times and led to many doping cases in China (Tengxun news, 2014). To avoid accidentally ingesting a banned substance and committing a doping violation, one participant explained:

We cannot have access to cold medicine during competition and eating out is not allowed. Then, if competition is around the corner, we can only have meal in our canteen.

According to participants, due to concerns over the safety of food, athletes are required to have meals in their own canteen before significant competitions. This demonstrates that women athletes pay great attention to what they should eat and they make an effort to avoid eating anything that will result in taking prohibited substances into their body, such as clenbuterol.

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INNOVATION STRATEGY FOR VOLUNTEER QUALIFICATION IN THE 2016 OLYMPIC GAMES IN PERSPECTIVE OF THE 2020 OLYMPIC AGENDA

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Social improvement is the result of cooperation between different agents; the Olympic Games are a good example of this assertion. Entities oriented toward the same direction with diversified visions and actions contribute to the complementarity and sustainability of this Olympic mega-event. The 2020 International Olympic Committee Agenda published in December 2014 supports this perception after debates in the 127th IOC General Assembly in Monaco (Feb/2014) and approval by its Executive Committee in October 2014. Among 40 recommendations, at least 12 point out to stakeholder integration and cooperation as a basis to the future of the Olympic Movement having 2020 as a milestone (IOC, 2015). In this changed context, this paper recommends three main themes: sustainability, credibility and youth (Failes, 2014). In addition to such an approach, innovation, technology, commercialization and education will be considered as a basis for Olympic Agenda 2020, constituting in practice contributions for Olympic Games performance in a sustainable manner, with credibility and the involvement of youths.

With a future vision consolidated in Olympic Agenda 2020 propositions, this text provides improvement proposals in the management process involving human resources qualification by means of the 2016 Olympic Games volunteer program, the main pre-event activities being developed today by the OCOG of the city of Rio de Janeiro. Thus, we will provide an approach to volunteering first, and next, we will present an innovative template focused on the Agenda 2020.

Volunteering

The concept of volunteering in the Brazilian version is found in Act No. 9.608 of February 18, 1998, and also in the complimentary act No. 71/98 of November 1998. However, the technical and managerial subdevelopment of the volunteering program showed in Brazilian mega-events fosters us to reflect on a reconceptualization and improvement in sports volunteering management models in view of: i) increasing pursuit for candidates of the volunteering program; ii) high investments in the volunteering program versus absence of collaboration by different entities able to support such volunteering; iii) lack of professional focus in the training contents; iv) insufficient class training hours; v) deficiency in the program acknowledgment by companies and other entities.

Over the years, volunteering has had its actualization re-formulated in sports mega-events. From the “well intentioned amateur” of Drucker (2001) emerged the “partner” from local organizing committees. This change in concept and senses of sports volunteering management, however, actually began in the 2010 Vancouver Winter Olympic Games (Sustainability Report, 2009) when professional qualification was established, preparing volunteers for the labor market after the Olympic Games. After the Vancouver Olympic Games, volunteers were ranked as “semi-practitioners” by theorists such as Ellsworth (2013), a milestone in its recognition as a legacy, and in such terms, highlighted by Da-Costa (2014), who considered this semi-professionalization one of the technical challenges for the 2016 Brazilian mega-event organizers.

Volunteering to the 2016 Olympic Games in Brazil will count with the same number of supporters in 2012 London Olympic Games, namely, 70,000 participants (*The Independent*, 2012). This previous Olympic Games version reached eight million work hours, expressive amount justifying the investment in an innovative and audacious template to human resources qualification as a legacy of those Olympic Games.

Innovative model based on Agenda 2020

Analyzing the current qualification program scenario in previous Olympic Games and the latent professional demand in youth of any country in present

times, we suggest that the determining factor in the creation of an innovative model is cooperation between the following entities: Universities, Government and Private Initiative. This set of entrepreneurial forces in modern society has evident potential to promote the professionalization and semi-professionalization of youths.

Starting from these potentialities, the Triple Helix theory of Henry Etzkowitz (1994) corresponds to the expectations from the aforementioned model as it is founded with a basis on the relationship government-university-company cooperation to generate knowledge and innovation. This template may also be referenced in some recommendations in Agenda 2010 as described below (Olympic Agenda 2020):

- 12th: Cost optimization and higher flexibility in Olympic Games management by means of stakeholder involvement
- 13th: Increase in interaction among stakeholders to improve Olympic Games management
- 20th: Implementation of IOC cooperation with society entities to enlarge impact on social projects
- 33rd: Implementation of measures to increase sponsor recognition with central vision of “create a better world through sport”
- 35th: Suggestion of IOC partners’ support to sponsor National Olympic Committees (NOCs)

In order to meet such directions, a template referred to in the light of current trends in IT (Information Technology) field can be applied, particularly “Cloud Computing”. This solution brings content synchronization in several devices and application portability among devices (MCTI, 2012-2015; Gartner, 2014), in which technological knowledge is produced by means of information and knowledge management platforms. Thus far we propose the use of an interoperable education platform, the “Moodle” (Sabbatini, 2007) based on free, modular, open and customizable software which guarantees content export and import. This proposal attaches to Agenda 2020 23rd recommendation which suggests an involvement between communities related to the Olympic Games from a virtual platform (virtual hub) able to act as content repository, distributing to general audience, to youths and volunteers in a collaborative network shape.

Therewith, objectives of this study concentrates in i) assessing Moodle platform in its interaction and customization formats; ii) identifying available courses by universities and 2016 Rio Olympic Games Organizing Committee (OCOG) qualification demands; iii) sensitizing companies as to the relevance of investment in this qualification plan; iv) integrating and make available qualification courses existing in municipal, state and federal governments in management platform; v) applying pilot training to 50 youths and; vi) assessing professional skills generated from such proposed training.

IT Applications allow ratifying the Triple Helix template implementation suggested to the market ecosystems and to inclusion of volunteer semiprofessional. According to the Brazilian Ministry of Science and Technology, through Information Technology Services and Software Strategic Program, we have in the country, in addition to good academic structure, a corporative maturity and governmental demand which points to two supportive trends of template under analysis : i) social-economic development based on human resource qualification simplified by current programs and; ii) Innovation and Entrepreneurship with promotion to academic integration to market in order to potentialize such applied innovation.

To describe this innovative model, this study lies on the Triple Helix theory of Henry Etzkowitz (2008) in order to cover possible ways of interaction in this three-part relationship, with respective interests and partnership responsibilities.

From theory to practice, innovation in this template is viewed as coming from a complex and continuous experience process in relationships between science, technology, business and research and development in universities, companies and government. Notwithstanding, in terms of Olympic Studies and 2020 Olympic Agenda implementation, it is relevant to follow-up the increasing IT influence in sports activities and respective ways of management. In this sense, it is worthy to refer to Valente (2010) who published an interview with Henry Etzkovitz, where he asked about different timing that each actor in the triple helix may assume, obtaining the following response:

Yes, they walk in different steps and occupy different spaces. Typically, it is necessary a portrait of an organization, or an individual, which is respected by all, so as to gather them in a beneficial discussion, that I call "consensus

spaces” to coordinate relations and ideas to a common project and to improve the innovation system, either in a region, state or country.

In practice: Innovative template application

These cited positions lead this study to application of innovative template. This principle is based on triple helix platform that aims at connecting several course contents in universities offered to youths from the qualification program.

The case is that the triple helix template government-university-company application to human resource qualification, by means of interoperable educational platform, is exhibited as a strategy to innovation in volunteer training and, accordingly, 2016 Olympic Games development in the sense of 2020 Olympic Agenda recommendations, contributing to improvement in professional skills.

This interoperable platform is able to perform information management, which is advantageous to companies resulting in human resources database with its respective certifications.

We highlight a youth audience as target template, mainly in the third year of high school in Brazilian public education, because it is a response to school dropout with substantial numbers: one out of ten students abandon classes before the end of academic year. Furthermore, 12% fails and 30% of enrolled students delayed in more than two years in regular course (INEP, 2014). Therefore, this selection by Brazilian youths is aligned both with 26th and 39th recommendation of Agenda 2020 which focus in the need to keep a dialogue between civil society and Olympic Movement; the latter, mainly in educational field. We also confirm that 23rd recommendation prioritize IOC initiatives oriented to youth ones.

Contemplating further the Brazilian case as to the inclusion of public and private universities in volunteer qualification, we may highlight two ways: the first to fulfillment of practical hours – required by the educational system – in sports mega-events with the participation and contribution by several disciplines such as medicine, psychology, nutrition, nursing, physical education, among others. The second, as to offering courses and disciplines to citizen improvement before they perform their activities as volunteers in mega-events. Among them, we

may cite the Technical Course – Professional Course Network of the State of Rio de Janeiro widely acknowledged as qualified to train youths and adults. We may further highlight, as a positive aspect in using such courses, the fact of having a seal acknowledged by civil society and by companies, in the future.

In order to motivate student cooperation in the program, citizenship questions may be introduced from the volunteer training by means of specific disciplines in the school curriculum. This proposition is supported by Agenda 2020 22nd recommendation; which stipulates that local educational entities support Olympic education oriented by Olympic values. This approach implies not only involvement by Educational government bodies, but also Sports, through projects, contributing to the disclosure of programs and the facilitation of participant adherence.

Furthermore in the governmental sphere, following the Brazilian traditions, it is necessary to aggregate institutional articulations with further agendas, such as Secretariat of Transport, Tourism, Labor and Social Assistance catalyzing the forces in three spheres of government – federal, state and municipal – as well as to cause a link between current educational programs with others having a professional nature, aiming at complimenting technical training offered in volunteer programs.

In terms of funding the volunteer program it is relevant to consider the recent 2016 Rio Committee announcement of having sold USD 802.12 million in sponsorships to Olympic Games organization. The value represents around 70% of USD 1.17 billion, an entity which is expected to be collected from companies in order to pay the committee accounts, budgeted in USD 2.34 billion (VEJA, 2014). By this planning, half of resources need to come from sponsors, while the remaining will be collected with the sales of tickets, services and donations by the International Olympic Committee.

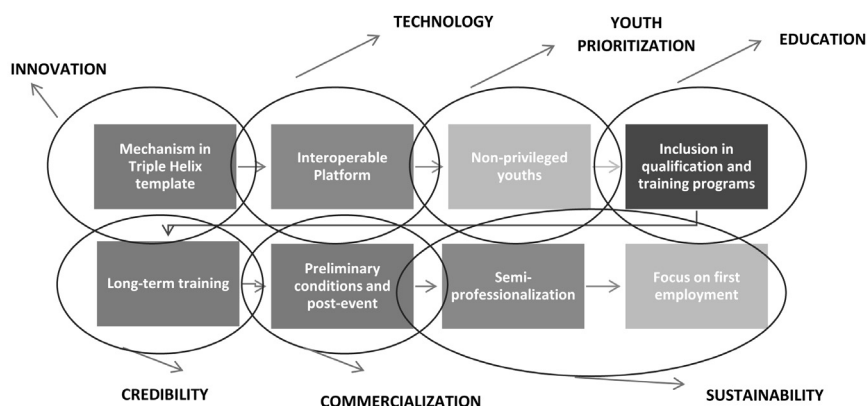
However, as informed by the general coordinator during the meeting of the Permanent Development Forum for Strategic Development of the State of Rio de Janeiro (2014), 2016 Rio Volunteer Program is in lack of private investment. This absence of resources means low recognition of ROI (Return on Investment) by companies to attach their brands in the program.

Reposition of volunteer training methods may possibly contribute to the inversion of values by private companies. First, volunteer qualification may be

more extensive and attached to social responsibility by means of citizen formation, generation of opportunities and rise of professional talents conjugated with workmanship demands of the host city post-Olympic event.

In a didactical way, we present an innovative proposal attaching respective driving agents, as well as main themes in Agenda 2020 in the scheme below, showing that it is aligned with that document recommendations:

Schematic summary



This professional qualification format started in the cited 2010 Vancouver Winter Olympic Games (Furlong, 2010, p 71), since that Organizing Committee invested in training, preparing such ones for the labor market. It was also instituted as a partnership with the Canadian government through corporative demand and several trainings have been prepared, such as carpentry, customer services, logistics, etc. This qualification program had varied options preparing for the labor force post-Olympic Games life. The program included seminars and training to clarify as to professional career, professional and financial repositioning. By the fact that volunteers have remuneration and have had training from company demands, they were ranked as “semi-practitioners”, amounting to 17,273 volunteers, representing 80% of the labor force in the Games. (Sustainability Report. p. 72).

In theory, the Vancouver innovation may be repeated in a renewed format under Rio de Janeiro circumstances in 2016. This professional qualification of

volunteers according to corporative labor activities necessary to post-event may reflect in a positive manner as to company recognition and, accordingly, to milestone, as a commencement of private investments in Brazilian mega-event volunteer programs.

In such understanding, this mega-event shall cease to be a punctual milestone, as presented in the book “Renovação do Voluntariado” (Pena, 2014), starting to become noticeable as a practical laboratory for application of knowledge acquired from a youth preparation program to several professional branches, in the professional technical course template acknowledged by organized civil society and, mainly, by companies, with focus on first employment. In practice, some private companies would be responsible for financial input in such qualification courses and other ones would contribute with their current qualification programs. One entity to be evaluated, for example, is the Instituto Coca-Cola, as far as this company is sponsoring 2016 Rio Olympic Games and has continued educational programs to Youths.

However, in order that these agents become imbued in the volunteering case and be directly committed, they need to recognize the volunteer program as a big opportunity that generates value to professionalization, employment, and accordingly, social responsibility and brand exposure. This is the path to volunteer program sustainability with a focus on professionalization by means of social intervention, adjusted to the 4th and 5th recommendations of Agenda 2010 which elects sustainability provided by social and economic intervention balance as an integral and prioritized part in all actions related to the Olympic Games.

Final remarks

Innovation and entrepreneurship in education and information technology fields are essential components to Olympic Games development under 2020 Olympic Agenda perspectives. Not limited to Olympic Games, but envisioning such Games as a breeding ground of opportunities, we conclude that implementation of shared information management template from a collaborative network platform with Universities, Government and Companies, will potentialize human resources qualification, and in turn, will generate sustainability, credibility and

mobilization of youths, as recommended by Agenda 2020 from driving agents: innovation, technology, commercialization and education.

This template features are highly innovative, as never seen in the history of Brazilian mega-events, with company initiatives sponsoring volunteers, as well as presenting an integration proposal and availability of educational contents, and providing a stakeholder cooperation template.

It should be worthy to register two complimentary challenges for the implementation of the volunteering program:

i) Contemplating impaired persons in compliance with the 7th recommendation by Agenda 2020, which cites the need to integrate “persons with different abilities”. That is because comparing the 2020 London Olympic Games with the 2014 FIFA World Cup, among 70 thousand volunteers in London, 4% of them, namely, 2.800 participants had impairments (Summary Report, 2013), against 83 thousand registration of volunteers to the World Cup in Brazil, in which only 1%, namely, 819 impaired candidates were registered (Projeto 13, 2014).

We may attribute the search for impaired candidates in London to the fact that Olympic and Paralympic Games walked side by side, and that these two volunteer programs were developed in conjunction.

Taking these facts into account, we suggest that the 2016 Olympic and Paralympic Games in Brazil was an investment by the Organizing Committee in giving incentive to participation of this audience and major articulation among volunteer programs from such events.

Promoting an estimate of volunteer economic value (United Nations Volunteers – UNV, 2011) is a response to potentialize the Games sustainability and credibility from the volunteer program. While this measuring fails to be thoroughly investigated, Salamon (2011) argues that this calculation will consider three levels of analysis: individual (benefits to the volunteer), organizational (benefits to the organizing committee – reposition cost) and economical (social benefits).

The World Volunteer Status Report (2011) suggests calculating the number of hours invested by each volunteer as well as the hourly value according to the rendered activity, permitting attribution of labor codes. In the case of sports volunteering, we may attribute this same measuring template.

Thus, we will be able to understand the economics/sustainability dimension that volunteering provides to sports mega-event organization, representing the budget ceased to be specifically employed by attribution and available hours, and not only in number of persons with volunteer labor force. This indicator must be considered together with other measuring tools to “intangible impacts” of volunteering, such as social capital, social cohesion, personal development and qualification (VNU, 2011). Such measuring tools must be developed to allow a full description of the volunteering image and its real value.

In conclusion, 2016 Rio Organizing Committee opened opportunities to volunteering candidates in August/14 expecting to receive 300 thousand registrations to complete 70 thousand opportunities (SportTV News, 2014). The challenge concerns the creation of proactive and innovative behavior by the 2016 Rio Committee. More relevant than optimizing current template is to mature and expand such a template, as well as articulate new manners of collaborative participation of subjects as the preposition of this study.

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MUSICAL ASPECTS AS PART OF EURHYTHMY CONCERNING A HOLISTIC OLYMPIC EDUCATION ON THE BASIS OF COUBERTIN'S WRITINGS

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Introduction

The modern Olympic Games are unimaginable without their founder Pierre de Coubertin. The main focus of the so-called modern Olympic Games is not competition between athletes of different nations, but the Olympics themselves. The main idea of the Olympic Games and many elements of their design are based on Coubertin's work. He wanted to create, with the modern Olympic Games, a much more comprehensive work, which would achieve the educational renewal of humanity by means of sport, declared as its last objective.¹ As an educational reformist, Coubertin wanted to strengthen the physical education of young people on the one hand, while on the other he intended to create a symbol of democracy and peaceful competition among nations with the International Olympic Games. He was the founder of the Olympic Movement and, from 1896 to 1925, president of the International Olympic Committee (IOC). The Olympic Movement corresponds, in his opinion, to a mental attitude ("Olympism"), which came out of a double worship: that one for the physical effort and that one for the harmony, with respect to a joyous, more conscious life.²

1. Norbert Müller, *Von Paris bis Baden Baden*, Taunus 1983, p. 31.

2. Pierre de Coubertin, *Der Olympische Gedanke*, Schorndorf 1966, p. 7.

It was Coubertin's wish to integrate art competitions in the Olympic Games. To this end, he raised the question:

*How and in what form are the arts and humanities involved in the holding of the modern Olympics and can they join the general sports practice, in order to refine these as well as to pursue their own benefit?*³

In 1906 Coubertin guided the Olympic Movement in a direction that was from the beginning in tune with the very substance of his Olympic idea: the connection of the Olympics with art.⁴ The desired combination of sport and art should go beyond the aesthetic incarnations of athletes in competition; it should beautify the process to an extent that competitions and spectators witnessed a perfect harmony, designated as Eurhythm by Coubertin.⁵ He tried to convey the feeling of this perfect harmony with sporting performances, theatrical performances, musical performances and receptions, whereby the interplay of sports and art surfaced clearly.⁶ However, this paper only discusses the musical performance of the modern Olympics. Josef Pieper came, after prior consideration of the relationship between musical arts and celebration, to the following, matching conclusion: "Celebration without music and singing [...] – that's not even imaginable".⁷

This statement can be projected onto the Olympics. Pierre de Coubertin tried to support his Olympic principles through the design of the solemn "celebration" of the Olympic Games. The modern Olympic Games should fulfill an educational mission, the realization of the Olympic principles as an educational mission. For Coubertin, the Olympics were a kind of test and the corresponding proof of performance for this extensive work on an educational contract between the Olympic Games.⁸ Coubertin especially associated the educational goals and the hope for the holistic development of man with these efforts. It was not in his

3. Pierre de Coubertin, *Der Olympische Gedanke*, Schorndorf 1966, p. 18.

4. Norbert Müller, *Von Paris bis Baden Baden*, Taunus 1983, p. 55.

5. Ibid., p. 56.

6. Ibid., p. 78.

7. PIEPER, (p. 43) in Elizabeth Schlüssel E., *Zur Rolle der Musik bei den Eröffnungs – und Schlussfeiern der olympischen Spielen von 1896 bis 1972*. Hamburg, 2001, p. 44.

8. Roland Naul, *Olympische Erziehung in Schule und Verein*, Schorndorf 2008, p. 108.

intention to organize the Olympic Games as pure international sporting events, but as events of particular importance that would be awarded by a philosophical, aesthetic and moral quality. The basis for this was formed by Olympism, by what Coubertin described as his “Olympic philosophy”.⁹ Both mental attitudes, the physical effort and the harmony, express themselves as “pleasure in abundance” and “pleasure in the measure”, what Coubertin describes as “Eurhythmics”.¹⁰ “Eurhythmism” can be understood as a combination of rhythm and movement.

Olympism and Olympic education

As a follower of the Third Republic in France, the young Coubertin was an avowed patriot and felt obliged to form the future with all his strength. At an early age, he recognized the need for a reform of French comprehensive education.

His efforts were directed against a one-sided spiritual education that left no room for sporting activity, and in favor of the development of a holistic education. His life seemed now set when he first traveled to England in 1883 to study the English educational system, especially physical education. While visiting the “public school”, he watched and analyzed the English concept of education and recognized the necessity of physical education, granted equal rights in addition to the spiritual, in order to make it an “integral part of school life”.¹¹ Among numerous reformers, he was the only one who wanted to use sport as an essential means for the physical and moral renewal of youth. Physical education’s aim was for him to integrate all social forces of modern life in school education with the help of sports.¹²

Coubertin wanted to achieve two things in education: the revival of the ancient Olympic Games and the reintroduction of the ancient secondary school,

9. Norbert Müller, *Olympismus*, 2003, p. 414 zitiert in Ines Nikolaus, *Die Olympische Idee Pierre de Coubertins als erzieherische Herausforderung für die weltweite Olympische Bewegung*, Kassel, 2013, p. 7.

10. *Ibid.*, p. 9.

11. Pierre de Coubertin, *L’art dans l’éducation*. In: *Textes choisis. Tome II. Revelation*, 1986, p. 269.

12. Norbert Müller, *Von Paris bis Baden Baden*, Taunus 1983, p. 19.

both in a more modern way. Art, in particular music, should have a “home” in this new kind of secondary school, designed for harmonization.¹³ A modernized “antique” school should become a school permanently geared to the physical, mental and cultural education of the youth, if possible in every country and in every city. Both the modern Olympic Games and the new school should meet upon a common educational mission, i.e., the realization of the Olympic principles. With an effort to raise Olympic Games again, Coubertin associated especially the educational goals and aspirations. Especially, he favored an improved athletic training of school children.

Coubertin’s Olympic ideal is based on a general ideal of education that relies on physical education; it only makes use of “sport” in order to increase “physical, mental or moral skills”. Sport is an ideal way to evaluate and assess yourself, “to know yourself, to lead and overcome”, to educate yourself and confidently improve or to perfect yourself. The Olympic idea is thus a source of practical philosophy to characterological education. Sport provides, next to the physical education, a “moral and spiritual education” as well.¹⁴

Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life and respect for universal fundamental ethical principles.¹⁵ The goal of Olympism is to place sport at the service of a harmonious development of man, with a view to promoting a peaceful society concerned with the pervasion of human dignity.¹⁶ The first and essential feature of Olympism is “*religio athletae*”, a feature linked to the ancient Olympic Games, where competitors formed their bodies with doing sports.¹⁷

Furthermore, Coubertin associated it with “universal educational idea”, the “education of the people of the modern world-society”, with democracy and internationalism. Modern youth should learn how to deal with their bodies and

13. Pierre de Coubertin, *Der Olympische Gedanke*, Schorndorf 1966, p. 60.

14. Hans Lenk, *Das olympische Menschenbild*. In Christian Wacker & Robert Marxe, *Olympia Idee und Wirklichkeit*, 2008, p. 23.

15. IOC: *Olympic Charter*. In force as from 7 July 2007, p. 11.

16. Ibid.

17. Norbert Müller, *Olympismus*, 2003, p. 414 zitiert in Ines Nikolaus, *Die Olympische Idee Pierre de Coubertins als erzieherische Herausforderung für die weltweite Olympische Bewegung*, Kassel, 2013, p. 8.

their emotions in a disciplined way, as it is required in a fair sporting competition.

Coubertin saw the Olympics as “four years of festival of human spring”. He strictly adhered to the principle of a four-year cycle to the ancient world. His opinion was that this depends on the “harmonious linking of the past with the future”.¹⁸ As Olympia should be a harmonious, nations’ overarching “festival”, Olympism raises the “idea of Burgfrieden”. This means that for the Olympic Games all military actions are set down for the duration of the festival and athletes’ immunity is pronounced, so that all disputes and disagreements are suspended suppressed. He wanted to achieve a kind of “peace time”. He also dreamed of the peaceful coexistence of nations. He was convinced that an education of peace can only be effective when theoretical learning is combined with personal experiences. For him, the Olympic sports is the appropriate means.

Another feature of Olympism was that “noble and elite to be [...], a needle, the perfect equality means from the beginning, because it is only determined by the physical superiority of the individual and by his versatility and increased physically to some extent by his will for training”. Here Coubertin speaks of some sort of merit principle of “Olympians”, which would offer a role model for all. He had the opinion that not all young people are suitable for this role nor for a “hard physical education”.¹⁹ His Olympism in the form of “sports education” was addressed to all, regardless of age, profession, nationality or religion.

The beauty is through the participation of art and the spirit of the Games in the focus of the festival. Towards the end he wrote: “The Olympic Games want to restore their original beauty”. In the heyday of the Olympics, sports harmoniously connecting with fine arts were accounted for the size of the Olympic Games.²⁰ Hence, the three pillars of Olympism can be derived: sport, science and fine arts.²¹ For Coubertin, the inclusion of arts and sciences was a means of “Eurhythmic embellishment” for the Games and of “holistic perfectioning” for

18. Ibid., p. 11.

19. Ibid., p. 10.

20. Norbert Müller, *Von Paris bis Baden Baden*, Taurus 1983, p. 55.

21. Ibid., p. 60.

the people. In his “philosophical foundations of modern Olympism”, he raises the question of the unity and the interplay of “muscular strength and spirit”.²²

The term Eurhythmmy is understood as an extended formation of “body and mind”, as formation of “spirit and culture”. Furthermore, Coubertin wrote about the fact that Eurhythmmy defines the internal and external balance of any dynamic system. Eurhythmmy then generates euphoria; that is, the specific mode of updating the universal principle of harmony in the purposes and economy in the means used.²³ Coubertin’s understanding of Eurhythmmy was influenced by the aesthetic ideas, particularly of the English philosopher John Ruskin (1819–1900).

The purpose of the union of sports and art to which Coubertin had aspired since 1904, a union born of the esthetic experience of the athlete during competition and athletic events, was to enable athlete and spectator to feel the perfect harmony that Coubertin called “Eurhythmmy”. Nevertheless, the involvement of art, brought about in Eurhythmmy, is clearly an important element in Coubertin’s idea of what constitutes Olympism.²⁴ Coubertin wrote that in Olympia we stand on the ruins of the first capital of the kingdom of Eurhythmmy, for Eurhythmmy is not applicable merely in the field of art. There is also Eurhythmmy of life.²⁵ The Eurhythmmy of this occasion, the first ever to reunite sports, science, literature, and the arts, was to make an unforgettable impression on those in attendance.²⁶ Olympism is a state of mind that derives from a twofold doctrine: that of effort, and indeed of Eurhythmmy.²⁷ This Olympic pedagogy, which, as I suggested, was at once based on the cult of effort and on the cult of Eurhythmmy – and consequently on the love of excess combined with the love of moderation – is not sufficiently served by being glorified before the world once every four years in the Olympic Games.²⁸

22. Norbert Müller, *Olympismus*, 2003, p. 414 zitiert in Ines Nikolaus, *Die Olympische Idee Pierre de Coubertins als erzieherische Herausforderung für die weltweite Olympische Bewegung*, Kassel, 2013, p. 14.

23. Pierre de Coubertin, *Pierre de Coubertin éducateur*. In: *Textes choisis. Tome I*, p. 18.

24. Norbert Müller, *Pierre de Coubertin, Olympism*, 2000, Lausanne, p. 606.

25. *Ibid.*, p. 567.

26. *Ibid.*, p. 618.

27. *Ibid.*, p. 548.

28. *Ibid.*, p. 217.

Musical design

Sport and music should be lifelong and fulfilling occupations. Play-controlled rhythm and movement determine sports and music equally. An intensive high-performance training requires performers to succeed as top athletes and musicians. These parallels have established the commonality of sports and music since the ancient Olympic Games. Music can help sports by choral singing, for example. “In this context, it is that the finding of singing/breathing technique as well as for most sports is taken seriously” shows that it is difficult to find a link between sport and art.²⁹ But that was connected to the conference with great difficulty in order to prove links between sport and art. However, the suggestion that sports and choral societies should support each other in their festivities does make sense. It was this that encouraged the composer to write odes and cantatas to sport. An example here is the Olympic anthem with lyrics by the Greek poet Kostis Palamas and a choral cantata by the also Greek composer Spyridon Samaras.³⁰

Coubertin wanted to set the direction of a particular musical taste, by which his musical education ideas would be realized, a direction which has also been indirectly reflected in the development of Olympic Music.³¹ Coubertin’s lifelong affinity with choral singing is striking. This should be included in sporting festivals rituals and unite interactively with athletic elements; also it should be part of fine arts education in its singing departments. Choral singing was Coubertin’s favourite. From ninth to the first and today the Olympic anthem from 1896, which he had originally seen as “nice” or “custom Cantata” and not as an anthem, up to the “Ode to Joy” from Beethoven’s Symphony.³² He writes him a significant social education harmonizing effect attributes³³. For Coubertin, the ethical and educational function of character education was at the forefront of

29. Norbert Müller, *Von Paris bis Baden Baden*, Taunus 1983, p. 56–60.

30. Ibid., p. 60.

31. Elizabeth Schlüssel. *Zur Rolle der Musik bei den Eröffnungs- und Schlussfeiern der olympischen Spielen von 1896 bis 1972*. Hamburg, 2001, p. 49.

32. Hans-Dieter Krebs, *Zwischenspiele*, 1996, p. 39–40.

33. Ibid.

sports.³⁴ Coubertin was owned at the time by the idea of an interaction of sport and character building just.³⁵

Coubertin wrote that Eurhythmly contributed to the unification of mind and muscle with Olympic symphonies, which would make the composers of the future without a doubt. Here, architects must participate along with the performers and mighty choirs and distant Wind Ensemble.³⁶ Very much part of the song was the choral singing. He describes this as a “concierge” Eurhythmly. Olympic Games should be a unique ceremony, combining anew, by the bonds of legitimate rulers who were once divorced; the muscle and the mind in a “big wedding”. This ideal image is determined by the extensive Wagnerian concept and realised through the integration of the arts. The vision of athletic beauty, this fruitful marriage of sport and art, has educational effects, too, by the maximum of the Eurhythmics that can be gained with a minimum cost and with simple means. The sound world of Wagner, with its “powerful choral parts” and the imposing sound, seems to have influenced the taste of Coubertin.³⁷ Here Coubertin could imagine the unity of muscle and spirit through competitions in architecture, sculpture, painting, music and literature, which were to be further deepened and led to an alliance of athletes, artists and spectators. Sport creates beauty and the Olympics create athletes as a living sculpture. Hence, exhibitions of sporting art should frame the contests of muscle worship. Furthermore, Coubertin wrote that Friedrich Nietzsche had rightly argued that without music life would be a mistake. Thus, for Coubertin “without music Olympics is a failure, because music is able to allocate sport with direct support”.³⁸ More important than the penetrating power of the tones is rhythm. Coubertin said that for a large outdoor event you need large ensembles and orchestra mass choirs because there music is the real thing.

But in the case of the Olympics, it is “only” an accessory and an ornament, as it were, the sounding garland. One should avoid funny, vulgar or popular and

34. Elizabeth Schlüssel. *Zur Rolle der Musik bei den Eröffnungs- und Schlussfeiern der olympischen Spielen von 1896 bis 1972*. Hamburg, 2001, p. 53.

35. Norbert Müller, *Von Paris bis Baden Baden*, Taunus 1983, p. 40.

36. Hans-Dieter Krebs, *Zwischenspiele*, 1996, p. 39–40.

37. Hans-Dieter Krebs, *Coubertin und die Musik*, 2007, p. 55.

38. Hans-Dieter Krebs, *Zwischenspiele*, 1996, p. 33.

consumerist rhythms. The song, the choral singing, is very important, because the chorus is nothing other than a concierge Eurhythm. The whole range of impressions and sentiments can be interpreted through the Polyphonic.³⁹

To this end, Coubertin's wish was to see the performance of Beethoven's "Ninth Symphony" bringing together, on the eve of the Games, all friends of Olympism in a unifying sign of joy. Here is what he said about it:

This incomparable finale of the Ninth Symphony in which the storm of voices and instruments combine to a triumphant ode to force.⁴⁰ Nothing could delight me more because it finale started from childhood, to exalt me and carry me. For those harmonies, seemed to me to communicate with the divine. I hope that in the future, choral singing, so well made to bring the power of aspirations and joys of youth, increasingly accompany the spectacle of his Olympic exploits.⁴¹

Coubertin's preference for the music of Wagner led him several times to the festivals of Bayreuth. His visit to these festivals inspired him to conceive an "Olympic horizon". It was Wagner's "Gesamtkunstwerk" (i.e., total work of art) which inspired the idea of the great festival of the Olympic Games.⁴² The goal of the total work of art is mainly to eliminate the difference between "life" and "art". According to Wagner this occurred in Greek antiquity with word, music and dance originally existing in perfect harmony. For Wagner, one should aspire to create a perfect society in which the perfect harmony of the work of art could exist again.⁴³ For as Coubertin conceived sports as a religion, so Wagner accorded elements of religion to the arts.⁴⁴ If all of his artistic work is not called the "Ring of the Nibelungen", it is certainly entitled: "Olympic Games".⁴⁵

39. Ibid., p. 34.

40. Pierre de Coubertin, L'art dans l'éducation. In: *Textes choisis. Tome II. Revelation*, 1986, p. 443.

41. Ibid., p. 397.

42. Erika Fischer-Lichte. *Theatre, Sacrifice, Ritual: Exploring Forms of Political Theatre*. 2005, p. 74.

43. Ursula Rehn Wolfam. *Richard Wagner's Concept of the - 'Gesamtkunstwerk' from March 12th*, 2013. <http://www.interlude.hk/front/richard-wagners-concept-of-the-gesamtkunstwerk/>

44. Erika Fischer-Lichte. *Theatre, Sacrifice, Ritual: Exploring Forms of Political Theatre*. 2005, p. 74.

45. Hans-Dieter Krebs, *Zwischenspiele*, 1996, p. 14.

Olympism is also reflected in music. This is the religious character reflected in hymn-like, solemn hymns. This is particularly pronounced in the Opening ceremony. Coubertin always wanted the joy of a fair, “chivalrous, yet passionate battle” to be central for the picture of Olympic athletes and holistically educated people. To accentuate such a knightly, character sublimely heroic and strong music is expected. As Olympia should be a harmonious, international celebration, Olympism highlights the “idea of truce”. This means that for the duration of the Olympic Games all acts of war are laid down and athletes’ immunity is pronounced, so that all disputes and differences of opinion are suspended. The fourth feature of Olympism is the focus on beauty in terms of artistic and literary compositions, which are superior to muscle strength. The musical accompaniment of superior arts requires a special selection of appropriate compositions. As an expression of Olympic peacefulness and harmony could wistful to cheerful-dissolved traits include music. The means will be omitting disharmonious music, the aim being to preach peace and friendship among people and nations.⁴⁶

Regarding the musical selection performed along with the internationalist peace idea related thoughts a mutual respect for national cultures, which are presented in no less a due consideration of authentic musical art.⁴⁷

As a testimony of the chivalrous and passionate competition, music was to be expected sublimely heroic and powerful with a militant character. Participation of the “most perfect” fine art, of exquisite quality, required music in composition and performance in compliance with appropriate aesthetic taste categories. It is truly an art to select music which is appropriate to the essentials of Coubertin’s Olympic philosophy, which additionally touched classical Greek history and all were pleasant and also should meet the request of the young Olympians post-optimistic joyful sense. Especially in the high artistic responsibility, of the Olympic festival organizers, not least in view of the musical content unregulated and festive indemnified performances at the end of the Opening Ceremony, and the music at the end of the Closing Ceremony. The art of the

46. Elizabeth Schlüssel. *Zur Rolle der Musik bei den Eröffnungs- und Schlussfeiern der olympischen Spielen von 1896 bis 1972*. Hamburg, 2001, p. 69.

47. *Ibid.*, p. 70.

appropriate musical design of the Olympic celebration demands in each case a fine sense of tradition, a fixed conviction and a high degree of aesthetic sensitivity to achieve what Coubertin saw as the ultimate purpose of art and music: to make the lives of people perfect and enrich.⁴⁸

4. Summary

In 1906, the Olympic Movement drew in a direction that was, from the beginning to the very substance of the Olympic idea, the connection of the Olympics with art. Coubertin sought a harmonious and holistic education of man. The basic element of harmony complements rhythm and movement. The “harmony” of the people is a fundamental principle of Olympic Education, which took up music as an equal art. This results in a natural connection to Eurhythm, that is animated through music, movement, singing and dancing working together to help humans to create a feeling of solidarity and sense of community, which was significant in terms of Eurhythm for the musical education of people.

Pierre de Coubertin bases his philosophy of Olympism on four elements.⁴⁹ The first one is the essence of Olympism as “*religio athletae*”. Coubertin assigns a religious character to the Olympics. In this “religion” or “cult”, a passionate pursuit for superior performance is of primary importance. In music, the religious character is reflected by clerical songs. This is particularly pronounced in the Opening ceremony. Coubertin always wanted the joy of a fair, “chivalrous, yet passionate battle” to be central for the picture of Olympic athletes and holistically educated people. To accentuate such a knightly character, sublimely heroic and strong music is essential. As Olympics in Olympia should be a harmonious, international celebration, Olympism highlights the “idea of truce”. This means that for the duration of the Olympic Games all acts of war are laid down and athletes’ immunity is pronounced, so that all disputes and differences of opinion are suppressed. The fourth feature of Olympism is the focus on beauty in terms of artistic and literary compositions, which are superior to

48. Ibid.

49. Ibid., p. 67.

muscle strength. The musical accompaniment of superior arts requires a special selection of appropriate compositions.

Music, movement, singing and dancing will work together to help humans create a feeling of solidarity and sense of community, which is significant in terms of eurhythmy for the musical education of the people.

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SOCIAL VISION AND STRATEGIES OF OLYMPIC EDUCATION DEVELOPMENT IN IRAN

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“Olympic education” is a term which first appeared in sports education and Olympic research only in the 1970s (Müller, 1975a). As a young man, in 1892, Coubertin had had the idea of renewing the ancient Olympic Games, which duly took place in Athens in 1896. Whereas his educational aspirations had additionally been confined to France, the success of these first Olympic Games marked, for Coubertin, the internationalization of his educational visions, where his main priority at first was the idea of peace among nations (Müller, 2004).

Studies show that if national Olympic education programs run properly and take into consideration the local aspects of each country, many beneficial effects will emerge: raising awareness and changing attitudes towards sport and physical education (Majauskiene et al., 2011; Constantinides, 2006); enhancing creativity and independence in youth sports programs (Parry, 2006); respecting rules and the rights of others among the youth (Grammatikopoulos & Papacharisis, 2004); increasing international understanding (Grammatikopoulos & Papacharisis, 2004; Pawlucki, 2006) and youth acculturation (McNamee, 2006; Pawlucki, 2006); spreading the value of sport as a suitable mean for improving health and achieving mental and intellectual excellence (Majauskiene et al, 2011; Pawlucki, 2006); increasing youth’s participation in games and instilling social values in children and youths through sport (Pawlucki, 2006), and increasing their sense of responsibility through volunteering in sport activities such as school Olympics, district, regional and major sports competition (Grammatikopoulos & Papacharisis, 2004); enhancing cooperation and coordination

among educational, cultural and sports institutions (Grammatikopoulos & Papacharisis, 2004); promoting ethics, fair play and sporting discipline in professional activities (Zukowska & Zukowski, 2010, Naul, 2008) and creating equal opportunities for all genders and ethnicities to experience sports values.

Because each society bears different cultural values, the issues facing Olympic education could differ from country to country. Thus, in this research, the exploratory qualitative method was employed.

