



INTERNATIONAL OLYMPIC ACADEMY



*Olympic values:
Respect for diversity*

54th INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS



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15-29 JUNE 2014

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

ANCIENT OLYMPIA

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*My view of the Olympic Movement
is reflected in my motto “Unity in diversity” .
And this is one of the great virtues
of the Olympic Games.*

Dr Thomas BACH, IOC President,
Opening Ceremony of the 54th International Session for Young Participants
of the International Olympic Academy

Hill of the Pnyx, 16th June 2014

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FOREWORD

The IOA wishing to operate as an international space for freedom of expression and exchange of ideas amongst the members of the Olympic family, organized a very successful 54th International Session for Young Participants in its facilities in Ancient Olympia. A total of 155 participants (81 women and 74 men) from 85 countries attended the Session.

On 16 June, the opening ceremony of the Session was held on the Hill of the Pnyx and was attended by the participants, a large number of officials from the country's sport and political leadership and many friends of the IOA. During the ceremony, the IOA awarded the special honorary distinction "OLYMPIC EXCELLENCE" to Her Excellency Mrs Mehriban Aliyeva, the First Lady of the Republic of Azerbaijan, for her undivided contribution to the IOA's work these last years. The honorary distinction "OLYMPIA" was awarded to IOC member Peter Tallberg (Finland) and the honorary distinction "ATHINA" to Professor Dr Jim Parry (United Kingdom), Visiting Professor at the Charles University of Prague and "life fellow" of the University of Leeds, for their contribution to the IOA's work and the Olympic Movement. Greek soprano Ms Gina Fotinopoulou interpreted musical pieces of Greek and foreign composers, accompanied by the Symphony Orchestra of the Municipality of Athens, under the direction of Mr Michalis Economou.

The journey began with this festive opening ceremony and ended in Olympia, the cradle of the Olympic Games, in the magic landscape where the IOA's Sessions are held. The IOA is the apogee of the lengthy process for the creation of an international academic institution, its aim being to educate young women and men from all over the world, who will in turn impart the knowledge they acquire as worthy ambassadors of their respective countries.

With the active participation of thirteen lecturers, mostly from the field of education, the Session's special theme, "Olympic Values: Respect for diversity", led to lively debates. The distinguished lecturers developed facets of the special theme, such as: respect for diversity, cultural diversity and exclusion, intercultural education, human rights, ethics, equal treatment, etc.

During two whole weeks, young women and men from every corner of the planet joined the dance, poetry and fine-arts workshops, the social evenings, as well as the sports activities that were taking place daily. The coordinators, the students of the Master's Degree Program as well as older participants led with their knowledge and experience the daily activities and also coordinated the discussion groups (twelve English-speaking and one French-speaking), whose conclusions are included in the Session's proceedings.

In August of the same year, the IOA attended the educational and cultural program of the second Summer Olympic Games "Nanjing 2014" along with its interactive project, with a view to informing young athletes on issues related to Olympism, its values and the history of the Olympic Movement. Meanwhile, the cooperation with major universities from Greece and abroad continued. The Center for Hellenic Studies of Harvard University organised, in cooperation with the IOA, the well-established scientific symposium on "Sports, Politics and Culture". Yale University organised the "Olympia Summer Seminars", during which issues related to international relations and political sciences were debated. Additionally and for the first time, the summer seminar on "International Relations and Cultural Diplomacy" was held, jointly organised by the Hellenic Cultural Foundation and the International Relations Institute of Panteion University. Within the same framework, the educational program of the International Olympic Truce Centre was held for the second time under the title "Imagine Peace".

The IOA has undertaken a very important mission, i.e. to keep the cultural legacy of Olympism alive and expand it, uniting people with the bonds of friendship and cooperation. This becomes a reality thanks to the support of the members of the Ephoria and its staff and the backing of the

IOC and the HOC, whose outstanding cooperation is the central pillar for the promotion and consolidation of the Olympic ideal.

Professor Konstantinos GEORGIADIS
*Dean, Faculty of Human Movement and Quality of Life Sciences,
University of Peloponnese
IOA Honorary Dean*

A large, faint watermark of the Olympic rings and an olive branch is centered in the upper half of the page. The rings are arranged in two rows, and the olive branch is positioned above them. The background of the entire page is a light, hazy landscape with rolling hills and a building in the distance.

Opening Ceremony

HILL OF THE PNYX, 16TH JUNE 2014





ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELOΣ

One hundred and twenty years have passed since the birth of the Olympic Movement. On 16 June 1894, at la Sorbonne, in France, the first Olympic Congress was inaugurated, marking the beginning of a new era for world sport. Baron Pierre de Coubertin presented the idea of the revival of the Olympic Games, giving it a universal character and selecting Athens as the place that would host this first experiment. His idea, as we all know today, was to use these Games as an accessible tool aimed at youth, in order to disseminate education and the fundamental values of the Olympic philosophy,



with a view to building young people's character and improving modern society in general.

This year we are also celebrating, however, another important anniversary. One hundred years ago, in 1914, at the event for the 20th anniversary of the Olympic Movement in Paris, Pierre de Coubertin who was, according to John MacAloon, the American anthropologist and researcher of the Olympic Movement, "a genius regarding symbolisms", presented the symbol of the Olympic Games and the International Olympic Committee, the five interlaced rings, which symbolize the union of the five continents. These five rings have defined the history of the Olympic Movement for one century.

The important semiological meaning, however, of the Olympic rings in their interlaced form, lies in people's fraternization and respect for our fellow man, respect for the opponent and, finally, above all, respect for any form of diversity!

This is why we have chosen for this year as the special theme of all our Sessions this highest value of Olympism. A subject which all of you, the 200 participants from 96 countries around the world, will be invited to consider, discuss and analyze with the help of distinguished lecturers for two weeks in Ancient Olympia. In magic surroundings, where the air smells Olympism, values and Ancient Greece; thus, you will become, in the end, the best ambassadors of the Olympic Movement.

Dear friends,

Coubertin's efforts to convey, through sport, the important messages of the all-human social philosophy of Olympism are maybe more important today, because of the globalization phenomenon, than was the case in the period of the revival.

At this critical point of world history, the need to develop education, in all its forms, and Olympic education in particular, is imperative.

I will borrow the words of Juan Antonio Samaranch at the centennial Olympic Congress in Paris, in 1994, to support this view:

The education of Olympism is not limited to an ideal, a philosophy or culture ... It should be undertaken at all levels of society and in all national languages.

During that same Congress, the then new President of the IOC, Dr Thomas Bach, stated with emphasis:

The Olympic ideals are powerful values and society's best tools for the education of youth towards a harmonious and peaceful future.

Coubertin believed that the Olympic Movement should not deviate from these educational objectives. He used to say:

I believe that a Centre for Olympic Studies would contribute, above all, to the maintenance and continuation of my work, protecting it from any deviations, which I fear will arise.

This institution is the International Olympic Academy, which converts through its actions the vision of the great reviver into reality, in a place which he worshipped and asked that his heart be buried in after his death, in Ancient Olympia. Today, the IOA represents the only authentic cradle of Olympic education worldwide and the IOC recognizes the importance of its existence in its Charter. More than 80,000 young men and women, scientists and researchers, athletes and students have participated, since 1961, in its activities and become the best ambassadors of Olympism and Greek Olympic tradition, all over the world.

The International Olympic Academy operates as an umbrella organization for the 146 National Olympic Academies, which cooperate closely with it, their objective being to disseminate the Olympic values more effectively. Governments and national educational systems have to listen to these messages, believe in the power that they generate and facilitate their work.

To be the head of such an educational institution as the IOA is not simply a function within the Olympic Movement. It is an honour! And if you do not look at it from this angle, it means that you do not realize the importance of such an institution and the role it has been invited to play in the Movement's dynamic development.

However, for this institution to fulfil its duty to world youth, it needs the necessary facilities, as well as the independence required for managing its activities.

As a result of the economic crisis that has stricken Europe for quite some time, we were compelled to look for other sources to support IOA's

educational activities. In its effort to respond to the present requirements and its role to enhance its Sessions, the IOA has extended its activities and cooperation projects with internationally recognized universities. Moreover, since 2009, the IOA organizes the unique Master's Degree in Olympic Studies, in cooperation with the University of Peloponnese, supported by private funds. Given this opportunity, I would like to express my warm thanks to Marinakis Group, which has undertaken the cost for the Master's Degree Programme for the next three years.

We were thus compelled to look for sponsors and donors, apart from the IOC's substantial contribution, for which we want once again to thank you, dear President, as well as the support of Lambis Nikolaou, IOC member and President of the Commission for Culture and Olympic Education. Today, moreover, we have the great pleasure of thanking a major donor of the IOA, Mrs Mehriban Aliyeva, the First Lady of the Republic of Azerbaijan, who is extremely sensitive to Olympic issues and has significantly contributed to our work.

Dear friends,

Modern Olympism has started and keeps going, supported by the love and faith of people who believe in its value, people who are still dreaming of a better tomorrow for future generations.

The IOA and its people, respecting the objectives set out by the IOC and the great reviver of the Games, will continue our work hoping that the messages of Olympism that are disseminated through our actions will touch people's hearts for a better tomorrow.



I will conclude with the words of Coubertin himself:

Olympism is the destroyer of dividing walls. It calls for air and light for all. It advocates a broad-based athletic education accessible to all [...] The future of our civilization does not rest on political or economic foundations. It wholly depends on the direction given to education.

ADDRESS
by the President of the Hellenic Olympic Committee
Spyros CAPRALOS

Dear Young Participants from all over the world,
Welcome to the International Session for Young Participants organized by the International Olympic Academy for the 54th consecutive year!

This year, two very distinguished guests have honoured us with their presence:

The President of the International Olympic Committee, Dr Thomas Bach, and the First Lady of Azerbaijan, also President of the Organizing Committee for the European Games “Baku 2015”, Mrs Mehriban Aliyeva.

The first European Games, organized by the European Olympic family, will be held in Baku, the capital city of Azerbaijan, in a year’s time.

Dear friends,

The Annual International Session for Young Participants has been a tradition for many years, not only for the International Olympic Academy, but also for Olympism as a whole. For, it is the future Ambassadors of the Olympic Movement who are being prepared at the premises of the Hellenic Olympic Committee in Ancient Olympia.

This will happen this year, too. All of you here, young people from all over world, will acquire thorough knowledge on the Olympic Games and their history, and will be inspired by the principles and values of Olympism.

This year in particular, with the special subject of the 54th Session being “Olympic values: respect for diversity”, we have the opportunity to further promote the key messages of Olympism, such as fellowship, solidarity, recognition of the value of one’s opponent, irrespective of race, gender, nationality or origin.

At our times, unfortunately, discrimination is on the rise, in full sight and takes many forms.

The victims of discrimination are not only individuals or groups of people considered to be “different” because of race, colour, gender, language, religious or political convictions, social origin, financial status, and unfortunately, any disability they may have.

History has repeatedly shown that when discrimination, inequality and intolerance have grown roots, they can destroy the very foundations of society, cross borders and poison the relations among nations, with disastrous consequences.

The Olympic and Paralympic Games are an ideal example, where respect for diversity and cooperation are absolutely necessary for their success.

The following days, dear Young Participants, will be most valuable not merely for you, but for the Olympic family as a whole. The dialogue, the exchange of ideas and experiences will help you to discuss and put forth your proposals on the ways in which the Olympic Movement will be able to further contribute to the promotion of non-discrimination throughout the world.

Your mission is a sacred one; this is why it starts right here, at the Hill of Pnyx, the place where Democracy was conceived and practised in Ancient Greece, as of the 6th century BC, where Happiness and Justice derived from Freedom. Do not ever forget the words of the German philosopher Kant: “One’s freedom ends when it infringes upon the freedom of others”.

Welcome to Greece and good luck for a most fruitful outcome to the works of your Session!

HONORARY DISTINCTION AWARDING
by the International Olympic Academy

**Special honorary distinction “OLYMPIC EXCELLENCE”
to H.E. the First Lady of the Republic of Azerbaijan, Mrs Mehriban ALIYEVA**

Mehriban Aliyeva was born in Baku, Azerbaijan. In 1988, she graduated from the I. M. Sechenov 1st Moscow State Medical Institute with honours diploma.

During 1988-1992, she worked at the Eye Diseases Research Institute in Moscow under the leadership of the Academician Krasnov.

In 1995, the “Friends of the Azerbaijani Culture” Foundation, which is currently led by her, was established upon Mehriban Aliyeva’s initiative.

In 1996, with the objective of extensive promotion of the Azerbaijani culture, Mehriban Aliyeva founded the *Azerbaijan – Irs* magazine, which is published in three languages (Azerbaijani, English and Russian).

Mehriban Aliyeva has been leading the Heydar Aliyev Foundation, inaugurated in 2004, which was founded to study the rich legacy of Heydar Aliyev, the national leader of Azerbaijan, as well as to deliver his national statehood ideas to new generations.

In 2005, she received an academic degree of a Candidate of Philosophy, while in 2012 she was honoured with the title of Honorary Professor of the Russian Federation’s I. M. Sechenov First Moscow State Medical University.

In 2004, she was awarded with the title of Goodwill Ambassador of UNESCO. She has received numerous awards by different organizations such as ISESCO, the World Health Organization, the Republic of Poland, the President of the Republic of France, the Century International Charity Foundation of Russia, the Humanitarian Cooperation Council (HCC) and the Interstate Humanitarian Cooperation Foundation (IHCF) of CIS member states, and others.

In the sports administration field, Mehriban Aliyeva, in 2002, was elected President of the Gymnastics Federation of Azerbaijan and, in 2004, a member to the Executive Committee of the National Olympic Committee of the Republic of Azerbaijan.

The First Lady is the Chairperson of the Organizing Committee for the 1st European Games to be held in Baku in 2015.

In recent years, Mehriban Aliyeva has taken over a major role in the dissemination of the Olympic Values and Principles to the young people of Azerbaijan and the promotion of Olympic Education in her country.

The last two years, acknowledging the need of the IOA for financial support in order to accomplish its aims, the First Lady of the Republic of Azerbaijan became “grand donor” of the Academy, contributing to its work towards the propagation of the Olympic Values and the development of Olympic Education.



Awarding of the IOA special honorary distinction “OLYMPIC EXCELLENCE” to the First Lady of the Republic of Azerbaijan, Mrs Mehriban Aliyeva, by the IOA President, Isidoros Kouvelos.

ADDRESS
by H.E. the First Lady of the Republic of Azerbaijan,
Awarded with the IOA special honorary distinction
“OLYMPIC EXCELLENCE”
Mrs Mehriban ALIYEVA

It is a great honor for me to be awarded by the International Olympic Academy and receive this prestigious award here, on the ancient land of Greece. It is a pleasure for me to be here today, to take part in this beautiful ceremony together with all of you.

I would like to express my deep gratitude to the President of the International Olympic Academy, Mr Isidoros Kouvelos, and all the Members



of the Academy for the high evaluation of my activities in the promotion of the Olympic values and principles.

We, in Azerbaijan, highly appreciate the achievements of the Academy in the preservation, development and sharing the Olympic values all around the world. Together we have created the educational programme for the youth of Azerbaijan as well as sports officials, the youth of Europe. We have worked together to support Baku 2015 Organizing Committee.

Today, Azerbaijan is an active member of the International Olympic Movement. Development of sport, promotion of Olympic values and ideals are some of the main priorities of the policy of our country.

Since the establishment of our independence, we always felt the attention of the International Olympic Committee for the development of sport in our country and I would like to thank personally the President of the International Olympic Committee, Dr Thomas Bach, for his support of our initiatives.

As an independent country, Azerbaijan has participated in the Olympic Games for a period less than twenty years and we are proud for the successes of our athletes who, from Games to Games, win more and more medals. During the last Summer Olympic Games, our athletes won ten medals, two of which gold. Azerbaijan was number 30 among the participants and number 15 among the European countries. We also invest a lot to the development of sport infrastructure. More than 50 modern Olympic centres were built in our country during the last ten years.

The success of our athletes, modern sport infrastructure, strong state policy of support of the development of sport and promotion of sport ideas, as well as rapid development of the country were among the key factors of the decision made by the European Olympic Committees to hold the 1st European Games in 2015 in our capital Baku, and we are very grateful to the European Olympic Committees for this historic decision.

Despite the fact that Europe is the motherland of the Olympic Games, unlike other continents, European Games were never held before, and for us organizing the 1st European Games is a matter of national pride and responsibility and I can tell you that this decision is strongly supported by the people of Azerbaijan.

As the Head of the Organizing Committee of the 2015 Games, I can assure you that we will do our best to organize them at the highest possible

level, to create perfect conditions for the athletes, as well as for the members of the delegations, guests and local citizens. I am sure that the Games will be held in an atmosphere of friendship and solidarity.

Dear friends, taking this opportunity I would like to wish the people of Greece happiness and prosperity. Greece is a country of great ancient history, culture and traditions, and the people of Greece throughout the centuries preserve its culture and historical heritage for all mankind and I am very glad that bilateral relations between Azerbaijan and Greece develop successfully in many many areas. Cooperation in political, economic, cultural and other fields based on mutual respect and partnership brings benefit to both countries. We are good partners and friends.

In conclusion, dear friends, I would like once again to thank you for such a highly prestigious award and I would like to take this opportunity to invite you all to be our guests during the 1st European Games and enjoy together with us the celebration of sport, friendship and solidarity.

Thank you once again and I wish you future success and all the best.

ADDRESS
by the Minister of Culture and Sports
Konstantinos TASOULAS

It is a great honor for me to be here this evening, at the Opening Ceremony of the 54th Session for Young Participants of the International Olympic Academy. The work and activity of the International Olympic Academy enjoy worldwide recognition and constitute for all of us a source of inspiration and a reference. In particular, the program of the annual Sessions for Young Participants is an amazing melting pot of different cultures.

Every year, on the historic Hill of the Pnyx, the future ambassadors of the Olympic Movement who will continue to serve the lofty values of Olympism and keep alive the flame of the Olympic Movement in the future, are all gathered. This session, enhances each year the timeless contribution of Olympism to our modern civilization, showing us the important role of the International Olympic Academy, a unique cultural institution, a place of dialogue and exchange of ideas.

The special theme of this year's Session, "Respect for Diversity", is highly relevant in the difficult days we live. In these adverse times, discrimination and injustice often thrive. The values and ideals of Olympism constitute a solid base for the development of a climate of solidarity, fraternity and respect among peoples and men all over the world. They promote a better, more peaceful world, which does not discriminate or isolate anyone.

It is therefore a pleasure for me to welcome you to Greece, the cradle of the Olympic Movement.

I wish the best of success to the proceedings of the 54th Session.

HONORARY DISTINCTIONS AWARDING by the International Olympic Academy

Honorary distinction “OLYMPIA” to Peter TALLBERG (FIN)
Honorary distinction “ATHINA” to Professor Dr Jim PARRY (GBR)

Peter TALLBERG (Finland)

Peter Tallberg is a member of the International Olympic Committee and today its second oldest-serving member.

He studied economics and worked as a Managing Director in various companies.



*The IOA honorary distinction “OLYMPIA” is awarded to Peter Tallberg
by the IOA President.*

Peter Tallberg started his impressive sports career in yachting races, at national and European level, and competed in five Olympic Games (Rome, Tokyo, Mexico City, Munich and Moscow) from 1960 until 1980.

His love for yachting led him to become involved in management as the President of the International Yacht Racing Union from 1986 to 1994 and was also the President of the respective Finnish and Scandinavian Union. He was also a member of WADA's Council (1999–2002) and a member of the World Olympians Association as the liaison with the IOC's Athletes Commission since 2007.

As part of his IOC activities, Peter Tallberg was the President of the Athletes' Commission since its inception in 1981 until 2002, when he became an Honorary Member. He has taken part in different IOC Commissions such as the Preparation, Coordination and Evaluation Commissions for the staging of many editions of the Olympic Games.

He was invited by the IOA for the first time in Ancient Olympia as a lecturer in 1988 and remains ever since a dear friend and supporter of the Academy.

Professor Dr Jim PARRY (Great Britain)

Jim Parry is currently visiting Professor of Philosophy of Sport at the Faculty of Physical Education and Sport at the Charles University in Prague, and Life Fellow of the University of Leeds, where he was the Head of the Philosophy Department for 30 years.

He studied philosophy and then he continued his studies with higher degrees in Philosophy of Education, Political Sociology and Law, and obtained his doctorate in Philosophy of Physical Education and Sport.

Jim Parry first worked as a Physical Education Teacher in high school and as a sports coach. He played football himself as a student at international level and for fifteen years as a semi-professional.

He was the founding Director of the British Olympic Academy from 1988 to 1998. He was also Chair of the British Universities Physical Education Association, as well as Member of the British Council for Physical Education and Member of the Executive Committee of the European Association for



Awarding of the IOA honorary distinction “ATHINA” to Professor Jim Parry by the IOA President.

the Philosophy of Sport from 2011 to 2013, while in 2011 he received its Distinguished Scholar Award.

His scientific work specializes in Applied Ethics and Political Philosophy and he has published numerous books and articles on Ethics and Sport.

During his teaching work, Jim Parry held the Samaranch Chair at the Autonomous University of Barcelona in 2003, the Olympic Chair (Rogge Chair) at the University of Ghent in 2009, while was visiting Professor at the Gresham College in London in 2012 and at the Russian International Olympic University in 2013–2014. For almost 30 years, he has been invited as a lecturer and supervising Professor at the IOA Educational Sessions and Seminars as well as at the Master’s Degree Program in Olympic Studies in Ancient Olympia, always supporting the IOA work as an inspiring teacher and mentor for the IOA participants.

ADDRESS
by the President of the International Olympic Committee
Dr Thomas BACH

It is a great pleasure to join you this evening on the Hill of the Pnyx, a historic setting so closely linked to the birth of Athenian democracy more than two thousand years ago.

In many ways this is an appropriate location to discuss the theme of this year's Session, Olympic values and respect for diversity.

Centuries ago, this Hill provided the common ground that brought people of diverse opinions and attitudes together to pursue their mutual interests. It is where the citizens of ancient Athens gathered to discuss, to argue about the issues that mattered to them.

Over the coming days you, too, will come together to tackle the subjects that are dear to you. Tomorrow, you will travel to another historically significant gathering place in ancient Greece.

Some 200 years before the seeds of democracy took root on this Hill, the sacred city of Olympia began hosting an event that brought together an even more diverse group of people.

Athletes and spectators from three Greek kingdoms traveled to Olympia under the protection of the *ekecheiria*, the Olympic Truce, for a celebration of sport.

The spirit of those times lives on in the modern Olympic Games, which bring together athletes and spectators from every region on earth.

The Olympic Truce is now delivered in the form of a United Nations resolution that calls on combatants around the world to cease hostilities during the Games.

The Games attract more people from more nations than ever before. Very few human endeavors involve as much diversity as the Games.

The Olympic Games in London were watched in part by nearly four billion people worldwide. Just think of it: two thirds of the world's population were united in watching the Games.

And think about this: The UN has 193 member states. The Olympic Movement has 204 National Olympic Committees. Each one of those 204 National Olympic Committees sent athletes to the 2012 London Games. And the Games in London also saw all countries having sent women athletes to the Games.

My view of the Olympic Movement is reflected in my motto "Unity in diversity". And this is one of the great virtues of the Olympic Games.

The Games prove that people from different backgrounds, cultures, religions and traditions can come together in harmony.

There is no better example of this than the Olympic Village. The Olympic Village embodies the concept of unity in diversity. From my own experience



The IOA President, Isidoros Kouvelos, is offering a commemorative gift to the IOC President, Dr Thomas Bach.

as an Olympian, it is one of the most moving and memorable aspects of participating in the Games. It is where the Olympic spirit lives.

By competing with respect for their opponents and by living together in peace, Olympians set an example for the entire world.

All of you can also set an example for others. This 54th International Session for Young Participants has brought together some of the best and brightest young people from around the world to learn more about the Olympic Movement and Olympic values.

The International Olympic Academy, its President, Isidoros Kouvelos, the Ephoria members, and the teachers and lecturers, all have prepared an excellent program.

From your diverse backgrounds and different life experiences, you have come here to discuss issues of importance in a spirit of friendship and mutual respect. You will live according to Olympic values as you learn more about them.

I would only ask this of you: When you return to your homes, please keep the spirit of this Hill and the spirit of Olympia – the Olympic spirit – alive. Share it with others. The world will be a better place if you do.

It is with great pleasure that I now declare the opening of the 54th International Session for Young Participants of the International Olympic Academy.



The IOC President, Dr Thomas Bach, with the students of the Postgraduate Program in Olympic Studies (Master's degree), organized by the IOA and the University of Peloponnese.



Young participants at the Opening Ceremony of the 54th Session with Acropolis in the background.



Opening Ceremony

ANCIENT OLYMPIA, 18TH JUNE 2014



Ancient Olympia, 18th June 2014. Commemorative photograph.

OPENING ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELO

Outstanding Young Participants of the 54th International Session, I welcome you once again to the International Olympic Academy in Ancient Olympia and I am sure that you will have a pleasant and rewarding stay here. I assume that, for all of us, the challenge of living together for several days, in a place with strong historic roots and a beautiful natural environment – strangers at first and friends for life at the end of the Session – will be fascinating. The International Olympic Academy is a lively place that stands out for its ancient Olympic history and the possibilities it offers to young people to take part



in a new form of socialization, with people who are totally different from each other.

People studying the history of the modern Olympic Movement know that the International Olympic Academy has a strong presence and enjoys unquestionable prestige among the scientific and broader academic circles since 1961, when it was established by the



descendants of Pierre de Coubertin with a view to disseminating the Olympic values to the youth of the world. The Academy produces knowledge, concepts and ideas; it also cultivates tolerance, friendship and respect among the young participants. The great variety of day to day experience at the IOA is the element that defines it and makes it unique.

The core element of this variety is respect for diversity, one of the highest humanitarian values of today's Olympic Movement. As we all know, the Olympic Movement is an ideal platform for the creation and diffusion of sporting and social values. Olympism is a universal philosophy, based on this value code, which ensures the harmonious and peaceful coexistence of mankind.

For this year's Session we have chosen to focus, in particular, on the value of respect for diversity, a value which is particularly important at the time of globalization that prevails worldwide as one of the predominant educational values promoted by the International Olympic Committee.

The constant population shifts bring into contact people from different parts of the world and this requires understanding and respect so that different cultures, mores, customs and religions may coexist. The messages that Sport and Olympism send to societies through the organization of the great event of the Olympic Games are precisely respect and tolerance among people so that they can live in harmony and peace. As we all know, the Olympic Games are the biggest sporting event worldwide that condenses the meaning of diversity among nations and human beings.

The IOC, the IOA, National Olympic Committees and National Olympic

Academies are constantly struggling, independently from other Olympic competitions, in order to promote, through Olympic education programs, the Olympic values in developed and developing countries, with emphasis of course on the value of diversity.

This value, in particular, constitutes an internal issue and need for us all, both at national and international level, since social cohesion depends on its implementation. Because societies are closely related to peace and prosperity, we can say that the Olympic Movement represents a safe, timeless refuge for values and ideas, which can offer alternative solutions for a better and creative world.

Nikos Kazantzakis, the famous Greek author, describes in the most eloquent way the importance of the site of Ancient Olympia:

A sacred landscape, nobility, calm reflection. A happy valley between low, tranquil mountains, protected from the wild northern wind and the hot southern wind, open only to the west, towards the sea from where, along the Alpheios river, the humid sea wind rushes in. There is no landscape more sublime in Greece, one that calls so sweetly and persistently for peace and reconciliation.

Dear friends, I do not wish to tire you with more words. I wish you a truly pleasant stay and creative work in all the activities of this Session. I will be near you and will enjoy sharing every moment with you.





The IOA Honorary Dean, Professor Konstantinos Georgiadis, is providing information regarding the Stele of Pierre de Coubertin.



Laying of wreaths at the Stele of Pierre de Coubertin by Melchior Wathelet and the Sheikh Saoud Bin Abdulrahman Al-Thani, lecturers of the Session (on the left) and at the monument of Ioannis Ketses and Carl Diem by Professors Gertrud Pfister and Miranda Kiuri (on the right).

OPENING ADDRESS
by the Deputy Commissioner of Elis
Haralambos KAFYRAS

We are happy to welcome you again this year to the sacred site of Olympia, on the land where the ideals of Olympism and fair play were born.

I greet the 54th International Session for Young Participants, which will focus on its main theme, “Olympic values”, and its special sub-theme “Olympic values: Respect for diversity”. I wish you every success in your work.

Olympic education, a field where collaboration plays a crucial role for achieving the fundamental objective of the Olympic Movement, aims at promoting, cultivating and disseminating the Olympic spirit among the young generations, which include thousands of athletes, officials, teachers and young people who have attended the IOA’s Sessions and have become the best ambassadors of Olympism.

The International Session for Young Participants, whose aim is to introduce Olympism and the Olympic Movement in the IOA, teaches and encourages young people like you to apply, in a productive way, the experience and knowledge you acquired during the Session, but also within the participants multicultural community, with a view to promoting the Olympic ideals and teach other people when you return to your countries.

We owe a promise to future generations, to intensify our efforts in order to promote, cultivate and disseminate the Olympic spirit. It is an objective that can be achieved through an essential collaboration; the IOA should become a permanent research laboratory regarding the problems which Olympic education faces all over the world.

Despite the obvious technological progress we see in human societies, despite the declarations on human rights and religious liberties, racial and religious hatred is rising worldwide, generating dangerous tensions. Men cannot, unfortunately, accept other people's dissimilarity. They cannot tolerate one's different racial origin, his different views and convictions and his political, religious and social beliefs.

Today, more than ever, we want – by getting to know others through friendship and understanding – to look at the future with optimism, particularly now when different forms of racism, national, religious, cultural, etc. are reviving and intensifying along with the doctrine that elevates one group as superior to all others.

Unfortunately, this is also happening in sport, which in its contemporary form is not an opportunity for all.

Sport, however, can still be an important element for the personal and social development of youth, the building of their personality, but also for developing a healthy social behaviour and accepting diversity. Sport in its pure form, separated from the expediencies that manipulate it in today's society, represents an opportunity for all young people to make good use of their free time, as well as a healthy life attitude, irrespective of their religion, nationality, language, physical and intellectual abilities.

We have to build on sport as a tool, so that young people and children develop respect for diversity, ethnicity, religion, language, etc.; we have to learn the sports of other cultures and also make sport accessible to children and youth who have fewer opportunities, as in the case of the disabled, thus making sport a real privilege for all.

Olympism, the symbol of the Olympic Games, the five Olympic rings and their colours – blue, black, red, yellow and green on the Olympic flag – which symbolize the five continents, peoples' fraternity, but also the fact that the athletes who compete with the motto "Faster, higher, stronger", all contribute towards a more tolerant society, by stating "We are all different, but we are all EQUAL". Olympism and its legacy respond with a strong NO to discrimination, intolerance, homophobia, xenophobia, biases, stereotypes, etc. because we are all fighting together, we are happy or sad together.

Let us find inspiration in the UN General Assembly's Universal Declaration on Human Rights, adopted on 10 December 1948. The articles of the Declaration define human rights as: universal, all-human, timeless, and fundamental. Here is the monumental Article 1:



Meeting of Isidoros Kouvelos with the Sheikh Saoud Bin Abdulrahman Al-Thani.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

With these thoughts, I welcome you all and wish you from the bottom of my heart an unforgettable stay in the magic of our Olympic land.

OPENING ADDRESS
by the Deputy Mayor of Ancient Olympia
Georges DEVES

On behalf of the Municipality of Ancient Olympia, I welcome you all to this sacred place to which both the ancient and modern history of the Olympic Games have entrusted their noblest memories.

We are a few meters away from the ancient Stadium where, 1,200 years ago, the Olympic Games, the most important games of the ancient world, were staged.

Ancient Olympia, the cradle of the Games and the trustee of the values and ideals of the Olympic spirit, is also the starting point of the modern Olympic Games with the ceremony of the lighting of the Olympic flame in the ancient sanctuary, where the all-human values of our civilization, fair play and the truce during the games, were born and established.

Our presence here, in the magnificent facilities of the International Olympic Academy, the Global Cultural Centre of Olympism, in addition to its educational objective, also expresses the debt that we all owe to the monuments of Olympia, which represent a universal cultural legacy. Olympia is the cradle of the sporting idea, which became a human value, with the Olympic Games, the most important sporting event of our times. It is the starting point of the wonderful adventure you have chosen to experience within the Olympic Movement.

Dear friends,

The Olympic Games are unique and must remain so. To achieve its objectives within the different cultures and social systems, the Olympic Movement must preserve its unity and, above all, its worldwide acceptance. Olympia must remain a point of reference and the Olympic flame its sacred symbol.

The Olympic values must develop a culture of peace and peaceful coexistence, accepting diversity, respecting other people's opinions and strengthening dialogue and understanding, whilst taking into consideration the special features of peoples, groups and individuals.

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

Dear friends,

To ensure that the Olympic values will be a source of hope and inspiration for youth, for a world with greater solidarity, a stronger spirit of cooperation and reconciliation, what we need is the consolidation of the Olympic symbols' authenticity.

I wish you all a pleasant stay in our country and all the best for your Session.



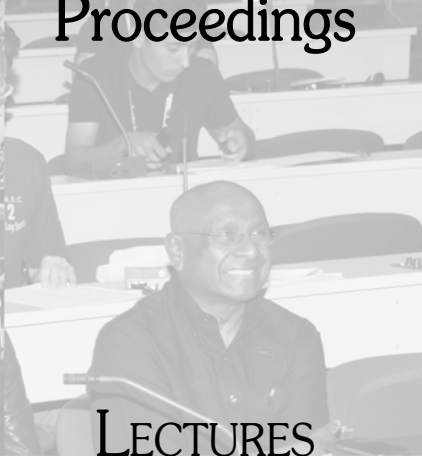
Guided visits to the Acropolis, the Panathenaic Stadium and the archaeological site of Ancient Olympia.







Proceedings



LECTURES



- *The opinions of the lecturers do not necessarily reflect those of the International Olympic Academy.*
- *Out of respect for multiculturalism and diversity of scientific research, we do not intervene in each lecturer's way of presenting his/her bibliography and footnotes.*

OLYMPIC VALUES: RESPECT FOR DIVERSITY

H.E. the Sheikh Saoud Bin Abdulrahman AL-THANI (QAT)
Secretary General, NOC of Qatar
President, NOA of Qatar



I am truly honoured to be here with you today for this special purpose in these special grounds, home of Olympism. The invitation to attend such an important gathering and to address the future leaders of our Olympic world has filled me with excitement and hope!

Our own time to serve the Olympic Movement will eventually be judged by how we have made this world better, how we have handed it over to those that can do better, how the flame will remain alive.

Coming from a country and a region that is rapidly growing in sport and in the Olympic Movement, I am privileged to have studied myself the Olympic values and proud to have found ways to serve them locally, regionally and internationally.