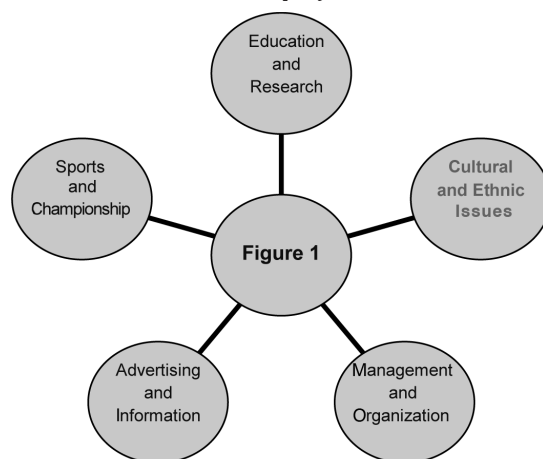


Figure 1: Development model for Olympic education in Iran, Safari, 2012.

Figure 1 shows the results of Safari research (2012). Despite the fact that Iran's NOC organizes annual programs to promote the Olympic Movement, it seems that the necessity and importance of Olympic education is not well understood. Despite the benefits and values listed above, the development of Olympic education has not been implemented. Moreover, Olympic education may contribute to the promotion of Iran's ancient culture and traditions. Therefore, the author of this research has tried to discover possible strategies and approaches in the development of Olympic education in Iran.

Methodology

The answer to the research question was determined qualitatively. In this study, the methodology of Grounded Theory was employed. A qualitative approach

can provide useful information to solve common problems in the implementation of Olympic education programs. In addition, due to the innovative nature of the research topic and the differences of the Olympic education programs in each country, we used a qualitative method to discover strategies and approaches about Iran. First, an interview guide was prepared. The open and semi-open interviews were conducted by experts. One of the most important parts of the process of qualitative research decides which person will be interviewed, and which situation will be studied, in order to collect data (Creswell, 1998).

The study population consisted of managers, executives, athletes and coaches participating in the Olympics as well as academic, administrative and sports faculty members in the Olympics and Olympic education. The sampling method on this stage was purposive. For theoretical sampling purposes, we conducted 18 interviews with 15 persons. Simultaneous analysis of the interviews through open, axial and selective coding led to the Olympic Education Development Strategies in Iran.

Open coding is the first phase of encoding. In open coding, the researcher identifies and explores concepts and categories underlying the data collected from the interviews. In the next step – axial coding – codes were assigned to categories and concepts, in order to identify causal relationships between them. These axes gave a new orientation to the next phase of encoding. The third phase involves selective coding. At this stage, the researcher develops a theory about the relationship between the categories obtained during axial coding. In fact, selective coding is a process in which the findings of the research are further developed and brought together in an integrated whole.

Results regarding Olympic education in Iran (ethnic and cultural)

1. Involvement of national and religious personalities and celebrities
2. Development of athletics and ancient culture (Pahlavani)
3. Collaboration with cultural centres to promote the Olympic Games and Olympism
4. Use of native literature to promote Olympic education
5. Cultural competitions and events with Olympic themes

Olympic education programs that aim to convey the spirit of Olympism, through education, history and principles of the Olympic Games are an important part of the Olympic Movement, led by the International Olympic Committee (Wang & Masumoto, 2009).

The results showed that by developing research and education strategies, promoting indigenous culture and athletics, and through advertising and information, at the micro and macro levels, Olympic education can develop in Iran.

Based on the findings, Olympic education in Iran can be enhanced through the promotion of local culture. This strategy includes five aspects:

1. Organizing sport and cultural events in various forms such as conferences and performative exhibitions. Iran's National Olympic Academy can advertise these events in the media, to increase the participation of different groups, especially children and youth.

In addition, National Olympic Academy can organize an exhibition on the sports culture of Ancient Persia at the Museum of Ancient Iran.

2. Many terms used in Olympic education have an equivalent in the national literature of Iran, which can be used to make the meaning of Olympism more accessible to the local population.

3. Promoting traditional and ancient sport is another approach to Olympic education. There are traditional Iranian sports such as wrestling, which contain a good amount of Olympic values. People are already very familiar with them and they can be used to develop Olympic education throughout Iran.

4. Georgiadis (2009) considers planing as one of the most important factors in the Olympic education program. Olympic education programs as part of the NOCs' policies should also be included in their budget. National Olympic Committee's budget is funded from the state budget and so it depends on the changes in state budget.

Education and dissemination of the Olympic Values in Society is part of macro policy of the National Olympic Committee and National Olympic Academy or, put differently, it should be. NOC must indicate these policies by the help of educational organizations and institutions such as the Ministry of Education and Science. Iran, with more than 14 million students in schools and nearly 4 million students in universities, is one of the youngest countries where educational institutions have the most targeted groups for Olympic education programs.

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OLYMPISM IN FRENCH SCHOOLS: THE CHANCE FOR EQUALITY

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“Scientific, commercial and territorial development of sport and leisure”

Everyday, in the primary school of Besançon (my French university town in the east of France), I deal with educational issues; so I wonder what was the impact of Paris bidding for the 2024 Summer Olympics on our school. In a country in which sport and physical education suffer frequent reshufflings and were threatened to disappear, how could youth come to realize the benefits of sport through the most powerful, covered and popular sport event? How do local authorities or the local Olympic Movement use sport to promote Olympism (or Olympism to promote sport)? How can French schools become a place of dialogue about Olympic values? Why and how Olympism could educate people and have a real place in the school program?

Initially, we have to redefine the place of sport in our society – sport as a way to control our emotions and its implication on the educative program.

Then, we will be focusing on Olympism, its cultural legacy and its values; we have to examine the objective of the International Olympic Committee (IOC) to involve Olympism with global educational issues (particularly the Olympic Values and Education Program [OVEP]). Finally, we will examine the example of Besançon and the actions of “CROS franc-comtois” (the regional Olympic and sporting committee) about school and Olympism.

I. Sport: a way to control our emotions

*Civilize [Civiliser]: “Rendu civil, sociable”*¹

- “To teach (a person or group of people) to behave in a way that you think is more polite and gentle.
- To make (something) more gentle, fair, reasonable, etc.
- To cause (a group of people) to have a more highly organized and modern way of living”.²

In 1939, sociologist Norbert Elias considered modern sport as a tool to achieve “civilization process”.³ Accordingly, modern societies are the result of “controlling the process of violence” (gaining control over violence). Norbert Elias explained that codification and rules of physical practices – most notably through knight tournaments – created an abandonment of violence, a “euphemization of violence” through control of emotions. As he suggested, physical practice is the beginning of the “*civilisation des mœurs*”.⁴ State’s monopoly of violence, self-control and the emergence of civility rules are the source of the progressive codification of sport.

Sport has become a social factor which has led to the control and to a reduction of violence (“*euphémisation*”) by the codification of physical practices (French sociologist Lionel Arnaud is speaking of “*sportivisation*”). But sport also allows emotional freedom in a socially regulated and approved space. The stadium is a symbol of modern sport societies: the last social place of “*debridement toléré des emotions*” – tolerated debridement of emotions. Philosopher and sport theorist Bernard Jeu defines sport as a “diversion of violence”: through the passions of each, one expresses himself with supportable violence (1993).⁵ Sport, as a real “total social fact”,⁶ cannot be exempt from the weaknesses that a society generates and become a wonderful theatre of sociability and competition.

1. Definition of “Civiliser” in *Centre national de ressources textuelles et lexicales*, [online], <http://www.cnrtl.fr/etymologie/civilis%C3%A9>, accessed on 10 September 2015.

2. Definition of “Civilize” in *Encyclopedia Merriam-Wabster* [online], <http://www.merriam-webster.com/dictionary/civilize>, accessed on 10 September 2015.

3. Elias Norbert (1973), *La civilisation des mœurs*, Agora.

4. *Ibid.*

5. Bodin Dominique et Héas Stéphane (2002), *Introduction à la sociologie des sports*, Édition Chiron, p. 49.

6. Mauss Marcel (1924), *Essai sur le don*, Presses universitaires de France.

According to sociologists Dominique Bodin and Stéphane Héas, sport is the transformation of “vulgar” popular games into codified practices, which are meritocratic and encourage academic success. So, modern sport has an educational impact and it imposes specific rules which encourage sport success and personal social success.⁷

Today, sport appears as a way to release emotion and stress, to achieve well-being but also to facilitate expression and identification. Take the example of a primary school in the underprivileged area of Besançon. During recreation, break or extracurricular time, every child wants just one thing: to play football. They create their own rules. Disabled children are naturally integrated. Girls are invited to play with young boys etc. It is a really utopian vision of a happy community. But, after school, it is as if it never existed. Without collective awareness, the transfer of sport values into ordinary life is impossible. An active teaching of rules and sport values is necessary in order to educate young people.

Education means “to lead, to guide out of”. Every educative authority enables children to understand the values which they encounter every day, values which are incorporated and transposed in every field of social life.

The speech of Thomas Bach in Olympic Agenda 2020 justifies once more the necessity to educate children in sporting values and in the Olympic values: “If we want our values of Olympism – the values of excellence, respect, friendship, dialogue, diversity, non-discrimination, tolerance, fair-play, solidarity, development and peace – if we want these values to remain relevant in society, the time for change is now”.⁸

II. Olympism: a cultural legacy and sporting values

A. *Ancient Olympic Games: an educative truce*

The ICO has been claiming a sacred ancient Greek legacy in which sport was associated with an ideal concerning the body and the mind. Indeed, the finality

7. Bodin Dominique et Héas Stéphane (2002), *Introduction à la sociologie des sports*, Édition Chiron, p. 50.

8. International Olympic Committee (2014), Olympic Agenda 2020 – 20+20 recommendations, [online], http://www.olympic.org/Documents/Olympic_Agenda_2020/Olympic_Agenda_2020-Context_and_background-FRE.pdf, accessed April 11, 2015, p. 4.

of the ancient Greek education was to “make the citizen strong and beautiful”.⁹ The ancient Games were the opportunity for the Greeks to make a truce – and this truce, according to Berger and Moussa, turned out to be civilizing.¹⁰ Coubertin considered that the revival of the ancient Olympic Games should combine two ideals: the English school system and Greek philosophy.¹¹ Pierre de Coubertin created his “sport world” with the help of Thomas Arnold, who had associated intellectual pursuit and physical practice in his vision of instruction and youth education. Coubertin saw in Olympism the religion of energy, worship of intensive effort which would be developed through the practice of manly sports implying strict hygiene, citizenship and the necessity to surround oneself with art and thought.¹²

In 1961 the International Olympic Academy (IOA) was inaugurated in Olympia, Greece – the highest representation of Coubertin’s reflection. Since 1968, National Olympic Academies have been offering Olympic education in schools and universities to perpetuate the famous Olympic spirit.¹³ The 5th Session of the IOA (an intellectual and reflective meeting between directors and presidents of IOA) gave us a definition of Olympic education: Olympic education is absolutely global; it involves social, mental, cultural, ethical and physical development. Sport is at the core of Olympic education, which aims at raising exemplary citizens, both mentally and physically. Olympic education must allow people to gain a life philosophy by which they will make a positive contribution to their family, their community, their country and the world as a whole.¹⁴ The youth has become the medium for this universal utopia which Coubertin had dreamt of. The IOC and National Committees have decided to work with partners and

9. Éric Monnin (2008), *L’olympisme à l’école?*, Besançon, Presses Universitaires de Franche-Comté, Pôle éditorial de l’université de technologie de Belfort-Montbéliard, p. 81.

10. Éric Monnin, *op. cit.*, p. 123.

11. Éric Monnin, Loudcher Jean-François et Ferréol Gilles (2012), *Éducation et Olympisme en Europe*, Belfort, Pôle éditorial de l’université de technologie de Belfort-Montbéliard, p. 47.

12. Éric Monnin (2008), *L’olympisme à l’école?*, *op. cit.*, p. 31.

13. Éric Monnin and Christophe Maillard (2014), “Une éducation à l’olympisme est-elle possible?”, *Education et socialisation*, [online], <http://edso.revues.org/940>, accessed March 10, 2015, p. 7.

14. Éric Monnin repeats the definition of Olympic education given by Konstantinos Georgiadis in his article “Une éducation à l’olympisme est-elle possible?”, *loc. cit.*, p. 5.

spread the Olympic values, essentially centered on peace and ethics: UNICEF, UNHCR (United Nations High Commission for Refugees), the United Nations program for the development and the environment etc., all together devoted to promote education and sport values all around the world, beyond politics and religious conflicts.

B. The OVEP: an educative program of sport

Olympism, as described in the *Olympic Charter* (1914) is a philosophy of life and conveys educational values such as qualities of body, willingness and mind. Sport has become a cultural and educational engine and Olympism has created a way of life based on effort precepts, ethical values and social responsibility. Sport, according to the Olympic conception, is a harmonization device of culture and humanity promoting pacifism and human dignity.¹⁵ Olympic education is from now on considered as a process with objectives to build or to modify the behavioral model of young people through the ancient values of Olympism and by including elements of modern culture.¹⁶

The youth is the target of the educational program that the IOC and non-governmental organization partners have set up based upon the solid, long-life values established by Baron Pierre de Coubertin.

Since the turn of the 20th century, the Cultural Commission and the Commission of Physical Education of the International Olympic Academy merged to create the Commission for Culture and Olympic Education. Now, the Olympic Movement positions itself like a sport promoter in the service of intercultural education, ethics values and peace in the world.

In 2005, the Olympic Values Education Program (OVEP) explained the strategy of IOC to maintain the interest of young people to practice sport all their life and to promote the Olympic values: excellence, friendship, respect. This program proposes pedagogical methods for professors and instructors of young people. The program adapts the *Olympic Charter* for children's educational

15. International Olympic Committee (2014), "Fundamental Principles of Olympism", in *Olympic Charter*, Lausanne, in force as from 8 December 2014, p. 11.

16. International Olympic Committee, World forum of sport, education and culture, October 2006, Beijing, [online], http://www.olympic.org/Documents/Conferences_Forum_and_Events/Sport_Culture_and_Education/Final_Beijing_Forum_report-fre.pdf, accessed March 11, 2015.

needs: joy of effort, fair play, respect for others, pursuit of excellence, balance between body, will and mind.¹⁷ First, with an international harmonization (since 2005 with OVEP), then with more specific prerogatives within local jurisdiction, the Olympic Movement seized needs of underdeveloped countries and abuses of developed countries.

The 5th World Forum on Sport has been promoting the concept of the “cultural Olympiad” focusing and promoting the culture of the host country around the world, in order to develop relationships between sport and culture and promote international relations and peace between all nations.¹⁸

The Olympic Games, thanks to their worldwide media coverage, are truly capable of spreading educational programs to promote a good life in society and resolve controversies which prevent serenity between peoples. The main educational project concerns integration for disabled people, health and anti-doping, absolute respect of human rights, etc. However the Olympic Games cannot belong to any political movement, otherwise they risk falling into ideology and corrupting the Olympics values.

III. Olympism and education in practice: the case of Besançon¹⁹

A. The Olympic Day

For ten years, and with the recommendations of the French National Olympic Committee, the French Regional Olympic Committee of “Franche-Comté” organized the Olympic Day in Besançon on 23 June. Every committee and league of the region are invited to come and make a presentation of their discipline for children (dragon boat on the river Doubs, fabrication of small airplane, etc.) through Olympic values. At the beginning, this action was organized in a sports

17. International Olympic Committee (2007), *Teaching values. An olympic education toolkit*, [online], http://www.olympic.org/Documents/OVEP_Toolkit/OVEP_Toolkit_en.pdf, accessed April 11, 2015, p. 13.

18. Comité International Olympique, 5e forum mondial sur le sport, l'éducation et la culture, October 2006, Beijing China, http://www.olympic.org/Documents/Conferences_Forums_and_Events/Sport_Culture_and_Education/Final_Beijing_Forum_report-fre.pdf, assecced on 11.03.15, p. 75.

19. City in eastern France.

complex and children came alone, with their family, or with associations, etc. For some years, the Regional Committee of Franche-Comté collaborated with USEP to attract schools. Partnership with schools allowed the project to grow: it was not simply a one-day event but a large-scale enterprise constructed during the whole school year. The Regional Committee of Franche-Comté is launching a call for projects across primary schools of the region and teachers decide whether or not they will participate. So, this project appeals mainly to teachers who have a real interest in sport (sportsmen, sportswomen, former sport university students, etc.), so there are still many schools which won't take part in this project.

This year, the topic of the Olympic Day is: "Ancient Olympic Games". Schools have been building posters about this topic; posters which will be exhibited during the Conference of AMOPA (*Association des membres de l'ordre des palmes académiques*) that will be taking place in Besançon, a "Town of Art and History". The object of this association is to accompany the youth to help them build the future through citizen values. This year, Olympism will be present during the debate concerning the "Teaching of Civic and Moral Education in Primary School".

B. Olympic camps in Franche-Comté

The French National Olympic Academy initiated in 2006 the "Olympic Youth Camp": an educative project of primary school children, in partnership with National Education and USEP (*Union sportive de l'enseignement du premier degré* – a French federation of school sport). The objective of the Olympic Camp is to associate general and scientific culture with sport as part of a pedagogical and innovative project. "Innovative" because this concept encourages school to create links with local sports associations, territorial collectivities and the Olympic Movement. It is an original gathering acting for the revitalization of sports. During six days, students between 10 and 12 years participate in a collective and educative experience.

Since September 2015, the Olympic Regional Committee of Franche-Comté will start a new project: the Olympic Camps. The initial objective of the camps was to expand their public so the camps would be addressed to French colleges (age of children: 10–14 years old). The six-day camps will conclude a year of reflection and intervention about sport and Olympic values. Once per tri-

mester, classrooms will reunite to attend professionals' interventions on specific topics related directly or indirectly to sport: health, doping, art, culture, social integration, etc.

The significance of this project is due to the meeting of three particular colleges: the first is a rural school, the second is located in a disadvantaged area of Besançon and the last is a college which has mainly underprivileged students. Sport, thanks to the Olympic Movement, appears as a wonderful tool for allowing young people to meet and reach a mutual understanding, since, even though they are very close geographically, their cultures are as separated as they can be.

We remember the works of French sociologist Pierre Bourdieu. Indeed, in his book *Les héritiers: Les étudiants et la culture*, Pierre Bourdieu depicts a society composed by subgroups which have different accessibility to culture. A direct link between this theory and the Olympic Camps in Franche-Comté is inevitable. Maybe, one of the main goals of those camps is to suppress cultural barriers between different social groups. If the current republican school system manages to insert sport education into the current school system, the impact of political measures on difficult urban areas will be even more meaningful. By reducing the symbolic barriers between the "educational system" and the "disadvantaged neighborhood" with the introduction of some neighborhood characteristics (informal sport practice, sport without any codification), we are finally entering into a system promoting integration instead of discrimination. Sport must be educational in order to integrate.

C. Olympism in French schools: between education and integration

According to William Gasparini,²⁰ sport must necessarily be educational in order to integrate people and, in particular, immigrants. Since the beginning of 1990, French politics has been using sports to pacify the sensitive neighborhoods. The aim of these public policies is to gradually codify informal practices (without any codification) and provide educational norms. Our 1998's football team and its

20. William Gasparini (2012), "Penser l'intégration et l'éducation par le sport en France: réflexions sur les catégories d'analyse sociale et politique", *Movement and Sport Sciences*, [online], DOI 10.3917/sm.078.0039.

“*black blanc beur*” proved that it can lend to a sport as a success story in sensitive neighborhoods. In the 1980s, sport in France became a special form of citizenship and social education.

Thanks to Olympism’s redefinition of sport in French schools, sport is no longer regarded simply as a leisure activity but also as an educational tool; all teachers (and not just sport teachers) could give their own definition of sport and teach children all those values not only in a sport context but everywhere. Teachers, educators and motivators, all need to understand that sport is an educational tool because it makes the integration and the acceptance of everyone possible. The sports field must become an inclusive theater of sociability.

Conclusion

When sport was born in ancient Greece, the concept of “civilization” was central and essential. Today, the fundamental concept for the development of the philosophy of Olympism is “education”. The main definition of “education” is: to train someone in order to develop his/her personality²¹ and grow.

But according to another definition, “education” means: “to equip someone for the purposes of society”. We can reach the limits of a sport program in each country all around the world; this French initiative is bound to a specific community, while the promotion of social diversity depends on politics and human will. Clearly, Olympism and education depend on what people want to do with them.

*Nous venons au monde comme individus, nous assumons un personnage, et nous devenons des personnes.*²²

We begin our life like an individual, we assume a character, and we become a person.

21. Dictionnaire de français Larousse, Definition of “Eduquer”, [online], <http://www.larousse.fr/dictionnaires/francais/%C3%A9duquer/27872>, accessed on 2 September, 2015.

22. Erving Goffman, *La mise en scène de la vie quotidienne*, Les éditions de minuit, p. 27, quotation by Robert Ezra Park (1950), *Race and Culture*, Glencoe, p. 250.

MEASURING THE BENEFITS OF OLYMPIC GAMES SPONSORSHIP: A THEORETICAL APPROACH TO THE BRAND EQUITY MODEL

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Sponsorship is defined as “the provision of assistance, either financial or in-kind, to an activity by a commercial organization for the purpose of achieving commercial objectives” (Meenaghan, 1983, p. 9). It is considered to be more attractive compared to other forms of advertising to the organization’s contributing rapid spread (Meenaghan, 2001). This is clear by the extremely high spending in sponsorship all over the world (Novais and Arcodia, 2013). The rapid growth of sponsorship is a result of various factors, such as the enforcement of regulations on alcohol and tobacco advertising, increasing advertising costs, inefficiency of traditional marketing tools, improved communication technology and the promotion of events by the media. The area that involves a variety of sponsorships and attracts the attention of most companies is by far sports and sporting events (Davies, Veloutsou, Costa, 2006). More specifically, sport sponsorship is estimated to hold approximately 66% of total sponsorship spending around the world (IEG, 2014).

The main objectives of this presentation are:

- to explore the magnitude of Olympic Games sponsorship
- to determine the extent to which Olympic sponsorship affects the brand equity of sponsors
- to identify gaps in the existing sponsorship literature in regards to employing brand equity for measuring the value of Olympic Games sponsorship

Magnitude of Olympic Games sponsorship

Sponsorship agreements provide an increasing proportion of funding for the Olympic Movement over the last 30 years (IOC, 2014). The worldwide Olympic sponsorship is known as the Olympic Partner Programme (TOP). Partners have global Olympic marketing rights and are the official sponsors of the Olympic Games, the International Olympic Committee, the Organizing Committees, and the 199 National Olympic Committees and Olympic teams (IOC, 2000). Corporate sponsorship with the Olympic Movement exists on several levels, from global sponsorship, to local sponsorship of an Olympic Games organizing committee, to national sponsorship of National Olympic Committees and Olympic teams (IOC, 2000).

Official partners provide products, technology, experiences to the IOC, organizing committees of Olympic Games (OCOGs) and the National Olympic Committees (NOCs) (IOC, 2014). Marketing campaigns and sponsorship activations contribute to the promotion of the Games globally, in an effort to reach the widest audience possible (IOC, 2014). Actually, sponsors share the Olympic spirit by linking their brands with the Olympic image, by communicating the Olympic messages of hope, inspiration and participation, and by promoting the Olympic ideals of friendship, fair play, unity and peace (IOC, 2000).

Part of the success of the Olympic Games staging has been generally attributed to the Olympic sponsors. More specifically, it has been suggested that staging of the Sochi 2014 Olympic Winter Games would not have been possible without the support of the ten worldwide Olympic partners (IOC, 2014), while 80% of Sydney 2000 spectators agreed that without sponsorship, the Games could not be held these days (IOC, 2000). Richard W. Pound, Chairman of IOC Marketing Commission, has declared that “without business involvement in sport and the promotion that comes with that, we’d all still be playing in our backyards” (IOC, 2000). It is surprising that two out of every three Olympic athletes at Sydney 2000 indicated that Olympic marketing was their sole source of financial support for training and development (IOC, 2000).

“Take away sponsorship and commercialism from sport today and what is left? A large, sophisticated, finely-tuned engine developed over a period of 100 years – with no fuel.” (Richard W. Pound, Chairman of IOC Marketing Commission, cited by IOC, 2000).

Benefits of Olympic sponsorship on sponsors' brand equity

There is an increasing interest of academic research concerning the effectiveness of event sponsorship and particularly its impact on consumers' behavior. An established model for measuring sponsorship outcome is the "Brand Equity Model". Advertisers were the first to introduce the concept of brand equity in the '80s (Barwise 1993) and, according to Fayrene and Lee (2011), significant contributions were made during the '90s by Aaker (1991), Srivastava and Shocker (1991), Kapferer (1992) and Keller (1993, 1998).

Brand is defined as "a name, term, sign, symbol, or design, or combination of them which is intended to identify the goods and services of one seller or group of sellers and to differentiate them from those of competitors" (Kotler 1991; p. 442). Recognizing the value of brand as an intangible asset, researchers focus on understanding the construction, measurement and management of brand equity (Keller, 1993, 2003). According to Keller (2009, p.140) brand equity "can be defined in terms of marketing effects uniquely attributable to a brand". In other words, it "relates to the fact that different outcomes result in the marketing of a product or service because of its brand, as compared to the case that the same product or service was not identified by that brand" (Keller, 2009, p.140).

There are several models in literature that measure how brand affects consumers. Models by Aaker and Keller for measuring brand equity focus on how consumers perceive and evaluate the brand, examining dimensions such as brand awareness, image and personality (Aaker, 1991; Keller, 1993; Esch, Langner, Schmitt, Geus, 2006).

More specifically, the five dimensions of brand equity according to the model developed by Aaker (1991) are brand awareness, loyalty, associations, perceived quality and other proprietary brand assets (Atilgan, Aksoy and Akinci, 2005). On the other hand, Keller focuses on two approaches, the direct and the indirect, highlighting the concepts of brand awareness and image (Atilgan et al., 2005).

Olympic Games are perceived as a brand of higher power in affecting the brand image transfer of sponsors, as their image is more prestigious compared with other championships or games (Smith, 2004). The Olympic Rings is one of the most widely recognized symbols in the world, which is associated with

a set of ideas and values that resonate strongly across the Globe (IOC, 2014). Honor, integrity, determination and commitment to excellence are Olympic values that sponsors share with the Olympic Movement – a fact that enables them to communicate these values more effectively (IOC, 2000). Mark McCormack, Chairman of IMG, has declared that: “If a company that’s global wants to be associated with the absolute best, the crown jewel in the sports world, the Olympics is what it is.” (IOC, 2000).

All in all, as the world’s biggest sporting event, the Games allow partners to showcase their brand to billions of people around the world in a relevant and dynamic way, providing a unique chance to highlight their products, services and corporate initiatives (IOC, 2014).

There is evidence in literature concerning the role of Olympic sponsorship on brand equity. For example, Stipp and Schiavone (1996) in their study found that attitudes towards Olympic sponsors and perceived strength of association between sponsor and the Olympics impact on post-event image of the sponsor.

Gaps in the existing sponsorship literature in regards to employing Brand Equity for measuring the value of Olympic Games sponsorship

While Olympic Games sponsorship literature has attracted a considerable amount of research, there are still some issues that need further investigation. Hence, important aspects for future research in regards to employing Brand Equity for measuring the value of Olympic Games sponsorship are delineated in the following research propositions:

- Does sponsor’s brand equity differ for individuals who attend and experience Olympic Games and those who are merely informed about the event sponsorship deal?
- Is there a difference in brand equity components between individuals who attend and experience Olympic Games and those who watch them on television?
- To which extent does the transferred image of Olympic Games’ sponsors last in the mind of the consumer?
- Does sponsor’s brand over-selling affect negatively his post-event image?

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VIRAL MARKETING COMMUNICATION CHANNELS AND THEIR APPLICABILITY IN THE AREA OF OLYMPISM

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1. Introduction

Significant changes of a global scale have recently been observed that not only had an impact on the activities of companies but also caused a shift of the basic values and attitudes prevailing in modern society. Regarding companies, these changes are expressed through increasing competition within a dynamic market, while the changes in terms of needs and expectations held by consumers are affecting every aspect of human life.

Our cultures, and our civilization in general, have already entered a greater transitional period in which the images of the world that we were used to take for granted are being altered. The interrelated scientific, technological, economic, political, and social developments that characterize the course of humanity in the 21st century are influencing each and every idea, norm, and institution of our international community. This dynamic wave is also opening up new forms of dialogue for the future of Olympism (Tandau, 2010). Moreover, as can be seen through the study of its age-long history, the Olympic ideal has always been conceived and formed according to the wider conditions prevailing during different periods in time (Tandau, 2010).

The mission of the NOCs is to develop and promote the fundamental principles and values of Olympism in their respective countries – particularly in the fields of sport and education – and to protect the Olympic Movement, in accordance with the *Olympic Charter* (IOC, 2007).

We are living in a world where competition in a fast-paced and constantly growing environment pushes us to familiarize ourselves with new tendencies, analyze new markets and become acquainted with the challenging technologies. In the 21st century, Internet has become the most popular and convenient channel of communication, the main way to connect with society. Internet technologies are being used daily, due to their creative possibilities and their efficiency in spreading information to the wider public. Easily accessed information forms in the most effective way our own opinion and the idea we have of countries or tourist destinations.

Technological advancements have given us a new type of electronic communication form: viral marketing (VM). VM is a form of word-of-mouth communication in which individuals are encouraged to pass on promotional messages within their social networks (Bampo et al., 2008). M. Bumblys (2007) suggests that the idea of creating such an environment, in which individuals influence each other, is very important for marketing communication. VM has become an important factor in consumers' product evaluation (Xavier & Summer, 2009). A number of marketing campaigns are conducted through VM, taking advantage of its low cost and great reach of message (Etrati et al., 2010).

This investigation will give us insights of how Internet users and organizations perceive and react to VM communication channels, and will discuss the prospects of VM in the area of Olympism.

1. Literature review

In this section I analyze the importance of marketing and the features of Internet marketing which helps us to reveal the place of VM in the wider marketing system.

1.1. Viral marketing place in the marketing system

During the 20th century, marketing became a central part of all business organizations. Accordingly to I. Svetikiene (2002), by the 1960s, marketing was already a major activity of most corporations. In this decade, organizations were product-centric and used traditional marketing strategies. In the 1970s-

80s, marketing was specified for target markets. Since the 1980s, marketing is focusing more on customers' demands and attempts to shape them purposefully.

It is said that marketing is the art to sell products and services; however, selling is not the main part of it. P. Kotler and L. K. Keller (2007) argue that the purpose of marketing is to know your customers so well that there is no need to sell a product or service. So far we can see that needs of the customers are very important and it is significant to balance their demands and the resources of a business. Relevant resources show how important it is to understand and manage marketing strategies, and to find target markets. This confirms the words of P. Drucker (V. Pranulis, 2008) that the purpose of marketing is to make selling superfluous. It is very important to choose the right marketing tools, in order to reach the proper market.

Jerome McCarthy (1964) defined the "4 Ps marketing mix" as a combination of all the factors that managers may leverage to satisfy market needs (Dominici, 2009) (Figure 1).



Fig. 1. "The 4P Classification of the Marketing Mix" (Dominici, 2009)

McCarthy's "4 Ps marketing mix" has been widely adopted by managers and academics, becoming a key element of marketing theory and practice. Its popularity may be justified on the basis of its simplicity of use and understanding, which make it a useful tool both for teaching purposes and decision-making (Grönroos, 1994; Yudelso, 1999; Jobber, 2001, in Dominici, 2009). Comprehending the roots of the traditional marketing mix is crucial and the marketing mix has always been a matter of discussion. The business environment has faced many changes since then, whereas the adaptation to the digital environment context was inevitable, given that the Internet, as a marketing tool, created new opportunities.

1.1.1. Influence of the Internet for the marketing of the organization

In the 21st century, Internet has become the most famous and convenient channel of communication (Stašys & Ziborova, 2009). The significance and volume of electronic marketing has grown drastically in today's world. According to G. Mazurek (2009), many enterprises have been using the Internet as a marketing platform, to promote their brands. Moreover, M. Kiškis (2009) suggests that, due to technological advancements, communication channels have been multiplied, thus allowing more and better information to become transferable and accessible through the Internet, while consumers are very active in the cyber space.

Internet marketing is more efficient and faster compared to traditional marketing: it helps to get precise information. Every single tool of marketing has its own efficiency indicators and monitoring programs, which help them to follow behavior of the users in real time. Feedback helps companies to improve their marketing strategies (Kupinas, 2003). The biggest advantage comes by segmenting a target markets and by utilizing the tools of marketing on the chosen group. It is possible to segment Internet users in a variety of ways: by their activities, their age, gender, hobbies etc.

The latest Internet marketing strategy leans on an 8Ps' model, consisting of 4Ps and additional elements. As such, it also reveals the weaknesses of previous models and highlights the importance of the environment and interaction (Dominici, 2009) (Figure 2).

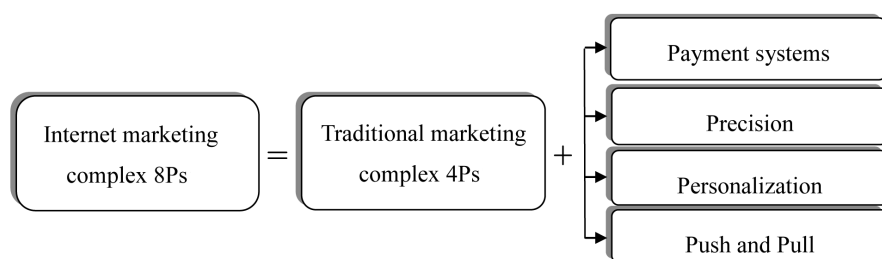


Fig. 2. Internet marketing complex 8Ps (Dominici, 2009)

The 8 Ps' model consists of eight elements: traditional marketing complex 4Ps and four new elements. These are:

1. *Precision* refers to the increased accuracy in the selection process of the

- target segment and to market positioning in digital contexts, thanks principally to database management systems;
2. Payment systems must be secure and easy for customers to use;
 3. Personalization concerns the possibility to create a flexible interface, capable to adapt to customers' needs and wills;
 4. Push and Pull regards the choice of trade-off among active communication policies (push) and communication on users' demand (pull).

According to B. Pranulis (2008), the complex of promotion consists of five elements: advertisement, private sales, public relations, direct marketing and promotion of sales. M. Bumblys (2007) added Internet marketing next to the complex of promotion (Figure 3).

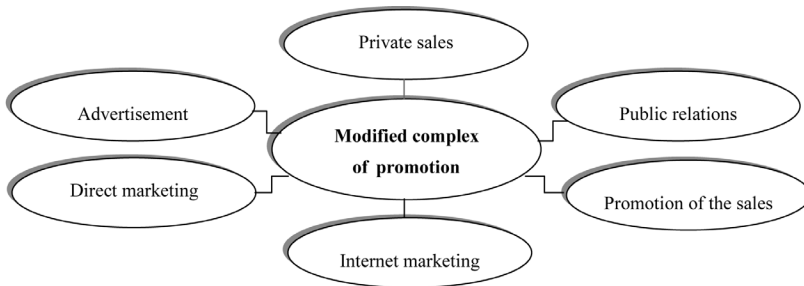


Fig. 3. Modified complex of promotion (Bumblys, 2007 and Pranulis, 2008)

To sum up, the modified complex of promotion combines six elements, which include Internet marketing. According to V. Pranulis (2008), all elements of promotion should influence customers' usage and the sales of the company. Kiškis (2009) has classified Internet marketing forms and distinguished the main five, which include viral marketing (Figure 4):

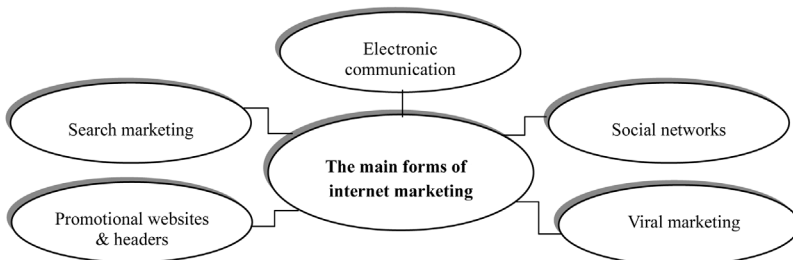


Fig. 4. The main forms of Internet marketing (Kiškis, 2009)

According to M. Kiškis (2009), electronic communication is not the dominant form of electronic marketing. Currently, search marketing and promotional websites are at the top. Also, there are negative aspects, especially marketing by e-mails, which is called spam. Generally, internet marketing is now becoming known as online marketing.

Viral marketing, on the other hand, does not have this negative feature, because users are interested to spread the words or the content through their social networks. To sum up, I have analyzed the scientist literature of the marketing mix and internet marketing and I have revealed the Viral Marketing place in the marketing system (Figure 5).

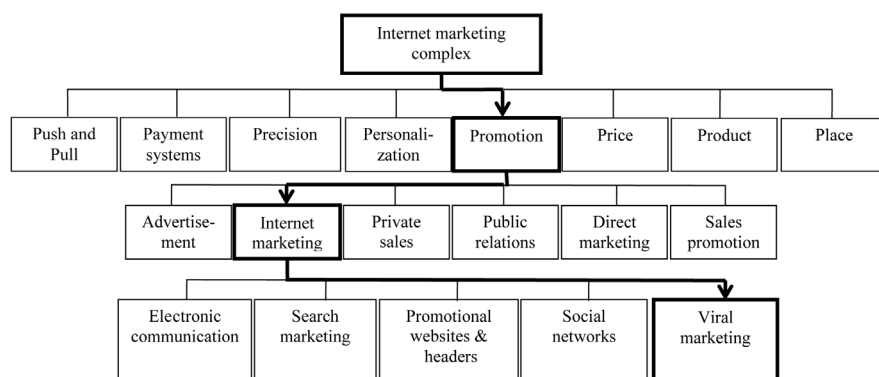


Fig. 5. VM place in the marketing system (Pranulis, 2008; Kiškis, 2009; Bumblys, 2007; Dominici, 2009)

I have analyzed the VM place in the marketing system, so VM is the part of Internet marketing which belongs to a modified 8Ps' Internet marketing complex element: promotion.

1.2. Conceptualization of Viral Marketing

The conception of VM shows development and evolution of viral marketing through various decades. The term "Viral Marketing" appears to have been coined by venture capitalist Steve Jurvetson in 1996, to describe the marketing strategy of the free e-mail service Hotmail (Kaikati & Kaikati, 2004). This strategy involved 10 million users (Jurvetson 2000, in Porter & Golan, 2006).

Since then, contemporary business literature has become somewhat enamored with the concept. Terms such as “word-of-web,” “word-of-mouth (WoM),” “customer-to-customer” (C2C), or “peer-to-peer” (P2P) communication have also been variously associated with the process. The period of 1999-2011 has seen growth in the importance and popularity of VM and researchers of this field have given it various definitions (Table 1).

	Researchers	Definitions
1999	C. M. Knight	Some analysts have linked VM with a living biological virus. Knight argues that VM is similar to a “digitalized sneeze”, one characterized by the release of “millions of tiny particles that can infect others who come into contact with them” (Knight, 1999, in Xavier & Summer, 2009).
2000	S. Helm	Consumers communicate their views in their social sphere, including friends, family and colleagues, where their influence is important. Thus, VM can reach a wider audience gradually and can maximize its reach not only in their locality (as was the case in traditional WoM), but can even be extended to a national and global scale (Helm, 2000, in Porter & Golan, 2006).
	R. F. Wilson	VM is a consumer-to-consumer marketing tactic which employs the Internet to encourage individuals to pass on a marketing message to others. Similar to a virus, VM creates the potential for exponential growth in the message’s exposure.
2001	S. Krishnamurthy	According to Krishnamurthy, the goal of VM is to use consumer-to-consumer (or peer-to-peer) communications, as opposed to company-to-consumer communications, to disseminate information about a product or service, thereby leading to more rapid and cost effective adoption by the market (Krishnamurthy, 2001, in Xavier & Summer, 2009).
2002	C. B. Welker	Emphasizes the contagious power of a virus and suggests that a “virus replicates with geometrically increasing power, doubling with each interaction” (Welker, 2002, in Xavier & Summer, 2009).

2004	H. Bidgoli	VM can be described as being a marketing technique that uses e-mail messages containing powerful advertising messages and promotional offers that are specifically designed for its recipients to forward to their family, friends, or others on their e-mail contact list (Bidgoli, 2004, in Luke et al., 2008).
	A. M. Kaikati & J. G. Kaikaki	The word-of-mouth message can be spread from peer-to-peer in the digital platform which influenced high interest to pass message to other colleagues (Kaikati & Kaikati, 2004, in Xavier & Summer, 2009).
2005	J. Kirby	It is a sufficiently funny or emotional message, which users are keen to share.
	A. Dobeles	Encourages individuals to pass on messages received in a hypermedia environment, such as e-mail or other messaging system (Dobeles, 2005, in Bampo, 2008).
2007	S. Langner	Describes VM as purposefully inducing word-to-mouth advertising for the purpose of marketing a company or their output (Langner, 2007, in Etrati, 2010).
	M. Bumblys	Strategy which influences users to share messages and accordingly grow the importance of the message and the number of users who have seen it.
	A. Dobeles	Similar to a virus, information about a company and its brand message, goods or services, is spread to potential buyers who then pass the information to other potential buyers in a way that a vast network is created swiftly (Dobeles et al., 2007, in Xavier & Summer, 2009).
2008	D. Cruz & C. Fill	VM communication is widely perceived as a dominant force in the marketplace where information is filtered out and passed on by friends or family who are seen as free, unbiased sources of advice.
	A. De Bruyn & G. L. Lilien	Messages are usually sent to recipients who are not actively looking for information and hence not necessarily willing to pay attention to them (De Bruyn & Lilien, 2008, in Xavier & Summer, 2009).
	J. Leskovec et al.	The usage of existing social websites which stimulate customers to share information with their friends.
2011	O. Hinz	Seeding to well-connected people is the most successful approach because these attractive seeding points are more likely to participate in viral marketing campaigns.

Table 1. VM definitions by 16 researchers (1999-2011)

The main features of VM are:

Dissemination of information: Comparing through all decades the main statement of VM was: “the message is voluntarily spread between users”. It shows that individuals, without understanding that they are influenced by marketing tools, share information through their social websites on their own purposes.

Stimulation of the distribution: A very important term about VM is “stimulation”, which shows that tools of VM stimulate individuals to spread messages by themselves.

“Word-of-Mouth (WoM)” communication: VM is seen as a vital electronic extension of WoM communication, which involves the principle of passing on or referring news, information or entertainment to another person. WoM is an oral, person-to-person communication regarding a brand, product or service between a receiver and a communicator, who is perceived as being independent of any commercial influences. It is a group phenomenon, an exchange of thoughts or ideas among two or more individuals.

Infectious as a virus: Some analysts have also linked VM with a living biological virus. There is an inclination to link the term to a virus disease, by using terms as “digitalized sneeze”, “infected others”, “similar to a virus” characterized by the release of “millions of tiny particles that can infect others who come into contact with them”. So, understanding the properties of a biological virus makes it obvious how powerful yet completely uncontrollable VM can be.

Fast outspread: The effectiveness of VM can be emphasized with statements such as “potential for exponential growth”, “doubling with each interaction”, “high interest to pass message to other colleagues”, “grow number of users”, “stimulate customers to share information”, “create extensive network fast”. These statements show how uncontrollable, irresistible and powerful VM could be and it depends only on the interest of the user.

Provoke emotions: Some analysts have suggested that VM should impress and involve users; it should not be exclusively informative, but emotionally exciting. The message of the advertisement should be sufficiently impressive, not irritating, and should provoke emotions and feelings, either good or bad, or even shocking.

In order to systemize all the features of the VM, I designed an operational system, which shows VM functions inside an internal and external environment (Figure 6).

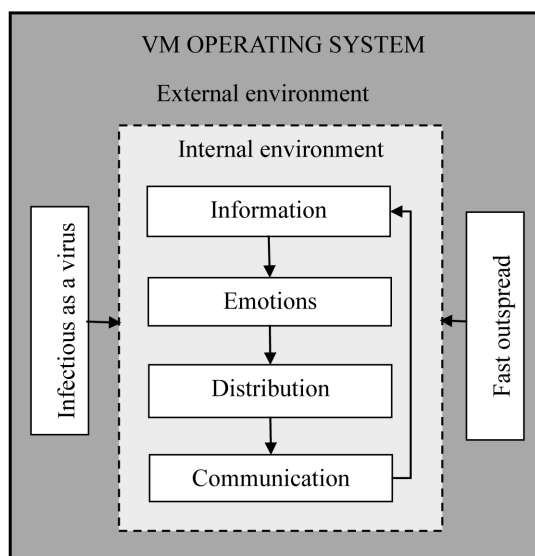


Fig. 6. The operating system of VM (based on Table 1)

The environment of the VM is constantly working in circles; after fulfilling all elements of the inner environment, the process repeats itself. VM starts by spreading promotional messages to individuals, which provoke emotions, and encourage users to communicate and distribute the message through their social networks. External environment infects messages as a virus that, in result, spreads very fast.

I have systematized the 1999-2011 definitions of VM and revealed the best characteristics to describe VM. As such, I define Viral Marketing as promotional messages that are similar to a virus, have the potential for exponential growth and encourage voluntary information distribution from peer to peer (see R. F. Wilson, J. Kirby, D. Cruz & C. Fill).

1.2.1. Communication channels of Viral Marketing

Communication of VM usually is unofficial and informal. VM could be spreading using various communication channels and in diverse forms. Messages are spread through different channels including e-mails, chat-rooms and discussion forums. They may encompass various types of content ranging from text and images, to Microsoft PowerPoint files, Adobe's Flash animations,

YouTube's video clips and so on (Woerndl et al., 2008, in Xavier & Summer, 2009).

Following L. J. W. Xavier & G. Y. S. Summer (2009) and M. Bumblys (2007), I have distinguished the main six VM communication channels (Figure 7).

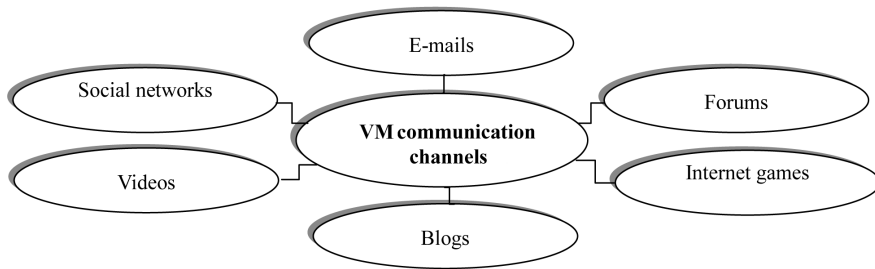


Fig. 7. VM communication channels (Bumblys 2007; Xavier & Summer, 2009)

VM comprises of diverse platforms and can spread in many forms. The main VM communication channels are:

1. E-mail – Transmission of text messages and files electronically over computer networks.
2. Videos – Video clips that gain popularity on video sites (e.g. YouTube) or through peer-to-peer transmission.
3. Blogs – Shared online journals where people post diary entries on personal experiences.
4. Social networks – Websites that encourage the building of online communication networks of members (e.g. Facebook).
5. User forums – Online bulletin board system for holding discussions or posting user-generated contents.
6. Internet games – Could be 3D or 4G graphic games or virtual world (e.g. Second Life).

According to Krishnamurthy (2001, in Xavier & Summer, 2009) the goal of viral marketing is to use consumer-to-consumer (or peer-to-peer) communications, as opposed to company-to-consumer communications, to disseminate information about a product or service, thereby leading to more rapid and cost effective adoption by the market. The *virtual world* is a continuous computer-

simulated environment with a large number of users, who are represented by avatars. These avatars interact in real-time with each other and within the simulated environment, via multiple sensory channels using the Internet.

I have identified six major fields of application in the virtual world: entertainment and social networking, e-commerce and e-business, education and training, tele-working and tele-conferencing, research and development, e-government and public sector information.

As we can observe, Viral Marketing can be easily adopted in the area of Olympism. Some fundamental principles seem to suggest that it entails components of a possible teaching and learning strategy, in terms of “blending sport with culture and education,” setting “good examples,” and encouraging participation in sport as an educational context in which these values can be developed (Binder, 2005).

The mission of the NOCs is to develop, promote the fundamental principles and values of Olympism in their countries, in particular, in the fields of sport and education, and protect the Olympic Movement in their respective countries, in accordance with the *Olympic Charter* (IOC, 2007). Also, National Olympic Academies are an integral part of the International Olympic Academy and the Olympic Movement (Georgiadis, 2008). Viral Marketing could be applicable as a useful tool for the marketing professionals of organizations in preparing strategies, decisions regarding image formation, or just to influence awareness in organizations. As suggested in this research, according to users, the most promising application fields of Virtual Marketing could be tourism as well as Olympism by sharing values, educational information and related topics to be promoted.

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A SOCIAL AND CULTURAL PERSPECTIVE OF OLYMPIC TOURISM

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One cannot have big sport events without big tourism.

Introduction

“Sport tourism stands for travelling away from one’s place of residence in order to engage in sports-related activities for recreation or competition, travelling to spectate popular and elite sporting events as well as travelling to visit famous sport attractions, i.e. sport halls, halls of fame, sport parks, sport museums, etc.” (Gibson 1998: 155–179). Despite the fact that sport tourism is a relatively new term, some of the ideas behind it go back to classical antiquity – what we now refer to as sport tourists is the equivalent of “visiting” the Olympic Games in ancient times. Modern sport activities have intensified tourists’ mobility on almost any continent to an unprecedented scale, especially in terms of tourists’ attendance of major sport events (Kazimierczak, Malchrowicz-Mośko 2013). The World Travel Market Report, published during the conference on sport tourism in London in 2011, emphasized that major sport events often attract more tourists than beautiful beaches, monuments and unique landscapes, and as many as 80% of cities and regions hosting the largest sport events in the world have noticed that it is not just the athletes but also spectators who very often become “regular” tourists. For this reason, sport tourism is one of the fastest developing branches of the tourism industry. Development prognoses for tourism in the next years clearly show an increase in sport-motivated travellers. Sport and

tourism became major components of the globally developing entertainment industry, leaving its mark in both the material and media aspect of mass culture. As multi-dimensional social and cultural systems creating a network of inter-connections on a local, regional and national plane, they maintain multilateral relations with almost every aspect of social and economic life and appear to be a driving dynamic for their growth. They appear in almost every cultural circle in the world, building bridges and barriers between cultures, influencing national and international political decisions. Spectacular examples of the above are World Championship events and Olympic Games which become events of cultural, media, economic, ecological, image and political importance, especially when contests between athletes translate into contests between nations. Hence, the growing importance of studies on the development of sport tourism – not only focusing on economic and marketing matters, but also in the context of social sciences, including sport and physical education studies. The present article provides a theoretical analysis of possible positive and negative effects of sport tourism¹ by examining the case of Olympic tourism. Moreover, it demonstrates that sport tourism (including one of its major forms – Olympic tourism) has a lot in common with cultural tourism, as sport is a major component of culture and sports-related travels (both active and passive) since the tourist can be either a participant or a spectator with a prominent social and cultural element.

The phenomenon of Olympic tourism

The first Olympic Games were as much a sporting event as a religious holiday. They took place in Olympia in 776 B.C. and were held every four years. Olympia was the most important center of tourism in classical Greece (García Romero 2013). The games were such an important event that wars would cease for their duration to ensure, among others reasons, that the spectators were able to reach the event safely. The Olympic Games were a major holiday to remind all

1. Similarly to C. Hall, the author of the present article views the social and cultural effects of sport tourism as changes taking place in the value systems of individuals, local communities or entire societies triggered by sport-related travels, changes in behavior of tourist and local populace, their social structures, lifestyle and life quality (Hall 1992: 141–158).

the Greeks their common cultural background. The event itself lasted for five days and the remaining time allowed the spectators and contestants to travel (Miller 2008: 9). The Olympic Games attracted Greeks from all over the country, even from the most remote colonies of the Hellenic world. The usually silent and empty valley of the winding Alpheios was crowded with people. It saw an endless procession of pious Greeks (the festivities in Olympia were intended as a worship to Zeus, the games were but one of its components), but also pilgrims hungry for novelty and entertainment, as well as an assortment of traders and other travelers who went by land and sea to join the crowded event from which no state or profession would probably be missing. At that time people could, among others things, watch magnificent processions or listen to great authors who recited their masterpieces, view priceless works of art and, most of all, to “support” the well known sporting event. Olympic tourists would not want more variety on their holy pilgrimage. Tents were placed on the town outskirts, and some slept under the open sky, as there were no hotels back then (Schnayder 1959: 10-11). People were captivated by the magic of a major spectacle and would behave similarly to today’s sport tourists (Kazimierzczak 2007: 224). It is estimated that the Olympic Games attracted as many as 50,000 spectators. This is when budding tourist-oriented services began to appear – roadmaps were prepared, first resorts were built, etc. (Godlewski 2011: 129). The Olympic Games were held until 393 A.D., when they were abolished by the Roman emperor Theodosius the Great as a pagan rite (Łanowski 1990: 34). The sport tradition was only reinstated as late as the 19th century. Modern summer Olympics are held since 1896 (Athens), and winter Olympics since 1924 (Chamonix). In 1894, a Congress for the Resurrection of the Olympic Games took place in Paris. The General Secretary of the Union of French Athletic Sports Association, Baron Pierre de Coubertin, announced at that time the rebirth of the ancient idea of Olympics which was still preserved in society’s memory. It was decided that the first modern Olympic Games were to be held by its precursors – in Athens and took place between 6 and 15 April 1896. Nearly 250 contestants from fifteen countries took part in the event. Among the most important Olympic competitions was the Marathon, which was not included in the earlier regulation. The first modern Olympic event was an uncontested success, and from then on such sporting events have been held in other cities. The Olym-

pic Games were praised, among others things, for the rich program of cultural events, e.g. classical tragedy performances. Today, modern Olympic Games are treated by athletes as the most important contest showing the pinnacle of skill, while the golden Olympic medal is considered to be the most coveted trophy (Falewicz 2009: 122). The Olympic Games held at the turn of the 19th century were nonetheless plagued by poor technical organization. For the first time, a modern stadium, swimming pool and facilities with dressing rooms were built for the participants in Stockholm in 1912. This was the first event in which athletes from five continents took part. Moreover, following in the footsteps of the Greek tradition, art contests were also held as part of the Games. Despite massive investment by the event organizers, these Olympic Games were the first to actually turn a profit. The trend in the 20th century was to include a rich educational program within the formula of the Olympic Games (Polski Komitet Olimpijski, Polish Olympic Games Committee, www.olimpijski.pl). On the other hand, the postmodern period is characterized by a dynamic growth of the number of large events attracting thousands of people from all over the world. This is seen as one of the symptoms of metropolization and globalization, which also applies to tourism (Alejziak 2008). The Olympic Games has become a phenomenon permeating all the areas of social life of a nation (Lenartowicz 2009: 46). Based on the example of major sporting events, the interrelations between the development of sport and tourism are very pronounced (Gaworecki 2010: 233). The Olympic Games remain the largest sport and cultural event in the world (Lipoński 2012: 619). W. Lipoński, a Polish historian and Olympic philosopher, writes about the sport tourist, who in his view “aims to take part in sporting events as a spectator as well as for transporting the contestants to the location”, due to the scale of tourist participation in the Olympic Games, in his book *Historia sportu* (History of Sport) he set apart the term “Olympic tourism”. In his opinion, the *Olympic Charter* requires the hosts to provide adequate lodgings, especially for the members of the so-called Olympic families, for whom the area of the Olympic facilities parallel to the Olympic village for the contestants is provided (Lipoński 2012: 661). Olympic tourism allows one not only to get in touch with the grand sporting events, but also the “grand culture”. Despite the main goal, which is to spectate the sporting event and to support the contestants, the Olympic Games also evoke emotions of a cultural nature (Buczkowska

2008: 60–61): each Olympic Games begins with a formal opening ceremony and ends with a closing ceremony, which in recent years has grown to be truly spectacular; these ceremonies join elements of high and popular culture, music, dance, theater, etc., with cultural personalities adding splendor to the event, with each event having a cultural or historical leitmotif; during the stay on the Olympic Games, the tourists meet citizens from countries all over the world, contacting different cultures, societies and religions (on the premises of sports facilities, at hotels, restaurants, in public transportation); travelling to the Olympic Games allows to learn about the monuments, culture and other peculiarities of the host country (this being the reason for the Olympic Games to be held at different parts of the globe); since many years the sporting events at the Olympic Games have been accompanied by cultural events with a very broad reach and diversity, highly popular with tourists; visiting the Olympics allows the spectators-tourists to have a sense of participation in a historical (cultural) event; he becomes an eyewitness of the whole world standing united (at least for the several days). The Olympic Games remain the most important event of modern civilization – as a sporting event, a social, as well as cultural and economic event. They facilitate the unique interactions between the place, the people and physical exertion. Sport is essentially a tourist phenomenon, which makes host countries the most popular tourist destinations during the Olympic Games (Weed 2008: 7). The host city is then taken over by a boom of tourism: athletes, trainers, sport fans, volunteers, sport activists, doctors, physiotherapists, politicians, cultural personas, celebrities, businessmen, journalists, photographers, security services, etc., from all over the world, flock to the location. The hosts usually prepare several years in advance for the event, improving the infrastructure, preparing special visitor packages, making available all the best local attractions as well as training local staff. They hope to show the best side of the city, region and nation, to improve their image as a potential tourist destination. At the same time, they care to provide a rich cultural life for the duration of the competition. Sport tourists naturally generate large economic revenue. Such benefits are also to be had from live transmission of the event worldwide, due to the pronounced presence of advertisers in today's sports. However, it is not just the economic benefits that matter, but the fact that the Olympic Games are the point of intercultural communication between people of different cultures, races

and continents. It is worth pointing out that when one considers the scale of Olympic tourism, it is intuitively associated with the Olympic Games. However, similar events are held all over the world, which also stimulate tourism and are characterized by large intercultural potential. To name a few examples (Lipoński 2008: 619-631): the Pan American Games, the Asian Games, the Pan African Games, the Balkan Games, the Bolivarian Games, the Mediterranean Games, the Indian Ocean Isles Games, the Ethnic Group Games or Traditional Sports Games. In June 2015, in Baku, Azerbaijan, the first continental European Olympic Games will be held, exclusively for European athletes. The “World Games” (Non-Olympic Sport Games) are also highly popular; this event focuses on disciplines such as pétanque, body-building, karate, competitive dance, roller skating, climbing, squash, sumo or water skiing. Presently, due to the media orientation to culture, all the major sporting events (including in particular the Olympic Games) take two forms – not just a real event taking place in a specific location and on a specific date, but also a media image which is fluid both in terms of space and time (Mosz 2014: 111). However, despite numerous reports that hosting the Games is all benefits to both the organizer and the inhabitants (mostly economic and social), we often hear voices objecting to the Olympics, as the event is not as beneficial as often assumed by the hosts (something which mostly applies to environmental matters).

Social and cultural effects of Olympic tourism

The social and cultural effects of Olympic tourism, especially hosting major sporting events, are rarely touched upon in subject literature (Mikkonen, Pasanen 2010: 2). Modern sporting events attracting tourists is a multifunction social phenomenon, a driving force for action and emotion passed on to millions of people. These may have a lot in common, for instance, with reinforcing national pride as a result of victory of “our own” team or athlete (Kozak 2010: 50), reinforcing the spirit of community or local identity. Organizing a major sporting event forces collaboration within the region as well between regions. Becoming known with the spectators serves as a positive stimulus for local pride, raising morale, which at the same time stimulates new ideas for making use of the potential of the city/region

(Wasilczuk 2010). Physical education is an excellent integrating factor for local communities (Huk 2014). For example, in Germany (Mundial 2006) supporting an own football team was seen as an opportunity to rebuild national pride among Germans. The Lillehammer Olympics (1994) facilitated the integration of the Norwegian nation, at the same time maintaining the opinion about the country as a place with rich tradition for winter sports (Standeven, De Knop 1999: 213). Moreover, in Barcelona which hosted the Olympic Games in 1992, the ratio of citizens taking part in physical activity rose from 27% to 41% (additionally, the Olympic Games have promoted the image of Barcelona as the colorful and culturally interesting capital of Catalonia). As a result of mixing the three components – sport, tourism and events – we observe the positive phenomenon of urban revival (Kim 2013: 1). For example, in London (Olympic Games 2012) the investment effort in relation to the organization of the event was focused primarily on the poorer and less developed districts, implementing a broad policy of revitalization and support for local communities. However, one needs to keep in mind that “each Olympic Game is different”. Such an opinion was expressed by C. Page, Director of Domestic Tourism Institute in Great Britain (who was a prominent figure in the organization of the recent Olympic Games in London). For this reason, one needs to individually approach the question of the possible social and cultural profits and losses from hosting an Olympic event in a country. In C. Page’s view, “London still wants to host a major sporting event because it leads to economic profits, improves the city image and increases social capital”. To this end, a “Catalog of 70 Golden Sporting Events in Great Britain” was drawn up, including mostly world and european championships. The aim was to keep the interest of sport tourists in this region of Europe. The promotional campaign “Great Britain is great” was also launched in support of this enterprise. C. Page emphasized that, in her mind, an important heritage of the Olympic Games is the large base of volunteers which needs careful management to be kept for the future. According to her, this stands for a very important social capital (statements from October 2, 2014 during the International Seminar on the “Influence of major sporting events on the development of tourism”, held in Warsaw). Sporting events may also influence culture in the following way: sport tourism can lead to development of cultural tourism. Sports fans may also visit, for example, museums, galleries, or join in cultural events by the way of taking part in the sports

event. Moreover, such events are cultural in their own way, especially Olympic Games and European and World Football Championships are multicultural festivals. For instance, France (1998 World Championship) used the championship to celebrate the multiculturalism of the French nation. The events may be tied to social and cultural traditions which may be developed in the future as elements of tourism. Moreover, it is important that hosting the Olympic Games or another major event in a city is an opportunity to build sport or Olympic museums, stadiums, halls and alleys of fame, which in the future may become genuine tourist attractions (Standeven, De Knop 1999: 213). The cultural potential resulting from hosting an Olympic event is massive. According to the organizers of the Summer Olympics in London, the “Cultural Olympics” organized on this occasion is the largest celebration in the history of modern Olympic and Paralympics Movement. On the other hand, a negative social effect associated with the Olympic event is relocation. For instance, the investment projects for the Olympic Games in Beijing saw approximately 1–1.5 million citizens relocated. Even if these numbers are an overestimate, any Olympic village facilities intended for the citizens of Beijing will not in the slightest compensate for the lost housing; moreover, there is no guarantee that the housing will be given to those who need them the most. A similar problem was observed earlier, in Seoul, in 1988, where over 700 thousand persons were relocated or dispossessed. In Barcelona in 1992, the homeless were strictly regulated for the duration of the event. Despite earlier assurances that homes built for the athletes will be given to the less affluent after the Olympics, they were eventually sold on the free market and were mostly bought by richer citizens (Kozak 2010: 60). In 1980, during the Olympic Games in Moscow, the homeless were forced out of the city. The authorities also took care so that children do not “wander off” to the streets. At this point one needs to emphasize the fact that negative phenomena tend to appear during the organization of major sporting events; this causes, among other things, a growing social discontent. An example was the less affluent members of society protesting against the hosting of the World Championship in 2014 in Brazil. The Brazilian protest began long before the event started and lasted for the duration of the Games, which served further to damage their image (Marczak 2014: 65). For the time being, the global approach to such events is optimistic, aiming to find a positive balance of costs and benefits in the organizing of sporting mega-events. However, one can expect

that with the growing awareness about the actual effects, the number of opponents is expected to increase. In general, one should point out that the processes taking place in the spectators' community as well as the relations with their surroundings are still very poorly researched in the context of mega-events (Kozak 2010: 60–61). The boundary between loss and benefit in the social and cultural sphere of sport tourism is very blurry (Standeven, De Knop 1999: 227). The sport tourism industry is currently growing and it is indubitably something to pay attention to; one should also attempt to organize major sporting events if they are to potentially generate major profits, mostly social and economical. However, each host-country should weight the decision to organize such an event individually, bearing in mind if it is possible to handle the costs and what the possible scenario is for the profit and loss balance in the particular community. What is more, one should learn from others' and not just from one's own mistakes. To claim that events bring about major economic benefits is close to truism (Whitson, Macintosh 1996: 278–295). Sporting events improve tourism and tourists spend a lot of money during their stay; indirectly, such events serve to stop unemployment and may serve to improve the image of a tourist destination due to numerous advertisements (Weed 2008: 1; Chalip, Green 2003: 214; Kaplanidou, Vogt 2007: 201; Budner 2014). For example, in February 2013, the British Statistical Office reported that foreign tourists spent 90.5 billion PLN in Great Britain in 2012 (4% more than in 2011). The number of visitors increased due to the Summer Olympics held in London as well as the diamond jubilee of the reign of Queen Elizabeth II. The number of foreign visitors also increased to 31 million. The Olympic Games in Beijing in 2008 are considered to be the most expensive in history, being 3–4 times more expensive than the Olympic Games in Athens (Kozak 2010: 55). Despite the tremendous costs, the Olympics were still held, among others, because of the fact that the final profits amounted to 5 billion USD (Gaworecki 2010: 98). Moreover, 37 new, cutting edge stadiums were built for the Games (Pochec 2008). Large sporting events also create new jobs. However, it is most often overlooked that such work is most often temporary. It is very often outsourced to foreign workers due to labor costs. The Olympic Games do not always result in an economic profit – for instance, Montreal, Olympic host of 1976, is still paying its debt from having organized the event. The Los Angeles Olympics in 1984 resulted in a profit, but in this case the early assumption was that private

companies are to finance the event in exchange for advertisement (Feczko 2007: 23). Another issue is that opportunities to transform sport infrastructure (e.g. Olympic facilities) into tourist attractions are lost (Stevens 2005: 205). The abandoned facilities in Sarajevo (in 1984, the 14th Winter Olympics were held in Bosnia and Herzegovina) can serve an example. After the event, the facilities have fallen into disuse and today the infrastructure is an attraction to very few tourists, who mostly use it as an interesting location for open-air photography.



Olympic Village in Sarajevo, Bosnia and Herzegovina.

Source: www.turystyka.wp.pl



Olympic swimming pool (Summer Olympics, Berlin 1936).

Source: www.pudelekx.pl

Modern countries looking to host major sporting events often look back at previous host-countries and what benefits they gained from the event. For example, the contestants for the title of the organizer of the 24th Winter Olympic Games in 2022 were, among others, Poland (Cracow), Norway (Oslo), Sweden (Stockholm) and Ukraine (Lviv). Ukraine withdrew its candidacy due to the present political situation. Norway also resigned; despite the fact that Norwegians are believed to be very big enthusiasts of sports (especially winter sports), they admitted to have more pressing issues, for example healthcare, lower taxes and other social expenses. In a referendum, 70% of Norwegians were against organizing the Winter Olympics in Oslo. A similar opinion was expressed by the citizens of Cracow in a referendum, forcing the President of the capital of the Lesser Poland region to withdraw the candidacy due to low approval rating for such an event (only 30%). W. Lipoński, a Polish expert on Olympism, expressed the opinion that it would be beneficial to host the Winter Olympic Games in Poland, on the condition that the event itself is modest, and other, non-economic aspects would take precedence – especially the social and cultural aspects, because in modern times we observe a loss of the classical Olympic ideals (from an interview with Professor W. Lipoński on February 2014).

Stockholm also withdrew from the competition due to the large investment required to prepare the event. The Swedes conceded that they cannot afford, among other things, to reconstruct existing ski routes to adapt them to Olympic standards. The above mentioned examples demonstrate that potential organizers tend to carefully weigh the costs and benefits from organizing such an event. Other, non-economic aspects also become much more prominent. For instance, the Japanese Olympic Committee nominated Tokyo to organize the 32nd Summer Olympic Games in 2020. The Director of the Japanese Tourism Organization, Ichiro Takahashi, emphasizes that the main reason for this decision is the ageing of Japanese society, and any infrastructure left after the Olympics or Paralympics will serve the Japanese for many years to come, long after the event. The event would be an important social capital for Japan (I. Takahashi, statement of October 2, 2014 during the International Seminar on “The influence of major sporting events on the development of tourism”, taking place in Warsaw). Sport tourism in Holland and Belgium (due to the European Football Championship in 2000) only influenced the countries’ economy in a minor way. It was emphasized that winning the event brought about more benefits than its organization – football fans’ enthusiasm bolstered the sales of goods and services (mostly alcohol, however). Portugal, the tournament organizer of 2004, indicated that its major success was improving the international recognition of the country, rather than any economic benefits (Feczko 2007: 23). The matter of the so-called “white elephants” remains a major issue. Many desolate sport facilities can be found in Africa and South America. Economists believe that very often investing in these white elephant stadiums does not pay for itself, because these facilities are unable to generate revenue since they are not open all the time like regular stores. An example of such failed investment can be seen in stadiums: Brasilia in Brazil (the second most expensive football stadium after Wembley), the World Football Championship 2010 stadium in Kaapstad/Cape Town (costing 600 million dollars, currently generates an 8 million dollar loss each year despite being used to organize high profile concerts) or Nelson Mandela Bay Stadium at Port Elizabeth in the Republic of South Africa (Kiedrowski 2014). The “white elephant effect” is also noticeable in European stadiums, for example the facilities in Portugal after hosting the European Football Championship.



"White elephant" in Kaapstad/Cape Town (RPA).

Source: www.stadiony.net

Development of specialized facilities after the event, especially when such aspects are not appreciated at the planning stage by tourism managers, is one of the major economic issues with large sporting events.² The problem grows ever larger as sport requires costly, specialized infrastructure. For this reason, modern sport facilities are designed to be multifunctional, hotel-congress-exhibition-expos and commercial facilities. An example of such facilities include Olympia Park in Munich where sporting events are just a part of the rich offering aimed at the tourists and citizens in numerous facilities surrounding the Olympic stadium which can accommodate nearly 80 thousand persons. The stadium is well-integrated with its surroundings (Kozak 2010: 55). Brazilian organizers have also drawn conclusions from previous events. Brazil (World Cup 2014, Olympic Games 2016) has created a heritage plan and transparent rules for investment in infrastructure (especially sports related), as well as multi-industry agreements, e.g. for supply of medical equipment, construction, transport and energy. Some studies show that sport tourism related to large events may have

2. Estadio Nacional Mané Garrincha in Brazil was converted to a bus depot, the National Stadium in Lagos, capital of Nigeria, was converted into a brothel; the first stadium of Real Madrid, Estadio Chamartín, was converted into a prison, whereas the National Stadium in Chile in the 80s was used as a... concentration camp.

an adverse effect on other forms of tourism, in general contributing to the decrease of the number of tourists at a location (Kozak 2010: 50). The phenomenon of the “crowding out” effect refers to a situation where potential tourists do not visit a city because they are afraid that the location will be overridden by people and that there will be an increase in prices during a major sporting event. If the event is hosted in season, regular visitors would simply not come. This has happened on the occasion of the Los Angeles Olympics in 1984, where there was a significant increase in the number of free hotel rooms during the event (Santo 2010: 61). Hence, rather than the projected increase in the number of tourists, it can result in a drastic restructuring of the composition of visitors and even in a reduced number of tourists. Such a decrease has taken the organizers by surprise during the FIFA World Cup in Korea in 2002, when despite hosting a world-class sporting event, only 403 thousand spectators came, compared to the planned 640 thousand (and this includes tourists for whom the championship was not the main reason for visiting) (Lee, Taylor 2005: 601). The example of Atlanta is also noteworthy (Olympic Games: 1996). Over the year of the Olympics, the number of conferences held in Atlanta as compared to the previous year dropped from 2,560 to 2,280, the number of visitors decreased from 7.3 million to 6.7 million, hotel occupancy decreased from 72.9% to 68% (Owen 2005: 7). An example from Athens, where during the 2004 Olympics the Greek government bought the majority of tickets due to low demand and distributed them for free to all interested, shows that crowded events can actually dissuade tourists from visiting. UN WTO data prove that in the year of the Olympic Games in Athens (2004), in comparison to the previous year, the number of foreign tourists in Greece decreased from 14.0 to 13.3 million (UN WTO 2006, after: Kozak 2010: 52). Before the Olympic Games in Barcelona, the citizens (16%) also declared that they would leave the city for the duration of the event (Preuss, www.sete.gr). The World Cup in Africa in 2010 is another example. Some matches were played on nearly empty stadiums and the tickets would be given out in supermarkets to avoid the embarrassment in the eyes of the world, as empty stadiums could clearly be seen on the TV screen (Sahaj 2011: 58). Last year, the media kept referring to the Olympic Games in Sochi as “Putin Games” or the “Hunger Games”, reporting that the event cost three times more than the previous Olympic Games in London and were mostly aimed to

show that there is no economic downturn in Russia. The main goal for the Olympics was to demonstrate that the 21st century Russia is rich and well organized. This was a means to improve the national image. Russia wanted to tell the world that it lives a very good life under Putin. Tokyo, on the other hand, would like to host an Olympic event due to good memories from the year 1964, when the city hosted the Olympics for the last time. At that time, only the social aspect and solidarity of the Japanese society mattered and the economic aspect was not that relevant. The Japanese wanted to show that wartime was over and to send a positive message to the world and the international community. Beyond all doubt, this was a success. Similarly, the recent Olympic Games in Beijing were also a major sporting event with hundred thousands of foreign guests, but also a symbolic demonstration of China assuming a new stage of development as a global power (Kozak 2010: 60). On the other hand, the Republic of South Africa (World Cup 2010) has treated the championship event as an occasion to improve its standing as an African power. To summarize, it is worth noticing that sporting mega-events are a much worse investment for the less developed countries, which require much more costly and complex investments just to catch up with international standards. After the event, there might be difficulties in maintaining demand for the infrastructure, which might not survive at all without state assistance. In general, we might state that only large cities have a good chance to avoid an economic loss, as they already have a suitable sports infrastructure which saves a lot of construction costs. This was the case during the Olympic Games in Los Angeles (1984) (Matheson, www.college.holycross.edu/RePEc/hcx/Matheson_MegaEvents.pdf). Despite numerous studies and publications on the matter of the economic effect of the Olympic Games or world championships in different disciplines, the question about the strength, character and direction of their influence on economy still remains ambiguous (Śniadek 2013: 124). Cities competing to organize a major sporting event often take it for granted that hosting the Games generates significant revenue at the local level, both in the short and in the long term. However, such a relation is much more complex than it is realized by such entities. Any major sporting event has potential to generate large amounts of revenue, however their distribution does not automatically assume that the city will be the main beneficiary – the majority of these profits often goes to international sports institutions.

Moreover, the investment effort on infrastructure often outweighs any possible regional benefits and the long-term demand for the infrastructure (Turek 2007: 42). The effects of hosting sporting events are very complex. It is much easier to forecast the short-term rather than long-term effects. This requires carrying out a series of analyses both before the event and many years after it (*ex ante* and *ex post*). Additional revenues might appear much later, as the image of the tourist destination improves. On the other hand, it is possible to lose profits if the image deteriorates. Hence, one needs to maximize economic gains, especially for the local populace, and minimize the negative effects, primarily those which affect the natural environment. Ch. Roberts observes that the ecological effects of sport tourism are most often negative rather than positive (Roberts 2011: 156). Major sporting events may cause a series of negative side effects to the environment, e.g. increased emissions of toxic substances. They also generate additional noise and waste (Gaworecki 2010, p. 233). Artificial infrastructure may disturb the local landscape; energy consumption and noise increases, and so does waste generation and emission of pollutants. In order to combat the negative effects of sport tourism, the “Green Olympic Games” were held for the first time in 1994 at Lillehammer (Higham, Hinch 2009: 201). Since then, planning for all major sporting events takes into account sustainable development and ecological education (at least in theory). For example, the construction of Olympic infrastructure in Beijing used efficient, sustainable and recycled materials – all due to environmental concerns. Particularly, special attention was given to saving water and energy (Independent Environmental Assessment: Beijing 2008 Olympic Games). As such, for the Olympic Games in London in 2012, the Olympic Park was designed to be a model of sustainability. New standards for organizing major sporting events as well as for future urban development were drawn up, such as the sustainable Olympic Village, which was designed as a future reference for building eco-cities. In relation to the Olympics, a program for environmental education was carried out. Watercourses in Western London were revitalized as a habitat for fish and birds, as well as a place of relaxation for Londoners – All these under the slogan: “One Planet Games” (www.learning-legacy.independent.gov.uk). However, not all opinions about sporting events are positive. Even before the recent Olympic Games in 2014 in Sochi, the environmentalists were highly critical and opposed to it. The sport infrastructure

built in mountainous terrain was, in their opinion, harmful to the environment. Especially large-scale deforestation has had a highly damaging impact on the natural environment. The constructed Olympic Village and skating complex is, according to Russian experts, a threat to the entire ecosystem. For example, the protected marshlands were covered with a thick layer of stone, destroying the existing preservation. Moreover, it was pointed out that construction works probably damaged the circulation of underground curative waters, to which Sochi owes its status of a health resort. In the Sochi National Park, railways and roadways were built along the riverbanks. According to the environmentalists, the river's ecosystem was damaged. However, before the event itself, the organizing committee had made an official statement declaring that the environmental impact of the investment was thoroughly examined and was found to be acceptable. However, in the recent months, the media reported disturbing signals from the Sochi Olympic Village, which is now commonly referred to as the "ghost town", which only a few months back hosted the athletes during the winter. Nowadays, the building is falling slowly into disuse. Nobody lives there anymore. However, a lot of waste is yet to be cleaned after the event. Such examples demonstrate that economic benefits very often outweigh all other factors, especially the possible environmental impact of major sporting events.





Olympic Village in Sochi, several months after the Olympic Games

Source: www.pudelekx.pl

The importance of Olympic museums for the development of sport tourism

One of the fastest developing forms of sport tourism, apart from sporting event tourism, is tourism related to sport museums. Some of the most well known sports museums are Olympic museums, a good example being the Museum of Sports and Olympics in Barcelona, which – owing to the large number of photographs, movies and other materials – manages to perfectly capture the reality during the 1992 Olympic Games (www.museuolimpicbcn.cat). Another example of similar facilities is the Olympic Museum in Lausanne, which is the most popular museum of sport in the world (Standeven, De Knop 1999: 115). The museum serves as a meeting point for different cultures, for harmonious coexistence of the muses as well as – as conceived by Coubertin – a place of reflection on the genius of Olympism. For many years now, it is considered to be an informal, global center of sport museology (Grys 1997: 269–270). It is the second most often visited museum in Switzerland. In 2006, the Olympic Museums Network was founded in the country, directed by Francis Gabet, Head of the

Ministry of Culture and Heritage of the International Olympic Committee. The network gathers museums of sport and Olympism from all over the world. The aim of its foundation was, among other things, to develop a unique platform for collaboration for the Global Olympic Movement, as well as to strengthen the collaboration for contact between the museums and modern sports so that the former can gather the most interesting materials related to current sporting events (www.olympic.org).

The Olympic Museum	Lausanne (Switzerland)
Sportimonium	Hofstade-Zemst (Belgium)
Brazilian Olympic Museum	Rio (Brazil)
China Sports Museum	Beijing (People's Republic of China)
Tianjin Dagon Olympic Museum	Tianjin (People's Republic of China)
Xiamen Olympic Museum	Xiamen (People's Republic of China)
Samaranch Memorial	Tianjin (People's Republic of China)
Museu Olímpic i de l'Esport Joan Antoni Samaranch	Barcelona (Spain)
Estonian Sports Museum	Tartu (Estonia)
The Sports Museum Foundation of Finland	Helsinki (Finland)
Deutsches Sport & Olympia Museum	Köln (Germany)
Thessaloniki Olympic Museum	Thessaloniki (Greece)
Seoul Olympic Museum	Seoul (Republic of Korea)
Olympic Stadium Amsterdam / Olympic Experience	Amsterdam (The Netherlands)
Museum of Sports and Tourism in Warsaw	Warsaw (Poland)
Qatar Olympic and Sports Museum	Doha (Qatar)
The Olympic Experience	Tel Aviv (Israel)
New Zealand Olympic Museum	Wellington (New Zealand)
Richmond's Olympic Experience	Richmond (Canada)
Norwegian Olympic Museum	Lillehammer (Norway)
Gothenburg Sports Museum	Gothenburg (Sweden)
Singapore Youth Olympic Museum	Singapore (Singapore)

Table 1. Members of the Olympic Museums Network.