Through the 43 annual international sport events that we host in Qatar and with the many programs and projects that we have initiated, we look every day to ways of spreading the Olympic values. Joy of effort, fair play, respect for others, pursuit of excellence, balance between body, will and mind... All of these values fit perfectly within our National Vision 2030 for social and human development. We make an effort that they become key to our society in creating healthy personalities. We do our best to make them be more than nice words put together.

It is incredible that already in 776 BCE in ancient Olympia mankind had the wisdom to create the Olympic Games and to place the Olympic values in

the hearts and minds of people. What is even more incredible is that thousands years later, we still serve the same values. Human development goes hand in hand with the Olympic values in ways that we sometimes do not notice.

It was not only a chapter in history but also a ground-breaking milestone when the first woman competed for the first time (in Paris in the 2nd edition of Olympic Games 1900). And when the Olympic Games were open to people from all races and all nationalities, with the famous examples of John Taylor in London 1908 and Jesse Owens in Berlin 1936, when people with disabilities had the opportunity to participate through the Paralympic Games (remembering the Silent Games of Paris in 1924 with the first competition of deaf people and the first Paralympic Games in Rome 1960), when countries had to respect their co-existence and respect the truce during the Olympic Games.

I am a great fan of the work of the International Olympic Academy and the Olympic Truce Centre. Olympic Truce inspires mankind to not only respect but also practice peace! An ancient tradition that has lived through times.

Our duty within the Olympic Movement is to support the universality of the Games. To ensure that everyone is included. To take the flame further into the hearts of people.

Did you ever wonder why the Olympic rings are round and not square, how there are no corners for some to be isolated, how everyone is embraced by everyone! And how these rings touch and chain with each other. Simply, an amazing way to express diversity and universality.

There are times when we get confused and think that diversity is a bad thing. On the contrary! Diversity is what makes our world so beautiful. Look at you... the young participants... coming from different countries, nationalities, ethnic groups, representing different cultures, practicing different religions, serving mankind in different ways. Our world is so rich! We should not deny this diversity BUT we should make all the necessary arrangements to have equal opportunities. We should include everyone at all times.

An athlete is never judged by any criteria apart from his or her performance and our duty is to make sure athletes from around the globe are there to perform and excel. Excellence is totally independent of what your name is, where you are coming from, what your background is.

Think of the greatest athletes. Does it really matter where they are from, what their name is, what their race is? Really, no! Excellence cannot be hidden behind titles, cultures or deceptive appearances...

As I am representing a rising region in sport, I can tell you how inspired we are by the different nationalities, races, religions, genders, opinions that we have in Qatar. There are more than 70 nationalities residing in our country, a fact that makes us very diverse and colourful. We are building world-class venues, sport facilities, Olympic Parks and playgrounds that bring sport closer to people.

One day every year we have a public holiday, declared by His Highness the Emir as the National Sport Day, where the entire population is encouraged to participate in sport. This day is for everybody, irrespective of nationality, gender and race. Everyone competes with everyone.

We are specially proud of the Schools Olympic Program, which is open to all schools in Qatar, whether public, private, local or international. Pupils participate in sport competitions of different Olympic sports for a period of five months each year. This year we have the finals in March at the unique Aspire Dome.



Discussion with young participants, after the lecture of the Sheikh Saoud Bin Abdulrahman Al-Thani.

In parallel, the programmes run theme activities which directly serve the Olympic values as we bring awareness and participation in the fields of: environment, culture, education, integrity, peace.

Our long list of events is carefully selected to ensure that, whether as athletes or as participants or as spectators, we give the opportunity to different groups to be engaged.

I will give you an example: our selection to host the World Boxing Championships in 2015 was made for different reasons than the World Artistic Gymnastics Championships in 2018. Different groups of people would associate with these events, different social objectives would be met. All for a diverse and healthy society.

Last, on this occasion, I would like to highlight the valuable cooperation of the Olympic Solidarity and the International Olympic Academy in our efforts to develop the Qatar Olympic Academy, which will serve the Olympic values by bringing awareness and education to the people of the country and of the region.



Signing of the Memorandum of Understanding on educational initiatives in Olympic matters between the International Olympic Academy and the NOA of Qatar by Isidoros Kouvelos and the Sheikh Saoud Bin Abdulrahman Al-Thani respectively.

As our Academy aims to be the centre of excellence of Sport education in the Arab world, with the convenience of the courses being in the Arab language.

I look to the young participants who are here and place in your hands my hope for an even more equal and united Olympic Movement.

I hope our experiences will add some inspiration to your future and I look forward to be your number one supporter.



Lecture by Professor Miranda Kiuri.



Young participants posing questions to the lecturers and expressing their opinions.

NON-DISCRIMINATION: THE COMMON PRINCIPLE BETWEEN THE EUROPEAN UNION CHARTER OF FUNDAMENTAL RIGHTS AND THE OLYMPIC CHARTER

Melchior WATHELET (BEL)

Advocate General, European Court of Justice



I am delighted to have been invited by the International Olympic Academy to attend the beautiful opening ceremony that took place the day before yesterday and to give a lecture here at the prestigious site of Ancient Olympia.

I have at least three reasons to be happy. First, I studied Ancient Greek and Greek history for at least five years during my youth. Greece has given so much to our culture, our civilization. It is always a pleasure to come back to you, my Greek friends, and all the more so because it is my first time at the site of Ancient Olympia, although I fear that, unlike you, I am not and I shall never be a champion.

Second, even though I have been a Professor for more than 30 years and have taught students coming from many countries, especially those participating in programs financed by the European Union, I have never had such an international audience, such an international classroom with approximately 100 countries represented. I broke my own record today.

Third, I am pleased to draw the link between the Olympic Movement and the European Union. The European Union is currently composed of 28 Member-States, a number which may increase in the future. As Hilary Clinton said: "That's the most beautiful adventure of the 20th century". It

is an American who has said that. It is sometimes difficult for Europeans to recognize the truth of that statement.

What is the common point between sports and law? What can they possibly have in common, an athlete throwing the discus or the javelin and a lawyer fighting with paper behind his or her desk or occasionally before the courts? What is the link, the common point between a geographical region and an international organization, such as the European Union, on the one hand, and a movement carrying an international message, as the Olympic Movement, on the other? There is a common point. It is the core values of the Olympic Movement embodied in the fundamental principles of Olympism and those of the European Union embodied in the founding Treaties and the new Charter of Fundamental Rights of the European Union.

Even if you are not all Europeans, remember that at the end of World War II in 1945, and due to its devastating consequences, for the first time for at least twenty centuries, some European leaders came to realize that it was imperative not to repeat the mistakes of the past. They had to invent something else to occupying and humiliating the defeated foes. This is the significance of a formative document, the Monnet-Schuman Declaration. Monnet and Schuman were two Frenchmen who in 1950 invented a new way of international governance, the rule of qualified majority replacing unanimity at international level, a supranational decision-making mechanism, as well as new institutions and a new legal order with an international judge, namely the Court of Justice, where I currently work.

The first concrete step in order to secure peace for the future was to place under common control the production of coal and steel, two materials which at the time were indispensable for warfare. This step was marked by the establishment, in 1952, of the European Coal and Steel Community and of the Common Market in 1957. In 1992, the European Union was established and European citizenship was introduced. European integration was further pursued through the introduction of the Euro and the gradual enlargement of the European Union, from six Member States to nine, ten (with Greece's accession), twelve and fifteen. The Fall of the Berlin Wall allowed for the spreading of democracy, peace and prosperity in the countries forming the so-called "Eastern bloc". Several countries in that former bloc acceded to

the European Union in 2004, 2007 and 2013, raising the total number of Member States from 15 to 24, 27 and 28 respectively.

For the first time in history, we have a subcontinent in this part of the world. For the first time in history, we have no war between Member States. No war for 65 years; that is, for my own entire life, as I was born 65 years ago. But more importantly, not only do we not have any wars but we have also made the prospect of war unthinkable for the first time in our history. Growing up, I was not afraid of the prospect of another war in Belgium, a country whose nickname used to be “the battlefield of Europe”.

As Dr Bach said at the Opening Ceremony, “preservation of peace is also part and parcel of the Olympic Movement”. Yesterday, we spoke of perhaps the first important legal act in history, the Ancient Olympic Truce. If I were to compare the ancient Olympic Games with the modern United Nations, the Olympic Truce would be its first resolution. The effect of the ancient Olympic Truce was to stop hostilities during the Olympic Games. This Truce has yet to be achieved today.

According to the second fundamental principle of Olympism, “the goal of Olympism is to place sport at the service of the harmonious development



After his lecture, Professor Jim Parry answering participants' questions. On the right, the IOA Director, Dionyssis Gangas, and the IOA Honorary Dean, Konstantinos Georgiadis.

of humankind, with the view of promoting a peaceful society concerned with the preservation of human dignity”. As Dr Bach said, “the Olympic ideals are powerful values and society’s tools for the education of youth towards a harmonious and peaceful future”.

Peace however is not easy to achieve. Of course, it is not possible to speak here today about all aspects of the preservation of peace. I am going to address one particular and very important aspect, namely respect for diversity and the prohibition of discrimination. In European Union law, in the Treaties and in the Charter of Fundamental Rights, there is a general prohibition of discrimination. I would draw your attention to articles 18, 19 of the Treaty of the European Union and article 21 of the Charter. There are many similarities between these texts and the Olympic Charter. According to the fourth principle of the Olympic Movement, “the practice of sport is a human right”. According to the sixth fundamental principle, “any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement”.

I am now going to give you some examples of EU law’s fight against discrimination. These examples are taken from the case-law, that is from the decisions of the European Court of Justice, which are binding in the 28 Member States of the European Union representing 500,000,000 citizens.



In none of the texts that I have quoted, will you find a definition of discrimination. There is no need of definition as several centuries ago, Aristotle explained what discrimination is. In his terms, discrimination is to treat differently persons who are in the same situation or to treat in the same way persons who are in different situations. In the texts that I have quoted, the EU texts as well as those of the Olympic Movement, you have a list of grounds of discrimination. The list of such grounds contained in the EU texts is a bit longer, but that is not the important point. The two lists of the grounds of discrimination, of the European Union on the one side and of the Olympic Movement on the other, do not seek to be exhaustive. For example, European Union law refers to “any discrimination based on any grounds *such as* [...]”. The Olympic texts refer to discrimination “on the basis of nationality, politics, gender or *otherwise*”. The wording of the texts thus implies that there are other possible grounds of discrimination.

Discrimination can be direct or indirect. Take, for example, discrimination on the ground of nationality. A provision according to which certain jobs are reserved for Belgians only would constitute an example of direct discrimination. However, if that provision were to provide that certain jobs are reserved to people born in Belgium, whose parents were born in Belgium and whose grandparents were also born in Belgium, it would not directly discriminate on the basis of nationality. The text is ostensibly free of discrimination but the result is exactly the same because there is a 95% chance that the people described in that provision are Belgian nationals. That is also discrimination, albeit an indirect one.

A few other examples drawn from the case-law of the Court which address some of the possible grounds of discrimination will give me the opportunity to briefly present the facts of these cases and to explain to you the decision of the Court.

First of all, discrimination based on race, colour or ethnic origin is prohibited. Europe has known this type of discrimination. A whole range of racist measures, culminating in the Holocaust, were adopted in Europe. The Olympic Movement itself was confronted with this type of discrimination. Let us remember the attempts of Adolf Hitler to use the Olympic Movement to serve the ideology of the German National Socialist Party. Let us also recall

the exclusion of black athletes from the South African teams during the years of the apartheid. This ground of discrimination is rarely invoked before the European Court of Justice, but I have found two examples that I will present to you. The first one dates from 2008 and it is known as the Feryn case (Feryn, C 54/07, EU:C:2008:397).¹ Feryn is a Belgian company specialized in the installation of security doors. It made a statement according to which it was not going to recruit immigrants, because its customers would be reluctant to give them access to their homes. The case was referred to the Court of Justice on the basis of a complaint lodged before the Belgian courts by a Belgian NGO. The Irish and UK governments, which intervened in the proceedings, argued that the prohibition of discrimination was not applicable to this case because the discrimination was only in the statement made by Feryn and was not found on facts. There was no identifiable victim or complainant. The Court of Justice rejected that argument holding that there is discrimination because Feryn's statement was sufficiently clear to discourage certain people from applying for the jobs concerned.

Of course, it is not always easy to prove discrimination. I will give you another example where the victim was, as is regrettably often the case, a woman (Meister, C 415/10, EU:C:2012:217).² Ms Meister, who has a German surname, is a Russian national holding a Russian degree in systems engineering. She immigrated to Germany, where she had her degree recognized and applied there for a job twice. However, she never received an answer, she was never invited to an interview and, of course, she was not recruited. She requested the employer to explain to her why she had not been invited for an interview but received no answer. She appeared before a German judge and requested to have access to the confidential information of the company, to see whether somebody else had been recruited and, if so, on which ground he or she has been recruited while her application had been unsuccessful. The case was referred to the Court which held that Ms Meister did not have the right to have access to this information and that the employer was not obliged to give it to her. However, the Court concluded

1. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:62007CJ0054>.

2. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:62010CJ0415>.

that if the employer refused to give any information regarding the reasons for which a candidate's application was unsuccessful, that would compromise the prohibition of discrimination. The Court thus considered that such a refusal would give rise to a presumption in favour of the existence of discrimination.

Another ground of discrimination is that based on gender and sex. That is probably one of the most important aspects of the Court's case-law, because the prohibition of this kind of discrimination was inserted in the European Treaties as early as 1957. The Olympic Games were also confronted with discrimination based on sex. In antiquity, women were excluded from attending, let alone participating in, the Olympic Games. However, as I learnt yesterday while visiting the archaeological site of Olympia, there was a way for women to score a victory in the ancient Olympic Games. Women could not participate as athletes, but they could be the owners of a horse or a chariot that participated and scored a victory in the Games. That was a very indirect way for women to become Olympic champions. No woman took part in the first Modern Games of 1896 and it was only progressively that women were admitted in the Olympic Games, on a sport by sport basis. As Dr Bach mentioned the day before yesterday, the 2010 Olympic Games of London was the first time that every country sent to the Olympic Games a team composed of both men and women.



In the case-law of the Court of Justice, the first judgment on this kind of discrimination dates from 1975 with the judgment in the *Defrenne* case (*Defrenne*, 43/75, EU:C:1976:56).³ Ms *Defrenne* was an air hostess employed by the Belgian national airline of the time “Sabena”. She had complained that her male steward colleagues received a higher salary, although their work was exactly the same as hers. The Court ruled in favour of equal pay for equal work and that men and women should be treated equally. “Sabena” was thus required to accord Ms *Defrenne* the same treatment as her male colleagues.

Let me give you a few additional examples. In 1980, Ms *Jenkins*, an employee working part-time for a UK manufacturer of women’s clothing, complained that her salary was lower than that of the male full-time workers. The Court ruled that a difference of salary based only on hourly rates does not constitute discrimination. However, according to the Court, such difference would amount to indirect discrimination if it were an indirect way of reducing the salary of part-time workers on the ground that this group of workers was predominately or exclusively composed of women.

The same solution was adopted in *Rinner-Kühn* (171/88, EU:C:1989:328)⁴ and *Megner and Scheffel* (C 444/93, EU:C:1995:442),⁵ where the part-time workers, made up almost exclusively of women, were excluded from sickness insurance and old age benefits. It may have been pure chance that part-time workers only consisted of women, but that did not preclude the existence of indirect discrimination. Even though the difference in treatment was not directly based on sex, but on whether the employee worked part-time or full-time, the reality was that all of the part-time workers were women and it was practically impossible for women to be recruited as full time workers because of their family commitments.

Of course, there are certain positions for which sex can be decisive. As people in the military are probably aware, sex can be used as a decisive criterion for recruitment purposes. The Court of Justice has recognized that exception for male-only and women-only prisons (*Commission v France*,

3. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61975CJ0043>.

4. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61988CJ0171>.

5. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61993CJ0444>.

318/86, EU:C:1988:352),⁶ as well as police officers intervening in serious internal disturbances (Johnston, 222/84, EU:C:1986:206).⁷ The Court has also made this exception for the UK Royal Marines (Sirdar, C 273/97, EU:C:1999:523),⁸ because they are in the front line of attack, thereby requiring special training at which men fare better than women. In such a case, the Court ruled that it would be justified to recruit only men.

In 2000, Ms Kreil was recruited by the German army, the *Bundeswehr*. At that time, women could not be recruited to positions involving the use of weapons. Ms Kreil, who had applied for a position in weapon-electronics maintenance, considered this discriminatory. Germany sought to justify that discrimination on the basis that it concerned national defence, an area in which the European Union could not intervene. The Court of Justice (Kreil, C 285/98, EU:C:2000:2)⁹ rejected Germany's arguments holding that positions in the army constitute employment as women could be employed in German Army kitchens or bands. In such circumstances the Court ruled that a general exclusion of women from positions involving weapons amounted to discrimination.

Equality of sex also applies to transsexuals. I am referring to the *P v S* case (P. v S., C 13/94, EU:C:1996:170).¹⁰ Mr P was dismissed from his position as manager after undergoing a gender reassignment operation. The Court ruled that his dismissal amounted to discrimination based on sex.

I will refer to two more grounds of discrimination. The first one is discrimination based on disability. The fight against discrimination based on disability is well known to the Olympic Movement. This is in fact the reason for the birth of the Paralympic Movement which has allowed athletes suffering from various disabilities to participate in the Olympic Games, since 1960.