Source: www.olympic.org (May 2015)

The largest open-air museum of sport is recognized to be the Greek Olympia – the place to hold the first Olympic Games. It consisted of a sanctuary with a temple, altar, and a statue of Zeus. Other sport facilities were also built in Olympia, including a stadium for twenty thousand spectators, a hippodrome, baths and the gymnasium with palestra (the school of boxing and wrestling). Since 1989, the archaeological site in Olympia was placed on the prestigious UNESCO World Heritage List. Tourists worldwide show a growing interest in museums devoted to specific football clubs. There is a well known museum in Spain devoted to FC Barcelona. The museum allows the visitors to learn about the history of the Catalan football club and to discover the values that make FC Barcelona “more than just a club”. Museum exhibitions show memorabilia and trophies won by the club. Interactive wall panels provide information about the history of “Barça”, its players and coaches. It is an interesting fact that this museum was one of the most frequently visited in Spain in 2013, it boasted a greater number of visitors than the famous Prado Museum in Madrid, or the Picasso Museum in Malaga! The football club museum in Barcelona was visited at that time by more than 1.5 million guests (www.fcbarcelona.com). The Museum is located at the Camp Nou stadium which is also open for visitors. Modern sport museums often take the form of “Halls of Fame”. These “Halls of Fame” can be considered to be halfway between the classical museum and a post modern theme park. Part of the aura surrounding the “Halls of Fame” grows from the authenticity of the exhibits which form the material history of the sports discipline. This authenticity is strengthened by the biography of the exhibits. However, “Hall of Fame” is not a modern pantheon of sports, but rather a company functioning in the world of sports, selling museum products, memorabilia, etc. Visiting such facilities is not often considered to be “high culture” but is instead used to build cultural capital for societies that build their identity around sport. For many people, visiting a “Hall of Fame” of a sport discipline is not just a form of entertainment, but also highly prestigious (Mosz 2014, s. 91). As recognized by J. Urry (Urry 2007), the phenomenon of turning sport into museums reflects the local needs regarding the communal identity, reflecting the postmodern tendencies in Western culture.

The examples presented in the article demonstrate the importance of sport for modern day tourism. However, one needs to remember that the tourism –

and sports-related business results in a number of positive and negative effects, which deserve more attention from scientists devoted to sport tourism, from the standpoint of economical and image impact as well as the environmental, social and cultural.

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A SOCIOLOGICAL PERSPECTIVE ON THE METAMORPHOSIS OF OLYMPIC CITIES: THE CASE OF ATHENS

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The world has never been indifferent to the Olympic Games – neither in the past nor now. Ancient Olympics changed the face of small Olympia, as it became a sports center and a place where people could exercise their body and mind. Sport has always been inseparably connected with the society in which it functions. People created the rules of the game, the grading system, scoring and prizes. They built venues, where sports competitions were held, to serve both athletes and spectators. More and more venues were being built, stadiums and playgrounds were more imposing and accompanied by gyms, storage places for equipment, buildings for officials, judges and other important guests. Of the same importance were sacred places, temples and worship zones. Undoubtedly, the ancient Olympic Games changed the image and history of Olympia forever. There have been times of Olympic silence and emptiness. But in 1896, Olympics returned to the calendar of world events again. However, they look different this time. Now, the Games are organized in a different city each time and not in one fixed place, as in ancient times. Cities prepare for this event well in advance. So, how do the Games influence the image of a city, its structure and urban tissue? What remains after the Games, when the Olympic flame goes out?

What is *metamorphosis*? Generally speaking, it is change, conversion, submission to the influence of something or someone, a change of image. Cities are changing constantly, enlarging their territory and the number of their inhabitants, expanding infrastructure, roads, new parks, rest areas, public buildings, etc. When a city receives the right to be the host of the Olympic Games, the process of preparation, planning and investment begins. New sports facilities,

halls, stadiums, playgrounds must be prepared; existing ones must be renovated and those which are useless must be demolished. Even more so, hotels, the Olympic Village, broadcasting centers, offices, fan zones must be built. In addition, squares, avenues and places where fans and tourists can rest, must also be prepared. All these need to be framed in a logical, coherent way. But let's start from the beginning.

Although it is obvious for us today that the first modern Olympic Games in the late of 19th century had to be held in Greece, the place of their birth, it was not evident for everyone at the time. Astonishing as it might be, it was the then Greek Prime Minister, Harilaos Trikoupi, who "strongly opposed the Olympic Games and claimed that the Greek government was not able to carry it out because of the economic crisis and the consequences of earthquakes and floods in Turkey and Cyprus, which made it impossible to build the necessary facilities".¹ In spite of his opposition, the first Olympic Games of the New Era went on in Athens in 1896 and opened a new chapter in the history of the world. Competitions were held in seven places. The first and most important was the Panathenaic Stadium, which was founded around 300 BC and, after many centuries, was discovered in 1870. It was vastly destroyed and needed huge renovation but – thanks to the generosity of Georgios Averoff, a Greek merchant – the stadium could be built on time. It was equipped with a tribute made of white marble which could hold 70,000 spectators and a 333 meters track.² Ceremonies and athletics competitions were held in the stadium. One could feel the sporting atmosphere in the town – "there was a festive atmosphere, the city was decorated with flowers and flags, illuminated at night and thousands of Athenians sang and danced till morning".³ These ten days of the first modern Olympics meant that Athens had to be adjusted for the arrival of both athletes and spectators. At that time the process of rebuilding some parts of the city, was observed for the first in the history of modern Olympics. Of course, the case of road infrastructure development or construction were out of question, Athens had to create certain buildings, however, for the competitions.

1. David Miller, *Historia Igrzysk Olimpijskich I MKOl. Od Aten do Londynu*, Dom Wydawniczy REBIS, Poznań 2012, p. 41.

2. Ibid., p. 42.

3. Ibid., p. 45.

The history of the modern Olympics didn't evolve as expected. The next two Olympics (Paris 1900 and St. Louis 1904) turned out to be a misunderstanding. In 1924, the first Olympic Village was created. After World War II, Olympic Games began to develop quickly and dynamically. Every next city competed to design and create bigger, more splendid and grander buildings. However, I would like to focus again on Athens, which in 2004 received the right to host the Olympic Games for the second time in its history.

The Greeks were eager to make Olympics in their city on the centenary (1996) of the modern Olympic Games. However, the offer of Atlanta was so promising that the members of the IOC decided on that choice. It was a big blow not only for the candidacy of Athens, but also for the whole population in Greece. It is striking how much the Greek people demanded the Olympics. Their cultural heritage, which Greeks brought into the Olympic Movement, was (and still is) not to be underestimated. However, in 1997, after the national elections, Athens had to begin the process of preparation.

Athens had already some part of the objects, such as OAKA complex and Peace and Friendship Stadium, which was used to organize international sports events in the past. Many of the existing facilities required thorough renovation and modernization. Still others had to be built from the start.⁴ In the "Athens Bid File" there were many plans to expand existing facilities and complexes, but also for the construction of other buildings, connected, *inter alia*, with transport. An important element of this document was four major sub-plans of development:

- Olympic ring road network plan of Athens
- Extension of two major sports areas (OAKA and Faliron) connected with the ring road
- Minimization of independent sports facilities
- Maximizing the use of existing sports facilities⁵

These four elements of the plan were very important in the Olympic Games organizing process and created a lot of talk about the main activity direction of

4. Athens 2004, *Official Report*, part I, p. 143.

5. *Ibid.*

the Organizing Committee, changing the communication infrastructure to facilitate moving between sports facilities and taking into consideration the existing buildings and their extension. But what is so well planned as for candidacy, is usually revised in preparation. Some constructions were decided to be moved to other places (e.g. an Equestrian Center from Tatoi to Markopoulo), while the number of others was in turn reduced (e.g. the Faliro Complex from five to three buildings).⁶ The original construction work was not executed according to plan. It caused quite a lot of delay. "In early 2000, Samaranch [...] issued a severe warning to the Organizing Committee [...] It drew attention to the failure of many key decisions [...] A year later, little changed. The IOC drew attention to the growing delay in the construction of key facilities".⁷ In turn, the new president of the IOC, Jacques Rogge, later compared the preparations of Athens to Greek music Sirtaki, whose rhythm at the beginning is quite slow, and accelerates intensely towards the end.⁸ The Greeks claimed that the organization of the Olympic Games is a reflection of their national character and assured everyone that everything would be ready on time. And indeed, a lot of the objects, such as Faliro Beach Soccer Centre or Goudi Olympic Hall, were officially opened just before the Olympics; while others were not built as planned (e.g. the stand was not covered with a roof).

Athens was not the ideal place for the Olympics in terms of communication. In 1997, people were afraid that "in the middle of summer in Athens, it is impossible to breathe and [...] there is a risk of a communication crisis".⁹ Such a great influx of tourists could only make matters worse. But again, part of the communication infrastructure already existed. Olympic bypass was "a network of roads consisting of modernized streets [...] as well as a number of other roads that form the network, were the main and secondary roads of the Olympic ring road".¹⁰ This road would connect major Olympic sports facilities, improving communication in the city at the same time. The existing metro line (number 1)

6. Ibid., p. 144.

7. David Miller, *Historia...*, p. 398.

8. https://www.youtube.com/watch?v=kueQJ3v5AFI&list=FLIQmHw6K2RFyrAC2hSD3-Iw&feature=mh_lolz

9. David Miller, *Historia...*, p. 362.

10. Athens 2004, *Official...*, p. 171.

was to be modernized, and two more lines (2 and 3) were in plan (eventually this was implemented in 2000). In addition, a brand new tram network was built, because Athens did not have this form of public transport for many years. Three tram lines were launched to connect the center of Athens to the coast, thus with a large part of the Olympic venues located nearby. The suburban railway was extended to the new airport, Eleftherios Venizelos.¹¹ The airport opened in 2001, replacing the old airport at Hellinikon. The bus transportation system and the existing network junctions were also modernized. Although these activities might seem of less importance, actually the construction of new roads, ring roads, rail networks, tram or new metro lines were much needed facilities that were realized thanks to the Games. Road infrastructure is a very post-Olympics valuable asset for the local community. Not every sports facility can be used by people, but moving efficiently from one point to another is obvious and necessary. Every new form of transportation was needed and was very quickly accepted by the public, as moving in the city became easier and faster. After two weeks of competition, special courses that connected the center with the main Olympic venues were dismantled, leaving upgraded or completely new elements of urban space available to its residents.

Today, the roads in Athens are full of cars and motorcycles. Athenians and tourists can use a number of different means of transportation – the 2004 Olympic Games legacy. It is clear how much they have adapted. The metro is almost always filled with passengers while the tram turns out to be a convenient means of transport. In the center of Athens, you can also move around by numerous buses and trolley buses. Obviously, a total of three tram and subway lines is not enough for a capital city, but, as can you see from the maps, new stations are planned. However, it must be emphasized that in the communications sphere, the Olympic Games has drastically changed the city. Not only was the infrastructure built or modernized for the duration of the competition, but it remained after the Games, melting into the space of the city very quickly. The experience of previous Olympic Games showed that the most important element in the city is the Olympic Stadium with its accompanying buildings. The place is often (officially) called the Olympic Park. In 2004, the main center of the Olym-

11. Ibid.

pic Games became the pre-existing Olympic Athletic Center of Athens “Spiros Louis”, OAKA. As I mentioned earlier, the complex was used in previous years for various events, including international ones. Indeed, it included the Olympic Stadium, Velodrome, Swimming Pools and Tennis Courts. The Spanish architect Santiago Calatrava completely changed the area around the main buildings. “The plan of the Olympic Sports Complex was inspired by the ancient Greek Stoa, for example entries and Agora, while long steel roof arches that span the Stadium and Velodrome expressed the desire of the city to show the Olympics of 2004 as a modern event”.¹² It was created within fifteen months¹³ with its impressive shapes, space and symbolism of the complex. Not only the most important sports competitions, but also the opening and closing ceremonies took place there. It constituted an architectural unit, consistent in terms of technical performance and form. The area was transformed from training fields in the so-called Agora, with characteristic arches, promenade and resting places surrounded by shallow pools with fountains and trees in the distance. The Olympic Indoor Hall was covered and separated from the subway station with a “Wall of Nations”. A little further, next to the Olympic Stadium, there were modernized Tennis Courts and Tennis Training Courts. The whole complex was complemented with a number of smaller architectural elements and numerous lamps that backlight the entire complex in the evening. For the duration of the Games, as it is required, the place received special markings, banners, flags and signboards. This is a very important part of the Olympic realm’s symbolic space. Clear pictograms, understandable regardless of nationality, allow you to reach your destination.

Unfortunately, today most of the areas are covered with smaller or larger tufts of grass and weeds. A part of specially planted trees is completely dry. Some of the glass plates that used to be illuminated at night are smashed, some of the lights and light posts are uprooted and the remaining metal parts slowly get rusted. Architectural elements, minor technical buildings or lamp posts are covered with graffiti or various kinds of posters. Shallow pools that used to be impressive in the past now are either empty or filled with dirty water. Omnipres-

12. <http://www.calatrava.com/#/Selected%20works/Architecture/Athens?mode=english> (dostępne na dzień 20.05.2013).

13. Athens 2004, *Official...*, p. 157.

ent neglect of the complex is very visible. Cluttered pools, plazas and paths, neglected lawns and destroyed landscaping elements (e.g. dustbins) are proof of the carelessness.

During the research I observed that some phenomena occurred repeatedly and some were unique. All constructions existing before the Olympics were somehow upgraded or adapted. The biggest change concerned the main OAKA complex, which was transformed into a modern and architecturally coherent area, becoming the center of the Games. Peace and Friendship Stadium was renovated, and the Karaiskakis Stadium underwent complete reconstruction. Agios Kosmas marina was transformed into a modern Nautical Center, and the historic buildings in the center of Athens, such as the Panathenaic Stadium or Zappeion, were adapted for the Olympics. The city also took care of the revitalization of wastelands and locations serving different functions. In this way, on the coast of Faliro, a modern complex was created, with an indoor sports hall, a marina and a beach volleyball court, while the area of the former airport of Hellinikon was adapted into a big complex. Other facilities were built in places neglected and abandoned. Then, some facilities were converted after the Games into places not only for sport events, but also for entertainment or exhibitions. The Olympic Village was adapted to the needs of the housing market, and the Tennis Courts in the complex OAKA were made available to all interested parties. Importantly, new subway lines and new roads were constructed, while the streets of Athens were filled with new trams. Modernization, renovation, adaptation or building from scratch are the elements that were repeated.

However, the positive changes could be observed alongside a number of repeated negative issues. Among them, probably the most frequent was "negligence". This applies to virtually all facilities (except monuments) which served the athletes during the Olympics. Of course, not every building was equally neglected. Sometimes it was observed only on unused stands, on small fragments of a construction, or on its surroundings. However, the most striking was the use of the objects with dependence on the needs of residents. Football fields were used almost every day, which is evidence of how much the Greeks are interested in the discipline of sport. But these elements of complexes, which were built for their visual appearance, as well as performing the function of connecting between the individual objects of the larger area, were neglected and unused.

The OAKA complex is so far the most recognizable building and a lot of residents are more familiar with it than with other sport halls that are located closer to their cities. The use of smaller, individual objects that adapt to the needs of the local community, by being utilized as concert halls, training fields, arenas and university lecture theaters, is also a characteristic aspect.

During testing, you could see the Chicago way of ecologically managing the city, although in smaller areas. People have slowly adapted their space to their needs for a couple of years since the Olympics. The easiest to adopt were practical solutions, for example the regulation of coast (which allowed for the use of the new berth sailboats or yachts), the creation of smaller training fields, indoor swimming pools or the creation of new buildings that were converted into office buildings and shopping centers. However, the efforts to create parks between objects for resting and relaxation were not accepted. The Athenians have for this purpose countless historic squares, shady streets and wide beaches. What really worked well during the Olympics – taking crowds of tourists – did not succeed after the completion of Olympic Games. These artificial, manufactured specifically and according to strict plans, places are placed in the city space and do not easily blend in it. Residents are very vigilant and select those places that they have known for a long time. If they want to benefit from a particular sports facility at all, it is only for a specific sporting purpose. Additionally, places created for resting, given the Mediterranean climate, should be covered and provide shelter from the sun and heat. Those, created for the Games, are the reverse of this.

Olympic venues are also part of functionalism. Each building regardless of its use had to perform a specific function for the benefit of the whole – the Olympic Games. Each task was different. Some were sports arenas, some headquarters of the Organizing Committee, and others hosted journalists. The network that could be drawn would be very dense and would show communication between all objects. Also, the functions that they had during the Olympics are not identical with the functions they perform now, or occasionally their functions had never been defined and that is why some complexes are empty and deteriorate. Features of such urban elements, such as roads and public transportation, should be strictly defined from the beginning.

Of all the elements that changed or arose because of the organization of the Games, the biggest success was probably the sphere of communication. Even

before Athens received the right to host the Olympics, it had been known that one needed to improve communication possibilities in that crowded capital. That is why new roads, metro lines, trams, suburban railway and the airport were adopted so quickly. Although Athens has been accused of not having finished everything on time, and some of the projects did not come to fruition at all, the changes that occurred in the space of this city can be seen to this day. Of course, we cannot appreciate only the investments related to the Olympics; new roads, new subway lines and trams are still needed.

As history of the modern Summer Games shows, the changes made in the urban space were often more or less thought over. The fate of not only the objects themselves but also of the city depended on how everything was planned. Stadiums, tennis courts and swimming pools, which are new elements in the structure of the city, were put to the test. Many factors affect the extend to which these new buildings or parks will be accepted. Some are used, up to now, not only for sports purposes, while others are destroyed after a short or long period of time. Some, in turn, are getting more and more damaged. It turns out that a good solution is the construction of temporary sports facilities which will be dismantled after the Games, or constructing some temporary elements of structures such as stands. There are also such objects that were intentionally built with a view of their transformation after the competition. Olympics therefore affect both the short-term image of the city during the Games as well as its future image.

Fieldwork conducted in Athens nine years after the Closing Ceremony of the Olympic Games revealed the organizers' short-term thinking. They spent a lot of money on upgrading existing sports facilities and on building new ones. But it was not the sports arena that brought the most benefits to the city; it was the network of roads, new metro lines, trams and suburban rail. It is these elements of urban space that were adopted almost immediately and still help the Athenians in moving around the city. However, great sports complexes cannot cope with the absence of interest in disciplines such as softball, baseball or volleyball. The organizers designed a temporary stand, but had not thought about building temporary facilities, now empty and decaying.

In conclusion I can confirm that the Olympic Games influence urban metamorphosis, changing the structure and space, sometimes in a way that is not

noticeable, but usually there is a real metamorphosis. In addition to sport functions, arenas are designed as modern, sometimes futuristic objects. Resting and entertainment areas are created around them and a whole road network that connects them is added. After the Olympics, the Olympic Village are converted into residential areas and former administration buildings are turned into office buildings and shopping centers.

The Olympic Games are an unusual event, not only because of changes they bring to the urban space. Elements which cannot be schematically planned, show how they will be remembered. One of these elements is the atmosphere prevailing in the city, the atmosphere which allows athletes and visitors to smell a real feast, a feast of sport and humanism, needed today, as it was the case in the late nineteenth century.

ANTI-DOPING EDUCATION IN TRAINING SPORTSMEN AND PROFESSIONALS IN PHYSICAL EDUCATION AND SPORTS

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Stating the problem and analysis of recent research

The Olympic Movement, as it spreads geographically and becomes socially embedded, needs to address a number of problems and negative effects associated with modern sports; that is, the use of doping, politicization, commercialization of Olympic sports and the ecological consequences of hosting the Olympic Games. The above-mentioned aspects correspond to the modern ideals and values of Olympism. In this regard, the issues of doping, ecology, politics, etc. have repeatedly been discussed at the international conferences and events of IOC, IOA, UNESCO, UN and Greenpeace [17, 20].

In the training system of Olympic athletes and professional sportsmen there is an urgent need to introduce educational methods that promote anti-doping knowledge and convictions. However, today, coaches and team doctors do not prepare sportsmen on how to deal with the conditions that they will face in modern sports or with the growing usage of prohibited substances and methods.

In result, sportsmen have a false image about the problem of doping and there is a lack of systematic measures, effective means and methods of anti-doping education in the training of Olympic and non-Olympic sports athletes. The solution to this problem should be found in the introduction of training methods aimed at forming moral principles, a high level of awareness in the athletes and their readiness to use the received knowledge in their professional sport activities.

It should be noted that Professor V. Rodichenko [12] notes that doping is the most important issue of Olympic sports. The history of the ancient Greek Olym-

pic Games shows that the question of the usage of doping was relevant even in ancient times. In the 2nd century BC, Greek athletes consumed sesame seeds and mushrooms with psychotropic properties before the competitions. We also know that wrestlers rubbed their bodies with oil, so that rivals could not grab them [3, 4].

Doping in sport means prescribing sportsmen with pharmacological drugs and substances or doping methods in the process of training and during competitions [1].

Chemical doping appeared in the 20th century. It includes drugs that stimulate the activity of the central nervous system, increase muscle mass, improve coordination, reduce body weight, and mask effects of anabolic steroids. Today we know about gene doping and sex doping. Besides these, some sportswomen use pregnancy and subsequently induce abortion to get hormonal surge in order to increase their physical performance [7, 8, 9, 10].

Recently, the issue of the purity of the Olympic sports has become especially topical, since victories at major international arenas do not only bring praise to an athlete or the country he/she is representing, but also attract financial rewards. That is why, commercialism of a trainer and his/her sportsman often leads to conscious violations of the rules and regulations of the *Olympic Charter* [7, 16].

Obviously, the “root” of the problem lies in the mind of a person, his/her moral and ethical norms, upbringing, erudition, personal beliefs, and most of all depends on the quality of life of an athlete and a trainer. We believe that the primary source of doping usage is human weakness to vanity and financial benefits.

There are many examples of doping usage in the modern Olympic Games, which concluded with great international scandals. Nowadays, disqualifications, depriving of the awards and titles have become regular phenomena of the Olympic Games, World Championships, European Championships and other international sports forums. Besides, over eight years the International Anti-Doping Agency keeps samples taken from sportsmen in order to re-test them in the future with the help of modern methods and using advanced technical means and devices.

As an example, we can provide the recent sad news for the Ukrainian Olympic Movement, as the famous Olympian Yuriy Bilonoh was deprived of the Olympic medal gained at the 2004 Olympic Games in Athens. Unfortunately,

such unpleasant cases also happened to Russian and Belorussian sportsmen, and to other famous athletes from Europe and the whole world [3, 8, 22].

As far as we know, the increase of doping scandals induced the need for IOC meetings, sessions and conferences dedicated to this issue. The most significant event was the conference in Lausanne (2–4 February, 1999), with more than 600 delegates. Its result was the Lausanne Declaration about the fight against doping in sports, consisting of six sections: Education, Prevention and Rights of the Athletes; Anti-Doping Code of the Olympic Movement; Sanctions; Independent International Anti-Doping Agency; Responsibility of the IOC, the ISF and Sport Arbitration Tribunal; Cooperation of the Olympic Movement with Social Organizations.

Today we can observe considerable addressing of gene doping, a specific feature of which is that it is rather difficult to detect. For example, gene (IGF-1) does not extend beyond the muscle into which it was administered. Doping is a threat for the Olympic sports. It destroys the ideology of Olympism and wider human values and principles of morality. The most horrible feature of the situation lies in the fact that the effect of many drugs has not been practically investigated, and scientists and doctors cannot give exact predictions about the impact of these substances on the human body and, even more so, on the next generation.

Obviously, to destroy doping in Olympic sports, given the current trends of the development in pharmacology and genetic engineering, is almost impossible. The only thing we can do is to minimize it as much as possible, in order to prevent the decline of Olympism's principles and ideas. This struggle must be based on comprehensive, systematic and specific educational findings [2, 9, 10].

Unfortunately, students of sports schools do not study the subject of doping and don't fight against it to the full extend. The curriculum of higher educational establishments in physical training and sports contains insufficient information about the problem of doping. A similar situation exists in the system of professional improvement for coaches in various kinds of sports. We believe that we should actively use the educational and information resources of the world in the fight against this particularly negative phenomenon. Trainers and sportsmen that have knowledge about the harmful effects of doping on the human body will help by informing pupils and student youth, and, therefore, they can protect numerous lives and many sport careers [8, 10].

The aim of this research is to identify and determine the ways of creating value orientations for high-class sportsmen concerning preventing doping usage in the process of training and during competitions.

The objectives of the research are the followings:

1. Study the state of doping in modern sports.
2. Determine the ways to implement anti-doping education into the system of training future specialists and professionals in physical training and sports.
3. Determine the ways of realizing anti-doping education in the system of training high-class sportsmen in Olympic and non-Olympic sports.
4. Establish the effectiveness of techniques and methods of forming value orientations of the anti-doping direction in the educational process.

Methods of research

Complex research consisted of surveying students from Ukraine and Poland to study their attitude towards doping issues, interviewing experts and conducting a teaching experiment [20].

Surveying involved 893 students from various higher educational establishments from the two countries, including 217 from Poland and the rest 676 from Ukraine. Two categories of students participated in the survey. The first included future specialists in physical training and sports, 453 students from Ukraine and 95 from Poland, in particular. The second consisted of students of other specialties, among them a total of 223 Ukrainian students and 122 from Poland.

The questionnaire included 37 positions and was divided into four parts, one of which concerned doping issues. To determine the items' consistency and coherence of the questionnaire offered to the students from universities of Ukraine and Poland, the Cronbach's Alpha coefficient was used, which was 0.7399 for the questionnaire. This gave us the right to talk about the consistency of questionnaires items. For the purpose of statistical analysis of empirical data and for determining the level of students' interest in the survey questions, a scale with low, medium and high levels was used.

The results were taken into consideration during the theoretical analysis of the research's subject. Moreover, the results also formed the basis of developing a program of anti-doping education including a course of lectures with a detailed history of the development of doping and the fight against it, today's prohibited substances and their negative effects on the human organism, as well as the normative documents and regulations on doping, and responsibility issues regarding the usage of doping.

The teaching experiment was conducted at the Faculty of Physical Training and Sports of Volodymyr Hnatiuk Ternopil National Pedagogical University containing ascertaining and forming parts.

To assess the effectiveness of anti-doping education in students, a special electronic test was developed and was used before and after the implementation of the educational programs.

The results have shown the consistency of the offered test points ($\alpha=0.7285$), which also gave all grounds to confirm the consistency of survey items.

Assessment of the investigated sign values shift was held according to the "Criterion of marks". Criterion of marks is used to establish the general direction of the investigated sign shift: whether the indices change towards improving, increasing or strengthening, or, conversely, downwards, to lowering, decreasing or weakening.

Surveying experts was carried out on the basis of:

- Ivano-Frankivsk Oblast Institute of Postgraduate Education (30 persons)
- the IOA during the 50th session of the IOA, conducted in Olympia, Greece (30 persons)

The result of calculating the survey's items' consistency offered to the experts was $\alpha=0.720$.

Results of research

The study among students of Ukraine and Poland [DIS] helped to establish the level of awareness of students in terms of doping issues [19, 20].

To the question "Do you think the Olympic Movement is absolutely clear in

terms of doping usage?" only 5.8% of respondents from sport universities in Poland and 10.8% from Ukraine gave the answer "Yes". Quite inefficient, according to the respondents, is the work of the IOC in the fight against doping; in particular, 38% of students in Poland and 40.6% in Ukraine think so.

We also found the students' responses to the question "Do you consider yourself to be sufficiently informed about the harmful effects of doping on the human body?" very interesting, since 40% of students in Poland and 46.5% in Ukraine considered themselves to be well-informed.

The analysis of the questionnaire showed that only 1.1% of the surveyed in Poland and 2.6% from Ukraine had heard of any actions or activities in their cities or country to prevent doping.

Quite interesting were the responses to the question "Would you take part in protests against doping usage?" In Poland 60.9% and in Ukraine 61.6% answered they would do. When asked whether they wanted to bring to criminal liability a coach who consciously encouraged athletes to use doping, 95.8% of respondents from Poland and 78.3% from Ukraine supported this claim.

We would like to note that 59.1% of the surveyed in Poland and 78.8% of those in Ukraine believed that conducting mandatory consultations and lectures to coaches and athletes regarding the effects of doping would be effective in fighting against this negative phenomenon, especially in children and adolescents [19].

Surveying experts and analysis of their answers demonstrates the high interest and the interest of specialists in integrating Olympic education into the system of staff supply in the field of physical training and sports. It should be mentioned that 100% of foreign and 93.3% of Ukrainian experts believe that the Olympic education of students should include sections that reveal the problem of doping in sports [19].

An experiment was conducted to establish the level of the Olympic awareness of students from the Physical Training Faculty of Volodymyr Hnatiuk Ternopil National Pedagogical University, as well as to determine the readiness of future specialists to use Olympic education in their professional activities. Testing involved 4th and 5th year full-time students, who studied the special topic "Physical training". The total number of respondents was 55.

During the experiment, a low level of Olympic awareness was found in university students engaged in training staff in the field of physical training and

sports. This necessitated the creation of an educational-methodical complex in Olympic education for future professionals in this field, which included:

- A course of lectures entitled “The Olympic Movement and Olympic knowledge bases”, a part of which became the module “Olympism as a means of combating negative phenomena of the Olympic Movement”
- Guidelines and methodical recommendations on “Olympic education of future teachers of physical education”, based on a classical curriculum course entitled “The Olympic Movement and the Olympic foundations of knowledge”

The results of studying the effect of new teaching methods on the level the Olympic awareness of students from the experimental groups show that, before conducting the experiment, a low level of Olympic awareness had been found in 78.1% of students, a medium in 21.8%, whereas a high level was not reached by any student. However, after the experiment there were positive results, according to which a low level of Olympic awareness was found in 23.6% of students, a medium in 69.1%, and a high level was reached by 7.2% of respondents [19].

Therefore, it was found that the formation of anti-doping knowledge can be provided by a system of Olympic education for university students who will train future specialists in physical training and sports. Since doping contradicts the ideology of Olympism, we believe that the Olympic education of students is well-suited to fight this extremely negative and, unfortunately, widely-spread phenomenon of modern world sports.

But here appears a contradiction, since Olympic education, in contrast to anti-doping education, is in our view a much broader concept which also covers preschool, secondary and higher educational establishments. Olympic education is a process and the result of mastering scientific knowledge, abilities and skills aimed at the harmonious developing of personality, based on the ideology of Olympism [17, 19].

Instead, anti-doping education is a more narrow and specific concept. It aims to prevent a modern athlete, coach, or a professional in the field of physical training and sports from attempting to use doping.

Thus, in our opinion, anti-doping education is the process and the result of

mastering knowledge, abilities and skills that will prevent or make it impossible to use doping in Olympic and non-Olympic sports.

It should also be noted that anti-doping education may be a part of the Olympic education of university students in the field of physical education and sports. Anti-doping education must be an independent teaching activity in the system of training athletes in Olympic and non-Olympic sports at various stages of training.

Conclusions

1. Analysis of scientific sources and official documents shows that the problem of doping in sports remains relevant today and is a threat to the life and health of athletes and, therefore, contradicts the ideology of Olympism.

It was established that the system of training of future specialists in physical training and sports in Ukraine must include elements of anti-doping education. In Ukraine, the anti-doping topics have been included into the system of the Olympic education of future specialists in physical training and sports which was successfully tested in practice.

2. It was determined that anti-doping education is the process and the result of mastering knowledge, abilities and skills that perform preventive function concerning using doping in Olympic and non-Olympic sports. It was also established that anti-doping education, as opposed to Olympic education, is a more narrow and specific concept and must be implemented in the system of training athletes in the Olympic and non-Olympic sports.
3. We believe that anti-doping education should be systematic, involve a complex of educational and methodical steps, be present at all stages of an athlete's training and, as a result, ensure the formation of sustainable "doping immunity" in a sportsman.

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SPORT CONFLICTS BETWEEN TAIWAN AND CHINA IN MEGA-SPORT EVENTS

Botu KWESI (TPE)

1. Introduction

1.1 The political and theoretical context of nationalism

In many parts of the world, the main reason athletes put their best efforts in mega-sport events is to uphold their national identity (Bairner, 2008). In the context of the Olympic Games, national passion has become a major sentiment mobilizing spectators, supporters and national teams. As Allison (2000) argues, sport events have become one of the most appropriate best expressions for the importance of national identity for each country.

Coakley (2010) points out that many people continue to believe that sports are an effective means for fostering national identity and making identity claims that resonate with citizens and receive at least implicit reaffirmation at regional and global levels. However, because of globalization, the issues of national identity in sport sometimes come with political and economic frictions. Gaddis (2006) indicates that during the Cold War, the political confrontation between U.S. and U.S.S.R. extended to other levels, such as sports. This was manifested in the boycott of the Olympic Games of 1980 and 1984, by the U.S. and the U.S.S.R. respectively.

1.2 The position of the Olympic Movement peace platform

According to the *Olympic Charter* (International Olympic Committee, 2001), the fundamental values of the Olympic spirit are “friendship, solidarity, and fair play”; these values, however, were ignored by the U.S. and the U.S.S.R. during

their bipolar conflict. Müller (2006) points out that the Olympic Games can act as an instrument of peace among nations. However, although the philosophy of Pierre de Coubertin¹ philosophy has been enshrined in the *Olympic Charter*, the Olympic ideal of peace has been challenged in the past by two World Wars. Eventually, the IOC and the UN have become partners in promoting world peace, while peace education and human rights education have surfaced along the way, thus promoting Coubertin's philosophy (Reid, 2006).

1.3 Introducing the Two-Chinas

Since the schism of cross-Strait in 1949, the government of the Republic of China (Taiwan) moved out from Mainland China to settle on the island, due to its opposition to the government of the People's Republic of China (China) on many issues and the latter's claim that it was representing the only one "China"² in the world (Clough, 1999). Since this split-up, the competition between these two countries has attracted the attention of the world.

1.4 The birth of "Chinese Taipei"

During the period of conflict over the Taiwan strait, the rivalry between the two countries spread from politics to sport. After China replaced Taiwan in the UN, the membership of Taiwan in the IOC was also superseded by Mainland China³ (Guoqi and Xu, 2009). Taiwan government and the country's athletes could not take a part in any mega-sport event due to the cancellation of membership. To resolve the issue, the President of the IOC, Juan Antonio Samaranch, and the representative from Taiwan signed the "Agreement between the International Olympic Committee, Lausanne and the Chinese Taipei Olympic Committee, Taipei" (Chan, 1985). Henceforth, "Chinese Tai-

1. Pierre de Coubertin, the founder of the modern Olympics was an unlikely sports hero, a French aristocrat who thought physical education could save his country from military humiliation. (MacAloon, 2013.)

2. The "One-China" policy concerning Taiwan remains somewhat ambiguous and subject to different interpretations. Apart from questions about what the policy entails, issues have risen about whether U.S. Presidents have stated clearly their positions on the matter (Wang, 2000).

3. In the 81st annual meeting, the IOC recognized China as a member under the name "Chinese Olympic Commitment, Peking" and Taiwan under the name "Chinese Olympic Commitment, Taipei" (Guoqi and Xu, 2009).

pei” would be the name used by Taiwan in any international sport event in the world.

1.5 China/Taipei sport friction

In the 1984 Los Angeles Olympic Games, it was the first time that Taiwan used the name “Chinese Taipei” (Chan, 1985). Under the Lausanne Agreement, the two sides of the Taiwan Strait can join sports events in peaceful coexistence. Thus, the political friction was contained within the sporting environment, ensuring that sport conflicts still exist afterwards – which is preferable to economic sanctions and state conflicts.

Recently, Taiwanese athletes, such as Yani Tseng,⁴ Yen-Hsun Lu⁵ and Mu-Yen Chu,⁶ have performed well in many sports (Sorenstam, 2012; Jackson, 2010; Kang, 2004), thus creating a positive reputation for Taiwan around the world. As Cronin and Mayall (2005) point out, there cases of political interference still occurs in mega-sport events, even in the Olympic Games. Also, because of globalization and the rapid development of technology, the distance between China and Taiwan has become shorter in many aspects. Thus, the tendency and possibility of sports conflicts in the future between these two countries is the main research topic of this study.

2. Methodology

Research philosophy is defined as the research assumptions that underpin the research purposes, and the methods that have been chosen for answering the research questions to acquire a specific finding (Crotty, 1998, p. 101). This study utilizes a qualitative and deductive approach as its research method.

4. A female golf player who has occupied the first place in world ranking for 109 weeks (LPGA, n.d.)

5. A male tennis player who entered the quarterfinal in Wimbledon in 2010 and was the first Asian to achieve this since 1995 (ATP, n.d.).

6. A male taekwondo player who is the first Taiwanese male player to win the gold medal at the Olympics, in 2004 Athens (Olympic.org, n.d.).

2.1 Deductive research: the evidence of friction

A deductive approach allows us to test and verify hypotheses, derived from the propositions of a theory (Elo and Kyngäs, 2008). Plymire (2005) explains that a deductive approach begins with a theory, derives testable hypotheses from that theory, and collects data to test the hypothesis. The researcher is able to control one variable (the cross-Strait conflict of 1949) and, by analyzing the relevant data, assess the influence it had on another variable (the frictions between Taiwan and China). There is sufficient evidence in the existing literature for the author to examine the following hypothesis:

The cross-Strait conflict of 1949 continues to create friction in sports between Taiwan and China.

The logic to verify this hypothesis is based on the concept of *modus ponens* which is one of the accepted mechanisms for the construction of deductive proofs that includes the “rule of definition” and the “rule of substitution” (Ender-ton and Enderton, 2001, p. 111). In this case, it proceeds as follows:

- All conflicts cause international relation conflicts (conditional statement)
- Cross-Strait was a conflict
- China and Taiwan experience friction

Therefore, the cases mentioned in the following chapters will be examined under the light of this hypothesis to support the description as the measurement.

2.2 Case study

A case study can be a phenomenon or a topic which is related to a real-life scenario. The “case” studied can be an individual, organization, event, or action, existing at a specific time and place (Yin, 2013, p.47); the conflict of 1949 between Taiwan and China certainly accords with that criteria as a research case.

2.3 Theory

Conflict Theory has been used in examining rivalry situations between countries. It focuses on international relationships, analyzes causes and effects of conflicts, and attempts to find way in which they can be resolved (Eitzen, 1988).

Game theory is used to explain the decision-making processes followed by officials who confront crises and conflicts in the field of international relations, and it attempts to clarify the most appropriate choices for key actors in terms of rational behavior (Finus, 2000, p. 32).

3. Findings and discussion

3.1 The 1990 Beijing Asian Games

While the first Asian Games took place in 1951 in New Delhi, for four decades China and Taiwan had never participated in the same event, because of the Two-Chinas problems. The first time both sides competed along each other was at the 1990 Beijing Asian Games (Hong, 2005).

3.1.1 The conflicts in Beijing 1990 between China and Taiwan

The main factor that caused the sport conflicts in Beijing 1990 for the cross-Strait issue is the name of Taiwan's delegation (Brownell, 2009). The Mandarin translation of the English "Chinese Taipei" became a point of contention. The Beijing authorities tried to apply "China Taipei" or "Taipei, China" as the name of Taiwan's delegation (Wang, 2000). For Taiwan, this appellation was offending its national sovereignty and dignity. We point out that, the 1989 Agreement⁷ between the two sides had stated that China would allow Taiwan to use Zhonghua Taibei (中華台北) in official Olympic venues and in international sport events; however, China used Zhongguo Taibei (中國台北) at Taiwan's appellation.