What constitutes disability? There is no definition in the statutes of the Paralympic Movement, except that the athlete in question has to suffer from an impairment which is included in a list of 10 eligible types of impairment,

6. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61986CJ0318>.

7. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61984CJ0222>.

8. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61997CJ0273>.

9. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61998CJ0285>.

10. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:61994CJ0013>.

such as impaired muscle power, leg length difference, vision impairment and intellectual impairment. The definition of disability given by the Court of Justice is broader. According to its case-law, disability is “a limitation which results in particular from physical, mental or psychological impairments and which hinders the participation of the person concerned in professional life” (Chacón Navas, C 13/05, EU:C:2006:456).¹¹ It is interesting to note that in the Court’s case-law, the prohibition of discrimination based on disability does not only apply to the disabled person, but also to the principle caretaker of such a person. Thus the prohibition of discrimination has been applied, for example, to the mother of a disabled child who had to accept voluntary redundancy because her employer was unwilling to accommodate her need to have time off work in order to attend to her disabled child (Coleman, C 303/06, EU:C:2008:415).¹²

Finally, the last ground of discrimination I would like to address, and the most recent one in the Court’s case-law, is discrimination based on sexual orientation. That kind of discrimination is, like the previous ones, also not unknown in the world of sports. I recall in particular the recent debate in relation to the 2014 Winter Olympic Games that were held in Sochi. This time my example from the Court’s case-law comes from the field of sports. I am referring to the *Accept* case (Asociația Accept, C 81/12, EU:C:2013:275)¹³ in which the Court handed down its judgment in 2013. That case concerned a complaint lodged by a Romanian NGO against Steaua București, a well-known Romanian football club, and more particularly against its principal shareholder, Mr Becali. In an interview, the latter stated that his football club would never recruit a homosexual player even if he would have to close the club. The statement was clear and the Court had to decide whether such a statement amounted to discrimination on the basis of sexual orientation. The football club argued that the statement was made by the shareholder and that it cannot be held responsible for those statements, as the shareholder is not the coach and has no say in the recruitment of the players. The Court did not

11. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:62005CJ0013>.

12. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:62006CJ0303>.

13. <http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:62012CJ0081>.

find that argument particularly credible. It ruled that the football club should have distanced itself from that statement. The Court also rejected the club's second argument according to which, in a similar fashion to the *Feryn* case I referred to earlier, there were no negotiations with any homosexual player so that no one had actually been affected by that statement. As in the *Feryn* case, the Court considered that the lack of concrete negotiations affected by the statement in question did preclude the fact that the statement, once again, was sufficient to discourage candidates from applying for a position at the club.

In conclusion, you have seen that all the cases that I have addressed today range over a significant period of time, the oldest one dating back to 1975 and the most recent one from 2013.

Mr President, Mr Kouvelos, the day before yesterday you quoted Pierre de Coubertin and I liked that quote. "Olympism is the destroyer of dividing walls. It calls for air and light". I would add, if I may, to Pierre de Coubertin's statement, that Olympism has to remain the destroyer of dividing walls because in our world there is nothing easier than to have war again and the destruction that would come with it. I would say to the young Olympians present here today that when you go back to your countries, defend peace, democracy and diversity. Defend the prohibition of discrimination, whose protection you enjoy. Plan your lives and face the challenges that life will bring to you, but do not forget that the fight against discrimination is a day-to-day fight. Democracy is a day-to-day challenge. No war against discrimination and in favour of diversity and democracy is won once and forever. Democracy is not a gift, but remains a challenge, your challenge.



SPORT AND CULTURAL DIVERSITY – EXCLUSIONS, ASSIMILATIONS AND/OR ACCEPTANCE OF “OTHERNESS”

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Introduction and issues

The aim of my paper is to re-construct the diversities and developments of various “movement cultures” and their struggle for dominance in the Western world. My main focus will be on the rise and spread of modern sport and the propagation of its principles as the dominant paradigms. Emphasis will be placed on the causes and effects of global “sportification” and in- or exclusion processes using migrants and women as examples.

Theoretical background and definitions

My theoretical considerations draw upon figurational sociology, in particular Norbert Elias’s thoughts about civilisation processes which inspired Allen Guttman’s reflections (1994) on the characteristics of movement cultures and Joe Maguire’s (1999) reconstruction of various globalisation phases in the development of modern sport. In addition, I draw on Pierre Bourdieu’s deliberations (1984) on social fields, forms of capital, habitus, taste and the struggle for distinction, as well as on constructivist approaches to gender and ethnicity (Lorber, 1994; Connell, 2002).

Modern sport with its performance, competition and record orientation is a “child” of the industrialised nation state, and a product as well as an engine of civilisation (in Norbert Elias’ sense) and globalisation. Sport aims at records and this demands equal chances for everybody. However, equality refers only to the access to competitions. In fact, sport does not strive for equality but for a comparison of performances and the identification of differences via competitions. These principles and intentions as well as social agreements transformed (and still transform) physical activities into sports. The global sport system enforces assimilation and compliance with its ideology and its regulations, which guarantee equal conditions in competitions. Since the 19th century, sport has facilitated the westernisation of groups and countries which adopted its principles.

Part 1 – The rise of modern sport, or was there an alternative?

Worldwide, numerous traditional sports and games were and still are played which, being restricted to certain social groups and/or certain regions, did not aim at being universally propagated. These activities had simple rules, included various groups of the population and did not aim at performance enhancements and records.

Traditional physical cultures declined at the end of the 18th century, as a consequence of rapid modernisation processes in Western countries, caused by the Enlightenment, the French Revolution, the Revolutionary Wars, and the creation of a new Europe that was accompanied by technological progress, industrialisation, urbanisation and the emergence of a middle class of citizens. At the same time, scholars detected the human body which led to new ideas about health as well as new body ideals and clothing styles. In this political and social re-organisation of Europe, nation states and nationalist movements played a decisive role.

These developments facilitated a reform of education as well as the invention and propagation of new movement cultures. At the end of the 18th century, the so called Philanthropinists developed a pedagogy which was aimed at the formation of useful (male) citizens. It included numerous and

various physical exercises, because the formation of the body was believed to be the precondition of personality development and intellectual growth. “So let us exercise our bodies! Without them we would not think” demanded GutsMuths in his *Gymnastics for Youth* (1793, p. 252). This systematic and comprehensive manual on physical exercises called Gymnastics appeared in numerous editions and was translated into many languages. GutsMuths provided the “material”, i.e. the exercises and games, for the three “modern” movement systems which emerged at the same time: **German Turnen, Swedish gymnastics and English sport.**

Turnen

The political aim of the *Turner*, followers of Friedrich Ludwig Jahn, was to liberate Germany from French occupation, to overthrow the feudal order and to form a German nation state. *Turnen* was a comprehensive concept of games, exercises and physical activities for boys and men, ranging from climbing and balancing to running and throwing and included playing games. The *Turner*, did not attach any importance to records and abstract performance. Instead, they used a person’s height, for example, as the criterion for judging a high jump. They also preferred all-round exercising of the body to specialisation



Professor Éric Monnin and Professor Gertrud Pfister answering questions posed by the participants.

and they strove to improve the “nation’s strength” rather than individual performance. These principles can be demonstrated by the following quote about the long-distance race: The winner is “the one who runs the greatest distance in the shortest time and who arrives at the finish with enough strength left, without any signs of exhaustion” (Eiselen & Jahn, 1816/1960, p. 11). As there is no way of operationalising signs of exhaustion, this criterion does not fit into the logic of modern sport.

Swedish gymnastics

Per Henrik Ling (1776-1839), a theologian, fencing-master, philosopher and writer, developed a specific gymnastics system based on GutsMuths’ concept. “Swedish gymnastics” focus on simple exercises and drills, involve the whole body and encourage participation by everyone, i.e. every man. Ling’s adherents claimed that the system was based on a scientific approach, that it was effective, and that it could be universally applied. Comparing performance, competing with others, as well as setting records, were all foreign to the Swedish system. Also, creativity, fun and enjoyment did also not play a central role in this form of gymnastics.

English sport

England has always been considered as the “cradle” of sport. Since the Middle Ages, sporting pastimes and merriments had been popular at the royal court and also later on also among the commoners. A number of theories on the transformation of these pastimes into modern sport have been put forward, referring to Puritanism or the Enlightenment, to the country’s social and political structure, i.e. the constitutional monarchy, as well as to industrialisation and urbanisation. At the end of the 18th century, the struggle for metres and seconds became fashionable and was enthusiastically taken up in rowing, running and horse-racing. The attraction of these competitions was partly due to betting; in turn, betting made regulations and standardisation necessary. There is undoubtedly a connection between the rise of sport and the adoption of the values, standards and structures of industrialisation – including rationality, technological progress, the abstract organisation of time and an economy aimed at the accumulation of capital.

After the turn of the century, sport, particularly games, gained importance in English public schools. Headmasters used football as a form of social control and self-regulation.

The following characteristics reveal similarities and differences between the three different movement cultures:

| | Swedish Gymnastics | <i>Turnen</i> | Sport |
|---------------------------------|---------------------------------------|---------------------------------------|---|
| Inclusion/ exclusion | Inclusive; target: male population | Inclusive; target: male population | Exclusive; target: the best (male) athletes |
| Aims | Health; military preparedness | Health; military preparedness | Performance, records |
| Competition | No | Multi-discipline competitions | Single-event competitions (mostly) |
| Training | Training of the whole body | Training of the whole body | Specialisation |
| Performance | Not in focused | Relative performance | Abstract performance |
| Skills | Not in focus | In focus | In focus |
| Education | Not in focus | Patriotism, to be soldiers | General education, manliness |

The differences between the three concepts of physical education can be explained, at least partly, by pointing to the different political situations in the three countries, especially their different involvement in political and military conflicts.

Sport becomes a global player

Swedish gymnastics, *Turnen* and sport underwent considerable changes during the 19th century. *Turnen* became the leading movement culture in Germany and its adherents resisted to and fought against sportification

tendencies. They criticised the individualisation and specialisation of sport, its principles of competition, i.e. the quantification and record orientation, which led allegedly to egoism and the exclusion of the majority of the population. They doubted that “this one-sided fixation on performance is the right way to gain the greatest and longest benefit for the mind and body”.

However, by the end of the 19th century, sport in England had developed into an established system, well-defined rules and enormous popularity. Starting off from England, sport was intentionally exported or spread unintentionally when English soldiers or entrepreneurs took their pastime to foreign countries. In many countries sport was supported by anglophile groups who wished to demonstrate modernity, taste and social status.

In the course of the 19th and 20th centuries, more and more national and traditional pastimes were “sportified”. Activities which cannot be measured quantitatively such as figure skating are evaluated, and these evaluations are quantified by means of a *code de pointage*. Games are organised in a complex and hierarchical system of tournaments and leagues, which determine the best team in a city, a region, a nation or the world. Even *Turnen* gradually adapted to an orientation towards performance and competition and became a sport. However, the German Gymnastic Federation (five million members) still aims at mass participation and emphasises sport for all.

Since the 1980s a growing and diverse “sport for all” movement has emerged in many countries. This has been accompanied by the emergence of recreational, alternative and/or extreme activities such as yoga, roller skating, skate boarding or hang gliding.

Sport, the dominant movement culture: Reasons and effects

How can we explain the worldwide popularity of sport? One explanation refers to the parallel developments of and the similarities between sport and modern societies. A prominent advocate of this approach is Norbert Elias, who links the rise of modern sport to the process of civilisation. In his book

Games and Empires, Guttman (1994) uses the concept of cultural hegemony to describe the propagation of modern sport. He identifies the most important factor in the diffusion of sports as being

the relative political, economic and cultural power of those involved [...] Emulation of wealthy and powerful nations, not exploitation, was the most potent motivating factor.

Besides these and other sociological approaches, theories of social psychology have been put forward to explain the fascination of sport. Richard Holt stated:

Not only did the English sports tend to offer a wider variety of physical and psychological satisfaction to participants, their speed and spontaneity were also more attractive to the spectator than regimented gymnastic display (Holt, 1995, p. 101).

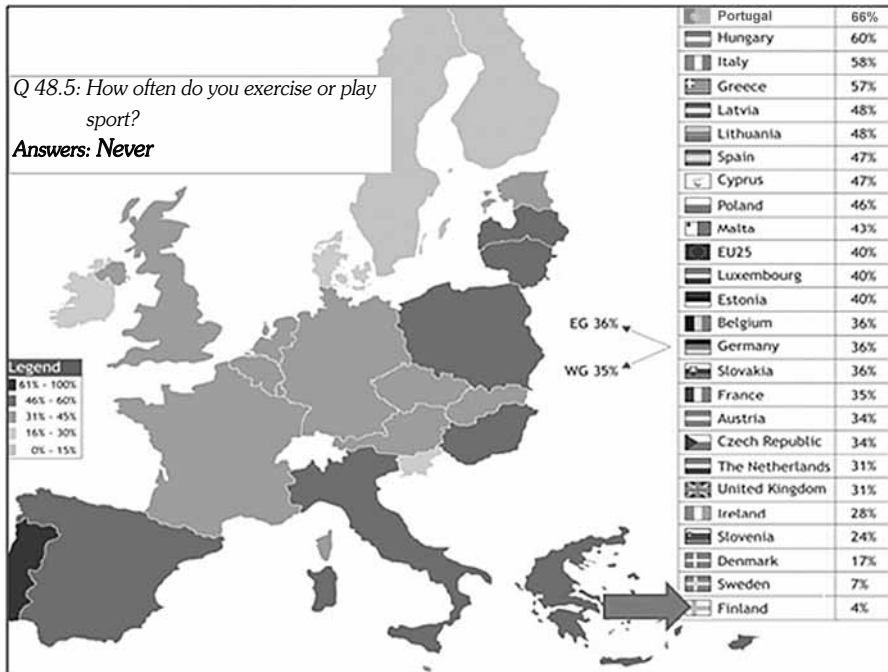
However, beyond the seemingly uniform system of sport, national movement cultures still exist which differ, among other things, with regard to the types of popular sports. Thus, *pétanque* has its adherents mostly in France, *pelota* is played in Spain, baseball in the USA and team handball in Denmark and Germany.

Sportification caused a marginalisation or even disappearance of many traditional sports and games. Some of them were transformed into modern sports, such as surfing or dragon boat racing. Sportification also has led to a marginalisation of many countries which cannot gain prestige through sport, e.g. as a result of victories in soccer championships or in the Olympic Games.

Part 2: Diversities – countries, cultures, gender and religion

Sport participation in Europe

A representative survey in Europe has revealed large differences between sport participation in various European countries which may be explained by history, culture and environment.



Gender arrangements in elite sport

Gymnastics, *Turnen* and sport were invented by men for men. Only at the end of the 19th century women gained – restricted – access to these movement cultures.

After the turn of the century, women dominated the various schools of aesthetic/rhythmic gymnastics. In sport female athletes were slowly accepted, but only in those sports which were looked upon as “suitable” for the “weaker sex”.

A good example is provided by women’s participation in the Olympics. Their number has risen from 0% in 1896 to around 8% in 1936 and to more than 40% today. The Olympics also show how the norms of “suitability” change: whereas women competed before World War I in “harmless” sports such as tennis, golf, archery and swimming, since 2012, they participate in the same sports as the male athletes.

Although women can take part in all sports today, gender differences in and outside the world of sports have not disappeared. Worldwide, girls and

women are a minority among people playing and also among people watching sport. They predominate in “soft” forms of fitness and health-related physical activities, whereas men form a majority in sports which demand strength, aggressiveness and physical contact.

In Europe, 30 to 40% of the participants in physical activities and sports are girls and women; in developing countries, their participation rate drops to less than 5%. Besides not having easy access to sport facilities, they face numerous barriers if they wish to participate in sports and games.

Gender differences increase when it comes to competitions. Even in Western countries only a small percentage of the female population participates in sport competitions, tournaments, demonstrations or similar events. Sport competitions systematically reveal differences between the participants and establish a ranking based on an individual’s performance. Only those women are successful in (most) sports whose bodies have, or have adopted, anatomical and physiological characteristics which are looked upon as male. Sport provokes comparisons between male and female athletes and seems to confirm the myth of the strong and the weak sex.

Current “gender debates” in elite sport refer to various issues connected with eligibility for sport events. In particular, the “Caster Semenya case” and the claims of transgender athletes raised questions about the hormonal status of participants in women’s competitions. After long and difficult considerations, the IOC decided to focus on “hormonal characteristics” and not any more on gender when deciding about the eligibility of athletes to compete as a female or male athlete.

Muslim women and sport – controversies and diversities

Culture, circumstances of life and religion influence the participation of Muslim women in sport and physical activities. However, scholars emphasise that Islam does not prohibit physical activities and sport, but demands that Muslims, girls and women too, look after their fitness and health. However, Islamic rules governing the covering of the body and sex segregation, along with the control of women’s sexuality and concern for a family’s “honour”, can make it difficult for Muslim girls and women to participate in sport. In addition, an athletic life-style or a muscular body does not fit in with traditional ideals

of femininity. In spite of the numerous opportunities for physical activities in Western countries female migrants with an Islamic background form a tiny minority of people who take up sport.

The results of a German survey based on 30,000 15-year-old pupils seem to confirm the trends mentioned above, showing as they did that 47% of adolescents with a German but only 43% of those with a migrant background were members of a sports club. However, the impression that more German adolescents than their migrant classmates are sports club members has to be modified, at least for boys. Gender-differentiated data revealed that sports clubs seem to have a special appeal for Turkish boys of this age. 57% of 15-year-old boys from migrant families and even 68% of boys with a Turkish background belong to a sports club. The same is true of 53% of “German” boys, 43% of “German” girls and only 28% of girls from ethnic minorities. Only 21% of girls with a Turkish background are members of a club.

These and other data on sporting activities of migrant girls and women show that they are almost totally excluded from sports participation, although a number of Turkish women (living in Turkey or abroad) have managed to become successful athletes, even in aggressive sports as karate, boxing or taekwondo. Some of them had to overcome great opposition from their families.

Not only the rules of religion but also culture, living and training conditions, legal prohibitions and social stigmas in Islamic countries may prevent Muslim women – with few exceptions – from participation in international sports competitions. In the 2008 Olympic Games, for example, female athletes from Muslim countries were a tiny minority of 2% of female participants, with Saudi Arabia, Brunei, Qatar and Kuwait failing to send any women at all to Beijing. This situation changed in 2012, when all delegations to the Olympic Games in London included women.

“Accept and respect” diversity – a declaration on Muslim women and sport

There are many reasons for the marginalisation of Muslim women in the world of sport, among them the rigid rules of modern sport, as well as the

interpretation of Islamic laws and restrictions due to cultural traditions. A workshop in Oman, sponsored by Sultan Quaboos University and supported by the International Association of Physical Education and Sport for Girls and Women (IAPESGW), provided the opportunity for a cross-cultural discussion and exchange of knowledge, opinions and best practices based on openness, the willingness to learn and the attempt to understand each other. Fifteen women and one man, scholars and practitioners, shared their knowledge and their diverse experience with Muslim women and sport. Some were atheists; many others were religious with different ways of practising their faith. Some had Western clothes and hairstyles; others observed the Islamic dress code. It took one exciting week to come to a consensus and draft the following declaration. The most important statements of the declaration “ACCEPT AND RESPECT” were:

- Islam is an enabling religion that endorses women’s participation in physical activity.
- We affirm the importance of physical education and physical activity in the lives of *all* girls and boys, men and women.
- We recommend that people working in the sport and education systems accept and respect the diverse ways in which Muslim women and girls practise their religion and participate in sport and physical activity, for example, choices of activity, dress and gender grouping.
- We urge international sport federations to show their commitment to inclusion by ensuring that their dress codes for competition embrace Islamic requirements, taking into account the principles of propriety, safety and integrity.

This declaration is directed at Muslim and Western countries, as well as at religious and sports leaders. It urges them to accept the choices of women (and men) and to respect diversity.

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OLYMPIC EDUCATION: LEARNING MUTUAL RESPECT

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If in today's society Olympism plays an important role through the Olympic Games, for the International Olympic Committee (IOC) it is above all: "[...] a *philosophy of life, exalting and combining in a balanced whole the qualities of body, mind and will. 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 and fundamental ethical principles.*" (International Olympic Committee, 2013 a, p.11).

Over the years, many authors have analyzed the Olympic phenomenon in different ways. Five different and complementary types of studies can thus be presented.

The first concerns the history of the phenomenon. The work of Yves-Pierre Boulogne (Boulogne, 1975) proposes an exhaustive analysis of the contemporary Olympic epic, focusing on the role played by Pierre de Coubertin, Father Didon and Thomas Arnold. The historic approach of Violaine Vanoveke (Vanoveke, 1992), on the other hand, focuses on the Olympic Games and sport, in particular, through physical education in ancient Greece.

The second type of study covers the operation of the Olympic system, mainly through the IOC and the host city of the Games. The two works of

Jean Chappelet (Chappelet, 1991) and Claude Fleuridas, in cooperation with Raymond Thomas (Fleuridas and Thomas, 1984) follow the same logic.

The third reflects the ambiguity of the Olympic phenomenon through the bonds established with states and presidents. David Miller (Miller, 1993) relates the arrival of Juan Antonio Samaranch at the IOC and Pierre Milza, in collaboration with Philippe Tétard and François Jéquier and Philippe Tétard (Milza, Tétard and Jéquier and Tétard, 2004), deal with the political power of this centennial institution.

The fourth refers to a work that denounces all the contradictions of the Olympic phenomenon, which are linked to size, the organization of the Games and its legacy. This point is emphasized, in particular, by the work of Jean-Marie Brohm (Brohm, 1981).

Finally, the last point is related to the work that is being carried out on the phenomenon itself. Regarding this issue, four works are extremely important: those of Bertrand During (During, 1989) on *The Values of Olympism*; Gilbert Andrieu (Andrieu, 2004) on the modern myth of the contemporary games; the three volumes *Pierre de Coubertin, Textes choisis (Selected texts)* (Müller and Schantz, 1986) and, finally, *One Century of the International Olympic Committee: The Idea, the Presidents, the Work*, also in three volumes (Gafner, 1994).

These five types of studies and critiques of the Olympic phenomenon were the basis for research on Olympism in the French school system and, in particular in the Besançon Regional Education Authority (Monnin, 2008 a). This analysis made it possible to understand how the French educational system views the phenomenon, through its protagonists, pupils and teachers (Monnin, Loudcher and Ferréol, 2012).

Olympism may appear as a privileged course for an education that is based on the harmonious development of body and mind. For all that, should the Olympism that Coubertin envisioned remain an educational model in the 21st century? Can we imagine proposing and providing an Olympic education for today's school and university system or for athletes?

This presentation focuses on the following central question: How can an Olympic education be effective on a daily basis and become a tool for social cohesion? In other words, do we need an Olympic education in order to convey values to young people?

Our presentation will focus, first of all, on the conceptual approach, by trying to define the concepts of Olympism and Olympic education, following which we shall deal in a more pragmatic way, with the different forms of Olympic education, through the example of an “Olympic Week”, organized in France and the organization of the Olympic Games. Finally, we shall conclude this thought process by trying to understand how this Olympic education is becoming institutionalized all over the world.

1. The concepts of Olympism and Olympic education

A. The concept of “Olympism”

We owe the neologism *Olympism* to Coubertin. To the question “*What is Olympism?*” the reviver of the Games answered by giving the following definition: “*It is the religion of energy, the cult of intensive will, which develops through the practice of manly sports based on hygiene and civic spirit, surrounded by art and thought*” (Müller et Schantz, 1986, p. 446).

For him, Olympism is a tool that should be used to educate youth, by relying on a dual sporting and intellectual practice. This ambitious program established a balance between the mind and the body, as testified by his famous motto *Mens fervida in corpore lacertoso* (*ibid.*, p. 453).

Coubertin unquestionably relied on the Greek city in order to define this concept (Coubertin, 1918, p. 17): “*There are, basically, destinies where the future society is being prepared, a kind of latent eliminating conflict between the principle of the Roman state and that of the Greek city. We are destined to rebuild on one of these two bases. Appearances favor the Roman state. As for me, I believe in the Greek city*” (Coubertin, 1931, p. 209).

He also relied on the initiatives which were developed in the English school system through games and sports. In the 1860s, this innovative work was adopted by all public schools, and by the universities in particular. It was after the publication of Thomas Hughes’s book, *Tom Brown’s Schooldays*, in 1857, that “*we started to explain that victories on the battlefield were prepared on the Eton playing fields*” (Zoro, 1986, p. 52).

According to Coubertin, Olympism lies in the marriage of two ideals: that of the English school system and that of the Greeks. Olympism is a philosophy in the broad sense, combining body and mind, character and conscience. Jean-Louis Chapelet delimits the main aspect of this notion: *“This neologism in Coubertin and his followers is a synonym for different expressions, such as ‘Olympic idea’, ‘Olympic ideal’ or ‘Olympic spirit’. These words appear again and again in the official speech of the IOC and the sports movement”* (Chappelet, 1991, p. 27).

For Norbert Müller, on the other hand, it is its double and contradictory character that should be emphasized: *“Olympism is a state of mind arising from a double cult: the cult of effort and eurythmy. And you can clearly see how true to human nature the association of these two elements is, the taste of excess and the taste of measure which, while being contradictory, are nevertheless at the base of any complete virility”* (Müller, 1986, p. 385).

The conference titled “The philosophical foundation of modern Olympism” on 4 August 1935, recorded by Geneva radio, was considered by Coubertin to be the most important Olympic testimony of the last years of his life (Müller and Schantz, 1986, p. 592). It is a real legacy, based on which we can measure each of the characteristics of Olympism: religion, elite, truce, beauty.

Olympism takes on, therefore, a multitude of meanings. This thought seems to be justified by the writings and speeches of Coubertin himself, who did not wish to give them a very precise definition. Coubertin’s Olympism is: *“[...] a mixture of ancient Greek philosophy, Western Christianity and democratic cosmopolitanism”* (Boulogne, 1975, p. 52).

As the years went by, the IOC defined Olympism officially in the 1st principle of its Charter: *“Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, social responsibility and respect for universal fundamental ethical principles”* (International Olympic Committee, 2013a, p. 11).

This concept could also be defined as a “boundary-object”, to quote the term used by Susan Star and James Griesemer (Star and Griesemer, 1989).

This “boundary-object” would ensure that the very different protagonists would agree to cooperate for the objectives of Olympism. To achieve this, the Olympic Movement should succeed in attracting different protagonists to participate in its work, so that they can contribute to its promotion whilst serving their own interests. The IOC must know how to “*translate the interests of others*”, thus ensuring that all cosmopolitan protagonists will become a group of allies, who will become mobilized around Olympism, whilst continuing to serve their own ends (Lauriol, Guérin and Zannad, 2004). “*The existence of a boundary-object will therefore allow each protagonist not to master all the dimensions and competences linked to the project, but to present a sufficiently simple and coherent image that will allow them to focus on it, make it their own, relate it to their own purposes, concerns or identity, and finally decide to become involved in the project.*” (ibid., p. 1789). The Olympic boundary project would bond together these different protagonists and the different worlds that they represent. In any case, Olympism acts as a link between different conceptions, centers of political, economic, educational or philosophical concerns. The links which organize these different worlds design and legitimize the Olympic Movement’s position in our contemporary society.

The Olympic Movement is obliged to develop strategies in order to obtain maximum support for its projects (project development, sponsoring, political support...). Children and adolescents, the future consumers or athletes, have become important factors ensuring the continuity of the Olympic system. Different options are thus considered: the Youth Olympic Games (two editions: summer and winter) (Monnin, 2008b), the Olympic Values Education Program, the contracts between the host city of the Games and the Ministry of Education... The concept of Olympic education acquires all its meaning through expansion of its actions to include a younger audience.

B. The concept of “Olympic education”

The concept of “Olympic education” has emerged in Olympic research since the 1970s, mainly through the work of the German Norbert Müller

(Müller, 2014). For Coubertin, Olympism may appear as a privileged course for an education that is based on the harmonious development of body and mind. This education became concrete through multiple initiatives, such as the establishment of the Olympic Institute of Lausanne (OIL) (Monnin and David, 2012), the International Office of Sport Pedagogy (IOSP) or the short-lived creation of an Olympic Chair at the Mediterranean Centre of Nice (Coubertin, 1934a, p.28). For this educational model, Pierre de Coubertin never used the concept of Olympic education but that of “sport education” (Coubertin, 1934b), which we find in his work *Pédagogie sportive*.

But in the 21st century, should the Olympism that Pierre de Coubertin wanted remain an educational model? Can we imagine, propose and provide an Olympic education for school and university systems, or for athletes?

In the year 2000, during the 5th Session of the International Olympic Academy (IOA) for Directors and Presidents of National Olympic Academies (NOAs), discussions made it possible to give a definition of the concept of “Olympic education” that we shall keep: *“Olympic education [concerns] social, mental, cultural, ethical and physical development. Sport is at the heart of this education, with a view to educating young people so that they become balanced citizens, both mentally and physically, cooperative, tolerant, with respect for peace [...]. Olympic education must allow individuals to acquire a life philosophy, through which they will bring a positive contribution to their family, their community, their country and the world”* (Georgiadis, 2007, p. 217).

If we compare this definition to the role and mission of the school, Olympic education does not have a real originality (Monnin, 2012, pp. 333–351). The school’s major educational objectives, mainly through the socialization of a future active, autonomous and responsible adult, have been recaptured by the Olympic Movement. For example, in PSE (Physical and Sport Education), Claude Pineau¹ defined physical education in 1991, in these terms: *“A teaching discipline that proposes, by furthering organic and fundamental development and maintenance, the acquisition of knowledge and learning that allows the*

1. Inspector General of the French Ministry of Education.

organization and management of physical life at all ages, as well as access to the fields of culture, which build up sport practices” (Pineau, 1991).

For other authors, André Rauch (Rauch, 1983) or Georges Vigarello (Vigarello, 1993), PSE at school fully contributes to the individual’s development by teaching safety and the harmonious development of the body or by favoring health. More recently, the publication of the law of orientation and program of the School’s future of 23 April 2005, reminds us that *“The common base of knowledge and competencies [...] constitutes an asset of learning and skills that pupils have to master at the end of their compulsory schooling in order to continue their training, build their professional future and be successful in their social life”* (Orientation Law, 2005).

The principles which define Olympic education as expressed by Norbert Müller (Rommelkoor, 2007, p. 231):

- *harmonious development*
- *improvement by the quest for excellence*
- *respect in sport*
- *peace and understanding among people*
- *emancipation in and through sport*

seem redundant and very close to those which are already developed at school.

Otto Schantz, for his part, questions the validity of such an approach: *“Do we need an Olympic education in order to convey values to young people, in order to promote sport ethics? Do we need an Olympic education that carries the risk of becoming a doctrine, a profane religion? Is it not enough to try to pass on sports ethics, without worrying about the Olympic Movement and its symbols?”* (Schantz, 1998, p. 230). For IOC member Nat Indrapana, an educational program based on Olympism should be integrated without interfering with existing school or university programs (Indrapana, 2007, p. 163).

Two entries are possible:

- through university research on Olympism
- through the teaching that is transmitted to pupils and athletes in academic programs

2. The example of the “Olympic Week” organized in France at the University of Franche-Comté in 2012

On the occasion of the 2012 Olympic Games, the UPFR (Unit of Sport Training, Promotion and Research) of the University of Franche-Comté and its laboratory “Culture, Sport, Health, Society” (EA 4660) organized an “Olympic Week” under the title “Education in Olympic Values” (Monnin, 2013, pp. 10–13). This original event showcased three main elements of Olympism:

- *Coaches and trainees* – they could appreciate the work, the closeness or apprehend disillusion
- *Heroes and supporters* – for the absolute symbol of joy and passion
- *Best of Beijing* – for the magic of the Games.

A collection of photographs of the family of Pierre de Coubertin and all the posters of the Summer and Winter Olympic Games allowed visitors to better understand the coming into being and development of the contemporary Olympic Movement.

Pedagogical workshops were organized by the school children, accompanied by a teacher who was an Olympism specialist, on the following set of themes:

- geopolitics and sport
- sustainable development
- the values of Olympism
- the Olympic Movement
- Pierre de Coubertin
- Olympic posters

In order to facilitate the educational work, each class received, before the visit, pedagogical files (for example, *The Olympic Movement and The Environment and Sustainable Development*) that had been provided by the International Olympic Committee, Olympic Museum of Lausanne. The regional press published each day a report on Olympism which pupils could refer to.

Six lectures-debates were presented during the exhibition: Images and Olympism, Training, the Geopolitics of the Games, the History of a Coach at the Olympic Games, High Level Physical Effort and the Olympic Games from Antiquity to our Modern Times.

This free of charge exhibition for primary schools, colleges, secondary schools, universities and the public at large welcomed more than 1.680 visitors while 300 children's drawings were collected.

Apart from the values inherent in Olympism, which we mainly find in the fundamental principles as defined in the *Olympic Charter*, the visit to these exhibitions was also an opportunity to examine with the children the subject of the Olympic Games from a sociological, economic, scientific, and country planning point of view... (Monnin, 2009).

3. The Olympic Games and Olympic Education

It was during the Munich Games of 1972 that the first Olympic education program was implemented in primary and secondary schools. This initiative was followed up by the Organizing Committee of the Olympic Games (OCOG) of Montreal. Well before the opening of the Games, in 1976, an Olympic program entitled Promoting Olympism in Schools was introduced for three years (1973-1976) in the schools of Quebec. "*The program's aim was to raise public awareness of the Olympic Movement and ensure a positive effect on modern society*" (Georgiadis, 2009, p. 133).

For Konstantinos Georgiadis, the honorary Dean of the IOA, these two Olympic education programs, which were organized in parallel with the Olympic Games "[...] were considered as models for their time and contributed to the development of Olympic education, on a world scale. Today, Olympic education programs are implemented in many countries of the world, in particular during the Olympic Games" (ibid.)

The organization of the Games for a nation seems to be an effective way of raising people's awareness of the Olympic Movement and its values.

To better understand how the OCOGs disseminate and organize these programs, let us look at the example of two large-scale Olympic education programs which were implemented in France.

The first was the organization of the Olympic Games of Albertville, in 1992, and the second the bid of Annecy for hosting the Winter Games of 2018.

Albertville 1992

When Albertville became the host city of the Winter Games, in 17 October 1986, France implemented for the first time a real Olympic education program. The program was launched on 23 March 1991, with a rather original project: the creation of an Olympic kit called *Ecolympic, Albertville 1992* (Ministry of Education, Youth and Sports, 1991). This kit was designed with the support of the Ministry of National Education and intended for all elementary and primary classes with a view to involving them in the staging of the 16th Winter Games.

Lionel Jospin, Minister of National Education, Youth and Sports, wanted to involve teachers and school children in this event: “[...] *because the school lives in symbiosis with its country, because it is open to all the events, which compose and contribute to the shaping of France’s cultural legacy, it was naturally intended to be the partner of the Organization Committee of the Games. The Ecolympic educational kit [...] will allow teachers to experience, in an original way, this sports event*” (Jospin, 1991).