3.1.2 The application of Conflict theory

In the case of this study, the cross-Strait conflicts that took place in Beijing 1990 can be examined in two directions: a background analysis of the intentions and an analysis of the attitudes of both sides dealing with the conflicts. Wang (2000) points out that China was trying to improve its international image⁸ through

7. The agreement was made in Hong Kong for the Chinese spelling of "Chinese Taipei". Accordingly, it maintains that the Chinese characters should be "中華台北" in the Olympic venue and sport events (Brownell, 2009).

8. The Tianamen Square Protests seriously affected the international image of China. In this

hosting this event. On the other side, for Taiwan it was a good opportunity to return to the international sport stage. At this level, there was no friction between the intension of both sides, and the interactions between China and Taiwan in this event was a step forwards (Wang, 2000). However, the opposing ideologies of the two sides caused conflicts that disrupted the harmony. As Brownell's (2009) suggests, Taiwan did comply with the 1989 Agreement to participate in Beijing 1990, hoping that the host government will recognize "Chinese Taipei" as an official member of the IOC with equal rights as other countries. But, at the end, the "One-China policy" ideology of China's government could not separate itself totally from this sport event, and this led to frictions.

3.1.3 The application of Game theory

There are two forms of game in Game theory: the zero-sum game and non-zero-sum game.⁹ According to the former, the possible results of a game can be a tie or a total win of one side and total loss of the other side (Finus, 2000). The non-zero-sum game also relates to the benefits of each side in the game. However, the result is not based on the comparison of the amount of gains and losses of between the two sides; it is to pursue the individual benefit to the maximum (Finus, 2000).

The conflicts in Beijing 1990 can be analyzed as a non-equivalent game. From the perspective of Taiwan, only a compromising agreement that stipulates the name of "Republic of China" as "Chinese Taipei" in the international sport events can ensure participating rights. As Bau (1998) points out, China took the initiative to invite Taiwan to this sports event, hoping that Taiwan could reply with the same strategy. Although Taiwan did participate in Beijing, political issues still existed and had a negative impact on this Asian mega-sport event.

3.2 The 2008 Beijing Olympic Games

After the crisis in Beijing 1990, both sides were looking forward to improve their relation through the interaction in Beijing 2008, and not commit the same error (Guoqi and Xu, 2009; Lee, Bairner, and Tan, 2010). Meanwhile, the

event, China's government strangled the freedom of the people with military force (Yeoh, 2014.)
 9. There is another saying for zero-sum game as "chicken game" which is to examine the courage of the competitors, and "prisoner dilemma" for describing non-zero-sum game (Finus, 2000).

topic that “China and Taiwan can co-host the Olympic Games” was discussed, in order to provide an opportunity for both countries to improve the relations between them (Chan, 2002).

3.2.1 The conflicts between China and Taiwan in Beijing 2008

The Olympic Torch Relay¹⁰ is regarded as transmitting the message of peace, friendship, and mutual respect from one nation to another. However, it became the occasion for causing the first conflict across Taiwan Strait in Beijing 2008 (Edney, 2008). Taipei authorities were happy to see the Olympic flame crossing Taiwan again since 1964 and, as Bairner and Hwang (2010) suggest, this could be a softener to the cross-Strait antagonism. Unfortunately, when the Beijing planned route included a stop in Taipei between Ho Chi Minh City and Hong Kong, the government of the Republic of China in Taiwan intervened, stating that this placement could be interpreted as placing Taiwan on the same level as Hong Kong and Macau, instead on that of an independent nation (Xu, 2006). In the end, the Taipei leg was eliminated from this route. Thus, the torch relay, a symbol of peace, ended up causing another conflict in the Taiwan Strait.

3.2.2 The application of Conflict theory and Game theory

Following Conflict and Game theory, the non-zero-sum game can be used to explain the cross-Strait situation. China is the host country and the decision-maker, whilst Taiwan has the right to decide to accept the torch relay to Taipei or not. In the non-zero-sum game, if one side can propose cooperation, the more possibility of goodwill from the other side can release to improve the relation (Finus, 2000). However, Taipei authorities regarded that the arrangement of Taipei leg was an offense to its national dignity, while Beijing explained it was a decision taken simply in terms of convenience, without any political connotations (Edney, 2008).

Ma and Lang (2007) indicate that this friction was derived from the differences of recognition and explanation on this topic. Taiwan made an utmost effort to claim the route needed to rearrange as an international consideration. On

10. The first Olympic Torch Relay was organized and started in the 1935 Berlin Olympic Games (Edney, 2008).

the other side, China changed the definition of the route as an outside borders arrangement to express the sincerity to Taiwan after the first negotiation (Home and Whannel, 2010). However, China asked that Taiwan should not display the national flag of R.O.C. and that only the member flag of Chinese Taipei in IOC can be hang on along the Taipei leg during the torch relay, the second negotiations failed. In conclusion, for the sake of maintaining peace and friendship in the Olympic Games, the result of the type of non-equivalent game should be presenting a cooperative phenomenon (McCarty and Meirowitz, 2007).

3.3 Conclusion

With the critical analysis of these cases and the application of Game and Conflict theory, it can be concluded that Taiwan and China, when encountered with frictions in sports, could follow two directions: cooperation or non-cooperation. The cooperative orientation means that one side has to react to the frictions with less hostility and willing to compromise. The non-cooperative orientation represents the opposite way. The reasons for one side to choose the cooperative or non-cooperative orientation is explained in Table 1:

		China	
		Cooperative	Non-cooperative
Taiwan	Non-cooperative	Through sport interactions, "reunification" of cross-Strait can be achieved. Through sport interactions, it can expand its participation in international sport events.	To emphasize that Taiwan is one province of Mainland China.
	Cooperative	To refuse that Taiwan is a province of Mainland China.	Without the interactions, it is hard for "reunification" of cross-Strait to be achieved. Without sport interactions, it reduces its chances to participate in international sport events. Athletes will lose the rights and benefits.

Table 1: Cross-Strait sport interactions matrix

Based on the cross-Strait sport interactions matrix and the cases in three sports event, Table 2 lists the frictions systematically, along with reasons and attitudes that both sides have displayed:

Name of the event	Friction descriptions	Reasons	Cross-Strait attitude
Beijing Asian Games 1990	The Mandarin name of Taiwan delegation	Name	Taiwan: non-cooperative China: cooperative
Beijing Olympic Games 2008	Olympic Torch Relay in Taipei	Sovereignty, flag	Taiwan: non-cooperative China: both ¹¹

Table 2: The frictions and the reactions of Taiwan and China in two sport events

As can be seen in Table 2, in most occasions China expressed a cooperative attitude to the frictions in those mega-sport events. As suggested in Table 1, China was employing this strategy in order to make possible the reunification of the Taiwan Strait. Taiwan, on the other hand, displays a non-cooperative attitude with all frictions except the order of approach into the stadiums in Beijing 2008. Based on the reasons provided in Table 1, it can be concluded that Taiwan armed itself with a defensive attitude when its sovereignty was offended. The different attitudes of the two sides are the main reason for causing the frictions.

Thus, if the two sides can uphold the rational attitudes to make the decision when encountering frictions in sports, the cooperative orientation is the best way to avoid the conflict and remain in peace. Take the ordering case in Beijing 2008, for example: both sides reacted cooperatively to the friction, resulting in the participation on equal terms for Taiwan, while China, who was the hosting country, maintained the peaceful atmosphere for the whole event (Lee, Bairner, and Tan, 2010). To sum up, the win-win situation is the best solution for the future development of cross-Strait relations.

11. China expressed willingness to cooperate with Taiwan for the first time when Taiwan made a protest at the Taipei leg. However, Taipei authorities still replied with unyielding attitude to China; in this way, China adopted a non-cooperative attitude as its final decision (Edney, 2008).

4. Conclusions and suggestions

This study investigated the sport conflicts between China and Taiwan in Beijing 1990 and Beijing 2008. Based on the 1981 Lausanne Agreement and 1989 Hong Kong Agreement, Taiwan is obliged to use the name “Chinese Taipei” or “中華台北”. The discussion focused on the interactions within cross-Strait, how these two countries deal with the frictions, and attempted to understand the reasons explaining these frictions and the decision-making processes by utilizing Game and Conflict theory.

Suggestions

Through this study, it was founded that the cross-Strait conflicts are derived from the issues regarding national sovereignty. Thus, there are some suggestions for both sides to improve the international relations in sports and reduce the conflicts and frictions in the future:

1. A comprehensive propagation of the principles are included in the Lausanne Agreement and Hong Kong Agreement to the people.
2. The two-side authorities should set up standard processes for dealing with frictions in sports in the future, in order to reduce the conflicts to a minimum.
3. During negotiations, both sides should respect each other's representatives to increase the mutual trust.
4. Before taking a decision, both sides should collect all the necessary data and information regarding the matter at hand.

For the future study related to the topic of this research, there are some recommendations below:

1. In this study, Conflict theory was applied to analyze the causes of the frictions. However, there is no consistent standard for classifying this type of conflicts. Here International Conflict theory was used to explain and categorize the conflicts in cross-Strait relations, while China regards that Internal Conflicts theory should be used instead. Thus, there will be more persuasiveness if more theory is applied to support the discussion in this study.

2. In this study, data was mainly collected from Chinese and Taiwanese sources. Thus, there was a shortage of third parties' analyses, and this is something that could be improved for future study.

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CONFLICTING IDEALS OF EXCELLENCE IN THE CONTEXTS OF OLYMPISM AND MODERN ELITE LEVEL SPORT

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Little could better exemplify excellence, according to Pierre de Coubertin's vision of Olympism, than the story of Eric Liddell, otherwise known as 'The Flying Scotsman'. After refusing to run in his preferred distance of 100 metres due to the fact that it took place on a Sunday (the Christian Sabbath), Liddell went on to take gold in the men's 400 metres race at the 1924 Olympics, winning against the odds and in a world record time (olympic.org, 2015a). During his four-year competitive career in athletics, Liddell completed a degree in science at Edinburgh University, became a renowned religious speaker, won two Olympic medals and was awarded seven international caps at Rugby Union. Certain that his principal destiny in life lay beyond the cinder track, he went on to follow in his parents' footsteps, serving as a missionary teacher of science and sport in China, where he remained until his death in 1945 in a Japanese civilian internment camp (Magnusson, 2007).

Liddell's Olympic journey, and the religious convictions by which he was so greatly influenced, were later depicted in the Oscar-winning 1981 film, "Chariots of Fire", ensuring that his legacy lives on to this very day (Magnusson, 2007). Religious convictions aside, none can dispute that there was more to Liddell than muscle and brawn, and it could certainly be said that the spirit of Olympism within him survived considerably longer than his Olympic career itself.

Olympism can be defined as a philosophy of life, in which sport and culture are blended with art and education to create as a balanced whole the human qualities of body, will and mind (International Olympic Committee, 2014). The aspirations upon which Baron Pierre de Coubertin, founder of the Modern

Olympics, based his philosophy include goals for education, international understanding, equal opportunity, fair and equal competition, cultural expression, independence, and excellence (Segrave, 1988). Aplin (1995) contends however, that there are inherent contradictions contained within these aspirations – particularly with regard to the pursuit of excellence. By mapping the values associated with Olympism against the backdrop of Schwartz' (1994) universal value types, Aplin (1995) identified a major source of conflict as that existing between excellence (which arguably implies mastery and hierarchy) and peace and mutual understanding (implying egalitarianism and harmony).

De Coubertin's interpretation of excellence extends far beyond athletic performance alone, to encompass intellectual, ethical and moral dimensions which contribute towards cultural and social unity (Parry, 1998). But whilst this well-rounded, holistic vision of excellence, based on personal betterment on various levels within a much broader and more meaningful context arguably resonates with the story of Eric Liddell in the times when athletes ran on cinder tracks, many would argue that it is totally out of touch with the reality of sport as we know it today.

Authors have suggested that the ideals associated with Olympism are too utopian to be implemented in a modern context (Pearson, 1996, cited in Teetzel, 2012), with critics arguing that Olympism constitutes an outdated and implausible goal which cannot justifiably claim to bring benefits to people and societies (Jennings, 1996; Lenskyj, 2008; Eichberg, 1984). As Teetzel (2012) underlines, a large degree of confusion exists around what precisely it is that Olympism entails, and the extent to which athletes competing in the Olympic Games should strive to embody its philosophy. While scholars have described Coubertin's writings on Olympism as an eclectic mix of ideas that can appear vague, unsystematic and contradictory (Barker et al., 2012; Torres, 2004; Da Costa, 2002), the same authors nevertheless do not consider it vacuous, and draw caution against dismissing the notion of Olympism completely.

Reid (2015) offers an alternative viewpoint, arguing that the absence of a clear-cut definition of Olympism – which can be considered a theory of human excellence through sport – is in fact a positive. By refraining from detailing the particular "excellences" prized in humans, she argues that Olympism successfully transcends the limitations of a specifically historical philosophy, by "exalting human excellence but keeping our minds open about the various ways it may

be instantiated”, thereby leaving scope for diversity among “excellent” human beings, as well as enabling adaptation to a constantly-evolving environment (Reid, 2015, p. 379). De Coubertin explained the lack of precision surrounding Olympism by arguing that it denotes a spiritual and moral attitude as opposed to a prescribed system. He commented that “if principles are presented as recommendations or commands, participants will ignore them completely” (De Coubertin, 2000, p. 150).

Aplin (1995) contends that excellence has become widely identifiable through the Olympic Games themselves, with personal best performances, the breaking of records and the winning of medals representing the need to improve and to excel, encapsulated by the Olympic motto “*Citius, Altius, Fortius*” (faster, higher, stronger). It has been pointed out, however, that the notion of infinite, progress implied by this motto may lead individuals astray (Takacs, 1992), particularly when up against today’s attendant dangers of cheating, political exploitation and commercialism (Lenk, 1982, cited in Parry, 1998). While Reid (2015) acknowledges that the unfortunate reality of an overriding obsession with results and private rewards apparent in many sports and governance structures today may be thought to represent the Olympic motto, she points out that it need not be interpreted as such. An exclusive preoccupation with results or the outdoing of others goes against the grain of the Olympic creed, which, as Torres (2006) observes, impinges on an enlightened understanding of Olympism that is reliant on the Olympic creed and its motto being complementary of one another. Reid (2015) points out that while participation in athletic competition implies a concern with performance and results, it is the *process of engagement* – the taking part and the struggle – which adds value to sport and sporting achievement.

Going against a “winning at all costs” approach, this interpretation of Olympism arguably serves as a valid educational tool in encouraging ethical conduct in sport. Indeed, a separate way to interpret Olympism (other than as a theory for human excellence through sport) is as a theory of education through sport (Reid, 2015). According to the first Fundamental Principle of Olympism, the cultivation of excellence will in part be enabled through the “educational value of good example” (International Olympic Committee, 2014). Reid (2015) interprets this “good example” as the Olympic athlete and, more specifically, his or her display

of excellence which, in turn, educates and inspires others to strive for excellence. She underlines, however, that there is a danger associated with the use of athletes as role models, particularly when their behaviour outside of the sporting arena may not be considered as virtuous (Michael Phelps reportedly smoking cannabis and his arrest for driving under the influence of alcohol being an obvious example – Macur, 2009; Walker, 2014) or, alternatively, when athletes have gained their sporting accolades through illicit means, such as doping. Instilling the philosophy and values of Olympism – with its holistic vision of excellence that is based on activity and process as opposed to status – within the context of modern, elite level sport, arguably has the means to encourage athletes to consider their conduct both within and beyond sporting spheres, thereby helping ensure that successful athletes also constitute appropriate role models.

As already touched upon, many would argue that the above interpretation of excellence is idealistic, naïve, and completely out of touch with the realities of elite level sport today. In addition to the aforementioned emergence of a results-focused culture and the obsession with winning which surrounds us today, a further source of conflict between the vision of excellence portrayed by Olympism and that reflected in modern day sport at elite level revolves around the shift from individual to collective excellence. While Aplin (1995) contends that, despite a number of nationalistic motives for success that have emerged during the 20th century, “the Olympic Games remain the pinnacle of individual achievement”, the reality is that excellence in the context of modern sport at the highest level is not just the pinnacle of achievement on the part of the individual, but instead is due to the collective efforts of the athlete and a whole host of support staff, including psychologists, physiotherapists, nutritionists, biomechanists, among other professionals.

In the modern setting, each element of performance is closely observed, analysed and optimised, entailing the support of professionals and technology alike in an attempt to ensure that nothing is left to chance and that peak performance is attained at the right time (which in many sports means at the Olympic Games). While this might be construed as a positive, Woodman and Hardy (2001) found that the complexity of the environment surrounding elite level athletes, including their support network, in fact constitutes a major source of organizational stress. Moreover, in spite of the arguable shift away from individual excellence towards

“collective” excellence, it is nevertheless the individual athlete who bears the brunt of the responsibility to deliver when it counts; to produce this ‘excellence’ that he or she and all those in their network have invested so heavily in – often under the spotlight of intense media scrutiny in the case of high level events such as the Olympics. Failure to deliver on this front has the potential to impact heavily on the athlete and his or her mental wellbeing, resulting in psychological disharmony and emotional dissonance (Aplin, 1995).

Sport in the present day is commonly categorized into foundation (or grass-roots), participation, performance and excellence, with excellence being a term reserved for “sporting performance by those who constitute the highest levels of achievement in competition” (Lyle, 1997). Important to emphasize is the confinement to sport and the competitive arena itself, as well as the focus on achievement. The management of excellence in performance sport, according to Lyle (1997), is conceptualized as an input-treatment-output system – which arguably conjures up the image of an industrial operation at hand. But taking this interpretation of excellence into account, how much consideration is given to the individual athletes who are passing through the production line? And what thought is given to the impact of all this “treatment” once athletes are no longer competitive, or when they are no longer considered “excellent” according to these common standards?

In considering the above questions, it is useful to apply the dual concepts of self-identity and athletic identity. Erikson (1968) defined identity as the organizational process that connects how individuals act and behave to the social world surrounding them. Current thinking suggests that individuals have multi-dimensional self-identities which determine how they see themselves in relation to different situations (Shavelson and Bolus, 1982). Athletic identity, meanwhile, refers to the sport-specific component of an individual’s self concept and is the extent to which an individual identifies with the athletic role (Brewer, Van Raalte and Linder, 1993). Of key concern with regard to athletic identity is the facet of exclusivity, whereby an individual’s athletic identity subsumes other self concepts, resulting in a self-image exclusively as an athlete (Burns et al., 2012).

Given the high level of commitment demanded by involvement in elite level sport today, it is little surprise that athletes may come to derive their perception of self-identity from performance of the athletic role alone (Brewer, Van Raalte

and Linder, 1993). This leaning towards exclusivity resulting from engulfment in sport can, however, prove costly to the athlete – particularly when events are encountered which threaten their involvement in sport. Exclusivity has been linked to adjustment difficulties and emotional disturbance following injury (Brewer, 1993; Manuel et al., 2002), sport career termination (Grove, Laval-lee and Gordon, 1997; Webb et al., 1998), burnout (Black and Smith, 2007), negative attitudes towards ageing (Phoenix et al., 2005) and negative ratings of academic competence and social acceptance (Ryska, 2002).

With this in mind, it could be argued that the uni-dimensional interpretation of excellence in the context of modern sport – whereby performance is the be all and end all – is potentially detrimental to the athlete and fails to put his or her best interests at heart. While on the surface of it, the vision of excellence according to Olympism might appear far removed from reality, its more holistic approach which incorporates intellectual, ethical and moral dimensions and which considers the process as opposed to a single snapshot view of performance, arguably serves as a valuable tool in assisting athletes to cope with change and adversity.

On a macro scale, the values of Olympism are acknowledged as having relevance to sport at all levels, from grass roots right up to the highest level of performance, by international organizations and intergovernmental bodies (e.g. UNESCO and its Intergovernmental Committee for Physical Education and Sport), as enshrined in the Declaration of Berlin (UNESCO, 2013). Olympism has also been incorporated within education programmes delivered in schools on a national level, including in France, China and Brazil (Monnin, 2012; Brownell, 2009; Knijnik and Tavares, 2012), as part of the mission and role of National Olympic Committees outlined in the Olympic Charter (International Olympic Committee, 2014). But to what extent does the philosophy of Olympism feature in the experiences of individual athletes?

The above question has received very little attention in the literature, surprisingly perhaps, given that athletes arguably represent the human agents of Olympism. One such exception, however, is Barker et al.'s (2012) study into the learning experiences of elite athletes. They considered whether and how aspects of Olympism were relevant for three former Olympians during their athletic careers. The findings from this empirical research suggested that: incon-

sistencies within the first fundamental principle of Olympism mirrored tensions in the athletes' individual experiences (with regards incongruity between balance and excess); certain claims concerning sport made in the *Olympic Charter* (with regard to "effort" and "joy") are over-simplistic and do not translate to reality; and that universal ethical principles have little influence on how athletes conduct themselves. These findings led the authors to conclude that tensions and incongruities in Olympic documentation could in fact be highly generative – provided that they are made overt – and could form part of an alternative athlete pedagogy. While acknowledging the occurrence of implicit learning, they stressed that it cannot be assumed that learning will necessarily occur by default, and suggested that learning could occur in a reflective manner, with attention being paid to the cultural dimensions of settings and the role of significant others (such as coaches). Barker et al. (2012) also concluded that in order to resonate with athletes, the ethical dimensions of Olympism should be conceptualized and framed in specific and practice-oriented terms as opposed to forming part of a more principle-based approach.

As Barker et al. (2012) point out, their study merely scratched the surface of a wide range of issues warranting further investigation. Notably, they underline the need to better determine why athletes constitute "an educational blind-spot both for the IOC and for scholars". Indeed, as Kohe (2009) emphasized in his paper entitled "What's Olympism? I'm only here to compete", many athletes have scant knowledge of Olympism and/or the Olympic Movement. He argued that this gap in knowledge is the result of the failure on the part of management structures to adequately promote core Olympic education as part of their Olympic strategies, and proposed that the issue be addressed by improved integration of Olympic ideals within central management and the forging of more direct relationships between athletes, National Olympic Committees and National Olympic Academies. Ultimately, he argues that a better understanding of the Olympic Movement on the part of athletes would complement and enhance their preparations for, and experience of the Olympic Games.

In light of the abovementioned gap in knowledge, and given the shortage of research focusing on elite level athletes' perceptions of Olympism, the present study will conduct exploratory research to gain better insight into the issue. Specifically, it will examine athletes' perceptions of excellence within the dual

contexts of Olympism and modern day elite level sport, with a view to determining whether or not there is a place for Olympism in the minds and experiences of athletes – in real or potential terms. The findings may have implications with regard to the delivery of athlete education for those involved in the multi-tiered structure of sports administration, including clubs, national associations, governing bodies, National Olympic Committees and International Federations.

Research approach and design

This exploratory research aims to provide insight into the perceptions of Olympism, and specifically, of excellence, of current and former elite level athletes (swimmers) who had competed in at least one Olympic Games (Beijing 2008 or London 2012) during their athletic career.

An interpretivist/constructivist research paradigm was considered appropriate due to the study's qualitative nature and naturalistic methodology involving a small sample size (Saunders et al., 2012). Furthermore, constructivism is founded on the theoretical belief that reality is socially-constructed and fluid (Bryman, 2008). Knowledge is therefore negotiated within cultures, social settings and relationships with other people, such as in athletes' support networks or Olympic communities of practice.

This qualitative research employed a multiple case-study design (Yin, 2003) whereby in-depth, semi-structured interviews were conducted to enable the gathering of rich, profound data that is inductive as opposed to deductive in its approach (Bryman, 2008).

Sampling and data collection

Four current and former athletes were drawn at the researcher's convenience and approached to take part in the study. Although this convenience sampling technique has drawbacks due to lack of generalizability of findings, it is considered acceptable when a valuable opportunity presents itself to gather data from a population of interest (Bryman, 2008), as was the case in the present study.

All the participants, aged between 25 and 33, had represented Great Britain in swimming at either the Beijing and/or London Olympics. Two of the athletes had retired from competitive sport and the remaining two continued to be actively involved in competition at the highest level.

On obtaining informed consent, semi-structured interviews were conducted with the participants on a one-to-one basis (either by telephone or in person), each lasting approximately 30 minutes in length. This technique is common to exploratory studies, due to their capacity to offer a high degree of flexibility through the augmentation of standardized questions with additional probes as needed (Saunders et al., 2012). It allowed respondents freedom to expand on points and provide extensive answers to reveal attitudes and issues which may not otherwise have been revealed (ibid). Questions focused on individuals' perceptions of the term "excellence"; their understanding or knowledge of Olympism and/or the Olympic Movement; their perceptions of the relevance of Olympism to the context of modern day elite level sport (based on the definition shown to them by the researcher, drawn from the first Fundamental Principle of Olympism contained within the *Olympic Charter*); as well as their views on the potential value of Olympism within athlete education and how this should be incorporated in practice.

Analysis

Interviews were recorded, transcribed, and coarsely coded to identify any emerging patterns or common themes. A narrative approach to analysis was chosen, as it was considered appropriate in situations where the experiences of participants can be best understood by considering them as stories or narratives, as opposed to fragmented data (Mello, 2002).

Findings

The following therefore represents a crude summary of the main findings, based on initial analysis:

- Participants had very little or no knowledge of Olympism and/or the Olympic Movement
- When initially asked about their interpretation of the term “excellence”, responses were predominantly framed in performance-related terms
- Interestingly, for the athletes who were no longer competing, the term took on a more holistic meaning: “I’ve been invited by loads of schools and charities to deliver motivational talks and it’s really great stuff because it’s on things like physical activity and nutrition and goal setting things that kids are probably lacking skills in. And as someone who has competed in the Olympics, you’re viewed as someone who has experience in those things. And that’s not based purely on performance because, obviously, I went to the Olympics but I didn’t win a medal”
- Participants pointed out that it is difficult not to be entirely results-driven/performance-focused, when funding structures are based on performance at major international events
- On being shown the text pertaining to the first Fundamental Principle of Olympism, and asked about its relevance to elite level sport, responses were as follows:
 - Participants considered it relevant, though not reflective of the overarching emphasis on performance present in sporting structures today
 - Though not the focus in elite level sport, participants considered the elements contained within the first Fundamental Principle to be relevant (i.e. importance of will and mind in addition to body)
 - One participant (who had retired from competitive sport) considered it particularly relevant upon retirement from competitive sport: “most people, when they come out of elite sport – even if they haven’t competed at the Olympics – would feel they had gained in a lot of these areas... as an athlete you come out with certain skills that you wouldn’t otherwise have gained”
 - Notably, the notion of the educational value of good example resonated strongly with participants. One participant argued that, “I think if you’re being paid for what you’re doing [or funded, in the case of swimming], then you’ve got a responsibility to set a good example”
 - Two of the four swimmers interviewed mentioned “doping” with regard

to ethical principles; they felt it was of relevance in the context of modern sport at elite level

- On whether Olympism had been included within any athlete education participants had received during their career, they responded negatively, attributing this to the emphasis placed firmly on performance by governing bodies. One athlete stated: “Their [governing bodies] target is performance. In order for them to support athletes, it’s based purely on performance in the medal table. That’s all they care about. So all that’s pushed on the athlete is about getting the optimum performance out of them.”
- When asked whether the inclusion of Olympism would be a positive addition to athlete education for elite level athletes, the response was somewhat positive: “Possibly. It might help take a bit of the pressure off the performance. Although the pressure is one of the most exciting things about the Olympics.”
- On whether the inclusion of Olympism in athlete education might help encourage athletes to conduct themselves in an ethical manner (e.g. refraining from doping), one athlete felt that it was important to maintain the notion of Olympism, so that it is in people’s minds, but spoke of the difficulty in instilling it when governing bodies (and athletes) are funded purely on the basis of success.
- On whether the inclusion of Olympism in athlete education could help athletes cope with adversity (e.g. a disappointing performance), or to manage the transition into retirement, the response was very positive: “Yeah, definitely. Especially the part in the first principle about educational value... if you’ve competed at the Olympics and you come away from it with the notion that you’ve gained all of these things from that experience, then that’s ultimately going to leave you in a better place mentally... And let’s face it, the chances of winning a medal are slim, so the likelihood is that you’ll come away from it feeling disappointed in terms of the outcome of performance... but if people have in mind all these other things that they can look back on and be proud of, it can help them cope better with it. Ten years on, you can reflect on your Olympic experience in a much more positive light... ‘It was amazing... I learned this... I gained this... I’ll take that memory away for life’, rather than ‘It was shit, I came fourth’”.

Discussion and implications

In spite of its limitations (largely due to the small sample, drawn at the researcher's convenience from a limited population), the findings nevertheless suggest that there may be a valid place for Olympism in the education of athletes at elite level. In line with the statement made by Kohe (2009) regarding athletes' "scant knowledge" of Olympism or the Olympic Movement, the findings support his contention that management structures have failed to adequately promote Olympic education as part of their Games strategies – at least at the elite level.

While on the surface, the results appear to support Barker et al.'s (2012) finding that certain claims made in the *Olympic Charter* are oversimplistic and do not reflect the reality of athletes' experiences (whereby performance is of paramount importance), when the participants reflected on their experiences during the course of the interview, it emerged that they did in fact identify strongly with the first Fundamental Principle of Olympism (and its interpretation of excellence).

The study's findings suggest that the incorporation of Olympism within athlete education may be beneficial in helping athletes to cope with adversity as well to manage the transition into retirement from elite level sport. Its multi-dimensional and holistic interpretation of excellence resonated strongly with the interviewees – particularly those who had retired from elite level sport. Arguably, there is a place for the teaching of Olympism in helping avoid the facet of exclusivity in athletic identity. Indeed, Lally's (2007) prospective study of identity and athletic retirement found that coping strategies undertaken prior to retirement to decrease the prominence of athletic identity precluded identity crisis or confusion following athletic retirement.

With regard to how Olympism might be incorporated within athletic education in practical terms, the results would appear to support Barker et al.'s (2012) finding that it is best approached from a specific and practice-oriented angle, as opposed to being based on more abstract universal values and principles. Given the perceived fixation on performance among governing bodies in sport, this athlete education might be most appropriately and effectively imparted by prominent ex-athletes selected by National Olympic Committees to adopt an ambassadorial role for their respective sports, or alternatively by members of the IOC Athletes' Commission (olympic.org, 2015b).

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FAIR IS FAIR: AN ETHICAL CONSIDERATION OF HOW DOPING IN SPORT VIOLATES FAIR PLAY AND NEGATIVELY IMPACTS THE OLYMPIC MOVEMENT

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In the world of sport, doping has been one of the most engaging and widely discussed topics, as it encompasses pertinent ethical issues. Over the last decades, these ethical issues have been the centre of much discourse and lively debate and have captured the attention of the sporting world. The numerous anti-doping violations during the last five years by elite athletes, including Lance Armstrong and Tyson Gay, and the ongoing global ethical debate on the use of performance-enhancing drugs in sport has significantly contributed to pique my interest in this area of research. Against this background, the overall purpose of this paper is to assert that doping violates the core Olympic ideal of fair play. I shall do this by examining its negative impact on the Olympic Movement and by providing future directions towards the goal of achieving an equal playing field for all athletes via “clean” sports wherein no athletes use banned drugs or doping methods.

The Olympic Movement and Olympism

In 1894 the French educator and historian Pierre de Frèdy, Baron de Coubertin founded the Olympic Movement and revived the modern Olympic Games (*Olympic Charter*, International Olympic Committee [IOC], 2015; The Olympic Museum Educational and Cultural Services, 2013). Notably, since their conception, both the Olympic Movement and the Olympic Games have significantly

shaped the world of sport globally (Kidd, 2013). Today, more than a century later, the Olympic Movement, spearheaded by the International Olympic Committee (IOC), is a global phenomenon which remains vitally important throughout the sporting world. Its goal is to “contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values” (*Olympic Charter*, IOC, 2015, p.17).

The Olympic Movement is guided by the philosophy of Olympism and promotes the Fundamental Principles of Olympism worldwide (The Olympic Museum Educational and Cultural Services, 2013). These Fundamental Principles, outlined in the *Olympic Charter*, express 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, social responsibility and respect for universal fundamental ethical principles (Principle no. 1, *Olympic Charter*, IOC, 2015, p.13).

Further, the principles highlight 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” (Principle no. 4, *Olympic Charter*, IOC, 2015, p.13). Values applicable on both the field of play and in everyday life have emerged from the pursuit of the ideal of Olympism and from other Fundamental Principles. The IOC has identified these Olympic values as excellence, friendship, and respect (The Olympic Museum Educational and Cultural Services, 2013). These three values are pervasive throughout the sporting world, with the ideal of fair play being one of the most widely understood and examined. On this account, a major aim of this research paper is to explore the ideal of fair play and its role as one of the foundations of sport and Olympic ethics.

The Olympic value of fair play

Fair play is thought to be at the heart of sport and Olympic ethics (Parry, 2012). Butcher & Schneider’s (1998) definition of fair play as “respect for the game” (p.

2) encapsulates the common understanding and use of the term “fair play”. This value is regarded as encompassing both formal and informal components. Formal fair play is described as a “norm relating to the keeping of the written rules of the game” (Loland & McNamee, 2000, p. 64), whereas informal fair play is expressed in relation “to a certain disposition towards the game in terms of doing one’s best and respecting one’s opponents” (Loland & McNamee, 2000, p. 64).

Fair play is regarded as a key dimension of any sporting enterprise (Motoarca, 2015). Further, and of great significance to us, is that it is described as the basis and grounding of the logic of sport (Parry, 2012; Motoarca, 2015). We are cognisant that throughout the sporting landscape, one of the contemporary ethical issues surrounding the concept of fair play has been the issue of doping in sport. The prevailing perspective has been that fair play encapsulates understanding, following and adhering to the established rules and guidelines of the sport and their importance, and, essentially, doping is a blatant disregard of the established rules of the game.

Doping as a violation of fair play

Doping has been described as a “complex moral and scientific dilemma” (Loland & Hoppeler, 2012, p. 347) as well as a significant threat to modern high-performance sport (Schubert & Könecke, 2015). It should therefore come as no surprise that, over time, further steps have been taken in the form of strict policies to counter doping practices in sport. These efforts, which are championed by the IOC, led to the development of the World Anti-doping Agency (WADA) in 1999 (WADA,¹ 2015). This agency, which is commissioned to fight against doping in sport and sanction anti-doping rule violations (Vorstenbosch, 2010), is notably supported by other national, international and governmental sports organisations such as the United States Anti-Doping Agency (USADA), Fédération Internationale de Football Association (FIFA) and the European Union (EU) (Corlett, 2013; WADA,¹ 2015). These sports organisations are actively engaged in the fight to counter doping in sport globally. In literature, the ethical considerations and arguments against the use of performance-enhancing drugs, involve reasons such as harm to self or others, fairness, violation of the spirit

of the game and social harm (Brown, 1980; Corlett, 2013; Corlett, Brown Jr & Kirkland, 2013; Fraleigh, 1984; Gardner, 1989; Hemphill, 2009; Lavin, 1987; Petersen & Kristensen 2009; Veber, 2013).

Over the years, identifying what exactly constitutes doping has evolved (Arvaniti, 2006). In 1999, the anti-doping code of the Olympic Movement was adopted and the definition of doping was hereafter expounded (Arvaniti, 2006). The Olympic Movement Anti-Doping Code (IOC, 1999) defines doping as the:

1. use of an expedient (substance or method) which is potentially harmful to athletes' health and/or capable of enhancing their performance, or
2. the presence in the athlete's body of a prohibited substance or evidence of the use thereof or evidence of the use of a prohibited method (p. 6)

Similarly, the World Anti-Doping Code (WADC) defines doping "as the occurrence of one or more of the anti-doping rule violations set forth in Article 2.1 through Article 2.10 of the *Code*" (WADA,² 2015, p. 18). Other definitions in the literature include doping as "the use of performance-enhancing substances by athletes" (Vorstenbosch, 2010, p.166) and as "a kind of human enhancement that can enable an athlete to perform beyond normal species functioning" (Corlett, Brown Jr & Kirkland, 2013, p. 45).

WADA has been instrumental in leading the fight against doping in sport. On this basis, the WADC and the World Anti-Doping Program, which supports it, have been established in order:

- To protect the Athletes' fundamental right to participate in doping-free sport and thus promote health, fairness and equality for Athletes worldwide
- To ensure harmonized, coordinated and effective anti-doping programs at the international and national level with regard to detection, deterrence and prevention of doping (WADA,² 2015, p. 14).

Our specific attention will be on the Fundamental Rationale for the World Anti-doping Code which expresses that: anti-doping programs seek to preserve what is intrinsically valuable about sport. This intrinsic value is often referred to as "the spirit of sport". It is the essence of Olympism, the pursuit of human excellence through the dedicated perfection of each person's natural talents. It is how we play true. The spirit of sport is the celebration of the hu-

man spirit, body and mind, and is reflected in values we find in and through sport, including:

- Ethics, fair play and honesty
- Health
- Excellence in performance
- Character and education
- Fun and joy
- Teamwork
- Dedication and commitment
- Respect for rules and laws
- Respect for self and other Participants
- Courage
- Community and solidarity

Doping is fundamentally contrary to the spirit of sport (WADA,² 2015, p. 14).

This defining statement by the WADA is an area of focus throughout the literature and is vital to the overall basis of this paper. Hemphill (2009) highlighted that doping undermines the spirit of sport and its significance, and it is detrimental to the sport's agenda to advance its internal goods. These internal goods, as noted by Hemphill, refer to the "purpose of the activity and the shared standards of technical, ethical or aesthetic excellence that guide its achievement" (p. 318). On this account, the point to be made here is that doping undermines the very moral principles of sport and therefore threatens its ethical basis.

Hemphill (2009) highlighted that the use of performance-enhancing means is rampant throughout sport and is widely regarded by many as a threat to the integrity of sport. This is further supported by Schubert and Könecke (2015), who identified doping as a threat to the integrity of sport where integrity was referred to as the ability of sport to credibly represent the (core) values which it wants to exemplify. Essential to the conclusions advanced in this paper is that the Fundamental Rationale for the World Anti-Doping Code identifies fair play as one of the ideal values that characterizes the spirit of sport. From this perspective it therefore becomes apparent that doping violates the important core values of sport and is contrary to the ideal of fair play.

The negative impact of doping on the Olympic Movement

The Fundamental Rationale for the World Anti-Doping Code makes a vital reference to Olympism. This is indeed significant as it aptly illustrates the critical consequence that doping erodes the concept of Olympism and the values of the Olympic Movement. Chapter II Article 1 of the Olympic Movement Anti-Doping Code (1999) states that “1. Doping contravenes the fundamental principles of Olympism and sports and medical ethics” (p. 6). My assertion, quite simply, is that doping undermines the working framework of the Olympic Movement and furthermore it threatens its integrity, work and future. This is corroborated by Arvaniti (2006) who stated that “Doping in sports, a worldwide, multidimensional, social phenomenon, is a wound for sports and the Olympic Movement” (p. 354). In addition, and perhaps more importantly, Arvaniti concluded that “It is a common agreement that doping must be eradicated; it is a disaster for sports, the Olympic Movement, and for society in general” (p. 356).

Coubertin’s vision and the way forward

When Pierre de Frèdy, Baron de Coubertin, founded the Olympic Movement and revived the modern Olympic Games, he envisioned that everyone would be able to play sport in the spirit of fair play (IOC, 2013). Over time, however, the actual challenge of doping and its seeming threat to Coubertin’s ideals has surfaced (Ritchie, 2014). Throughout the sporting world, the legacy and future of the Olympic Movement is heavily dependent on the survival and influence of Olympism. In view of this, I hold the position that fostering the ethic of fair play and various initiatives to protect the Olympic Movement is critical to the ethos of sport now and in the future.

This paper is intended as a contribution towards the support of combating doping in sport. Schubert and Könecke (2015) highlighted that “the fight against doping in and through sport must continuously be fought on a mutual basis; since the doping problem is still recognized, the corresponding authorities in sport would otherwise lose control” (p. 68). Interestingly, one could contend that one of the best strategies to support this fight is through the renewal of the Olympic Movement. The impact of the Olympic Movement on the long-term

development of sport has certainly been transformative (Kidd, 2013). It is evident that the Movement is always developing to adapt to a changing world we live in. Therefore, given the dynamic nature of sport, to renew and adopt new agendas of the Olympic Movement specifically associated with doping and anti-doping policies would demonstrate the fact that the Olympic Movement plays a key and decisive role. Accordingly, a unified and practical focus on the Olympic ideal of fair play by all involved in the sporting system and at all levels of sport is recommended as a vital aspect of this renewal.