The kit’s content, which was rich and varied, included a multidisciplinary and pedagogical content, by focusing on three generic themes: the Olympic Games, the Savoie and its mountain region, and Albertville 1992. The kit, designed by a team of Savoyard teachers, included three large sections:

The first section was intended for teachers working with pupils and for livening up the class, thanks to a set of small bags which contained:

- Thirty-three folders for the teacher (312 pages in four colors)² and educational index cards that corresponded to each folder (68 pages).³
- Index cards of pupils (124 in four colors) organized around thirty four different themes and a set of sixty slides.
- Seven posters (in particular a map of the “three valleys” and a map of the terracing of the vegetation), as well as a relief 1/100000th map of the Savoie, with indications.

2. It was a real data bank with data and thoughts on the event of the Olympic Games and the Savoie.

3. They proposed activities to be selected depending on the class project.

The second section made it possible to follow and experience the Games of 1992 live thanks to a results table, to be completed daily.

Finally, the third section contributed to injecting dynamism into the event through images. Since the autumn of 1991, a video clip had been available in each Departmental Educational Documentation Centre (DEDC).

This content may be used on an individual basis; however, a theme presented in the class (or outside) requires the use of several additional folders. For example, the study of the Savoie is based on folders such as *Life in the mountains*, *Facets of the Savoie*, *Agriculture*, and *Stations Generation*. The teacher can thus illustrate the study subject with slides, posters, maps and use these tools in order to support his/her actions and pedagogical project.

Annecy 2018

As part of the bid for the organization of the Winter Olympic Games of 2018, the city of Annecy multiplied its initiatives for promoting Olympic education in schools. For example, an Olympic week was organized from 15 to 19 November 2010 with the slogan: *“Blending sport, culture and education”*. The city proposed artistic, cultural and sporting activities in all schools, with a view to allowing children to discover the history of the Olympic Games, Olympic values and sport disciplines...

During the months of April and May 2011, more than 50 Olympic champions, Olympic medalists and Olympians, were welcomed in 135 classes (schools and colleges) distributed in 35 districts of the departments of Haute Savoie, Savoie and Isère. Approximately 3,500 pupils were made aware of Olympism and its values by the educational teams of the Grenoble Regional Education Authority on the theme *“Education and Olympism – Athletes and youth: experience-sharing”* (Grenoble Regional Education Authority, 2014).

On 5 November 2010, the Bid Committee of Annecy 2018 presented a piece of work entitled *“Education and Olympism: from one pole to the next”* (Goursolas and Villermet, 2010) to all its partners of the National Skiing and Mountaineering School of Chamonix. This educational medium was designed

in partnership with the National Education and School Inspectorate of Haute-Savoie.

The Rector of the Grenoble Regional Education Authority, Olivier Audéoud, in a letter dated 11 January 2011, presented the text officially: *“This pedagogical medium of 164 pages promotes the educational process: it is intended for primary schools, colleges and secondary schools. It relies on the body of knowledge and skills and on the implementation of interdisciplinary works, [...] and was partly conceived by and for teachers based on varied experiences”* (Audéoud, 2014). The objective was to raise the awareness of the largest possible number of pupils in order to encourage them to practice sport in their life.

Its designer, Jean-Marc Villermet, project leader at the Academic Inspectorate of Haute-Savoie, explains the major motivation that led to the realization of this work.⁴ In order *“to accompany the proposed actions in the three departments where Winter Games had already been held (Haute-Savoie, Isère, Savoie), with a view to facilitating the initiatives of the institutions and providing a few educational points of reference, we designed a piece of work entitled “Education and Olympism, from one pole to the next” – which proposed working trails for disciplinary and interdisciplinary contents (science, languages, literature, EDD, arts and culture...) in the form of index cards by relying on a common body and working by objectives [...] This work also provides information that makes it possible to learn more satisfactorily the history, the legacy, the geography of the region, its champions, present and past, able-bodied or disabled. It is completed by a DVD of resources, a bibliography, a film collection [...] (ToutEduc. 2011).*

This tool operates from a common body of knowledge and skills, which constitutes a major provision of the Orientation Law and of the program for the schools’ future of 23 April 2005.⁵ The seven constituent skills of the

4. The work entitled *Education and Olympism: from one pole to the next*, published by Scérén, was distributed (2,000 copies) in the Savoie and Haute-Savoie and online on several sites, with a complete version that could be downloaded.

5. The seven component competences of the common body of knowledge are: good command of the French language, use of a living foreign language, good command of principal elements of mathematics and scientific and technological culture, good command

common body levels and themes were identified by the school pupils and college students and then grouped on practical index cards related to the candidature of Annecy 2018.

Sixteen themes were developed in detail in six to ten pages in order to guide the teacher in his/her educational selections:

- Welcome, receive, meet
- Sport and disability: the time of victories
- Sports on the agenda
- Wildly enthusiastic
- Baroque: dreams that sparkle and ice saints
- Olympic planet
- Adventure, discovery and emotion
- Large screen: the mountain surrenders
- The Olympic truce
- Track games
- Roger Frison-Roche, the writer of sport and mountain
- Sustainable development: how can we lay out the slope?
- Sliding experiences
- Water, snow and ice
- Winter in the mountains: traces of medieval architecture
- The time of competition

In order to help him prepare his teaching or delve deeper into its educational content, the teacher uses a DVD (still visuals, documentaries, bibliography). Finally, for the teacher who wishes to organize a discovery class, a school outing, a study of the documents or a snow class, areas of work on themes such as living in the mountains around Annecy, in the land of the Aravis, in the land of Mont-Blanc, in the heart of the Haute-Savoie or in the Chablais are targeted depending on the teaching subject.

Today, the preparation and the staging of the Olympic Games offer an opportunity for preparing original programs in different countries based on

of information and communication techniques, humanistic culture, social and civic skills, autonomy and initiative.

media attention in order to raise awareness of the Olympic Movement and its values.

4. Towards the institutionalization of Olympic Education

In addition to the awareness-raising of young people that now accompanies every Olympic event, there are equivalent training programs in many universities around the world. Today, there are approximately twenty higher training courses and/or degrees supported by the IOC.⁶ There are also activities for primary and secondary school children. Since 2005, the IOC has implemented the Olympic Values Education Program (OVEP), which is “a tool that aims at maintaining the interest of youth in sport and encourages them to practice sport and promote the Olympic values” (International Olympic Committee, 2014).

This program is based on a manual (available in French and English) of 136 pages entitled *Teach the values* and on a series of initiatives for young people of 8–18 years. Twenty projects have already been sponsored (educational kits for English, Canadian teachers...). A data bank and interactive tools are also available, the purpose being to create an Olympic spirit, underpinned by a global citizenship in the hearts of youth.

6. The *Relations with universities* service of the IOC’s Center for Olympic Studies, has selected, for 2013, thirteen post-graduate courses, which propose subjects linked to Olympism. Here is the list:

- 20th International Seminar for post-graduate students
- Master’s program in “Olympic studies, Olympic education and management of Olympic events”
- Master’s in Olympic Studies
- Executive Master’s in Sport Organization Management (MEMOS English publication)
- Master’s Ejecutivo en Gestión de la Organizaciones Deportivas (MEMOS Spanish edition)
- Master’s Exécutif en Management des Organisations Sportives (MEMOS French edition)
- RIOU Master’s in Sport Administration
- Inter-University Certificate in Management of Sports Organizations
- International Master’s in Management, Law and Humanities of Sport (FIFA Master’s)
- Executive Master’s in European Sport Governance (MESGO)
- Master’s degree in Sport for Social Coexistence and Conflict Resolution
- Master’s Program in Sports Management and Olympic Studies (East Asia Programs)

The manual, after reminding us of what the Olympic values are, serves as a real guide for the organization of an Olympic Day in a school with the involvement of all the community in the project, relying on multidisciplinary skills (writing of articles in French in the class, creation of art panels, etc.), the objective being to allow pupils to experience a mini Olympic ceremony. The creation of teams and flags, for example, is recommended. OVEP therefore encourages and provides a new visibility to existing initiatives all over the world.

In this same spirit, the French National Olympic Academy (FNOA) inaugurated, on 5–7 July 2006, its first “Youth Olympic Camp”, welcoming two classes for the secondary course (32 pupils) (French National Olympic Academy, p. 2).

The FNOA has a double objective: “Firstly, to help children know more, promote, come into contact with and share the values of sport. Secondly, to understand well why the values of Olympism are useful for the functioning of our society” (CNOSF, 2014). This “Olympic Youth Camp” is organized now in a different region each year. Since 2008, a “*Youth Olympic Camp*” has been organized in winter. Around 500 primary school pupils have participated in the program. Other initiatives are being taken on Olympism, mainly during the Olympic Games, for primary schools with the support of the Federations and/or departmental Olympic Committees.

In 2007, the IOC launched the Youth Olympic Games (YOG) (Monnin, 2008b), which are held every four years, in staggered summer and winter events, and staggered also with the Olympic Games. It is a high level sporting event open to young people from the whole world. In addition, the YOGs integrate a cultural and educational program (CPE), focusing on five themes promoted by OVEP: Olympism, social responsibility, development of skills, expression and well-being, and healthy life styles. The proposed sports program is based on that of the Olympic Games, with 28 sports for the Summer Games but only seven for the Winter Games. The program also includes new disciplines and new formats such as basketball 3 by 3 and a hockey ability test. The objective of the CPE is to offer “*a series of recreational and interactive activities, workshops and training exercises for the team spirit [and to give] to participating athletes the possibility to learn more about the Olympic values, discover other cultures and develop the necessary skills for*

becoming real ambassadors of sport” (International Olympic Committee, 2013b). Participants come from all over the planet: in 2010, 205 National Olympic Committees participated in the summer edition in Singapore and 69 in Innsbruck. More than 3,500 athletes gathered at the Summer YOGs, which lasted twelve days, whilst those of the Winter Games numbered 1,100 athletes and lasted ten days. The IOC added that “*participants other than competitors, i.e. young reporters, ambassadors and role model athletes, are also an integral part of the experience of the Youth Olympic Games*” (ibid.) As in the case of the Olympic Games, the YOGs were held in Singapore, from 14 to 26 August and the first Winter YOGs in Innsbruck, Austria, from 13 to the 22 of January 2012. The second summer YOGs were held in Nanjing, China, from 16 to 28 August 2014 and the second Winter YOGs in Lillehammer, Norway, in February 2016.

The main objective of Olympic education, which appeared in the 70s, is to disseminate the ideas of the Olympic Movement by making the principles concrete. It should not interfere with but complement the school programs. Thus, an Olympic education program can enrich, encourage and promote pupils’ learning by relying, in particular, on the event with the largest media attention and public of the planet, the Olympic Games.

Olympic education is a valuable investment for building a peaceful and better world. It is “*the most useful and precious effort offered by the Olympic Movement within the framework of the Olympic Ideal*” (Rommelkoor, 2007, p. 231).

It is an opportunity for school children and athletes:

- to understand “*the fundamental principles of the Olympic philosophy (defined in the Olympic Charter)*”
- to learn about “*Olympism and the idea of the Olympic Games*”
- to “*promote and disseminate the ethical and educational values of the Olympic Movement*”
- to gain insight into “*Olympism and the universal ideal in the sense of kalokagathia*”⁷

7. The concept of beauty and goodness.

- to learn about how to “*mould in a harmonious way the body and spirit, in accordance with Olympic philosophy*”
- and to “*experience a program which sets out to build the personality of each individual, thus laying the foundations of international understanding*”

As suggested by Konstantinos Georgiadis, an Olympic education project should take into consideration three main elements: the first is to understand the Olympic principles of the Olympic Charter; the second to grasp the historic and pedagogical foundations of the Olympic ideal; and, finally, the third to better understand our society and our life style today.

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THE STADIUM OF OLYMPIA

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1. Introduction

This paper will address the concept of the Olympian stadium in relation to its location and the built environment. It will present the research work of Kiuri and Teller (2013) from the laboratory “Local Environment Management & Analysis” (LEMA), University of Liège (ULg). The work, under the title “The stadium of Olympia, from the perspective of dialogical architecture” is presented online published by the International Scientific Workshop-COAC 2012 of the Polytechnic University of Catalonia (UPC). The first results were presented at the international seminar “Stadium 2012”, organized by the University of Liège, under the personal patronage of Dr Jacques Rogge. These results complement other scientific publications on Olympic stadiums.

Our approach is based on an analysis of the relationship between the stadium and the Altis of Olympia during the Hellenistic period as a paradigmatic case. It was suggested that the terms “distancing and separation” referring to the relationship between the Olympian stadium and the Altis after its departure from the Sanctuary, do not reflect the richness of the conception of the whole. The objective was to present a broader reading of the stadium architecture in relation to social and cultural values. The social dialogue and the respect for diversity that characterized the Hellenistic period and the universal significance

of the Olympic Games influenced the stadium location, orientation and configuration, its own archetypical essence. The site of Olympia belongs to World Cultural Heritage (UNESCO, 1989).

Section 2 concerns the description of the site, followed by the interpretation of the Olympian stadium in terms of its mechanism of composition, significant location, functional routes, perceptions, role of architectural elements and spatial characteristics, from a dialogical perspective, more prominent during the Hellenistic period. Plans and views¹ illustrate this interpretation. The final part of the presentation examines the historical archetype of the Olympian stadium and the significance of its space.

2. Description of the site of Olympia

The Olympian stadium is the most ancient of all Greek stadiums (Charkiolakis, 2002). Initially the site of Olympia included the entirety of the sanctuary of the gods (Altis) and the Archaic stadium that had been part of the sacred precinct. This first stadium was located inside the sanctuary. There was only one *dromos* (Romano, 1993). Its finishing line faced the altar of Zeus.

Later, the stadium was moved to the east. Embankments were provided for spectators of the second stadium. Due to the secularization of the Games and the great interest people had in them, the third stadium was relocated outside the Altis, to the east and to the north, at the time when the great temple of Zeus was built. This is the position “in which it can now be seen” (Valavanis, 2004, p. 100). The two principal temples were the Temple of Hera (6th century BC) and the temple of Zeus (5th century BC). The Echo Colonnade (Stoa), erected in the second part of the 4th century BC, was the multipurpose

1. The plans presented were realized in the Lucid – University of Liège with ©“Sketchup 7” and the views with ©“Artlantis studio 3”. The plans and the views are based on the dimensions and layout of buildings as documented by archaeological studies. The heights of temples and the Stoa building were estimated from the existing solid model of the site. Various sections explore the Stoa’s floor opening to the stadium. Some models of the sanctuary of Olympia include the Stoa looking out to the stadium space. Our images/views are not meant as an archaeological reconstruction of the buildings. The heights are approximations derived from our studies, after considering several possible versions. The cross-section of the Stoa is also schematic.

building situated between the Altis and the stadium. The main entrance for the athletes (Crypte) was erected at the west side of the Stoa in the late Hellenistic period (UNESCO/CLT/WHC, 2012; Yalouris & Yalouris, 1991). In front of the Stoa a “dominating dedication” (columns) was built in 270 BC (Valavanis, 2004, p. 122). The final structure of the stadium at Olympia is part of the late Classical period and the Hellenistic period, rebuilt during the 1st century AD. This stadium and the other facilities (official housing, assembly rooms, sports structures, thermal baths, lodgings, accommodation for guests) make up a U-shape around the site of the Altis, open towards Mount Kronion (Figure 1).

This third and definitive stadium of Olympia, the late Classical stadium, has been most precisely examined and studied by scholars thanks to the precision of archaeological data. These confirm in large measure the descriptions left by Pausanias (Pausanias, 174 BC/2002). “Archaeological and historical records show that little has changed at this site over the past few millennia” (Kenderine, 2001, p. 46).

The late Classical stadium and the Hellenistic stadium are well known thanks to historical and archaeological writings. Our study is based on this data insofar as the analysis of the space of the stadium is concerned. The plans analyzed are: after Lackenbach (Romano, 1993) and after Adler (Doxiadis, 1972). In his description of the Altis of Olympia, Doxiadis explains how the position, orientation and distance of the buildings from important points, as for example the entrances, “are determined on the basis of the 30° angle” (Doxiadis, 1972, p. 72). At the same time, the analyses of Doxiadis regarding the Altis show that the space of the sanctuary was designed in accordance with principles of composition and perspective that had been established through a visual study (Tsiambaos, 2009).

The measurements of the track in the late Classical stadium were 192.28m x 30.74m, but in order to facilitate visual perception; the track with its width of 34.33m on the middle line has a slightly curved-in form. The space of the stadium was the object of visual studies from the point of view of the sporting event. Mathematical and visual studies were possible as early as the Archaic period, as noted by Romano (1993), thanks to the use of simple technical means. The stadium at Olympia is an important reference point for many writings about sports and the historical development of sports facilities. The

establishment of the stadium of Olympia outside the sacred rectangle of the Altis is often interpreted as an act of “separation” and “isolation” from the built environment of the sanctuary (Durántez, 2004). The term “definitive separation” from the Stoa is often used to describe the development of the Olympian stadium over time (Finley & Pleket, 2004, p. 90; Yalouris & Yalouris, 1991, p. 15). However, the playing field was not taken into consideration in many of these studies as a spatial form of porosity between the two areas.

“Olympia is directly and tangibly associated with the Games, an event of universal significance” (UNESCO/CLT/WHC). The rhetorician Isocrates highlighted the tradition of a place for reassembling people on the occasion of the 100th Olympiade (Chamoux, 1977 p. 223). Concerning the final stadium, the Hellenistic period is of particular interest because it was marked by cultural diversity, inspiring the dialogical philosophy of Bajtin (1982) and the architectural dialogical concept (Leddy, 1994; Muntañola, 2010). This stadium, part of the Classical period and the Hellenistic Era, is determined by the willingness to reflect the values of one’s epoch, being the emblematic place of the Games, the place for meeting people and for remembering (Kiuri, 2009). We will therefore focus on the last stadium of Olympia, so as to illustrate the possible dialogue between the stadium and the built environment of the Altis.

3. Interpretation of the stadium of Olympia from a dialogical perspective

Taking into account the basic principles identified by Doxiadis (1972, p. 72), the description of the sanctuary site (*ibid.*, p. 84) and the fact that visual studies have probably been applied to the stadium (Romano, 1993), we can proceed to an interpretation of the site from a dialogical principle. We consider the starting line of the east side of the stadium as a significant point. We analyze spatial perception from the point of view of the athlete, the protagonist in this space and his specific route, i.e. the *dromos*. We describe the functional, visual and symbolical role of the temples, the Stoa, the Crypte and other elements, in terms of the stadium space and the site as a whole.

Our purpose is to present visually the possible functional connection with the stadium. Through the elaborated plans we wanted to show the scenographic

effect of the sanctuary as a result of the visual composition between buildings and the stadium's significant east starting line.

3.1 The starting line of the racing track (dromos) in the eastern part of the stadium as a significant location and the dromos as a functional route

The location of the starting line has a meaning in terms of the space of the stadium. Foot races were the only sport during the first Olympic Games. This course was called "stadion" and did correspond to the length of the "dromos" of the stadium between the lines (Valavanis, 2004). The name of the winner of the *stadion* course would be used to identify the Olympiad (Van Looy, 1992). This course is oriented towards the west. In the later Classical and in the Hellenistic stadium, even for competitions called "diavlos" and "dolichos", the last course was always oriented towards the west, towards the sacred rectangle of the Altis. The bands and posts, elements at the lines of the racecourse, *dromos*, confirm this (Vanhove, Laporte, Bultiauw & Raepsaet, 1992). The *dromos* is the principal route in the stadium space. The point of view of the athlete and his movement turns out to be a determining factor in the composition of the ensemble. In the stadium it is the racecourse, in its space, which plays an important and distinctive role. This makes us choose the (starting) line in the eastern part of the stadium as a significant location (Figure 2).

At this point the athletes have before them the finishing line as a distant point in perspective, either at the start, or before the final race. Visual perspectives will be calculated in regard to the extremities of the point of vision.

The silhouette of the Altis forms part of the visual frame of the stadium and its embankments: Temple of Zeus (I) (5th century BC), Temple of Hera (II) (6th century BC), the Metroon (III) (4th century BC), the Treasury buildings (IV) (6th and 5th centuries BC). From the northeast point 1, the Temple of Zeus appears to be framed by two columns situated in the Altis and erected in 270 BC in front of the Stoa (Valavanis, 2004), (Figure 3).

From the southeast point 2 a perspective opens up toward a visual composition, in which the space of the stadium and the silhouette of the Altis still form one group. The Stoa remains in the frame of the stadium as a pedestal for the main temple. The rise of the land to the north of the stadium "supports" the Temple of Hera and the Metroon, while the Stoa "rests" upon the southern

incline of the same. The northern façade of the temple of Zeus appears to be framed by two columns situated in the Altis. The silhouette of the sanctuary (Altis) forms part of the visual frame of the stadium and its embankments (Figure 4).

The views of the finish line confirm the possible visual connection between athletes and Stoa spectators. The two columns, situated in the Altis remain visible as reference of the location of the main temple.

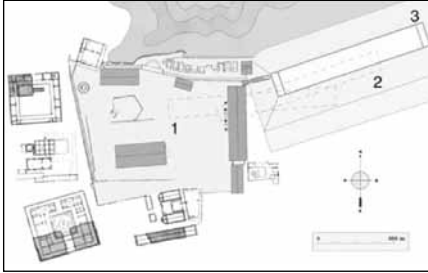


Figure 1: The plan of Olympia with the location of the three stadiums.

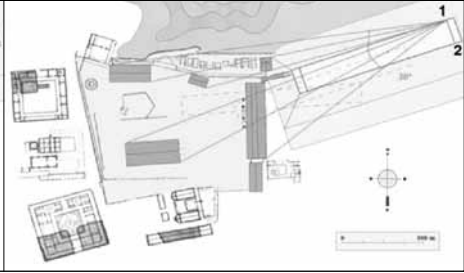


Figure 2: The visual composition (points 1 and 2 of the east line of the Stadium).

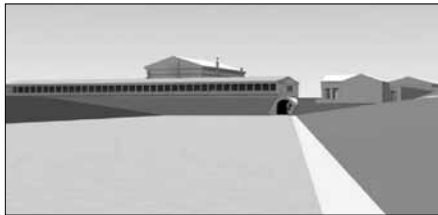
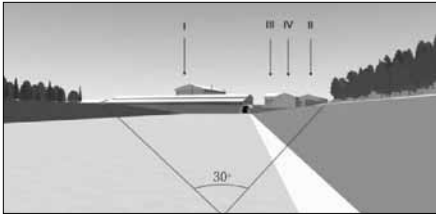


Figure 3: The views of 30° from the starting line (point 1: northeast point of view).

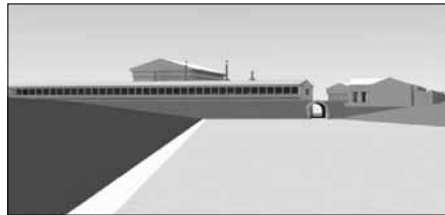
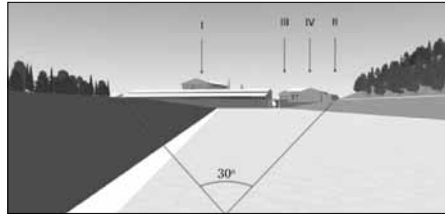


Figure 4: The views of 30° from the starting line (point 2: southeast point of view).

3.2 The Stoa as a dialogical element between the Stadium and the Altis

The finishing line of the racecourse remains oriented towards the west and the sanctuary. Views from the finishing line confirm the possible visual connection between athletes and persons standing in the Stoa. The sanctuary

as a reference for the course suggests a relation that is maintained between the two spaces. The physical separation of the stadium from the Altis is transformed into an instrument for generating a dialogical space, permeable on the visual level where perspectives open up towards the whole. The Stoa was a multipurpose building (Valavanis, 2004). So it could have become a double-oriented area between two spaces, the Altis and the stadium. It is possible that the Stoa communicated with the stadium by its second storey, which dates back to the Hellenistic period. The construction of two upper storeys of the Greek Stoa, during the Hellenistic period, was mainly intended to afford a panoramic view of the place to someone standing on the upper floor (Coulton, 1976, p. 56). “The Hellenistic period is normally and rightly considered as the period of stoas *par excellence*” (Coulton, 1976, p. 55).

The Stoa, more than a separating element, is an element that belongs to the Altis and to the stadium. Interpretations agree that there was a separation from the sanctuary, which resulted in the construction of the Stoa. In fact, this portico replaced an existing wall. A wall by definition causes a separation, while the Stoa is also by definition, is a place for communication. In Olympia specifically, it was the place for heralds and trumpeters during the Olympic event.

3.3 The Crypte – a Porte as a dialogical element

At the north-west point of the stadium the monumental entrance for the athletes (Crypte stoa) was built in the late Hellenistic period, defined by an arch as its architectural accent upon this point of connection and exchange between different spaces, that of the Altis and that of the stadium (figure 4). This entrance is accentuated from the side of the Altis by the statues (the *Zanes*) that led to it.

The Porte communicates, suggests and intrigues. Thus, a more subtle and creative level in terms of conception and connection between spaces is in the process of opening up.

3.4 The athlete’s perception, a mechanism of visual composition

Vision, position and human motion are essential instruments for the perception of space. The stadium at Olympia is probably one of those cases where the interaction between immobile space and bodies in movement is best taken

into consideration. The point of view of the human being and his motion turns out to be a determining factor in the composition of the ensemble (Altis, Stoa and Stadium). The analyzed characteristics of point 1 and point 2 on the east line could lead to further studies of the Olympian athlete's ritual and motion. In the stadium it is the racecourse, in its space, which plays an important and distinctive role, revealing unique spatial characteristics.

4. Significance of the Olympian stadium space

The terms “distancing” and “separation”, referring to the distance between the Olympic stadium and the Altis, as presented in different texts, do not reflect the richness of the conception of the whole.

The stadium gets further away from the Altis for functional reasons and because of its progressive secularization, yet the sanctuary remains present in the stadium through the scenographic effect of its monumental silhouette. This can be appreciated at a key location, that is, from the starting line of the racecourse, or from the last part of the course before the finish, lending distinction to the entire space. The silhouette of the sanctuary gives a cultural identity to the space of the last Olympic stadium. The entire space of the stadium is made to seem more significant in this way. At the same time, it belongs to a real location. The space of the stadium engages in dialogue not only with the natural but also with the built environment, highlighting specific functional (sport) points within the stadium. This dialogue allows the creation of spaces in relation with a tradition that has become culture. It establishes communication between different spaces.

Therefore the notion of dialogue between different areas and actors is real. Thus, the stadium, as an emblematic space for meeting people, is tangibly associated with the value of respect of diversity, belonging to the Hellenistic period and issued by the Games.

The stadium is linked to the site through a dialogical architectural language, expressing a synthesis between nature and culture. The Olympian stadium is yet another example of the union of the absolute with the local in Greek architecture (Martienssen, 1984). The suggested relation between Olympian

stadium space and built environment allows us to better understand the object stadium within its broader context in terms of its “cultural significance”, i.e. multiple heritage values (Mason, Avrami & de la Torre, 2000, p. 7). Thereby this characteristic could be part of the archetypical definition of the Olympian stadium because it gives identity to the stadium space and could open a new approach in conceiving contemporary Olympic stadiums (Kiuri & Teller, 2012; Kiuri & Reiter, 2013). Contemporary Olympic legacy conditions must be also related to the Olympic values code (Georgiadis, 2013).

The stadium at Olympia not only received its name “Stadium” at this particular place but also left us a model for the enclosure of a sporting event, a lesson about the integration of a stadium in the manner of architecture of the void. Key elements are: perceptions and pathways on a human scale, permeability between spaces, dialogical architectural elements, and notion of place.

5. Conclusion

The message inherited by antiquity concerning the Olympian stadium refers to the permeability between stadium space and the built environment by principles of visual composition and dialogical architecture.

The emplacement of the last Olympian stadium outside the Altis, the distance and orientation of its track, were probably the result of a visual composition related to the sport activity. The stadium at Olympia is possibly one of those cases where the interaction between immobile space and bodies in motion are taken into consideration in the best possible way. The stadium, although independent in relation to the sanctuary, it remained linked to the site of the sanctuary through a dialogical architectural language: composition, perspectives, built and natural elements, symbols.

The Hellenistic stadium is possibly based on principles of visual composition with the built environment. The dialogical space conceived for the Olympic event is a symbolically configured space that gives significance of the whole stadium.

We consider this characteristic as a principle that could be part of the archetypical definition of the Olympian stadium and consequently reinterpreted in modern Olympic stadiums. As recalled by Hernández León (2010),

“Architecture also depends upon the historical archetypes it has created, although it has to assume a requirement of perpetual transformation. It cannot leave its origins without destroying its own status as a discipline. What remains is the modelling of the resemblance, that brings us closer to the limits of formal dissolution and to the possibility of representing sensations as a basic content of spatial experience” (p. 24).

In conclusion, the dialogical approach in interpreting the Olympian stadium within a build environment reveals a precious historical message from the case of Olympia. This message could also open a creative approach in conceiving future stadiums closer to Olympic values.

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Plan sources (figures 1–4): Kiuri, M., Teller, J., Hamoir, L. (ULg); Horcajada, R. (UPM) (after plans “i” & “ii”: Luckenbach (Romano, 1993) and Curtius & Adler (Doxiadis, 1972); after picture “iii” from the Olympic Museum, Barcelona (Kiuri, 2010); (source: model Sanctuary of Olympia, Gent, Bouwhuis).



i.



ii.



iii.

POSSIBILITIES AND LIMITATIONS OF INTERCULTURAL EDUCATION WITHIN THE OLYMPIC MOVEMENT

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The late Nelson Mandela once said: “Sport has the power to change the world”, which I firmly believe. In modern societies there is no other institution that gives so many people – regardless of their religion, gender, age, status etc. – access to physical, mental and social well-being. However, what is decisive – in everyday life as well as in sport – is how the game is played. This depends on the values and structures of each particular society. To think along the same lines as Norbert Elias, we could say it depends on how far the civilisation process has progressed in a given society. The more civilised a society is, the higher its moral consciousness and sense of responsibility.

In relation to sport this means: if the standards of behaviour and feeling of, say, society A are more civilised than those of society B, then A’s sports will be more humane than B’s. In other words, sport is not and cannot be better than the society it is practised in. We have seen this time and again, and so far there is no reason to believe it will be different in the future. This sounds pessimistic only if we are convinced that society is becoming less moral, less human. But, fortunately, the opposite development is also possible.

It is all a matter of values and norms. *Values* are the basis for making decisions or the culturally prescribed criteria by which individuals evaluate

persons, behaviour, objects, and ideas, such as their relative morality, desirability, merit, or correctness. Important values are, for instance, democracy, health, fairness, tolerance, to mention only a few. *Norms* are derived from values and are established standards for rules of behaviour.

Human beings act on the basis of their values and norms. If an individual puts health first, they will act accordingly in and outside sports. However, an individual will behave differently if his or her predominant value is “success at any price”. This is reflected very clearly in sports.

For example, the Social-Darwinism concept “the survival of the fittest” manifests itself in the USA. A victory is glorified, as the following epigram of the successful American football coach Vince Lombardi shows: “Winning is not everything. It is the only thing”, along with a slogan in high schools: “They ask not how you played the game but whether you won or lost”.

In contrast, Lynn Ager, the first anthropologist to visit Nelson Island in Alaska, says: “The kind of competition I saw was one in which everyone tried to do his best but not at anyone else’s expense” (quoted by Calhoun, 1987, p. 60). These Inuits enjoyed a non-winning game.

Another example of a different attitude towards sport, although closer to the American model, is found in Austria’s skiing champions, who personify all the characteristics considered of value in this particular country. These athletes usually come from simple Alpine backgrounds, train rigorously, never give up, accomplish great things, are successful and – above all – remain modest. If they act according to the above values, they are not only admired and respected but also honoured.

From these examples we can learn that human beings are not born to be competitive or co-operative, aggressive or passive, “good” or “bad”, but behave as they do because of their culture. Culture is a product of education and socialisation.

Education/socialisation is:

- the transmission of culture
- the process of learning values, norms and social roles in order to become integrated in a social group or society
- the process of becoming human

It is important to note that although everyone undergoes education/socialisation, not everyone undergoes the same education/socialisation experience. In different cultures children are educated and socialised differently. Through education/socialisation they learn the values, attitudes and normative behaviour of the society in which they grow up.

The point is that the relationship between sport and society is based on values and norms of the society in question. Cooperative societies have sports that minimize competition, while aggressive societies have highly competitive games.

But sport is not only a mirror or microcosm of society. Sport is more. Society's values and norms can be seen and experienced in sport more than elsewhere. In other words: Sport is an outstandingly appropriate field for symbolic transfer and dialogue, as "its culture-specific action pattern (in the context of social value structures) shows itself particularly clearly and definitely" (Weiss, 1996, p. 109). This can be illustrated by using "achievement" as an example.

There are two aspects of achievement: action and representation. For instance, managers or politicians spend more than 80% of their time on "face work", that is, on representation in order to improve their image. Their real action is not visible. Sometimes it takes years to see whether they have actually been successful. Modern society is not achievement-oriented but rather success-related. We are faced with the division between action and representation. Sport is different. What is typical of sport is the unity of action and representation, a unity that hardly exists anywhere else.

The clear symbols of sport unite action and representation, and reinforce the identity of the athlete. Whereas achievement in other areas remains invisible for many people and can often be appreciated only by experts, success in sport is immediately recognisable and can be understood by everyone. Performance in sport can be reduced to a quantifiable dimension: only goals, seconds, and centimetres count.

This is also the case for other values. In sport, and in particular at the Olympic Games, the first and foremost value can only be fair play. Any true victory relies on fair play. The idea of fair play was invented in sport and it constitutes its moral principle. *Fair play* means:

- firstly: equal opportunities for all participants
- secondly: respect for the opponent
- thirdly: strict adherence to the rules

It sounds easy, but it is definitely not. History tells us how difficult it is to put the principle of fair play into practice, be it in sport or in everyday life. Elias' process of civilisation is still at an embryonic stage, it has just started.

Fair play has the potential for creating a peaceful and humane society. It contributes positively towards intercultural understanding and can serve as an Olympic education target. In fact, the core value of intercultural education within the Olympic Movement is fair play.

Since the revival of the Olympic Games in 1896 the Olympic Movement has become, to a large extent, identified with humanitarian ideals. Fair play and peace represent the legacy the ancient Greek Olympic spirit has left to our modern civilization. The institution of the Olympic Games was linked, from the very beginning, to the demand for world peace which would rely on the harmonious coexistence of all nations and races.