Besides the aforementioned aspects, it is imperative that education and research remain key areas of emphasis. This sustained attention would facilitate a better understanding of the actions that are being taken, including their impacts and limitations, also allowing for possible improvements and novel ideas to be highlighted for them. Mr Günther Heinze, IOC member in the German Democratic Republic and Member of the IOC Olympic Programme Commission, asserted at the International Olympic Academy (IOA) 29th Session that “one of the most important aspects in the fight against doping is the enlightenment and education of athletes, coaches, physicians and all those having to do with sports. Education to fair play and to the respect of the sporting opponent...” (Heinze, 1989, p.65). Mr Heinze further stressed that a doping-free sport may only be successfully attained if all those in sport uphold the standards of fair play. Therefore, key areas such as education, advice and encouragement to promote the preservation of positive values is becoming just as vital as the anti-doping procedures of drug testing and sanctions to ensure that doping is eradicated from sport (Heinze, 1989). Similarly, Mr Richard Pound, member of the IOC and President of the World Anti-doping Agency, highlighted at the IOA 41st Session that education is the answer (Pound, 2002).

My perspective, which is shared by many, is that of a strong believer in the Olympic Movement, and its mission, what Coubertin envisioned and the global sporting legacy of the Olympic Movement. Accordingly, the preceding insights and analysis of this research paper serve as a consideration as to why the bold fight against doping in the Olympic Movement must continue. This approach is required to preserve the integrity of the Olympic Movement and the very essence of what Coubertin envisioned, as well as to move towards preserving the values of the Olympic Movement into the future.

Conclusion

In the field of sport ethics, doping is a topic of great concern and involves numerous ethical dimensions. The aim of this research paper was to explore how doping in sport violates the Olympic value of fair play and to examine its detrimental effects on the Olympic Movement. Given the fundamental importance of the ethical issues of doping, namely cheating and harm to Olympic sport, I believe that the conclusions asserted in this research paper are critical for the future of sport. Doping is contrary to the Olympic ideal of fair play and negatively impacts the Olympic Movement. We must therefore continue to fervently pursue the fight against doping as this is an integral factor in maintaining the integrity of sport and the Olympic Movement. The future directions advanced in this paper focus on the ideal of fair play and the Olympic Movement. This would include the renewal and adoption of agendas within the Olympic Movement specifically related to doping and anti-doping measures. In addition, a continued emphasis on education and research is also essential. Importantly, these various initiatives identified are vital components in the aim to preserve the ethical foundation of the Olympic Movement.

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DECONSTRUCTING OLYMPISM: APPLYING THE MINDSET OF JACQUES DERRIDA ON THE NOTION OF OLYMPISM

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Introduction

The area of interest in this article¹ is the Olympic philosophy of Olympism and more specifically the use of Olympism in Olympic research. The initial spark for this work came along with the insight that within the vast majority of Olympic research there seems to be a shared agreement of always having the Olympic ideals, the Olympic values or the Olympic philosophy – Olympism that is – as the point of departure. This realization needs to be added to the fact that the International Olympic Committee (IOC), the organization in charge of the Olympic Movement, also propagates the spreading and knowledge of Olymp-

1. This piece is a shortened version of a Master's thesis to be completed in June 2015 at the Department of Sport Studies of Malmö University. The mass of empirical data and the not so very tangible theoretical approach made it rather tricky to present in the space provided here without making the content more abstract than it is already. The decision, therefore, is to focus to the argued relevance and need to adopt this approach in the first place, rather than listing findings which simply would raise more questions than provide answers. I would like the discussion to be centred on the research design as such and the chosen theoretical perspective to accompany it. The sections which suffer from this decision are, firstly, the "Previous Research", where only a few examples have been brought forward in order to highlight what is identified as a general problem within the vast majority of Olympic research, and, secondly, "Derrida & Deconstruction", which inevitably demands a much more extensive discussion in order to get settled with his mind-set, but this section is slimmed down here in an attempt to keep it as clean and simple as possible, and finally the "Findings" in which I only provide one example of how one can go about in deconstructing the use of Olympism in academic research.

ism, thereby making the above mentioned vast majority of Olympic research somewhat biased. Research that deals with Olympic topics seems, in other words, to be strongly influenced by a notion which is driven by the organization itself about which that very research, supposedly, is to reach objective conclusions. The belief carried here is that Olympic research in that sense needs to “break free from its chains” and to a much greater extent look at the Olympic Movement, and everything within it, from perspectives which are not influenced by the perceived ideas of what the Olympics *should* be or how it needs to be changed in order to better match its founder’s, Pierre de Coubertin’s, original intentions. The conviction is that in order for Olympic research to contribute to a process of renewal and adaption for the Olympic Movement, which paradoxically enough in many cases is the sought-for outcome, it needs to avoid the imbedded normativity that comes with notions of Olympism and Olympic ideals.

The way this paper will attempt to reach this needed dis-embedded state is to look at the research that the IOC supports in its willingness to improve and spread the notion of Olympism, and more specifically the research directed from the Olympic Studies Center (OSC), which hierarchically finds itself just underneath the IOC. The intent is to put pressure on the use of Olympism apparent in this research by applying the mindset of Jacques Derrida, and his notion of *deconstruction*.

Purpose and relevance

The overarching purpose of this thesis is, as the title suggests, *to deconstruct Olympism*. A more descriptive and detailed purpose would, however, sound as follows: *to use Jacques Derrida’s mind-set in order to deconstruct the Olympic philosophy of Olympism by putting pressure on the use of Olympism in academic publications produced in cooperation with the Olympic Studies Center, and with that shed light on the – opposing – meaning(s) the term contains*.

The relevance of this purpose rests on several different pillars.

Firstly, there is a societal relevance connected to the greatness that the IOC ascribes to the Olympic philosophy, as well as to their own organisation as such: that society benefits from the Olympic Movement. At the end of 2014, the IOC

decided on going through with Agenda 2020, a document consisting of 40 various aspects described as “a strategic roadmap for the future of the Olympic Movement” (Olympic.org #1). IOC President Tomas Bach commented on the decision stating that: “It is a picture of progress. It is a picture that ensures the uniqueness of the Olympic Games. It is a picture that promotes the Olympic values. And it is a picture that strengthens sport in society” (Olympic.org #1).

More recently, Bach spoke at the UN headquarters urging for sport to be included in the UN Sustainable Development Goals, arguing that the new agenda is sending “a strong message that the Olympic Movement is ready to engage with society in new and more meaningful ways” (Olympic.org #3). To further highlight the societal relevance of the topic chosen, it can be added that when visiting the section devoted to Olympism on the IOC website, one is greeted with the slogan “Building a better world through sport” (Olympic.org #2), which clearly relates to the above-mentioned ascribed greatness. It is crucial to state, however, that this work does not presuppose the dismissal of this ascribed value, but the relevance lays in the IOC conviction that we all necessarily are better by knowing and embracing this philosophy.

Secondly, there is a scientific relevance of this work which is based on the need to shy away from the type of Olympic research which, from this point of view, can be considered biased. Bearing in mind the self-proclaimed character of that judgement, similar views can be found within the academic circle of Olympic studies. Lamartine P. DaCosta, Brazilian Professor of sports history as well as member of the IOC research council, who currently holds the International Chair in Olympism, speculates in the never-ending academic controversy of Olympism: “We are all probably cultivating a circular reasoning in which negative sides of the Olympic Games are endlessly confronted with their positive values” (DaCosta 2006: 168). Here, Olympism is neither deemed good nor bad. The research regarding it though is a different story. What needs to be acknowledged is that the “circular reasoning” identified by DaCosta is precisely what this thesis is attempting to avoid, and the way to do this is through a deconstruction inspired by the thought of Jacques Derrida. Furthermore, DaCosta welcomes a postmodernist take on Olympism, arguing that it would help “to avoid the frequent misunderstanding of some critics in seeing events in the past through the prism of present-day standards” (DaCosta 2006: 169). The call

for a postmodernist² perspective is taken for granted for the relevance of this research design, although the issue raised by DaCosta might as well be seen the opposite way; as it will be argued in forthcoming sections, the apparent problem is rather one where *current events are seen through the prism of history*.

Furthermore, the use of Derrida in the context of sport science bears scientific relevance in itself. Postmodernist perspectives have been applied and various attempts of deconstructions have been performed,³ but in attempting to fully engage in the philosophical mind-set of Derrida, as this piece will embark upon, the research design stands out as rather unique in its (de)construction. As noted by Chatziefsthathiou & Henry, authors of *Discourses of Olympism: From the Sorbonne 1894 to London 2012*, regarding the absence of Derrida within this academic field of Olympic Studies: “While it offers potentially interesting insights into the construction of Olympic ideology, it has been little exploited in the sports literature” (Chatziefsthathiou & Henry 2012: 9). In the best of worlds, the conclusions drawn from this thesis will not be just “interesting insights”, but an “open door” which will nonetheless be of great importance for the scientific relevance of using Derrida in dealing with the Olympic philosophy.

Finally, it is argued here that the very core of the relevance of this work is situated within the *Olympic Charter*. As pointed out by Lenskyj & Wagg (2012), the IOC Charter states that the organization not only constitutes “the moral authority for world sport and has supreme authority over the staging of the games”, but also, and in this context of greater relevance, it is in charge over “*the management of Olympic intellectual property*” (Lenskyj & Wagg 2012: 2). Generally this refers to property protected by law such as the Olympic rings or the Olympic anthem, but I will argue here that there is a hidden, unspoken of, part of this intellectual property: the production of Olympic knowledge. The fundamental of this intellectual property, this work argues, lays in the notion of Olympism, and

2. If Derrida, and thereby this work, is to be characterized as belonging to a specific philosophical branch, it is perhaps more suitable to refer to him as poststructuralist rather than postmodernist. Derrida himself would, however, prefer not to be labelled at all. In any case, as noted by Norris: “Deconstruction is avowedly post-structuralist in its refusal to accept the idea of structure as in any sense given or objectively ‘there’ in a text” (Norris 2002: 3).

3. The most relevant examples being *Post-Olympism? – Questioning Sport in the Twenty-first century* (Bale & Christensen 2004) and *Deconstructing Sports History – A Postmodern Analysis* (Phillips 2006), both being of great significance for this work.

has done so since Pierre de Coubertin and his continuous appeals and “efforts to have Olympism understood and to expand it” (De Coubertin 2000: 35). The task here is not to diminish or undo the achievements by what arguably was quite a remarkable man, but rather to question the power/knowledge relation existent in the IOC and its spreading of Olympism, as well as the strong historical ties it is based upon. The key concepts are *power, knowledge and history*. IOC enjoys the power to create and maintain the knowledge regarding Olympism, and does so by anchoring the knowledge of Olympism with its history. The purpose to *shed light on the – opposing – meaning(s)* of Olympism is tinged by the fact that the authority of this meaning is held by the IOC, and this is where Derrida becomes useful. Robert J. C. Young, postcolonial theorist and Professor of English and Critical Theory states that: “Derrida’s major contribution has been his insistence that history is a metaphysical concept according to which the meaning of history always amounts to the history of meaning” (Young 2004: 100).

To put that in context: a Derridaian reading on the Olympic history means that its meaning is dependent on the meaning that has been applied to it throughout history. It is a matter of dependence of history and through deconstruction this can be brought to light.

From the first texts I published, I have attempted to systematize a deconstructive critique precisely against the authority of meaning (Derrida 1981: 49f).

Empirical data

The hub from which the management of intellectual property is directed is the Olympic Studies Center (OSC), which hierarchically finds itself just underneath the IOC and, besides providing “the official references and sources on Olympism”, its mission includes:

- To promote academic activities related to Olympism and stimulate synergies and collaboration between Olympic studies centers and researchers worldwide
- “To support the Olympic Movement to ensure that global Olympic patrimony is preserved and made available” (Olympic.org #4)

With the Olympic Museum in place in Lausanne, Switzerland, since 1993, the IOC decided to make the new facilities available for younger scholars back in 1999. With the intent to “simultaneously augment quality Olympic scholarship in the human sciences and to improve mutual relations between the Olympic Movement and world-class universities” (MacAloon 2006: xiv), a PhD students’ Research Grants Programme was put in place to be nurtured by the OSC. From 1999 to 2014 the OSC has awarded 88 different research grants to various projects which constitute the empirical data of this work, and it is these research projects and their use of Olympism which will be deconstructed (Olympic.org #5).⁴

Empirical material of this sort does inevitably come with several limitations,⁵ but what matters here is that the projects are funded and thereby acknowledged by the OSC as in line with how Olympic research should look like from their perspective.

Previous research

First of all, it needs to be pointed out that this work is not trying to define or offer an interpretation of Olympism. Rather, it is questioning the research which

4. Another task the OSC is pursuing to map the existing research environments of their interest. There also exists the opportunity to apply for being listed as an “OCS-affiliate”. Currently there are 36 universities around the world, distributed to five continents and nineteen different countries, which have their own Olympic Studies Centre (Olympic.org #5). It should be noted that these research grants are solely dedicated to projects of a social science character. The PhD students’ Research Grants Programme consists of 8,000 USD and since 2014 it is also possible to apply for an Advanced Olympic Research Grant Programme worthy of 20,000 CHF (Olympic.org #6).

5. The most alarming one being that not all end-reports of these OSC funded projects are available at their website. Furthermore, there is no possibility to take hold of all the application documents that the applicants were needed to relate to, and neither is it possible to find out which applications were denied grants and for what reasons. These facts might appear as rather problematic restrictions, but what matters is that all the final research reports available have gone through a “Reading Committee” which has decided whether a report should be published online or not, meaning that those that are published on the website are the ones that have applied for a grant, received the grant and the OSC is pleased with the outcome. In other words, the empirical data of this work has gone through a weeding process within the knowledge production of the OSC and is therefore of the sought-for relevance. Additionally, the grants are intended to be allocated to young researchers; this can be seen as an OSC strategy for shaping future research on Olympism in a wanted direction.

does so. There is, however, a certain logic to why these continuous struggles of definition occur. DaCosta (2006) points out that Olympism consistently has called for redefinitions all the way since de Coubertin's era, due to its internal complexity. In *Olympic Studies: Current Intellectual Crossroads* (2002) DaCosta seeks "to contribute to the growing debate on how far Olympism, the Olympic Games and the Olympic Movement have moved beyond tradition" (DaCosta 2002: 13) – a position which represents precisely the type of research this piece is critical towards. What is key to bring with us from DaCosta's work, however, is that he also accepts that "the key to acknowledge Olympism is to *consider it as a meta-narrative*" (ibid: 23), which is very much in line with the Derrida mindset used in this piece.

Another book of relevance to mention here is *Discourses of Olympism: From the Sorbonne 1894 to London 2012*, written by Chatziefstathiou & Henry (2012), which, at least judging by the title, has the potential to provide valuable support for the research design of this work. As noted by Brown (2009), Chatziefstathiou & Henry perform a very reasonable Foucauldian analysis which finds that "Olympism and the Olympic Movement clearly operate as a discourse that regulates what can meaningfully be said about sport" (Brown 2009: 10). This conclusion is of great importance for this work, and also one which clearly resonates well with the purpose posed in this thesis, as deconstruction put pressure on the *meaning* of the use of Olympism. The main purpose of the book is stated as evaluating "the moral project of Olympism, developing an analysis of the changing value positions adopted in relation to the ideology of Olympism from the 1890s to the present day" (Chatziefstathiou & Henry 2012: abstract). Again this is a great example of the need to do what this paper attempts to do, since they are literally writing, and by that also reproducing, a certain idea of Olympic history. Although they claim post-structuralism to represent a "core focus", they arguably have not embraced the Derrida mindset. In relation to history, Derrida directs our focus on "the related problem of hermeneutics and historical understanding: history here becomes a problem of meaning and interpretation" (Young 2004: 100). What Chatziefstathiou & Henry attempt to do is precisely what Derrida is alarmed about; they interpret Olympic history and the meaning of Olympism.

These examples have in common that they both articulate criticism towards

the Olympic Movement and the Olympic philosophy, but at the same time they illustrate the urge to “correct” what they interpret as a flawed Olympism. Emeritus Professor J. A. Mangan pinpoints this critical issue when introducing an openly declared critical theme of the academic journal *The International Journal of the History of Sports*:

One point should be made emphatically clear. Where there is criticism of the Olympic Movement, it is intended to be constructive to assist the Movement in the decades ahead and to help it move closer to the realization of its ideals (Mangan 2010: 2659).

Research which aims to correct what is viewed as a malfunctioning Olympism in order to help the Olympic Movement to reach, or return to, its ideals will not make the trick. Here, the entire approach is what should be considered flawed. A deconstruction of this use of Olympism, a critique against the authority of meaning which tings it and an illumination of opposing meanings in the term itself, will further strengthen this argument. As stated by Booth: “Deconstructionism has yet to colonize Olympic history” (Booth 2004: 18).

Derrida and deconstruction

Deconstruction is the active antithesis of everything that criticism ought to be... (Norris 2002: xii)

Jacques Derrida was a student of philosophy, but the philosophy he came to develop also includes literary criticism.⁶ The empirical data of this work should of course be considered as “literature”, but perhaps not of the same magnitude

6. It should be noted that Derrida hardly can be acknowledged as an “ordinary philosopher”, if such a term even exists. As noted by Norris (2002), “Derrida’s texts are like nothing else in modern philosophy, and indeed represent a challenge to the whole tradition and self-understanding of that discipline” (Norris 2002: 18). The author of the current paper is a student of sport science without any academic background in philosophy and when engaging with this work it might be of relevance to bear in mind that his arguments are a result of an individual interpretation of a philosophic mind to which the door just revealed itself. Additionally, the full extent of Derrida’s thought does not allow itself to be properly introduced in the space provided here.

which Derrida dealt with in reading and deconstructing Hegel, Saussure, Husserl and Lévi-Strauss, among others. What matters, however, is how Derrida views the act of writing and texts, and how these two components relate to *history*. In pinpointing where Derrida stand in this, Norris states the following: “Writing is the endless displacement of meaning which both governs language and places it forever beyond the reach of a stable, self-authenticating knowledge” (Norris 2002: 28).

Here, it is the writing of Olympism which is of interest, and this writing is what determines history. This is the essence of Derrida’s term *différance* which “means precisely that you can never get out of – and therefore have no need to get back to – history” (Young 2004: 101).

The idea here is that it is necessary to take on the metaphysical language of the Olympic history. There is, however, no alternative language available with which to dismantle it; so the Olympic language has to be turned on itself, it has to be deconstructed, and “deconstruction must bore from within” (Norris 2002: 48).

Deconstruction involves “the decentralization and decolonization of European thought” (Young 2004: 50), but this does not mean that a deconstruction in any way offers a “better” or more accurate knowledge. Rather, it is a matter of directing a critical eye on “Western knowledge” by highlighting and analyzing its knowledge production, and in this case testing the, perhaps not commonly shared, view that Olympism “While intended as a ‘universal’ set of values ... is recognized as a *western construct*” (Chatziefstathiou & Henry 2012: 1).

The operationalization of the deconstruction provided is one where binary positions are identified in the different uses of Olympism found in the texts. The point is that there always exists an implied hierarchy in these positions where one of them is seen as the ideal one, while its opposite is understood as subordinate and of lesser value. Derrida describes this as “the metaphysics of presence” and that the “the binary law of presence” always collapses if put under pressure (Somekh & Levin 2004: 284). The intention here is to put pressure on the ascribed meaning of Olympism in the various texts in order to liberate opposing meanings previously hidden in them.

With the research procedure accounted for, it is up to me as a researcher to demonstrate the relevance of doing what is intended. A deconstruction does not

perform itself: “Deconstructionist theory can only be as useful and enlightening as the mind that puts it to work” (Norris 2002: 131).

Findings

To make this section tangible and yet abide to the space provided, the decision is to exemplify with a single deconstructionist take on one of the research reports included in the empirical data. This example should not be seen as a generalized outcome of the entire mass of data, but rather as one possible way to go about in deconstructing the Olympic philosophy.

In *Olympism and nation-building from a cultural perspective*, written by Jialing Luo (2010), the topic of interest is how certain parts of Chinese culture changed as a consequence of the Beijing Olympics of 2008. More specifically, Luo looks at how architecture, urban planning as well as everyday life in the *hutong* neighbourhood had to adopt to the city of Beijing hosting one of the most full-blown sporting events of our time.

Hutong refers to a set of traditional Chinese siheyuan houses which, through carefully planned lines form massive blocks of chessboard-like mini villages within the city. These housing complexes date all the way back to the Mongol era of the 1200s, and was first acknowledged in the West through the writings of Marco Polo. Luo does, however, mean that this method of urban planning “is best understood as a system of ideas and values, a framework on which life and society are organised... a distinctive way of life” – a view which has been shared by all the great dynasties (Luo 2010: 12).

What Luo shows is how a specific *hutong*, a historical heritage, was made into a showcase street to represent the Beijing Olympic culture, a new and more modern Beijing. The main street of this *hutong* became “Westernized” with fancy cafés and boutiques, and everything was rebuilt without the local people having a say about their neighbourhood, or their way of life for that matter.

Luo refers to Olympism and how “the modern Olympics are intended to promote a common identity for humanity on the basis of respecting and celebrating differences” (ibid: 2) and how “It becomes clear that what connects sports, the Olympic Movement and the host cities is Olympism” (ibid: 6). He

then shows how the Olympics brought the complete opposite results by destroying the *hutong* with its unique architecture and values originating in the Mongol dynasty.

Luo is undoubtedly expressing criticism towards the Olympic Movement and to what it did to the Mongol heritage of the old city of Beijing, but that criticism is not aimed directly towards Olympism in itself. What is implied is that the outcome of the Games is not in line with Olympism, not coherent with de Coubertin's history-anchored ideals of a "common identity for humanity", but the meaning of Olympism itself remains stable. According to Derrida, it is writing that determines history (Young 2004: 101) and because of earlier writings in which Olympism is ascribed a certain value, Lou reproduces that ascribed value and thereby further consolidates the meaning of Olympism.

In putting pressure on Lou's use of Olympism, an opposing meaning, or a binary position, can emerge. Instead of stating that Olympism is what it is, and that what happened with the *hutong* certainly is not Olympism, one could in fact blame the Olympic philosophy in itself for the loss of ancient cultural heritage in Beijing. If Lou were to avoid to anchor Olympism in its historical connotations, that would have been an equally relevant conclusion to make out of the empirical data used. The rebuilding of a new modern, and westernized, Beijing could, through that opposing meaning, be seen as an outcome of the IOC slogan: *Olympism in Action – Building a "Better" World Through Sport*, and de Coubertin's willingness to gain "knowledge of the others" (Luo 2010: 3) might be seen as an incitement for giving the Games to Beijing in the first place.

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THE IDEOLOGY UNDERPINNING THE OLYMPIC GAMES AND THE OLYMPIC MOVEMENT

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The idealism of the Olympics is rightfully based upon promoting peaceful internationalism. In this paper I will seek to bring attention to the forces with which it has to contend, and demonstrate the need to re-affirm the ideals and aspirations on which the Olympic Movement was originally based.

Besides their more obvious relevance to sport and sporting institutions around the world, the Olympic Games maintain a unique position on the global stage of world politics and international affairs. Their status is without equal, incomparably connecting countries and different cultures. Ideally they should be a showcase for the best practice and sound, internationally agreed principles. However, to realise this ambition it is important to understand where the Olympics fits in the global landscape and how its position can be manipulated as the world faces ever increasing uncertainty.

The Olympic Games “remains the most visible dimension of the Olympic Movement” (Jarvie, 2013) and currently aims to take a politically neutral position. The *Olympic Charter* explains its political stance and its ambition for the Olympics to remain *free from political associations* (*Olympic Charter*, 2014). Jarvie (2013) points out that the idea of Olympism invokes a goal of peaceful internationalism that seeks to be universal in its values of respect, tolerance and solidarity.

This leads to the default position of neutrality, and on an international stage (a world shaped and changed by imperialism) the possibility of achieving a neutral position seems impossible. A neutral stance suggests a post-political world, but since this is obviously not the case, the Olympic Movement could stand

accused of ignoring the pressing social, economic and political problems determining peoples' lives, if it makes decisions in a socio-economic vacuum.

Our period of history

It is important that the Olympic Movement, in its totality, engages with the world and the history and legacy it is creating. There is considerable debate about the period of history of which we are a part and the type of history being created. It is important that the Olympics, with its huge international prominence, understands and engages with the period in which it is operating. Equally, it is important that it takes cognisance of the forces and pressures prevailing on the international landscape.

A liminal text by Fukuyama (1989) engages our political reality and the type of engagement currently going on whilst the Olympics maintains its neutral position and the history of the world gathers momentum. Fukuyama (1989) argues that: "In watching the flow of events over the past decade or so, it is hard to avoid the feeling that something very fundamental has happened in world history [...] The end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government" (pp. 1–2).

Fukuyama (1989) is referring to the period after the Cold War, which, for him, indicated "the total exhaustion of viable systematic alternatives to Western liberalism" (p. 2). He deliberately suggests that modern liberalism can solve any fundamental contradictions that exist within human life, unlike any other political-economic structure. Fukuyama (1989) understood that from within liberal democracy "all prior contradictions are resolved and all human needs are satisfied. There is no struggle or conflict over 'large' issues, and consequently no need for generals or statesmen; what remains is primarily economic activity" (p. 5).

Like all noteworthy texts, Fukuyama's thesis has come under considerable scrutiny. Often the critique focuses on the arguably fundamental problem of the increasingly inseparable connection between capitalist ideology and the liberal democratic ideal.

Through this contention, Fukuyama leaves himself vulnerable to pertinent criticism.

Derrida, a French philosopher, speaks to our period in history and criticizes Fukuyama. Derrida disagrees that liberalism has the answers for our questions; he asks why we are not seeking alternative ways of organizing society other than the Western liberalism, especially considering that:

[...] never have violence, inequality, exclusion, famine, and thus economic oppression affected as many human beings in the history of the earth and of humanity. Instead of singing the advent of the ideal of liberal democracy and of the capitalist market in the euphoria of the end of history, instead of celebrating the 'end of ideologies' and the end of the great emancipatory discourses, let us never neglect this obvious macroscopic fact, made up of innumerable singular sites of suffering: no degree of progress allows one to ignore that never before, in absolute figures, have so many men, women and children been subjugated, starved or exterminated on the earth (Derrida, 2012, p. 106).

From this angle we can see how one particular understanding of our time is evolving through the history we are creating. And Derrida's opinion does not stand alone.

Zizek (2010) claims that the West's belief in liberal democracy and capitalism is leading us to:

[...] an apocalyptical zero-point. Its "four riders of the apocalypse" are comprised by the ecological crisis, the consequences of the biogentic revolution, imbalances within the system itself (problems with intellectual property; forthcoming struggles over raw materials, food and water), and the explosive growth of social divisions and exclusions (p. x).

Reflecting on Zizek's conclusions, Picketty (2014) fears that the causal effect of wealth inequality facilitated by liberal democracy, will lead to closed borders, revolutions or wars in an attempt to protect against social implosion.

Twenty five years after publishing *The End of History?* Fukuyama returns to his original thesis and explains that the biggest problem history faces "is the intertwining of politics and economics" (2014). He concludes that a state's stability will depend on its economic system, which will be the determining factor in controlling and governing its people; and we may see politics becoming an economic tool.

This is the political and economic world in which the Olympic ideals juxtapose. Without trying to overcomplicate my argument I would like to analyse the contemporary manipulation of the Olympic Movement by using a concept developed by the French Marxist philosopher, Louis Althusser.

Dominating ideology and ideological state apparatus

In the *Reproduction of Capitalism*, Althusser (1971/2000) sets out to establish a theory explaining the connection between the state and a specific ideological dominance over society. He explains that social problems determined by political struggles revolve around the state and “the seizure or conservation of *state power* by a certain class or ‘power bloc’, in other words, an alliance between classes or class fractions” (p. 73).

Althusser agrees with the Marxist base and superstructure formula and understands the state to be a superstructure produced by capitalist relations of production. From here, explains how the state’s ideology becomes embedded within society. He sees institutions, like those associated with sport, as an ideological state apparatus reflecting the ideology of the state. So the institution, in this case sport, extends the influence of an ideology produced by a certain class or power bloc whose aim is to conserve a certain economic structure.

The “ideology” referred to above is an adaptation of Marx’s concept of ideology. Marx saw ideology as an idea: a dream without a history. Althusser (1971/2000) utilizes Marx’s concept of ideology and affirms that ideologies “*have a history of their own*” (p. 175), and he cites Marx’s historical materialism where history is the history of class struggle. Althusser’s theory can illustrate how ideology becomes a product of class struggle and a projection of the dominating relations of production.

This results in an ideology produced by the dominant class (and the means of production) becoming the ideology of the state, which imposes itself upon the ideological state apparatus. In turn, this results in an overarching ideology produced by the base to penetrate the state and seep out into the ideological apparatus (i.e. sport) and into society.

Althusser’s theory allows us to comprehend capitalism’s grasp on our time

period. His ideas are controversial and have been heavily critiqued, and structuralism, especially structural Marxism, has come under significant scrutiny. However, they have facilitated the macro-inspection of the potential for politics and economics to combine and create the political and economic combinations alluded to by Fukuyama, Derrida, and Zizek.

Understanding Althusser's theory is essential. It facilitates a solid critique of the Olympic Games and the unfeasible notion that it is neutral; seemingly, it can become an extension of the ideological state apparatus, support capitalist relations of production and contribute to our current problems. Using Althusser to give us an understanding of how ideologies become functional, we can understand how a dominant ideology can take up an overarching position of control.

Western liberal democracy and capitalist ideology – Our political reality

It is now important to delve into Western liberal democracy and understand how it has incorporated the dominant ideology. Wolin (2010) engages with liberal democracy and believes we now live in “*inverted totalitarian societies*”:

Inverted totalitarianism is all politics all of the time but a politics largely untempered by the political. Party squabbles are occasionally on public display, and there is a frantic and continuous politics among factions of the party, interest groups, competing corporate powers, and rival media concerns. And there is, of course, the culminating moment of national elections when the attention of the nation is required to make a choice of personalities rather than a choice between alternatives. What is absent is the political, the commitment to finding where the common good lies amidst the welter of well-financed, highly organized, single-minded interests rabidly seeking governmental favors and overwhelming the practices of representative government and public administration by a sea of cash (Wolin, 2008, p. 66).

Wolin, like Fukuyama, believes that the role of the state will be to protect capitalism from itself and facilitate its development as politics and the economy have become indistinguishable. Macpherson (1977) continues this inspection of liberal democracy and believes its connection to capitalism is organic. He

explains that “liberal” can mean equal freedom for all to reach their potential and therefore that liberalism provides the justification “of the stronger to down the weaker” (p. 1).

Macpherson explicates how liberal values evolved in capitalist societies and so liberal democracy has “been designed to fit a scheme of democratic government onto a *class-divided* society” (p. 9). Jointly, Macpherson and Wolin (2010) describe a bleak picture of our current political foundations, whereby the political system *seeks* inequality and encourages the formulation of structures inevitably creating hierarchies.

They all agree that liberal democracy has plutocratic tendencies and argue that we are living in a bourgeois dictatorship. Similarly, in an interview with Cox and Whalen (2001), Badiou recognises the assimilation of economics and politics. He suggests:

[...] our leaders and propagandists know very well that liberal capitalism is an inegalitarian regime, unjust, and unacceptable for the vast majority of humanity. And they know too that our “democracy” is an illusion: Where is the power of the people? Where is the political power for third world peasants, the European working class, the poor everywhere? We live in a contradiction: a brutal state of affairs, profoundly inegalitarian – where all existence is evaluated in terms of money alone – is presented to us as ideal.

Alongside Badiou, Fisher (2009) offers another interpretation of our predicament, using the concept of *capitalist realism*. This term in its political manifestation connects with Williams’ (2005) belief that, in our time, truth and reason and argument are being shunned, while preconceived ideas prevail. Capitalist realism is a “pervasive atmosphere [...] acting as a kind of invisible barrier constraining thought and action”. In our time, suffering, poverty, famine and war are an inevitable part of liberal democratic societies (Fisher, 2009).

Zizek, Wolin, and Fukuyama’s analyses of our period of history show liberal democracy’s relation to capitalism, which has stifled and condemned the production of another history. In connection to this “inverted totalitarianism” and “capitalist realism”, Wolin and Fisher have attempted to conceptualize the manifestation of our capitalist ideology in our politics. The summation of this

understanding equates to a pernicious analysis of our place within and our contribution to history.

By critically highlighting these particular interpretations of our time, it is possible to become despondent and disheartened. However, if we can engage objectively with *this* image of our reality and look at the mechanisms facilitating *this* political-economic situation, then we can continue to try to understand our period in history.

It seems we have one particular critique of what underpins ideology and its direction of travel. The outlooks and concepts above – inverted totalitarianism and capitalist realism – are the societal manifestations of a particular ideology. If these concepts do not have an ideological drive, then we must continue to delve deeper to identify the ideological impact and how it manifests itself in an ideological state apparatus like the Olympic Games.

Numerous examples exist to illustrate how the Olympics are an extension of the dominant ideology. I would like to highlight one.

Capitalism, the War on Terror, and London 2012

Ledwidge (2013) provides a damning critique of the Afghan war. Up until 2013, it had cost Britain at least £37bn, a sum equivalent to more than £2,000 for every taxpaying British household. Since 2006, on a conservative estimate, the cost of maintaining Britain's military presence in Helmand province was £15m a day. The equivalent of £25,000 will have been spent for every one of Helmand's 1.5 million inhabitants, more than most of them will earn in a lifetime. However, to reduce war to economics is inhumane.

Ledwidge (ibid.) estimates British troops have killed at least 500 non-combatants (half that number has been admitted officially and Britain has paid compensation to victims' families). Ledwidge reasons that Britain has expended so much money and blood on Afghanistan due to "the perceived necessity of retaining the closest possible links with the US".

Opposition against the Afghan war focuses on the central issue of American and British validation for the war. Margolis (2009) believes the war in Afghanistan is not about democracy, women's rights, education, nation building

or Al-Qaida, since its handful of members long ago decamped to Pakistan. He contends that the war is about oil pipeline routes and Western domination of the energy-rich Caspian Basin.

The Olympic Games or the Olympic Movement do not cause wars, but what I hope to demonstrate is how the Olympics can be swept up, embroiled and used as a tool to justify war.

Since the 9/11 attacks, the global security threat has remained central to the political debate. The war in Afghanistan continues to influence public opinion and our subconscious thinking. Co-ordinated government policies engaging with terrorism through “necessary shows of force” exemplify this.

In London 2012, the world’s largest security firm, G4S, was paid £284 million to provide its services. It is no exaggeration to say that their management of the project was an unmitigated disaster and, as a result, over 13,000 military personnel were deployed (*The Guardian*, 2014). The London 2012 security budget went over £1 billion and the public face of the Olympics was disrupted by a large military presence. The connections among the military, the government, and London 2012 became undeniable.

Delving deeper into the connections between London 2012 and the British military, other interesting facts emerge. The control and security infrastructure had a huge public presence; the torch relay was escorted by a military guard (disguised as athlete in track suits); drones were used by security forces to survey crowds; military helicopters circled above numerous Olympic sites, and military boats were deployed on the River Thames (*Daily Mail*, 2012).

Since this was done in the name of security, it is legitimate and important to ask from where and from whom the security threat was coming. Perhaps London 2012 was a display of power against an omnipresent terrorist threat that scarcely exists (Mueller, 2006), and it seems the Olympic Movement became part of the ideological state apparatus and an extension of the British government’s agenda. Reaffirming the need for security, through such high profile platforms like the Olympics, reinforces a political imperialist agenda and attempts to justify the war on terror and the war in Afghanistan.

(On another level, politicians operating in Western democracies need to gain public approval for defence spending. When the military are employed in “soft” civic exercises, they strengthen their bonds with the public.)

It is important to understand that this is a sensitive and complex issue. However, it illustrates how the Olympics can be used to promote a wider political agenda in direct opposition to its mandate of contributing to a peaceful world based on a “mutual understanding in the spirit of friendship, solidarity and fair play” (olympic.org, 2014).

If the Olympic Movement wants to establish itself as a flag bearer for egalitarianism, it needs to revisit its *modus operandi*, raise the case for its unique position on the global stage, and proactively make a stand to protect its underpinning ideology from being undermined by other forces at work.

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THE OLYMPIC SPIRIT OF “MARATHON MAN” (1976)

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Having gone down in film history as a violent, yet breathtaking thriller applying a number of suspense techniques, John Schlesinger’s “Marathon Man” (1976) touches upon such themes as the unresolved Nazi guilt and the Jewish identity in the modern world. It is, however, underestimated and unresearched that this canonical piece draws upon Olympism and Olympic values, broadly defined, both in very straightforward and complex ways. The present project attempts to inquire how the elements inspired by the Olympic idea are transferred into a cinematographic terrain and what universal meaning is, hence, achieved. In the light of the aforementioned perspective, the film’s well known scenes and the protagonist’s image will be analyzed to explore and challenge the Olympic values embedded in the film. Such an interdisciplinary approach will allow to shed new light on “Marathon Man” and its meaning. Three elements have been chosen for examination, which are directly related with the Olympic idea, like the use of the title and archive footages of the marathon champion, Abebe Bikila, and a more metaphorical one – the conflict between the main characters, Thomas “Babe” Levy and a fugitive Nazi war criminal Dr Christian Szell. The groundwork for my research question can be traced to selected works by Wiertelak (*And the Winner Is: Inviting Hollywood into the Neuroscience Classroom*), Gross (*Guilt and Innocence in Marathon Man*) or Żukowska (*Educational Tradition of Olympism and its Value for Contemporary Didactics*). Though coming from different disciplines, these approaches may complement one another in a study aimed at establishing the influence of the Olympic heritage, reinforced by its visual

representations, on the rhetoric and aesthetics of a mass media construct, such as the 20th century Hollywood film.

Although stemming from a sporting competition, the Olympic idea has been widely applied in education, as a philosophy of life and a principle of social coexistence. Naul enumerates the features of the Olympic spirit and highlights their universal meaning:

[M]otoric-sporting development as physical education, socioaffective conduct in sporting and other specific situations between individuals, and the consolidation of ethico-moral attitudes so that the individual is guided by certain values and standards in life and in sport. The simultaneous and consistent development of all three behavioural areas by learning, continual training and application in sports amounts to a holistic and harmonious culture of body, will and mind (2008: 21).

Admittedly, the Olympic idea is essential to be applied mostly in a didactic attempt to raise generations inspired by Pierre de Coubertin's vision, but the fact remains that it has also served as a source of inspiration for artists, writers and film directors. Having been adapted from William Goldman's suspense novel, "Marathon Man" epitomizes this relationship starting from its very title. The protagonist, Thomas "Babe" Levy, who is the title's Marathon Man, divides his time between doing research for his PhD project on the history of communism to prolong his late father's legacy and preparing to run a Marathon in New York (Schlesinger 1976). Babe's brother, Doc, whom he considers an oil corporate executive, works in fact as a government agent and enters into collusion with a fugitive Nazi criminal, Dr Christian Szell, who intends to regain the priceless diamonds stolen from Jewish families. Doc's murder exposes Babe to danger, as he is captured and tortured by Szell. This surprising chain of events forces Levy to take actions in order to save his own life (Schlesinger 1976).

The audience may see Levy struggling with his physical tiredness and confusion due to exhausting trainings. Babe, however, seems extremely persistent in his pursuit for endurance, as it becomes evident in his later actions. The scenes depicting him running build tension in the movie, as he is trying to chase other runners, while we see Manhattan's dark side – its gloomy and dangerous nature. Owing to his uncompromising and pertinacious character, Levy strives to seek

the historical truth concerning communist dictators and to clear his father's name, whose reputation was lost due to the so called "McCarthy's hearings", where he was accused of being a communist. Strongly believing in his father's morality and humanism, the protagonist never ceases to look the truth and justice. The sporting values he holds translate into the research field – persistence, fighting against unfairness and strong advocacy for his convictions. As Citron notices, "emotionally immature and experientially naive, he is trying desperately to exorcise the demons of his past" (1977: 10). Levy's marathon preparation is, hence, formative in a wider perspective. He could be perceived as a powerless, hopeless man at the beginning of the story, but the experience he gains and his firm attitude allow him to face unfavorable voices from the university and from his own brother, who does not support Babe's unshaken trust in their father's innocence.

Lonely though he was, the title character stays particularly focused on his individualism. According to Citron,

Babe's powerlessness is something we can identify with, and so his attainment of power at the end of the film perpetuates the myth that we too, as individuals, can become powerful. The film's central metaphor of the marathon is appropriate because the marathon is a very individualistic, private sport, and Babe's heroism is very individualistic (1977: 12).

Audience may have the impression that Levy's individual self-development and excellence in the field of his sporting activities has a direct impact on the events he gets unwillingly involved into. Due to the fact that he is an unbending athlete, the myth of American individualism is perpetuated and explored. Having no one to trust, Levy transforms into an independent outcast who is forced to bring justice regardless consequences. The western-like sheriff he becomes results from the strength of his character, mostly shaped by the power relations he opposes, but also by his strong, sporting spirit.

While the movie is mainly a suspense thriller, it does touch heavily upon the unresolved Nazi guilt and pursuit of the Nazi criminals. The main antagonist, Christian Szell, a flat, dark character who had been one of the torturers of Jews in a concentration camp, epitomizes the postwar attempt to capture and punish the criminals of World War II. Although not experiencing Holocaust himself,

Levy is aware of the fact that the racial inequality still has a tremendous impact on the American society (the movie includes a very tense scene, where Holocaust victims recognize their oppressor in the streets of New York). Undoubtedly, anti-Semitism is in strong opposition to the values promoted by the Olympic idea. As could be read in a statement of the Office of the High Commissioner for Human Rights, "[t]he Olympic also promotes human and social values like respect for human beings, unity in diversity, tolerance, understanding, acceptance etc." It is also underlined that "[s]port and the Olympic ideal [are] means to combat all forms of discrimination, to promote human rights and to strengthen universal respect for them" (<http://www.ohchr.org>). Levy, though, embodies the attempts to promote values like equality among people and respect for human rights, because he bravely opposes Szell in the finale of the movie, when he takes the initiative and contributes directly to the antagonist's death. On one hand, he symbolically avenges the victims who cannot speak for themselves; on the other, Babe is personally involved in the conflict, for his brother was murdered by Szell.

The final scene in the water treatment plant confronts the two opposing characters, and, *ipso facto*, the two forces. Since "[t]he climactic confrontation between Babe and the evil Szell becomes a final retribution for not only himself and Doc but all the people the Nazis were responsible for killing during the war" (furiouscinema.com). As already mentioned, Levy undergoes a transformation becoming a powerful, strong and adamant individual. Having the courage of his own convictions acquired due to his will to survive, he is strong enough to overcome the evil in the person of Szell. The virtues Levy represents and the struggle he experiences correspond to the concept of the Olympic attitude, both in sport and life. Codes of references in the movie show him not only as a hero, but also as a representative of an equal, just, harmonized and peaceful world.

The character of Szell, masterly portrayed by Laurence Olivier, is everything that Levy is not. At the culminating point of the movie, he is depicted as purely evil, greedy, convinced of his own cleverness and ready for any sacrifice to protect his diamonds. Even the humiliation which he is subjected to when Levy forces him to eat them, does not stop him from going out on a limb. Despite being so different, the characters still hold similar features, epitomized by the movie title. Gross notices this common ground by saying that:

Even before we see the title of the film, we are given a clue as to what they have in common. [...] They are all Marathon Men, and that is why the film's title, which speeds across the screen, over Hoffman's running feet, is not "The Marathon Man", as it is sometimes misrepresented. Even the names of the actors progress horizontally across the screen, each fading in slightly to the right as the other fades out, in a kind of cinematic leapfrog. In that they are all running, they are virtually interchangeable; and like Babe on his jogging path, they are running around in circles (1980: 54).

The recurring and highly symbolic element connected with the Olympic spirit embedded in the movie is the archive footage of Abebe Bikila, an Ethiopian marathon champion. His victorious race from the 1964 Olympic Games is featured in the opening scene. The barefoot Bikila reaches the finishing line, suspiciously looking back on his rivals. As the plot develops, the audience may notice that Bikila's pictures hang in Levy's apartment; he obviously serves as an idol to an aspiring athlete. Film frames depicting Bikila's focused face interlace later on with Babe's attempt to escape his torturer.

Undoubtedly, "Marathon Man" explores a number of universal themes, and sticks in its audience's mind as a violent suspense thriller. A crucial inspiration, however, for this film industry production is the Olympic spirit and its various interpretations. It appears in the movie not only as its literal manifestation, but also as a metaphorical revision. The structure of characters, the way of filming and use of images of the Olympic hero, all contribute to "Marathon Man" having an additional, universal meaning.

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THE UNDERSTANDING OF OLYMPIC VALUES BY BRAZILIAN OLYMPIC ATHLETES

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1. Introduction

Olympism refers to the set of pedagogical and philosophical values of the Olympic Movement, and not the formal and/or bureaucratic aspects that sustain the institution and the Olympic phenomenon (Rubio, 2006). To understand it, it is essential to approach it from an educational perspective (Binder, 2005). Pierre de Coubertin, founder of the Movement, believed that sport was an important form of education for the youth, based on fair competition, health and physical activity. For him, the most important thing was not to win, but to participate in the contest.

Olympism exalts and combines in a balanced whole the qualities of body, spirit and mind, blending sport with culture and education. Its aim is to create a lifestyle based on the joy of effort, the educational value of ethical actions and respect for universal moral principles, whose objective is to place sport at the service of human development. If sports practice is seen as an educational endeavour, moral and social, designed to have effect at the level of individuals, societies and nations, the Olympics represent the public face of Olympism and an activity of greater visibility causing the multiplication of both competition – taken as an example of excellence-maximum – and the Olympic ideals.

According to Rubio (2013), the Olympic Games are one of the most visible sporting activities and greatest socio-cultural events on the planet. As such, it can arguably be suggested that Olympism is contained in the cultural history of

mankind. Thus, the Olympic values are a type of code of conduct of the Olympic Movement and seek to guide everyone involved in competitive, administrative or voluntary Olympic activities. Hence, one seeks to combine sport, education and culture, and I understand that the athlete's performance in competition is such a stimulating factor for society as is his performance in other social environments.

For us the greatest legacy that Olympic Games can leave for society is the athletes. They represent the Olympic values of overcoming, respect, fair play and determination. They have been seen as modern heroes with their records, life-style, and excellent performance. They carry the symbol of heroism because they believe in themselves and their resources, train and struggle solitary, often against all odds, even against their physical, social and emotional limitations, to ultimately see their belief itself rewarded (Damatta, 2006). Thus, sports provide a context of great educational potential and can be used as an instrument of ethical attitudes and values needed to social and individual life.

The Olympic values are essentially human values. In this perspective, the objective of this work is to outline the moral values of the Brazilian Olympic athletes.

2. Biographical narratives as method

For this study, nineteen athletes were selected and interviewed, who had participated in at least one of the following editions of the Olympic Games: Mexico (1968), Moscow (1980), Los Angeles (1984), Seoul (1988), Barcelona (1992), Atlanta (1996), Athens (2004) and Beijing (2008). We used biographical narratives after Rubio (2001, 2006), based on life histories from Brazilian Olympic athletes who participated in Olympic Games.

Regarding the social character of memory, it is clear that the way to remember is both individual and social: the group transmits, retains and strengthens the memories; and working with them, gradually individualizes the community memory and, what it recalls and how it recalls, keeping only what is meaningful. Bosi (1994, 2004) and Poirier, Valladon, & Raybaut, (1999) understand

that all personal memory is also part of social, group, and family memories; so when you retrieve a memory, it is possible to capture the ways of being of the individual and his culture.

Biographical narratives include life-stories that are a particular form of oral history and an instrument for capturing and organizing memories that interest the researcher for learning values that transcend the individual character of what is transmitted and that fits into the culture of the social group to which the narrator belongs. History itself brings what the narrator considers important in his trajectory, giving an idea of what his life was and what he is right now. This reflective attitude allows re-experiencing past situations not only from the point of view of the course of events, but by the re-signification of facts that were significant to the narrator; this allows reversing (or subverting) the narrative, obeying a chronology affectively involved in the event, giving his text a context (Queiroz, 1988; Rubio, 2004, 2006).

When people narrate, they initiate a process that gives meaning to things. Thus, we construct the knowledge we have about the world and ourselves by decoding and predicting personal experiences, allowing to create meaning about who we are.

According to Bruner (2014), the narrators shape knowledge according to their desires and fears. Weaving and sharing stories allows us to imagine what would happen “if”. The narrative is a recount of human plans that did not go as planned and expectations dashed. Narrating strengthens another human’s condition with regard to his imaginative ability to design many situations, sometimes hypothetical, sometimes concrete, which are intertwined with our freedom of choice. We build and rebuild our narratives constantly to meet the needs of the situations we encounter, and we do it according to the guidelines of our memories of the past and our hopes and fears of the future. Talking to ourselves is to fabricate a story about who and what we are, what happened and why we do what we are doing.

The act of narrating helps the formation of meaning and knowledge that build the world and ourselves decoding and predicting personal experiences, allowing the creation of a signification about who we are. Aspects that include understanding of the Olympic values will be taken from their narratives.

3. Understanding Olympic values

The Olympic Movement is based on the commitment of people to moral and ethical human values. These values and their development is a complex process which is reflected in other aspects of human life and influenced by society, the family and the community in which one lives (Binder, 2005; La Taille, 2006).

The Olympic values that are directly related to the life of the athlete have to do not only with the training, but with life in general. They are directly related to the notion of respecting yourself, your body and the opponent as well as the rules and regulations, so that individuals do not use means other than their own abilities; friendship and brotherhood that lead to social interaction, understanding; the formation of character for self-knowledge, self-control and self-fulfillment that allows freedom, spontaneity, creativity and the desire to identify with real life conditions; equality and justice.

Recognizing the sport educator action to practice the Olympic values can help the individual's character building, through better search itself, both in sports activities, as well as in everyday actions (Rubio, 2008; 2009).

As shown in the previous work of Rubio (2013), the Olympic values are directly related to cultural and historical issues. If at the beginning they were called universal because the representatives of the Olympic Movement had a Eurocentric view of the world, in contemporary Olympic Movement, this has changed. A group of seven important values synthesize the understanding of the Olympic values by Brazilian athletes.

3.1. Friendship

Friendship is the willingness to integrate, to include, to approach another human being even when cultural differences are present. It involves respect and knowledge, as well as affection and loyalty, even in situations where competition is present. The concept of friendship suggests integration among people, which is the promotion of peace.

In interviews of Olympic athletes the value of friendship appears to be present in their interaction with teammates, as well as in their exchange with opponents. These different dimensions of friendship promote the expansion of

technical knowledge and the maintenance of coexistence in everyday life, which is fundamental to overcome the most difficult moments:

The friends you make within sport are true and healthy, and that's something I'll never forget (Washington Luis Silva, boxing, Athens/2004 and Beijing/2008).

The feeling of friendship makes sport an instrument of social integration, contributing to a better quality of life. Another athlete said that even with opponents that value makes the competition fairer:

You learn to respect and be respected, and learn to have friends and not enemies (Luiz Gonzaga de Almeida, weightlifting, Mexico City/1968 and Munich/1972).

Even in the face of social prejudices, friendship plays a key role in coexistence and competition, by promoting equal access to opportunities:

There are so many people like that [prejudiced people]. We look for a link of friendship, not war (Everton Santos Lopes, boxing, Beijing/2008 and London/2012).

In this case, the athlete says that boxing as a form of physical contact, sometimes violent, can affect your personal life, because it makes social integration look apparently difficult.

3.2. Excellence

Excellence implies the highest degree of quality and perfection. It is the search for the best in oneself and not necessarily to overcome the other. This condition can be extended to many areas of life which would ultimately imply a social transformation. Winning and losing in sports competitions, as well as success and failure in our lives, are determined by the choices we make. For the athlete to achieve a victory, he or she must make the right choices.

My workouts were always 100%. I learned this in sport. I lost a game and I thought: there is nothing wrong, I have always strived for excellence in whatever I was doing (Ana Flavia, volleyball, Barcelona/1992 and bronze medalist in Atlanta/1996).

Thus, to consider doing the best is not enough without concrete actions, the heavy load of training together with clear objectives enhances this quest:

I always strive for excellence. That is the focus. We won today, but need to prepare even more! We cannot lose attention, focus (Bernardinho, volleyball, Moscow/1980 and silver medalist in Los Angeles/1984).

Identifying the pursuit of excellence makes the athlete unsatisfied with an average or a previous performance. And in some ways, he is committed to excellence and perfection. Not referring to perfection in conduct that characterizes failure, but in an emotional state that allows the athlete to reach the peak of performance.

Individual rhythmic gymnastics includes you, the audience and the board of arbitration. We work at the limit of perfection (Marta Cristina Schonhurst, rhythmic gymnastics, Barcelona/1992).

3.3. Respect

Respect is above all a feeling that takes into account another person. More than obedience, respect implies recognition of the virtues presented by another. It is the basic condition of social life, which involves not only compliance with the rule, but essentially the incorporation of values in order not to require forms of external regulation for its compliance.

Through sport, the individual's moral formation, which is shaped by traditional and robust institutions like family and school, is complete.

I educated myself through sport, concepts of discipline, respect, cultivation of leadership, companionship, never give up. My life history and education were formed not only at school but much through sports (Helio Rubens Garcia, basketball, Mexico City/1968 and Munich/1972).

The dual institution of family and school is now complemented by sports. Moreover, in eastern sport culture, respect for traditions is also part of an athlete's education.

We learned judo, learned to fall, learned basic strokes without forgetting learning discipline, respect for team-mates or coach, the importance of

hierarchy in any sector of our lives (Rogério Sampaio, gold medalist in judo, Barcelona/1992).

3.4. Courage

Courage is a condition associated with willingness for confrontation. Confrontation is understood as the act of making decisions based on the judgment that one makes of a situation and not necessarily the fulfillment of an order dictated by someone. This is perhaps one of the major developers of the individual's moral education.

A courageous person is one able to face what terrifies the common person, but accompanied by the reason and purpose for the benefit of that which is certain.

I lived in an orphanage until I was 15 or 16. I learned a lot of bad things there. I suffered from hunger, I was angry. I started practicing athletics. I trained. In the first competition, I won two medals. I received an invitation to move to another city. I grabbed my bag and left. All I had in life was inside a suitcase (Claudinei Quirino, athletics, Atlanta/1996 and silver medalist in Sydney/2000).

The lack of courage can lead to situations where honor is put to the test:

"Competition is winning or losing. We learn to expose ourselves, something very difficult for many people. When you compete, you expose yourself. That will teach you to deal with losing; there is no champion who had never lost" (Jorge Azevedo, archery, Seoul/1988).

Given the many challenges that sport has for the athlete, both in the execution of their physical abilities as in overcoming the numerous social and family barriers, courage often becomes a necessary and fundamental value for ethical actions, whether in sport or in social life.

Life is a struggle. Being an athlete is to have courage. And you don't need to be an athlete to be courageous (Vania Hernandez, basketball, Barcelona/1992).

3.5. Determination

Determination is a gesture related to the fulfillment of a goal, which involves the willingness to act, to comply and adhere to the principles that guide this action,

since the trail used for its compliance may be full of proposals that are contrary to virtue.

In sports, the words determination, dedication and effort are synonymous within the discourse of athletes. Despite the lack of differentiation in the use of the word, the value determination stands on the necessary obstinacy. The desired outcome only occurs as a result of a life dedicated to training and the withdrawal of a social life common to other young people of the same age.

[On the lack of training structure] I looked at them [other tennis players]; they were with the coach, the trainer, and I was with my brother who did not know how to play tennis. I was demoralized already. It was a school of life for me, I am still that person (Gisele Miró, tennis, Seoul/1988).

To admire the possibility of someone working hard to achieve something. So the value of determination is closely associated with excellence since the result is the fruit of an incessant quest for the perfect movement that can only be achieved with hard work.

[On the possibility of being an Olympic champion] From that moment, I started realizing that everything was possible, you have to have determination, focus, to feel a champion for life. I dream of an Olympic medal, but the main goal is to be a champion in life (Diego Hypollito, artistic gymnastics, Beijing/2008 and London/2012).

3.6. Inspiration

Inspiration is the consideration of the sensitive aspect in task accomplishment. It is the incorporation of affective and intuitive plans necessary for the accomplishment of a task that may be imposed by an external or internal determination, resulting from a systematic and not esoteric action.

Inspiration makes the connection between the self and the conscious mind. Communication between our acts and success occurs through inspiring moments.

I did not want to train to fight, to compete. I wanted to train to fight on the streets. Then, through a world champion, inspiration emerged. I started to like the sport. I decided I wanted to be an athlete (Robson Donato Conceição, boxing, Beijing/2008 and London/2012).

Otherwise, the athlete is judged as possessor of nobility of character, able to inspire others, much like the heroes of antiquity, their virtues seen and reproduced.

You are always the focus of attention, they admire you, you have to be the example, the mirror for children. Today I'm a coach. I always had athletes mirroring my attitudes, seeking inspiration (Agberto Correia, handball, Atlanta/1996 and Athens/2004).

In this same situation, being an athlete is to serve as a reference and model. For the athlete, the value of inspiration means to encourage new generations to practise sport not only in the reproduction of gestures, but in overcoming new brands, skills and technical gestures, giving sport the possibility of the unlimited.

[Speaking of coach career] I can teach them, through my efforts, dedication and persistence. I managed to make my dreams come true. For them, this is a source of inspiration, a reference (Tatiana Figueiredo, artistic gymnastics, Los Angeles/1984).

3.7. Equality

Equality refers to the right of participation. It is the search for recognition and for belonging to what humanizes us, which is life in society. Although utopian, perhaps it is the driving force behind many projects that have the human being as the fundamental condition for the development of knowledge, technology or politics.

Equality among different people is one of the major goals of society. Sport is a means of disseminating this value, but it certainly takes hard work.

[On the issue of gender equality] You [women] have to make double, triple effort than men to give a value and to have a value (Adriana Kostiw, sailing, Athens/2004 and London/2012).

Many Brazilian athletes regard sport as a means of social mobility, but are faced with the lack of structure of the modalities.

[On women's soccer in Brazil] The lives of most soccer players are supported through sport, they don't have other jobs. They should have something else.

There is a lack of sponsorship and visibility. We have quality. We have to be recognized like others sport players are (Cristiane Rozeira, soccer, Athens/2004, Beijing/2008 and London/2012).

4. Conclusion

When Pierre de Coubertin envisioned the revival of the Olympic Games, his thinking was closely linked to the original ideas of the Games of antiquity. Thus, educational and humanistic characteristics were consolidated in current ideologies. Hence, the understanding that Olympic values are essentially human values. Ortega y Gasset (1967) understand that it is not possible to consider the human being as an active subject without regarding everything that surrounds him, beginning with his own body and reaching as far as the historical context to which he belongs.

Intellectual ability is not enough for humans to advance in consciousness and creativity. The interaction with the world around a person is a key part to this. It is necessary to understand the context of the times in which one lives, assigning meanings to facts. Thus, the human being does not live apart from the space-time to which he is inserted. From the positive image of sport, the individual can build a self-image and from it create an image that represents him, and that he can identify with (Harkot-De-La-Taille, 1999).

In the narrative of athletes, it is possible to observe the understanding of the importance of values in their lives. They express values that are closely interconnected. In addition, they assume they are your representatives to others and to society through their attitudes and especially for their thoughts. And they want to help in some way; so, for example, in the media or in philanthropic events, they spread their knowledge and propagate Olympic values.

The values found in the narratives of athletes favor the understanding of what was to be an athlete at that time of building their career. Values such as friendship, pursuit of excellence, courage and fairness gain prominence. This occurs when competitive activity, characterized by the aesthetics of movement in pursuit of perfection, directs the athlete to a condition of transcendence, and the audience to the pleasure of watching an unprecedented gesture and the reverence for understanding that this is unique and unusual for all.

It is a constant challenge for the Olympic Movement to keep the flame of Olympism alive. Seemingly more important issues such as allocation of financial and administrative resources, as well as the search for forms of self-financing of the International Olympic Committee itself, mean that other issues of philosophical and educational nature, which are the essence of Olympism, are left aside. However the purpose in any action in order is to educate athletes and people on values in order to maintain Olympism.

So, all this was possible only through the athletes' narratives. The narrative forms mappings able to discuss knowledge, seeking the essence of the being that makes him or her human and rational due to awareness, creating structures for the spread of knowledge. The narrative itself reflects a way to locate ourselves in the world we live in and at the same time to find ways and meanings for welfare and the development of projects.

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TALKING DOPING: A FRAME ANALYSIS OF YOUNG CYCLISTS' VIEWS ON DOPING AS A TOPIC OF CONVERSATION AND MORAL DILEMMA

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Introduction

Doping puts elite athletes in an awkward dilemma (Breivik 1987). On the one hand, doping is banned in sports and widely considered immoral and unhealthy. On the other hand, elite athletes are dependent upon their performances and results, and often deeply immersed in the rhetoric of *faster, higher, stronger*. Doping is an effective means – perhaps the most accessible “short cut” in many elite sports. However, few elite athletes seem to communicate openly about doping as a dilemma. Through media, athletes condemn doping, express support for anti-doping work and describe their own choices of not doping as simple. A black-and-white picture paints itself, in which a few rotten apples have it all wrong, whereas the rest not even feel tempted. Arguably, this black-and-white-picture also influences research. In a review of research on elite athletes’ perspectives towards doping, Morente-Sanchez and Zabala (2013, p. 200) conclude: “It seems that there is a significant difference between what some athletes say and what they really think.” Athletes’ willingness, confidence or skills to communicate openly and in a nuanced manner about doping – anonymously in a questionnaire or in face-to-face interactions – can be considered a methodological challenge or a research topic by its own means. The study presented in this article rests on the latter.

This is a study of how young and talented road cyclists communicate about doping. Recent qualitative research underpins the understanding of doping in road cycling as a social practice and a product of socialization. In an extensive

study of organizational cultures in professional male cycling teams, Ohl et al. (2013, pp. 14–15) finds that socialization processes within teams are key for riders using or not using doping, whereas “reasoning on an individual level is not very important”. Lentillon-Kaestner, Hagger and Hardcastle (2012) show how this was particularly the case in male road cycling in the 1990s and 2000s. Here, younger cyclists were socialized into a doping culture, through informal chat and advice from more experienced riders as well as conversations with trustworthy doctors and support personnel. The studies show that both using and not using doping happens in a social context, in which communication is at heart. Therefore, how young cyclists – hopeful, not yet professional – communicate about doping offers insight into the extent to which they are prepared to face such social influence.

The main research question is *How does a group of young, talented road cyclists communicate about doping?* This paper considers two aspects of the question, focusing on how the cyclists (1) *communicate about doping, in everyday life* and (2) *communicate about doping-related moral dilemmas*.

The paper is structured as follows. First, the theoretical perspective used to interpret the findings is presented, before I discuss the data and methods. I then present results and analyses of the interviews. Finally, the paper is concluded with a discussion of the findings and some preliminary answers to the research questions.

Theoretical framework

The study employs *frame analysis* as it is developed in a micro-interactional perspective by Erving Goffman (1974) and adapted by political sociologists such as David A. Snow (see, for example, Snow et al. 1986). The concept of *frame* is at heart. I understand frame as an actor’s definition of a situation. Facing a situation, the actor identifies the frame through answering the question “What’s going on here?” (Goffman 1974, p. 8). This process is termed *framing*. Frame analysis considers a specific situation and examines how involved actors frame it. The talented road cyclists are the actors in this study. The situations considered are of different types. Goffman’s micro-interactional perspective considers how

individuals frame face-to-face interaction, and primarily helps understand how the cyclists interpret the focus group interview. In face-to-face interaction, different actors' frames must be reasonably compatible, so that meaningful interaction can take place. Thus, actors negotiate for shared frames, mainly through *meta-communication* (Goffman 1963; 1974). Analysing the focus group interviews, the terms *frame negotiation* and *meta-communication* help understanding why, for example, short and rejecting answers appear when they do, and, conversely, why thorough and engaged answers appear when they do.

In political sociology, the concept of frame describes different actors' definition of political and social phenomena (Benford & Snow 2000). From the individuals' perspective, the question is how a phenomenon is defined, but also why some phenomena or framings of phenomena (i.e. *media frames*) are experienced as more salient or important than others. This theoretical adaption sheds light on the research question from several directions: Why are some aspects of doping more salient topics of conversation than others? Why do some believe doping to be a significant problem, while others deem it less problematic? Why do some interpret the focus group vignettes as highly relevant, while others see them as distant from reality?

Two main terms come to use. *Master frames* denote how an individual interprets a political or social phenomenon within a broader value-based frame, for example a philosophy of life (Benford & Snow 2000, pp. 618–619). Here, I suggest the existence of two master frames in the life of an elite athlete: first, a result-oriented mind set and, second, the concept of fair play. The two are sometimes compatible, sometimes competing – doping being a phenomenon that may evoke conflict. *Resonance* is about how individuals receive and respond to phenomena or framings of phenomena (Benford & Snow 2000, p. 619). If a phenomenon or the presentation of it, for example in a newscast, resonates strongly with an individual, he or she is likely to react and get involved.

Data and methods

Four focus group interviews with a total of thirteen participants (ten male, three female, all Norwegian) make the data set. Participants are 17 to 21 years old,

belonging to the national road cycling elite of their age group. Each group consists of three or four participants of the same gender, roughly the same age and former or present teammates. *Friends* is a fitting description. Homogeneity and established social relations have been preferred, arranging for an atmosphere of everyday, casual communication. Gathering female participants has proven difficult due to a small national racing scene and some unfortunate cancellations. More female participants would be welcome.

Morgan (1997, p. 6) defines the focus group interview as a “research technique that collects data through group interaction on a topic determined by the researcher”. *Interaction* is at core. The prime value of the focus group interview is the development of data that would not be accessible without group interaction (Morgan 1997, p. 8). Not least, the researcher gains knowledge of how social life plays out in this very interaction. Communication in a focus group interview gives insight into group norms and group values, as well as the development and evolvement of such (Bloor et al 2001, p. 17). Given the researcher’s awareness of the focus group context’s impact, this knowledge can shed light on the way participants communicate about the topic in everyday life.

A semi-structured interview guide organizes the focus group interviews, with questions relating to the research question. After each interview, I have summarized my impressions. The interviews have then been recorded and transcribed verbatim. The data set has been subject to a two-step analysis. First, I have organized the material thematically with themes corresponding to the headlines of the following chapter. The data within each theme has then been coded and synthesized in order to single out salient aspects. The second step has been a theoretically informed analysis testing the utility of the micro-sociological and political-sociological understandings of the “frame” concept.

Results and analysis

Communicating about doping in everyday life

When I ask if doping is a frequent topic of conversation among young cyclists like themselves, most participants point out that even if they talk about doping, they do not talk about it that much. This reservation is made up by “ifs” and

“buts”, for example when Pete states that “Yes, *there’s been some [talk] lately, when – or, not frequent – but there’s been some talk, when that 18 year old got caught for EPO [...] Then there’s been some talk, but not that much really*”. Similarly, doping talk “*happens every now and again*”, according to Beth, “*but it’s not – when I think it over – actually, it’s not something we talk much about*”. Among the older boys, Sean offers an explanation:

No, it’s not like it’s fun to talk about doping, it’s not. You get that bad feeling when you talk about it. So it’s not like a big topic [...] You just get this insanely bad feeling, because you think that you may have been cheated or something like that. You get a damn bad feeling, because it’s so damn unfair. For us that do the job and stay clean. You get sick of it all, because bike racing is fun, but it’s not that fun every day, for sure.

Sean’s explanation is an example of how the doping phenomenon fails to resonate with an athlete who possesses both result oriented and fair-play oriented master frames. Interpreting it within a fair-play oriented master frame, doping makes Sean sick. Interpreting his everyday conversations within a result oriented master frame, topics that make him sick and question the joy of bike racing, seem a way of draining him of energy and motivation. As such, not communicating much about doping is one side of the result oriented mantra “focus on what you can control”. The way many participants contrast doping talk with training talk underscores this understanding. Pete, for example: “*At least among my friends, it’s much more [...] about training, you know. How to train well, training philosophy, what you actually have to do to be good, you know. Instead of talking much about doping.*”

The cyclists immerse themselves in the everyday search for performances and results, where the all-important training is mid-frame. Being an uncomfortable and counter-productive topic of conversation, doping is kept out-of-frame. However, among the boys, one aspect of doping stands out as a rather frequent topic of conversation. When doping happens at their sporting level – or when they suspect it does – the boys do talk. Here Sean gives an example of what may trigger suspicions about other riders. What follows is perhaps an example of how communicating such suspicions may play out in their everyday lives:

Sean: No, last time must've been he who won [international stage race]. Of course you go online and check for previous results and stuff. Look at what he's done before. And you find nothing. Nothing. Then you start wondering. And we talked about that during [international stage race]. Like, "How is it possible?" You're told he comes from the highlands and blah, blah, blah, but anyways. It's pretty insane. You look at how he rides a bike, he wasn't a good bike handler. But he could've been born with something we don't have. We can't know.

Eric: But at the same time he wasn't totally... I saw he was just top 40 in [flat time trial race]. So he obviously has a good talent for climbs, and we don't know the effect of being born in the highlands.

Vincent: Yes, he wasn't totally dominant either, every day.

Eric: No, [riders from a specific nation] followed him.

In the political-sociological frame analysis, *experiential commensurability* describes how close a phenomenon is to the individual's personal, everyday experiences. While doping generally or specifically among the professionals may seem distant, doping – or suspicion of doping – at their own level does not. Asked why a same-age foreign competitor recently caught for doping has been a topic of conversation, Aaron explains: "Of course, it becomes a topic when it is somewhat close and you've maybe been alongside him in the bunch, talking to him. And then he's caught. Then it's a bit closer than if you just read about a professional, in a way." Such happenings resonate with the boys, who respond with devoted discussion. Among the girls, this seems not to be the case. The girls tell that they do not have a sufficient overview of riders at their own level to point out whose performances may be suspicious. Further, according to Trisha, "There's also much less doping among the girls. At least from what we know."

Communicating about doping-related moral dilemmas

Through vignettes, I ask the young cyclists to discuss doping-related dilemma situations. The situations range from "hard" doping to actions rather belonging to a "grey area". Here, I consider two vignettes that have to do with doping.

In the first of these, I ask the cyclists about their reaction to a hypothetical teammate using a banned but not performance-enhancing drug to recover from

injury in time to win the biggest race of the year. The response of almost every participant indicates that rules – and rules alone – function as a guiding compass in moral dilemmas. In all groups, participants express a version of the sentence “if it is forbidden, it is forbidden”. In this group of younger boys, for example:

Marty: *As long as it's forbidden, it's forbidden.*

Leo: *I would've told someone.*

Marty: *If it were legal, it would've been okay.*

Harold: *It points back to what we talked about earlier. What is forbidden is forbidden. What is legal is legal.*

The rulebook can be thought of as a good companion in the life of a fair-play oriented individual. It helps taking choices of fair play, without paying attention to nuanced moral questions. If the cyclists themselves are injured going into the most important race of the year, moral quandaries are unnecessary. The wish to participate may be strong and social pressure may be overwhelming. Nevertheless, the treatment being banned is the only information needed to exclude it from consideration. The cyclists' result-oriented mind set perhaps also plays a role. Similar to the way they do not communicate that much about doping, thinking about doping-related dilemmas as relatively simple non-dilemmas may help “focus on what you can control”. In the end, you only have to follow the rules.

However, the rulebook may be a particularly good companion when *communicating* about moral dilemmas, offering a simple answer to a nuanced question. Perhaps participants experience relief when identifying a simple yet convincing argument in an otherwise awkward discussion – evoking the conflicting values doping may represent to an athlete. With an exception for some of the older boys, the cyclists do not seem particularly fond of discussing the vignettes. Regarding the second vignette – which probably is experienced as more severe – the main question seems to be not *how* the young cyclists communicate, but *if*. I am speaking about an experienced professional rider who struggles to get results and finish races as the speed of the *peloton*¹ increases. The rider

1. Term used during races meaning the main group of riders, or outside races meaning riders at a certain level as a whole, for example “the professional peloton”.

is offered a performance-enhancing drug, which he or she is told to be medically safe, impossible to detect through doping control and already used by the majority of the peloton. The situation points back to the spread of EPO in the 1990s. Firstly, I ask the participants to list the rider's alternatives. Only in one group – that of the older boys – do participants mention taking the drug as an alternative. The other groups avoid the doping alternative. These younger boys serve as an example:

John: *Retiring.*

Pete: *Retiring, yes. That's just what I was thinking. [Everyone laughs.]*

John: *Train better. [Everyone laughs.]*

Interviewer: *Yes. What do you think the rider will do?*

John: *Train better. [Everyone laughs.]*

Aaron: *Drop down a level, maybe.*

No one mentions doping as an alternative and it seems to be a rather simple dilemma for the boys – or not a dilemma at all. The same goes for the other group with younger boys, where the participants indicate that the vignette is outdated. “*It happened in the 90s*” says Marty, “*but it won't happen again*”. The girls do not mention doping either. Trisha explains: “*It's an alternative, yes, but it isn't an alternative which would've been accepted. So, therefore, perhaps ruling it out.*” Seemingly, two norms rule out the doping alternative. First, belief in better times in professional cycling is a well-established norm. *It does not happen now anyway*. A second norm sees the cyclists expressing anti-doping attitudes naturally in the course of conversation. *It is not an alternative for us*.

Ruling out the doping alternative through short and simple comments, comes across as an unwillingness to discuss the vignette. This can be understood as a meta-communicative message. All participants report familiarity with defending road cycling from doping-related criticism in everyday conversations with “outsiders”. Defending *their* sport is a norm – expressing beliefs in better times and stressing their anti-doping attitudes are prime tools. Particularly the younger boys appear to bring this normative defence into the interview, interpreting it within a “criticism/defence frame”. In this frame, rather innocent questions become a notch more critical; a notch more accusing. This vignette may come across as a plea for them – young representatives of a sport with a long history

of doping – to state that under some circumstances doping is okay. Avoiding the doping alternative is a way of meta-communicating disapproval of the vignette, negotiating for a shared frame for the focus group interview in which questions are less critical, less accusing.

The group of older boys serves as an illuminative contrast. Here, taking the drugs is the first alternative mentioned:

Eric: Either take it, or continue at this level and perhaps retire after a while because he isn't good enough.

Richard: That's probably how many felt in the 1990s [...] Then it's either retire or take it, like they've said. But that's maybe something they say to defend themselves, too.

Eric: It depends on how important it is to you [...] If you've got options besides cycling, or if you've spent so much time cycling and have such a great passion for it, that you have to do it, you know. It is difficult for us to fully understand that situation. Retiring is the ethical choice, but you never know. How pressure and stuff influence [...] I think, realistically, he'll take it. It depends on where he's from and how it is. But, no, it's possible he doesn't take it as well. It fully depends on the situation and where he's from, too.

Richard: It depends on age and stuff as well. If he's well-established and over 30, he might give up, accepting that he's had a good career. Or just train harder, give it a last shot with training.

The contrast is clear. The doping alternative is mentioned first and considered in detail, particularly by Eric. The meta-communicative message is one of enthusiasm and appreciation of the vignette's relevance and worthiness of discussion in a focus group interview. Thorough and nuanced arguments follow, stressing the importance of the social context in the face of a doping dilemma.

Concluding discussion

Heading towards a conclusion, a look at differences from group to group is useful. Concerning everyday communication and communication about doping dilemmas, the participants split into three categories. First, the older boys

communicate quite openly. Discussions are thorough and open-minded, with an exception for the most severe vignette. However, among these open-minded participants, only Erik makes devoted attempts at *understanding* the vignette dilemmas, putting himself in the shoes of cyclists that choose doping. Only he talks openly about the possible temptation surrounding doping as a shortcut to athletic success.

Second, a significant share of the younger boys appear to speak little of doping in their daily lives. Arguably, this is underlined by how they face the focus group vignettes. The boys consider doping an almost irrelevant topic of conversation, view it as nearly eradicated from professional cycling, and reject doping dilemmas as too distant from reality to deserve a thorough discussion. This is understood as a combination of two things. On the one hand, the participants bring a normative defence of road cycling into the focus group interview. On the other hand, there is the case of participants possessing a result-oriented mind set in which awareness of doping is counter-productive and hence “out-of-frame”. Either way, the result is a rather narrow-minded discussion.

Third, the female participants constitute a distinct type. The girls talk rather openly about the doping phenomenon and recognize the relevance of the vignettes – in general, but not to themselves. Lesser knowledge of (and lesser expectation of) a pre-existing doping culture in women’s road cycling is reflected in the way the girls primarily talk about men’s doping, perceive doping as a distant phenomenon, and treat the vignettes largely as “men’s problems”. With special attention to the second type of participants, questions are raised about the existence of a culture allowing young, talented road cyclists to air doping related wanderings, doubts or temptations.

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NATIONAL PRIDE LEVEL AND THE STAGING OF THE OLYMPIC GAMES

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The geographical distribution of the Olympic Games bid applications, the economic development level as well as the political situation of the bidding countries have motivated me to analyze the relation between the Olympic Games and the national pride level of the host nation. Today, we can see the trend of using sporting mega events not only for improving the international image of the country, but also for uniting the host nation. This tool that has been widely used during recent sporting mega events. The upcoming events seem to follow the trend. The Olympic Games in Sochi, Rio, Pyeong chang, Beijing, as well as the FIFA World Cups in Brazil and Russia can be mentioned as obvious examples. Considering national identity as one of the key factors for economic development, the tool is especially useful for developing countries. Moreover, in developed countries the Games can be used to reinforce the national pride level during the difficult times for the countries' economies. London 2012 Olympic Games could be a good example. However, to achieve this result it is not sufficient only to win the bid but also to successfully stage the event and to use both tangible and intangible legacy in a smart and efficient way.

In the current paper I discuss the impact of staging a sporting mega event on the host nation's self identification and national pride level, by analyzing examples of the Olympic Movement events. Furthermore, I present my opinion on the IOC involvement in the trend and its impact on the Olympic Movement.

In recent years, criticism towards the IOC has significantly increased due to its shift towards commercialization of the Olympic Games and the excessive expenditures host countries had to bear for staging the event. There were nu-

merous countries withdrawing their applications because of their citizens' disapproval. The cost of the Games was one of the major reasons why citizens voted against the event. In the countries that yet hosted the Games, citizens' opinion had rarely been purely positive during the Games' preparations period.

As found by Martin Müller in his study (2011),¹ "Sochi population perceived the negative impacts from the preparation for the Olympic Games to significantly outweigh the positive ones". As mentioned above, the study proves that extremely high expenditure is usually the main reason for a country's population to oppose the Games. As for the local host city population, "day-to-day" inconveniences add to the list. A few major reasons named by respondents in Sochi were:

- traffic jams
- increased prices of food and services, increased cost of housing
- damage to the environment
- dirt and noise
- high costs that should be spent on other things

Among positive impacts, people found the improvement of Sochi's global image most applicable, followed by enhanced opportunities for shopping and entertainment and the promotion of economic growth.

Comparing the results of the survey with the statements of Baku citizens right before Baku 2015 European Games,² one would not see much of a difference. Out of the fifteen members of the team³ only one person was planning to attend the Opening Ceremony. The rest of the team had no interest in the Games in general, not to mention indifference towards the event of the respondents that were not involved in organizing it.

It will be fair to call the citizens' view imbalanced, though. The costs as well

1. Müller, M. (2011), Popular perception of urban transformation through mega-events: understanding support for the 2014 Winter Olympics in Sochi. *Environment and Planning C: Government and Policy* 30, in press.

2. Baku hosted the Baku 2015 Inaugural European Games 12–28 June 2015, organized by the European Olympic Committee (EOC).

3. Respondents represented paid staff of the European Hospitality Club. They fell into the 20–30 age group.

as daily inconveniences are tangible and occur in the present. Whereas the benefits are normally either tangible but will be realized in the future, or they are actually present but are intangible.

It is important to mention that in 2011, despite the controversial attitude towards the impacts, the majority of the Sochi respondents approved the decision of staging the Games, 58% against 42%. However, comparison of the results of the surveys before and after the bid,⁴ showed that public support decreased over the years. Taking into consideration the trend, one might have seen a different picture in 2013. My personal experience of asking the opinion of the locals, showed me that the attitude of people not directly involved in the Games preparation was mainly negative. To support their opinion, the respondents named the same reasons as received in the study by M. Müller.

I doubt this situation is unusual to the organizers of the mega events. In this case, marketing can be of great help. Celebrations to mark certain number of days to the event are widely used for that purpose. If we wish to speak about the Olympic Games, another important tool is the Olympic Torch Relay. It certainly brings positive impact on the host nation's perception, transforming the upcoming Olympic Games from a "far-away-dream" to a "soon-to-be-reality-event". "Day-to-day" inconveniences and the "one-city-at-a-time" basis makes the relay to have only partial effect, though. It does not unite the entire host nation, whereas the Opening Ceremony does.

Analysis of the Games' impact shows that the host nation's perception drastically changes on the Opening Ceremony, despite all the criticism and skepticism prior to it. The Opening Ceremony is targeted both internationally and domestically. A successfully staged Opening Ceremony awakens patriotic feelings among "domestic" target group representatives. That includes national identification, national pride and self-confidence.

Watching the Opening Ceremony, "domestic" spectators and the local TV audience are finally happy of being the hosts of the Games. They are proud of the people who made it happen as well as of the heritage the country possesses. The Ceremony shifts public attention from criticism towards joy and anticipation of further sports achievements. After the Opening Ceremony, the sole

4. The former survey was conducted by the Sochi Bidding Committee in 2006.

interest of the host nation is in the success of their national team. There is no room for worrying about the organizing of the event.

The success of the Baku 2015 European Games Opening Ceremony can be evaluated by an instant change of the respondents' opinion towards the Games. But not only. An extreme increase of the ticket sales to the competitions and especially to the Closing Ceremony is a sufficient quantitative measure. According to the official baku2015.com portal, tickets to the Closing Ceremony were sold out just within a few days after the Opening Ceremony. After one week of competitions, the organizers had to issue extra tickets for the prime events, such as aquatics, gymnastics, volleyball and other sports semi-final and final sessions.⁵ Moreover, contrary to the previous findings of interviewing the team of fifteen, the respondents were united in their willingness to attend the Closing Ceremony.

The impact of the Opening Ceremony of the Olympic Winter Games in Sochi 2014 was similar. It would not be correct to evaluate it by the number of tickets sold after the Ceremony, since all prime events were fully booked long in advance. However, a sudden willingness of the respondents to attend the Games in Sochi, as opposed to the lack of interest prior to the Opening Ceremony, can be one qualitative measure. Furthermore, the quantitative proof would be the number of visitors of the Olympic Park Common Domain during the Sochi 2014 Paralympic Winter Games. An unexpected interest from the local population, especially residents of the Russian regions, has been recorded.

During the Games, national identification level is increased among all nations participating in the competitions. As for the host nation, it is maximized by the national pride feeling for the event itself. The Guardian-ICM Unlimited poll,⁶ carried out right before the London 2012 Closing Ceremony, revealed that "55% of Britons perceived the Games as 'well worth' the investment because they did a valuable job in cheering the country during hard times, outnumbering the 35% who regarded them as a costly distraction from serious economic problems". The findings of the poll supported the thesis of Lord Coe, Chairman

5. Baku 2015 press release June 20, 2015.

6. The interviews were conducted by ICM Research (a member of the British Polling Council) on August 8–9, 2012, across the country, online. <http://www.theguardian.com/politics/series/guardian-icm-polls>

of the London 2012 Organizing Committee, that “enthusiasm for the Games would be a ‘slow burn’ but would eventually ignite among the British public”.

The Closing Ceremony of the Olympic Games can be and shall be used as a tool to emphasize the importance of the raised national identity. A successfully staged Closing Ceremony with a well defined meaning can be compared to an exclamation point at the end of a perfectly structured sentence. As a counterbalance to the overall sadness due to the end of the big celebration, the Closing Ceremony can be used as inspiration for new achievements, especially for the host nation.

According to the survey conducted by the Russian Public Opinion Research Center,⁷ prior to the one-year anniversary of the Olympic Winter Games in Sochi 2014, 75% of the respondents supported the idea of staging sporting mega events in Russia, as well as 36% respondents noticed the rise of the patriotic feelings among the Russian population during and after the Olympic Winter Games in Sochi.

The results of the retrospective study “The Olympic Games of Athens 2004: Ten Years Later”,⁸ further support the statements of the current paper: 69.9% of the respondents stated that the event “reinforced the national self-confidence and the pride of Greeks”.

The analysis presented above suggests that the Olympic Games are an effective tool for the process of a nation’s self-identification and unity. However, is this an intentional commercial goal of the IOC or is it just side effect?

By analyzing the *Olympic Charter* and the Olympic Games manuals, one can find a number of contradictions. On one hand, the IOC clearly defines the Olympic Games as “a competition between athletes and not countries”.⁹ On the other hand, according to the Olympic Oath at the Opening Ceremony, an athlete identifies his/herself with the national team, thus reinforcing his/her

7. The survey was conducted prior to the one-year anniversary of the Olympic Winter Games in Sochi, two days before the TV translations of the Games highlights and special celebration in the Sochi Iceberg Arena. Only one analytical article can be found on the news portal thevillage.ru. The survey has been deleted from the official center’s website wciom.com

8. Kostas Georgiadis and Panagiotis Theodorikakos (2016), “The Olympic Games of Athens 2004: Ten Years Later”, *Sport in Society*, 19(6), 817–827.

9. *Olympic Charter*, Rule 6.1. The Olympic Games are competitions between athletes in individual or team events and not between countries.

national identification: “In the name of all the competitors I promise that we shall take part in these Olympic Games, [...] for the glory of sport and the honor of our teams.” Moreover, a number of requirements imposed on the scope of the Opening and Closing Ceremonies provide the means for the host country to identify itself and to celebrate its heritage. Among those one should mention:

- presentation of the history and culture of the country
- the host country national flag rising ceremony
- the host country national anthem ceremony

Based on the findings provided above, I am confident that the IOC is aware of the “side-effects” of the Olympic Games and use those on purpose in order to increase the popularity of the event. By finding the balance between the host country’s and other Olympic stakeholders’ interests, the IOC encourages the host country to use the Games as a tool to raise the national identity of its citizens and to unite them without hurting other stakeholders’ “feelings”. Even though the IOC deviates from its role, by allowing the host nation to slightly shift the attention towards national identification of the host country’s population, this is in fact something desirable. In my opinion, as long as the balance between all stakeholders is maintained, the core Olympic values are protected and sport itself remains the main purpose of the Olympic Games; then, this “side-effect” is acceptable and has a positive impact on the parties involved.



CONCLUSIONS

THE ANCIENT OLYMPIC GAMES AND THEIR PHILOSOPHY

After our individual travel, we had a first official Welcoming with our professors and our coordinator, Zuzana Botikova, at the hotel. We started into the first week of this Seminar with several visits to museums, stadiums and archaeological sites that gave us, the participants of the Seminar, the opportunity of connecting the ancient Olympic Games with the different sources showed by professors Nigel Crowther and Ingomar Weiler in their lectures. The main topic of this week was “The Ancient Olympic Games and their Philosophy”, thus, culture, societies, religion, art, economy and politics were studied through the study of these ancient festivals.

Prof. Dr Konstantinos Georgiadis carried out the opening lecture, in which the history of the International Olympic Academy was shown. Founders and supporters who made its creation possible, IOA participants’ expectation about their training in IOA Sessions and Seminars regarding the Olympic Movement, and the growth of these organizations in times of economic crisis, were some of the aspects presented in this lecture. We suggest that the work carried out for the IOA should be more visible and accessible, so that the public can learn more about Olympism and the Olympic Movement.

The nature of the source used in research was one of the main topics that were discussed during this week. Prof. Dr Crowther made us think about which sources were the most important in research and provided us, together with Prof. Dr Weiler, with different forms of documents and methods to study them: historiography, epigraphy, numismatics, papyrology, archaeology etc. As we found out, the importance of a source for research is determined by the period which is being examined. One more important idea from the lectures of this week on the ethics of research: “See and report things as they are, not as you (as researcher) would like them to be”, was the idea shared by Prof. Dr Crowther.

After the lectures of both professors, Dr Weiler and Dr Crowther, we found many common points between ancient and modern Olympic Games. Athletes followed a special training plan (30 days before the Games they arrived at the stadium site to train), went on special diet, they had to follow rules and paid fines and other kind of penalties for breaking them, while there were many similarities between the facilities for the athletes and the spectators. But there are some differences too. One of the most significant was the inclusion of an arts competition in antiquity (music, oratory). In our current Olympic, competition involves only sports, while art is of secondary importance and its purpose is to make the sport competition more attractive. Mrs Jasmin Simoneit highlighted the importance of media to connect people with a sport, an event (sky jumping in her case). The way in which images are displayed, the music, the capture of details to show emotions, to create emotions... is art around the sport, art at the service of sport. Ms Maressa Calthorpe-Croft made us think about sports as a performance; in the same way as an actor plays in a theatre, a sportsman or woman plays in the stadium.

The IOA encourages their participants to recover the idea of the ancient Games and subsequently Pierre de Coubertin's idea, philosophy of participation and developing oneself in all these facets, aspects. Thus, the IOA makes participants, professors too, engage in academic, sport and social activities where they can share culture, art, sport and tradition from each different society. In this first week, as in the following weeks, there were lectures in the morning and afternoon, and sports after the lectures. In relation to culture and art, the possibility of organizing "social evenings" during the whole Seminar was offered from the coordinator during the first week. These were events where people of the same country showed and shared a piece of culture of their countries and societies, with dances, foods, drinks and traditional games... They didn't have the same competitive character of the ancient Olympics, but were in accordance with the ideology and values of the current Olympic Movement.

The ancient Games were religious festivals. The role of religion was fundamental; the Games were organized to honour the gods. Depending on the site where they were hosted, the main god was Zeus, Apollo or Poseidon. In the modern Olympics, we could assure that sport itself has become the religion.

As in case of modern Olympics Games, the ancient Olympics had to deal with the serious problem of cheating... of doping.

In terms of gender equality, ancient Olympic Games' athletes could only be men; women were not allowed to participate. They could only be spectators. In this field, Mr Rafe Karen presented his project in relations to gender equality problems and some examples of women athletes being accused of cheating because of their high level of testosterone, as Maria José Martínez Patiño or Caster Semenya. He suggested playing a different kind of sport where men and women will be allowed to play together, under the same conditions, under the same rules and provide us a good example: Quidditch. New times, new sports.

THE OLYMPIC MOVEMENT, THE REVIVAL OF THE OLYMPIC GAMES AND THE HISTORY OF THE MODERN OLYMPIC GAMES

The overall topic of the second week was “The modern Olympic Movement, the revival of the Olympic Games and the history of the modern Olympic Games”. The main lecturer of the week, Prof. Dr Otto Schantz, focused mainly on the history, current challenges and future of Olympism. Schantz’s introductory lecture departed from the argument that early Olympism should not be thought of as a fixed philosophical theory, but a fragmented concept that is subject to interpretation of the multitude of Pierre de Coubertin’s writings. From the beginning, Olympism possessed a vagueness and multi-compatibility that throughout the 20th century has made it widely accepted and adaptable to different times and different contexts. Arguably, at the core of this fragmented concept is a version of humanism. Olympism can be seen both as, according to Loland (2005), “perhaps the version of the unit-idea of humanism which has had the greatest impact on the lives of ordinary men and women in the 20th century”, and as a manifestation of the existentialist idea of Sartre (2007 [1945]) that “man is constantly in the making [...] constantly seeking a goal outside himself [...] to realize himself as truly human”. This belief in the value and eternal progress of human beings, individually and collectively, is thus understood as embedded in the Olympic motto of *Citius, Altius, Fortius*, as well as in the Olympic Movements’ focus on harmonious education.

In his concluding lecture “Coubertin’s humanism facing post-humanism”, Schantz addressed the imminent challenges to Olympism stemming from the biotechnological development of our times. What can be the role of Olympism in post-humanist societies where biotechnological performance enhancement and increased longevity is the norm? Admitting to an element of wishful think-

ing, Schantz shared a vision of a pragmatic humanism celebrating humanity and diversity, with the Olympic Games as a showcase of human excellence. Treating the latter term carefully, this may suggest a shift from competition to cooperation, from progress to sustainability and from the “body cult” of our times to a more harmonious focus on body, mind and will. Ending on a pessimistic note, the discussions following the lecture considered the question of whether Olympism and the Olympic Movement is prepared to face this or any other seemingly non-economic challenges, or whether the (use of) the concept today is best understood as pure brand marketing.

An integral part of Olympism, particularly in Coubertin’s work, is the synthesis of ancient and modern ingredients – highlighted by the link between the ancient Games in Olympia and the modern Olympic Games. For this reason, it made sense for us to conclude the second week with a visit to the ancient sites in Olympia. Here we engaged in group discussions on the symbolism of different buildings and artwork, and how this symbolism may relate to the Olympic Movement of today. Swept up in the beauty and mythology of the sites as it were, it is safe to say that the ideal of “seeing things as they are, not as you want them to be” was a challenge for many of us this day. Particularly the remarkable presence of cheating in the artwork of Olympia – from the Zanes to the founding myth of the Games depicted in the east pediment of the temple of Zeus – ensured discussions. Are these symbols to be understood as deterring warnings to the ancient athletes and thus as having parallels in the anti-doping movement of our times? Or should we understand this as a manifestation of the idea that cheating is a celebrated part of the spectacle that is sport, a point which also has its parallels in the arguable sensationalism surrounding the issue of doping and other kinds of cheating in the Olympic Movement today.

During the week, eight students presented their research projects to the class, which were more or less related to the weekly topic of the modern Olympic Movement. The topics ranged from ambush marketing, which was presented by Jakub Holicky (“Ambush marketing in London 2012”), to research about Olympic Studies Centres in Spain, presented by Carla Belén Gutierrez Sanchez (“The structure of the Olympic Studies Centres within the Spanish Olympic Academy: An initiative and alternative to the renewal and updating of the Olympic Movement within Spanish universities”). Anna Mei Habitzreuter focused

on “educating consumers on social responsibility via leveraging of the Olympic Games” in terms of a sustainable waste management. Experiences and ideas of how a sustainable waste management is possible during mega events led to a very practical oriented discussions and ideas for implementation.

Jose Pardo Gila as well as Lisa te Boekhorst focused on a recently initiated event of the Olympic Movement: The Youth Olympic Games. Whereas Jose focused on the use of Facebook related to the Youth Olympic Games 2010, 2012 and 2014 (“The Youth Olympic Games on Facebook: Comparative analysis of Singapore 2010, Innsbruck 2012 and Nanjing 2014”), Lisa analysed the perception and the awareness among German sport students after the Games in 2014, in order to gain understanding of the aims and future development of this new event. Both presentations led to discussions about the sense and nonsense of the young event and future changes towards being “spring games”. A first introduction to legacy studies was made by Alexander Morozov (“The main directions of Olympic Games and Olympic Winter Games legacy development”), referring to the Sochi Olympic Winter Games in 2014. As this topic was further dealt with in the following week, it is only shortly mentioned here.

Due to the various cultural backgrounds of the students, this week’s presentations showed developments and aspects of the modern Olympic Movement, focussing on various continents and countries. Alice Beatruze Assmann looked back in history to the Olympic Games in 1936, presenting the conflictual relations between the two Brazilian delegations sent by the National Olympic Committee and the Brazilians Sports Confederation. Furthermore Aiga Dombrovskā and Nuanla-ong Bell looked at Olympic developments in their country. Whereas Bell presented individual stories of Thai athletes that overcome physical, psychological, demographical, and geographical difficulties and how communities benefit from these athletes, Aiga looked at the development of high performance sports in Latvia between 2004 and 2014. Both presentations gave good insights on the sports systems of the two different countries and caused discussions on the governmental focus on high performance or sports for all programs. An even stronger political focus was seen in the presentation of Runbin Wang, talking about the development of Asian Games in changing geopolitics.

Joao Pereira presented the topic “A potential solution to the problem of under-representation of Aboriginal Canadians in the Olympics”. This topic

started one of the main discussions raised frequently during the four weeks: equal representation of continents, countries and cultures, and difficulties of non-discrimination. Furthermore, the general questions were raised whether the projects and ideas to overcome the representative differences, mostly made by the majority population, are the right approach and in line with the minority culture and thoughts.

Finally, the second recurring topic of the postgraduate seminar in 2015 was picked up in the presentation by Nana Adom-Aboagye: "The need for greater support for African female athletes in the modern Olympic Movement: An exploratory study of Ethiopia, Kenya, Nigeria and South Africa". The discussion after this presentation was not only about gender inequality, but also about the problem of a general lack of sport participation in the four African countries. Overall, it can be said that the second week was a mix of topics with regards to the origin of focus (different countries and aspects of development of the Olympic Movement). Especially the multi-cultural focus, however, gave the possibility to gain knowledge about cultural differences regarding the Olympic Movement and helped to sensitize for a globalized and precise point. It also demonstrated the boundaries of the Olympic values in terms of geopolitics and inequality of representation. The educational approach of Olympism is nevertheless a global aim of which students got an in depth knowledge. This knowledge and sensitivity of Olympism should be taken back to the countries and spread further in order to aim for equality and unity.

OLYMPIC EDUCATION AND SOCIO-POLITICAL ASPECTS OF THE MODERN OLYMPIC GAMES (MEDIA AND COMMUNICATION, MANAGEMENT, ORGANIZATION AND MARKETING)

Week three ran from 14 to 20 of September. Three new lecturers introduced us to three new topics. The lecturers were Dr Jean-Loup Chappelet from Switzerland, Dr Otmar Weiss from Austria and Assistant Professor Cameron Myler from the U.S.A.

Dr Chappelet works at the University of Lausanne and he specializes in sport management and sports event organization. He has recently edited with Milena Parent, a book titled the *Routledge Handbook of Sports Event Management*. His lectures were closely linked to the book and the empirical data he himself has developed. He emphasized the interconnected nature of the Olympics with other large structures in society; the Olympics is connected to the government, the media, etc., through numerous stakeholders who all contribute to help the Olympic Games come to fruition. For example, the volunteer program in London 2012 was crucial to the outcome of the Games and it was closely connected to the London 2012 legacy plan that the government had set out. Additionally, it was very interesting to learn about the relationship between the National Olympic Committees, the Olympic Committee and governments. It seems that the historical struggles Pierre De Coubertin faced with national organizing committees having a contrasting agenda to the centralized Olympic mandate are still present today.

Dr Weiss, from the University of Vienna, engaged with cultural studies and sports sociology. The cultural studies dimension of his lectures did not hinge upon sport emanating from society to become a separate social entity in its own right; rather, his framework saw sport as a mirror of society. Dr Weiss wanted us to think about sport as having a socializing and educational role that helps

an individual form an identity. He historicized his ideas; he used societal traditions from history (e.g. bullfighting in Spain) to explain how a sport, as a cultural practice, attaches individuals to a past – national, racial, gendered, etc. – whilst functioning as a tool that educates us and connects us to history; to one another; and to a specific behaviour and place in society.

Juxtaposing Dr Chappelet and Dr Weiss, was Assistant Professor Cameron Myler from New York University. She is a four-time luge Olympian and fully qualified and practiced lawyer. She broached a number of topics; marketing; gender testing; doping; and she engaged with these from her dual experience as an athlete and as a lawyer. She stressed to us the complexities of “decision making” and “rule breaking” in the Olympics in the eyes of the law. In her lecture on marketing it was particularly apparent how heavily policed all stakeholders are within the Olympics. The athletes are given a very strict set of guidelines on how they can market certain products through the Games, and this policing reappears in drugs testing and gender testing.

The three lecturers and the respective topics they engaged with above (there is not enough space to discuss them all) show the complex and interconnected nature of the Olympics and society. It was extremely interesting to learn about the separate topics from Dr Chappelet and Dr Weiss and Assistant Professor Cameron Myler. The new knowledge joined to form an Olympic landscape that we could all view from our different windows of opinion.

Interesting questions can be raised from week three, for example: With the synthesis of the Olympics with government, business and law, what is the effect of their triangulation point on the Olympics? Is it positive or negative? Can the Olympics do anything to resist it?

THE ETHICAL AND PHILOSOPHICAL ISSUES OF OLYMPISM AS WELL AS THE ATHLETES' RIGHTS IN THE MODERN OLYMPIC MOVEMENT

Among the topics studied during the final week of the Seminar's proceedings were the ethical and philosophical issues relating to the Olympics. A series of lectures was delivered by Professor Michael McNamee, from Swansea University in the UK, beginning with consideration of the concept of "fair play", from an ethical and philosophical stance.

Examples were presented of the so-called "classic cases" of fair play, including the voluntary suspension of play in football, and "walking" in cricket. Professor McNamee underlined that two general conceptions of fair play exist – namely, fair play as an attitude towards the rules; and fair play as an attitude towards the norms and ethos of the sport or activity in question. The historical genesis of the term was also studied, which has Norse and Celtic roots. As a concept, it is closely tied to the development of 19th century industrial development and the emergent bourgeoisie in England (and, therefore, was strongly related to class interests).

The logical and ethical requirements of sport were put forward, both with regard to rules (which can be classed as either constitutive or regulative) and the distribution of "goods" and "burdens". In this light, Professor McNamee pointed out the fact that rules can be seen as both enabling and disabling. A series of potential sources of injustice within sporting contexts was considered (e.g. rule violations which are unintentional; those which are intentional; unequal external conditions, etc.).

Further ethical issues studied during the course of Week Four included the question of genetics and the prediction of athletic talent, as well as whether dual participation should be allowed in both the Olympic and Paralympic Games – a question which was considered by means of the case study of the South African athlete Oscar Pistorius.

Week Four also entailed a series of lectures delivered by Professor George Karlis of the University of Ottawa, on the evolution and adaptation of volun-

teerism in the modern Olympic Games. Professor Karlis began by offering an overview of the background (in practice and theory) relating to volunteerism and emphasizing the fact that there is currently a very limited amount of research in this area (in the specific context of the Olympic Games), he pointed out that it may constitute an interesting potential avenue for future research.

Taking an in-depth look at the evolution of the volunteer “movement”, this is said to have begun at the Lake Placid Games (1980). It was not until the 1992 Barcelona Games, however, that the concept of volunteerism was officially/ explicitly defined in a Games-specific glossary. We learned, however, that volunteers had in fact been featured prior to this time. For example, from Athens 1896 to Berlin 1936, volunteer work was carried out in federations and clubs, and in the Games themselves, volunteers were present in the form of boy scouts and army support. From London 1948 to Montreal 1976, industrialized countries gave rise to an increasingly important and sizeable volunteer movement.

From 1980 to Seoul 1988, the present-day model of Olympic volunteerism began to emerge, and the Lake Placid Games saw the incorporation of volunteers within the organizing committee’s plan (constituting the first “formalization” of volunteerism within the Olympics). By the L.A. Olympics (1984), their role had become fundamental (with 20,000 volunteers) – a figure which grew to 70,000 volunteers at the recent London Olympics in 2012.

In light of the increasingly crucial role of volunteers in ensuring the success of the modern Olympic Games, the need to understand the motivating factors behind their participation was highlighted. Professor Karlis presented research on this topic by Giannoulakis, Wang and Gray (2008), which revealed the most prominent motivating factor to be Olympic-related in nature (due to a desire to associate with the Olympic Movement, to be involved in the Games, or to meet Olympic athletes). Additional research by Kemp (2002) on the same issue found the primary motivations for volunteer participation to be related to national pride, social contact, and friendship.

As was underlined during the lectures, a pressing issue for National Organizing Committees is the matter of recruitment and the training of volunteers, which predominantly takes place on a domestic level. Professor Karlis discussed the range of challenges surrounding the training of volunteers, using the case studies of Athens 2004 and London 2012 Olympics as examples.

The necessary policy surrounding volunteerism was also studied, which –

according to Professor Karlis – should contain the following elements: equal recognition of all volunteers; equal opportunities for personal growth through the volunteer experience; provision of all volunteers with the opportunity to experience the “spirit” of the Olympics; cultural exchange and interchange among volunteers; a “common” cultural environment.

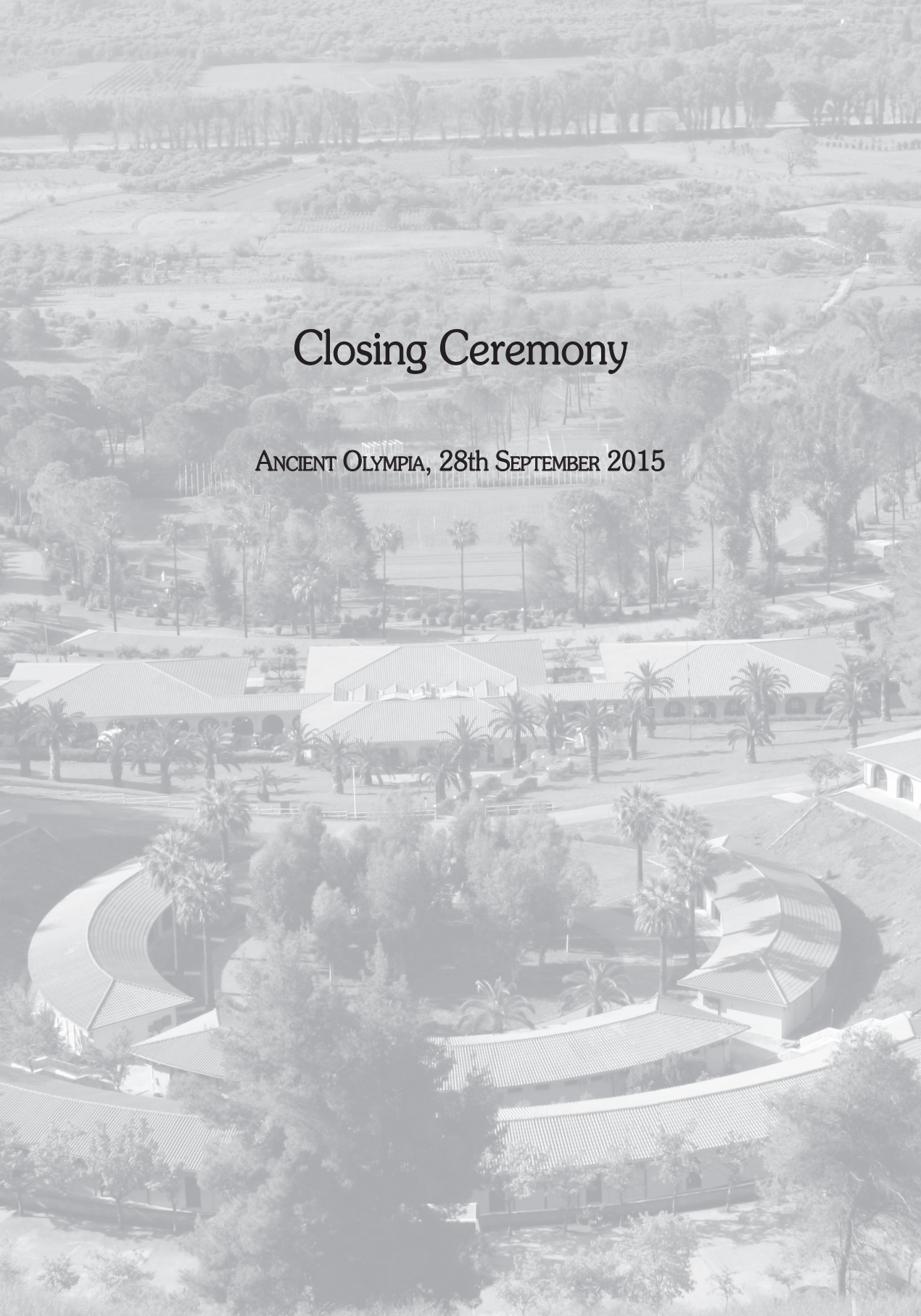
The third and final key topic covered during the proceedings of the final week was that of Sports Governance, led by Professor Dimitra Papadimitriou of the University of Patras, Greece. This series of lectures centered on governance theories and practice, and looked at the importance of good governance to sports organizations.

In the initial lecture on this topic, several of the key theories relating to governance were presented, namely: agency and stewardship theory; institutional, resource-dependence and network theory; stakeholder, democracy and managerial hegemony theory. The contrasts between one-tier and two-tier models of governance were also considered.

Professor Papadimitriou introduced to the group the Principles of Good Governance contained within the Sport and Recreation Alliance’s voluntary code, which serves as a useful reference point in studying the issue of governance among sporting bodies. Among these Principles are integrity, objectivity, standards, systems and controls, accountability and transparency. Professor Papadimitriou also drew the group’s attention to the recent move towards a global code for governance in sport, in the form of the Cologne Consensus (2011).

To put knowledge and theory from the abovementioned lectures into practice, students worked in groups, to prepare and deliver on the Seminar’s penultimate day, short presentations of a critical analysis of the governance and decision-making units of selected international sporting organizations. Among the organizations chosen were major governing bodies such as FINA and FIFA, as well as lesser-known bodies such as ENGSO (European Non-Governmental Sports Organization).

The fruitful proceedings of Week Four were further enhanced by a series of student-led presentations on a wide range of topics which included doping (from the alternative perspective of how the issue is interpreted and communicated among athletes), socio-political and cultural issues (including the impact of the Olympics on national pride, and the question of Olympic ideology), and an in-depth analysis of the concept of Olympism and its relevance in the modern social, sporting and arts-related contexts.

An aerial photograph of the Ancient Olympia archaeological site. In the foreground, a large, semi-circular stadium with a corrugated metal roof is visible, surrounded by palm trees and other vegetation. Behind the stadium, there are several large, rectangular buildings with similar roofs. The background shows a vast, open landscape with more ruins, including what appears to be a large rectangular structure, possibly a temple or a palace, and a line of trees in the distance.

Closing Ceremony

ANCIENT OLYMPIA, 28th SEPTEMBER 2015

CLOSING ADDRESS
on behalf of the Participants of the Seminar
by Anna Mei HABITZREUTER (BRA) and Johan EKBERG (SWE)

My name is Anna Mei and today Johan and I have been given the honor to say a few words on behalf of all the participants of the 22nd International Post-Graduate Seminar at the International Olympic Academy.

First and foremost, we would like to thank the IOA, the President Mr Kouvelos, the Honorary Dean Professor Georgiadis and all the people that had a key role in keeping this program going strong. Efharisto. Thank you very much.

I think it is safe to say that we all gained new perspectives during this very special month here in Olympia. If you think about it, you put 35 very different people in an isolated paradise-like campus, all coming from different backgrounds and cultures: Australia, Barbados, Brazil, China, Czech-Republic, France, Germany, Great Britain, Greece, Iran, Latvia, Lithuania, Norway, Poland, Portugal, Russia, Slovakia, Spain, Sweden, South Africa, Taiwan, Thailand, Ukraine, United States.

We came here bringing differences together, a sort of a culture clash. And we will leave here even more different than we came. We believe that every single one of us added value to this experience by sharing our own world perspective while engaging in the various topics discussed throughout the month. One core message that we were given at the very beginning is to see and report things as they are, not as you would like them to be. And we would like to be true to this motto in the rest of our speech.

Lectures aside, we have tried to ask a few people about their best moments here in Olympia and they were not able to answer. We guess that all moments were memorable (but that's just an estimation). So instead, we decided to add a few of our own:

- Being an archeologist for two consecutive days might be harder than it seems.
- We have not only enjoyed the art and sculptures of one of the largest archeological museums in Greece but also its air-conditioning.
- We have learned that football is a dangerous sport, taking one man down in the field and the other on its way there. And this all in the first week.
- As much as we all appreciate the expertise provided to us during the lectures, we have also learned that taking the afternoon off to visit a Greek winery can be a very pleasant experience.
- We have seen that even wise professors are not shy about the art of dancing
- Running around in bed sheets while playing with fire can be quite enjoyable. Yet it might also feel weird. And free.

These are only a few memories that we listed that illustrate the time that we have spent together. This time is full of positive energy and images that somehow bring us together, no matter the differences. Is this what we have been learning all the time? Is this Olympism then? We will leave this question unanswered, because the concept of Olympism is very difficult to define, as we have seen and discussed in the past months. But what we do know is that it takes individual effort to create and sustain such an inclusive atmosphere. That's why we would like to dedicate the last part of our speech to all the individuals who were part of this adventure.

We thank the lecturers not only for sharing and conveying their knowledge, but also for giving us the opportunity of hanging out with us. A big "thank you" to Marilena for the administration and organization and her patience and for always having a smile on her face. Thank you to our awesome coordinator Zuzana. In a side note, if there would be standards for being a coordinator, Zuzana would be the role model. Thank you, Vaggelis, for always being there for us and for being our number one handyman. Thank you, Constantino and George, for putting up with our requests and all the help, and, of course, for the scooter rides and volleyball. Thank you, Costas, for keeping us safe and also the pool clean. Thank you to all the kitchen staff, who kept us fueled throughout the day and the barista who made our day with his coffee skills. Thank you all the Academy staff: the cleaning ladies, the laundry lady, the librarian and all others that made our stay here more pleasant.

Thank you. Now let's go home, shall we? I really miss my girlfriend.

CLOSING ADDRESS
by the Coordinator
Zuzana BOTIKOVÁ (SVK)

Dear all, this is not a short announcement. This is a rather long speech... Or a longer announcement? It's probably an announcement that I will be giving to people back home, when they ask me how my month in Greece was, especially being it already the second of its kind. The fact that I have participated for a second time in the Postgraduate Seminar on Olympic studies has shaped not only my initial expectations, but also my final experience.

I know that in the beginning I was repeating quite often that I am living through a *déjà vu*. Arriving in Athens, the awkward first encounters with other people, the same old sites (in a literal sense, of course, the ancient sites are old) and even the same activities... Moreover, I was finding analogies among you with last year's participants. But this *déjà vu* stopped quite early, and I am glad it did. If one spends too much time thinking about the past, one cannot really enjoy the present, right?

I have to say that I have really enjoyed the present with all of you. This is not just a remark that should be said at a Closing Ceremony, I really mean it. When giving it a deeper thought, I believe that it was in fact the role of a student coordinator that has enabled me to experience the social aspect of this seminar to the fullest. And though I guess I look tired and also feel tired after the whole month, I am thankful to all of you who made me tired in a positive way. I got to speak to all of you, tried to answer your questions, or to forward your questions to the secretary, and I am very glad that the IOA staff have helped me here. I got to listen to your academic interests, plans and disputes, but also to share meals with you, play sports with you, as well as enjoy all the free time with you. All I can hope for the future is to stay in touch with you.

As I have mentioned at the first meeting in Athens, this seminar is as much about the academic program as about the social one, and therefore I hope you have enjoyed each other's presence in this unique IOA setting. That not only you have learned and discussed about Olympism, but that you have also *lived* it. Observing your interactions over the month I could see friendship, mutual respect and a common strive for excellence. That's what this is all about, and I am glad I could be part of it. Thank you all.

CLOSING ADDRESS
on behalf of the Supervising Professors of the Seminar
by Prof. Dr Nigel CROWTHER (CAN)

I would like to thank the President and Honorary Dean of the International Olympic Academy for inviting me to be a Supervising Professor at the 22nd International Seminar on Olympic Studies for Postgraduate Students. It has been a wonderful experience.

It has also been a learning process for me, as I have learned much from you, the students, and I hope you, in turn, have learned something from me. I would like to remind you that your educational experience is not yet over. Shortly you will visit the old city of Elis that ran the ancient Olympic Games for most of its history. You will travel in reverse the Sacred Way that led from Elis to Olympia, symbolically uniting city and sanctuary, or as the ancient Greeks called it *polis* and *Altis*. You will also learn much from the sacred site of Delphi with its impressive ruins and location.

It now remains for me to say *au revoir*, *adeus*, *arrivederci*, *auf Wiedersehen*, *sayonara*, *hej da*, *viso gero*, or whatever is “farewell” in your own language, and of course wish you a safe journey, *kalo taxidi*.

I will conclude with two brief quotes from the movie, “Terminator”, an appropriate title for the last speaker and the end of presentations. As the President and Dean have already expressed the hope that some day you will return to the Academy, I would like you to say to yourself the famous words of the action hero, “I’ll be back”.

So, until next time, “Hasta la vista...”

CLOSING ADDRESS
of the Seminar proceedings
by the President of the International Olympic Academy
Isidoros KOUVELO

Dear participants, dear friends,

For twenty-two consecutive years the IOA has been organizing this Postgraduate Seminar which has proved to be one of the most popular educational events within the Olympic Movement.

I regret that, although my plans were different, serious obligations deprived me from being among you all these days.

Kostas Georgiadis, the Dean of the Academy and close collaborator, gave me an outline of the lectures and your interesting contributions, making me feel, once more, that this Seminar is a real treasure within the framework of Olympic Education, the promotion of which constitutes the basic role of the IOA.

I want to extend my warm gratitude not only to you who have enhanced with your presence here the IOA's scientific status quo, but also to the distinguished Professors who came to the Academy to teach and have shown their love and respect for a place which, for over 55 years now, is a center of Olympic education and Olympic culture, as we regularly say.

The IOA's scientific contribution to the Olympic studies has been internationally acknowledged. Many people have worked for this result, among them prominent Greek and foreign scientists. And so, today, we can proudly say that the Academy with this specialized Postgraduate Seminar and its International Postgraduate Master's Degree Program, which has already been running its seventh academic year, is aiming to train young scientists from all over the world specialized in the field of Sport and Olympic Studies.

The IOA's strong presence and unquestionable recognition in the international scientific and broader academic community is the outcome of its signifi-

cant work with outstanding results in the field of international cooperation with distinguished foreign university institutions and research centers. The objective of the Academy's international activity is to promote its educational and research work, encourage scientific achievements, attract prominent scientists, develop and improve the quality of the services it provides in the field of teaching, research and education.

Dear friends, the emphasis on the educational and cultural dimension of the modern Olympic Movement, given by Coubertin and his successors, is not a fortuitous historic event, but a most powerful social phenomenon that was born in Ancient Olympia, the place that hosted you these days. I believe that the sanctity of this site and the Olympic Movement's humanitarian ideas shall define the cohesion and future course of all of us in the educational and scientific field.

Throughout these lectures and your contributions you had the chance to develop your thoughts, to exchange ideas, to analyze your experiences, to inspire one another and to understand that one of the most important things in our life is to share our personal beliefs with others. Only by doing this, our ideas are revealed and become part of a wider questioning within our society, so that Olympism and the Olympic values can become an integral part of our way of life.

In conclusion, I want to thank the Professors who taught at this seminar and more specifically Professor Nigel Crowther, who is present at this Closing Ceremony.

I am fully convinced, that through the courses of this year's Postgraduate Seminar, you have acquired, in addition to scientific knowledge, something more important for your life: the fascination of a common journey with people from different countries, different cultures and with different customs that only the Academy can offer you. The magic place of Ancient Olympia and the memories you collected these days will escort you back to your country and I am sure that like all the other participants in the past, you will be the best ambassadors of the Olympic culture.

I wish you all a safe journey back to your countries and may you remember that the most important thing in life is the moments and the people who mark us with memories when we move on away from them. This is why you should keep your memories alive and may the Academy be part of these memories in your hearts.

A black and white photograph showing a long, straight row of tall, slender flagpoles. Each pole is topped with a flag, and the flags are arranged in a line that recedes into the distance. The poles are situated on a grassy area, with a dense forest of trees in the background. The lighting creates long, soft shadows on the ground. The overall mood is solemn and commemorative.

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