The Fundamental Principles of the Olympic Movement appear at the beginning of the Olympic Charter and constitute the ideological core of modern Olympism (IOC, 2013, p. 11):

1. Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy of effort, the educational value of good example and the respect for universal fundamental ethical principles.
2. The goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a peaceful society concerned with the preservation of human dignity.
3. The Olympic Movement is the concerted, organised, universal and permanent action, carried out under the supreme authority of the IOC, of all individuals and entities who are inspired by the values of Olympism. It covers the five continents. It reaches its peak with the bringing together of the world's athletes at the great sports festival, the Olympic Games. Its symbol is five interlaced rings.

4. 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. The organisation, administration and management of sport must be controlled by independent sports organisations.
5. Any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement.
6. Belonging to the Olympic Movement requires compliance with the Olympic Charter and recognition by the IOC.

The educational mandate of the Olympic Movement is outlined in these Principles. Since the 1970s, there have been many interpretations and descriptions of what Olympic education means. For instance, Bruce Kidd (1985, p. 10) pointed out the following goals for an Olympic education program:

1. *Mass Participation*: the expansion of opportunities for sport and play to create what de Coubertin called “the democracy of youth”.
2. *Sport as Education*: the development of opportunities that are genuinely educational and assist both individuals and groups in the process of gaining knowledge.
3. *Sportsmanship*: the fostering of a high standard of sportsmanship that de Coubertin called “the new code of chivalry”. Today the world refers to this same concept as “fair play”.
4. *Cultural Exchange*: the integration of the visual and performing arts into the Olympic celebrations.
5. *International Understanding*: the creation of a movement where membership transcends racial, religious, political and economic categories; a brotherhood that promotes understanding and thus contributes to world peace.
6. *Excellence*: the pursuit of excellence in performance.

Müller (2004, p. 10 f.) listed the “features of an Olympic education, all of which can be traced back to Coubertin’s philosophical legacy”:

1. The concept of harmonious development of the whole human being.
2. The idea of striving for human perfection through high performance, in which scientific and artistic achievement must take equal rank with sporting performance.
3. Sporting activity voluntarily linked to ethical principles such as fair play and equality of opportunity, and the determination to fulfil those obligations; also included is the ideal of amateurism, which has been almost totally abandoned in international sport today.
4. The concept of peace and goodwill between nations, reflected by respect and tolerance in relations between individuals.
5. The promotion of moves towards emancipation in and through sport.

In the various versions of Olympic education we recognise similarities and crossovers. But the clear message is that the educational mandate of the Olympic Movement is a *value* education mandate. Binder (2007, p. 13) highlighted the following five educational values of Olympism:

1. *Joy of effort*: Young people develop and practise physical, behavioural and intellectual skills by challenging themselves and each other in physical activities, movement, games and sport.
2. *Fair play*: Fair play is a sports concept, but it is applied worldwide today in many different ways. Learning fair-play behaviour in sport can lead to the development and reinforcement of fair-play behaviour in the community and in life.
3. *Respect for others*: When young people who live in a multicultural world learn to accept and respect diversity and practise personal peaceful behaviour, they promote peace and international understanding.
4. *Pursuit of excellence*: A focus on excellence can help young people to make positive, healthy choices, and strive to become the best that they can be in whatever they do.
5. *Balance between body, will and mind*: Learning takes place in the whole body, not just in the mind, and physical literacy and learning through movement contributes to the development of both moral and intellectual learning. This concept became the foundation of Pierre de Coubertin's interest in a revival of the Olympic Games.

Values do not emerge automatically. They have to be developed and taught. Fair play is a learned behaviour. Results of the study from Vidony and Ward (2009) support the assumption that interventions improve fair play behaviour.

The educational values of Olympism are a result of the Olympic Movement and should be taught continuously. Inspiring the moral and physical development of children and youth through participation in sport is the goal of the Olympic Movement. This goal is also consistent with the active living aims of the World Health Organisation (WHO) and the United Nations Education, Scientific and Cultural Organisation (UNESCO) and goes far beyond the context of sport. It influences the process of learning culture and developing identity, how we answer questions such as who we are.

An Olympic-values education initiative, which brings school and community clubs together in an integrated approach, provides a unified and consistent message to young people about appropriate values and behaviour (Binder, 2007, p. 22).

This citation leads to further questions of interpretation. These values and subsequent behaviour can be termed as “fair play”. But what this means differs according to different cultural environments. How, for example, is fair play understood by people in different cultural surroundings? In German, the word “fair” remains untranslatable, which might suggest that fairness was not until recently part of German culture. The French expression “esprit de sport” does not really tally with the English “fair play”.

But there is one language which can serve impressively towards international communication and intercultural education and that is the language of sport. The significant symbols of sport are understandable to all. They can be recognized and experienced emotionally, intellectually and physically and they enable actors to confirm their identities.

Every human being possesses a number of identities: be it as a pupil at school, as a member of a sports club, as the youngest child in a family or, later, as a parent, teacher, doctor or colleague. And it is a basic human need – like eating and drinking – to confirm these identities. This fundamental social need or instinct must be satisfied. What is decisive is that the acknowledgement and

the reinforcement of identity can only be maintained on the basis of the value and norm system of the surrounding society or social group. Since this value and norm system is reflected very clearly in sport, sport offers an almost unique opportunity for the acknowledgement and reinforcement of the identity.

There is no doubt that the Olympic Movement plays a major role with regard to the sport identity of the athletes. The Olympic Movement is responsible to some degree for the identity-formation potential of sport moving in the right direction. The identity of the athletes should no longer be an identity based on success at all costs. Success does not justify foul means and – contrary to the slogan in American high schools I quoted earlier on – it does matter how the game is played. Winning by any means is not the aim. The identity of sportsmen and sportswomen should be a *fair play identity*.

Therefore the Olympic Values Education Program of the IOC needs expansion and appropriate articulation in Olympic education projects and materials. The article “Olympic values education: evolution of a pedagogy” (Binder, 2012) features the implementation of the Olympic-related curriculum project “Be a Champion in Life”. Interestingly, ethical concepts from different cultural traditions, like South Africa or China, did correspond with fair play.

So it can be concluded: Sport based on fair play is an excellent possibility for intercultural education within the Olympic Movement and has been contributing positively to both better sport and better society. This process needs to be continued and intensified, and that is why the Olympic Movement is so important. With its values education mandate the Olympic Movement decides what sort of sport it wants to propagate.

Intercultural education within the Olympic Movement means learning and sharing Olympic values. There is no limitation and no alternative. As previously noted, through the specificity of sport, this can happen unequivocally. A picture says more than a thousand words.

In contrast to modern society, a complex structure that demands increasing virtuosity in role-playing and in which there is in many areas little scope for creating an identity, the significant symbols of sport label and classify social values and norms very clearly and visibly (Weiss, 2001, p. 401).

In sport, the injustice of the world is not disguised; rather, it becomes visible. Sport can function as a wonderful vehicle for intercultural communication and education. Learning by doing is a foundational methodology for teaching values in sport or physical education. In common sport contests the opponent becomes a partner, which serves towards the development of their mutual identities.

The annual IOA Session for Young Participants in Olympia is an appropriate example. Anecdotal evaluations from participants have been unanimous in being extremely positive about their theoretical and practical acquaintance with Olympic values. A former participant from Vienna made the remark: “This was the best experience in my life”. During my stay as a lecturer in Olympia in 2012 I witnessed the exceptional dancing performances as well as football, swimming and volleyball contests of participants from different corners of the planet. This social richness of cultural diversity was perfectly blended with sport activities, leaving me with memories I will long cherish.

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SPORT AND MORAL EDUCATION: IS *KALOKAGATHIA* A VALUE TODAY?

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The sporting ideal, the lasting legacy of the ancient Olympic Games to modern sport, harmoniously combines values and ideals that fully satisfy, from any point of view, the virtues of body and soul. The major concern of any well-ordered society is to protect the education and socialization of its youth by following a process of moral education in order to teach moral values. These values represent fundamental convictions that often guide the individual's behaviour (Rokeach, 1973). They refer to an individual's conscious or unconscious pursuits and contain an element of criticism/judgements concerning what is right, good or *kalo k'agatho*. Moral behaviour is based on values which stand out for their content and intensity. The content determines the importance of this behaviour and the intensity of the behaviour's importance. The evaluation of the intensity of an individual's values "unavoidably" creates a ranking of those values, which shapes each individual's value system. The structural elements of the value system of different individuals may be the same, but they place different importance and ranking in their value systems.

Within the framework of Olympic culture in classic antiquity (4th and 5th century BC), special emphasis was given to competition and the ideal of *kalokagathia*. As mentioned in Plato's *Republic*, sport serves educational objectives for the development of personal virtue, intellectual achievement

and political harmony (cf. Reid, 2007, 2011). For the Republic, sport was a state issue, its object being to create a new human model, the *kalos k'agathos*, which harmoniously combined physical beauty with moral perfection. The ideal of *kalokagathia*, despite the fact that it remained in a latent condition during the Roman era and the decline of the Olympic Games (AD 394–1896), was a source of philosophical and ideological inspiration for the revival of the Olympic Games.

With the revival of the Olympic Games, Pierre de Coubertin was convinced that sport would create better men. The fact that social sciences bloomed during the same period as the revival of the Olympic Games, inspired physical educators to introduce sport in schools, in order to promote the ideals of the Olympic Games. Today, although there are several research findings that establish a relationship between ethical problems and the practice of sport (Shields, Bredemeier, LaVoi & Power, 2005), there are many scientists who confirm that sport promotes positive values (Shields & Bredemeier, 2008).

Moral education and moral character

The philosophical and ethical base as developed by Aristotle and Kant, is the cornerstone of sport's ethical development. Anyone wishing to achieve excellence, education's main objective, should become familiar with the values and cognitive procedures that lead to moral choices. Should a moral dilemma arise, this will lead to a complex series of mental negotiations, which will give the opportunity to someone to rank the values and ideals at his/her disposal and plan the moral actions that will lead to excellence. What someone needs for developing a moral character is the "will to achieve moral behaviour" (for more information, see Orr, 2013).

Theoretical approaches to ethical development (see Kohlberg, 1969, 1973; Haan, 1978; Rest, 1984) note that the development of moral character is based on intended and motivated moral behaviour. The objective of moral education is to guide and teach moral behaviour and values. *Kalokagathia*, however, as a "value concept" could easily be defined as an "absolute value" that represents the fundamental conviction of people who practice sport

and can be ranked as to its content and intensity. *Kalokagathia* as a value concept cannot easily be defined by research, the result being that there are no findings that examine *kalokagathia* as a value within the framework of sport practice. For this reason and in order to better present moral education through sport, we should focus our attention on two important elements for building a moral character, *moral desire* and *moral will*, two elements which are at the core of *kalokagathia*, particularly when we are “seeking” moral perfection.

According to Blasi (2005), *moral desire* (a) reflects values, relations or conditions of human existence, (b) includes moral convictions, attitudes and ideals, which are partly identified by moral reasoning, (c) is part of the development process influenced by socialization and unique individual procedures for coming closer and (d) gives moral meaning to action by strongly influencing behaviour patterns.

Wishing to do something does not mean, however, that we will do it. *Moral will* is required. To say “yes” to someone’s moral desires means that we should say “no” to other competitive desires. Strong will is required, which does not always depend on effort or training. Moral will is composed of a series of interlinked and executive skills, which refer to the ability to concentrate, to demarcate clear objectives and dissect them into smaller and achievable targets.

Moral desire may generate moral virtues, while *moral will* may activate the virtues of effort, such as persistence, self-control, resilience and courage. These virtues are not inherently moral. They become moral, however, when they are used to achieve moral goals. According to Shields and Bredemeier (2007), moral education focuses on the development of moral desire, whilst character-building is a broader concept that includes all the components of moral character, as well as performance virtues.

Sport and moral desire

There is a lot of research in sport exploring *moral desire* as a component of character-building. By studying the moral values of an individual, we can know

his moral desires better. Sport, like any other social institution, imparts values both through its structure and its culture. Sport rules, for example, have been carefully designed to help human beings to make the best of their abilities within the moral values of impartiality, dedication, competitiveness and fair play.

The fact that values are taught through changes in sport, depending on the time and the occasion, also means that sport reflects and conveys values. It was only a few decades ago that sport included the value of anti-racial discrimination. At one time, most sports supported conventional gender roles, often overemphasizing to a dangerous level the values that were traditionally associated with femininity and virility (see Ryan, 1995 and Messner, 1992 respectively). It would not be an exaggeration, however, to accept that sport unavoidably supports the authority of the dominant classes, by socializing youth through values that perpetuate the proposed and prevailing situation.

Researchers exploring the sport values make extensive use of social, historical and psychological approaches, which focus more on value ranking by those who practice sport. Some researchers (e.g. Blair, 1985), using the Webb scale (1969), showed that when children have games as their first objective, they first choose impartiality and recreation, but when they have professional direction, they place greater value on winning and less on impartiality. Lee, Whitehead & Balchin (2000), using the Youth Sports Values Questionnaire, noted that young people who practice sport place enjoyment and personal achievement at a higher level than winning.

Sport and moral will

The second dimension of the moral character is self-control or moral will. Will power is a morally neutral quality, which becomes part of moral character to the extent that it is guided by moral desire (Blasi, 2005). It seems logical to assume that sport participation contributes to the development of skills that are useful in sport and in school, such as setting objectives, delaying (expectation of) satisfaction, thinking and attention-focusing. Longitudinal studies that

examined the impact of sport participation on academic performance showed that it increases educational level (Marsh & Kleitman, 2003), reduces early school drop-out rates (Mahoney & Cairns, 1997) and positively contributes to self-esteem and social self-perception (Marsh, 1993).

A third way of exploring what was noted above is to examine young people's subjective experiences when they participate in sports activities. As Larson (2000) underlines, when young people were asked to talk about their experiential situation when participating in sports activities, they identified experiences that combined challenge, attention-focusing and increasing intrinsic motivation. These experiences are essential in developing initiative – a combination that defines moral will quite well – and can be defined as the individual's ability to focus attention and effort in order to achieve a difficult goal (Larson, Hansen & Walker, 2005).

What we can confirm is that several long-standing pieces of research have shown that sport inhabits powerful environments that can influence a series of processes directly or indirectly linked to moral will. In order to better explore and justify the relationship between sport and moral will, however, special attention should be given to the selection bias. Moreover, we need more research in order to determine the way in which the specific characteristics of different sports (e.g. coach behaviour, team particularities) interact with the individual characteristics of people involved in sport (such as gender, age, prior sporting experience, etc.). A research field where all these complex issues are explored is achievement motivation theory.

Achievement motivation and moral education

Research in achievement motivation (Nicholls, 1989) may shed more light on the role of education in strengthening moral desire and moral will. Nicholls organized his theory on the basis of two distinctive achievement motivation models, task-oriented and ego-oriented. People who focus on a project are internally motivated and define success according to the effort they have made for developing skills and self-improvement. Ego-oriented people perceive winning as success and their involvement in sport is based on demonstrating

ability and superiority over others (Van de Pol & Kavussanu, 2012). Duda and her co-workers conducted an outstanding study which showed the empirical relationship between achievement motivation, on the one hand, and fair play and legitimacy judgements regarding aggressive sport behaviour, on the other (Duda, Olson & Templin, 1991). Since then, several studies have proven the relationship between motivation and moral character-building (for more information, see Shields & Bredemeier, 2008; Van de Pol & Kavussanu, 2012).

Regarding the relationship between sport and moral behaviour, it is worth stressing that the general conclusion of research is that education should focus on task-oriented motivation and discourage ego-oriented motivation. It has been shown that people who are task-oriented stand out for their fair play, high moral behaviour and altruism (Kavussanu, 2006), whereas people who are ego-oriented have low levels of moral rationality and are vulnerable to non-sporting, aggressive and antisocial behaviour (Sage, Kavussanu & Duda, 2006).

Conclusions and notes

In conclusion, regarding the relationship between sport and moral education, we can note that sport practice does not automatically lead to mature collective reasoning and value adoption. A steady involvement in sport during primary and secondary education, as well as the creation of a rich sports environment seems to have a beneficial effect on the development of moral character. The amount of research which demonstrates that sport practice has a positive influence on academic performance is not negligible. On the other hand, we should not ignore research findings which indicate stronger moral values, based on encouraging moral desire and moral will. We believe that it is important to stress that coaches and physical education scientists should include in their educational programs goals and strategies that contribute to the cultivation of values and the moral development of sportsmen's character. Furthermore, any research activity aimed at studying *kalokagathia* as a "democratic" and absolute value, within the framework of

moral education, for creating and strengthening moral behaviour patterns, would be a welcome challenge.

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HUMAN RIGHTS AND YOUTH SPORT

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*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.*

Human Rights

Human Rights, in one form or another, existed in all societies since ancient times. All communities and individuals wanted justice, which, in effect, was the human capacity for freedom, living peacefully and harmoniously, and respecting the human dignity of other members of the community.

All religions of the world teach us to be righteous. We need to comprehend what is right and what is wrong, but also to treat others always as you would like others to treat you.

When communities evolved into states, certain codified sets of rules began to develop – the so-called club rules. Individual moral laws submerged into societal codes. The influence of society on individuals is undoubtedly stronger

than any genetic influence and almost totally responsible for everything that makes us both human and moral.

The world has been ever grateful to ancient Greece for formulating many aspects of our present-behavior. Be it democracy, philosophy, mathematics or ethics, they all largely emanate from the city-state of Athens. But Athens was not a Utopia. Women and slaves had no political say. And, as is usually the case, the rich and powerful still got to be policy makers and exert more influence than ordinary citizens.

Most of the menial activities, like working in the silver mines in appalling conditions and engaging in domestics work, were carried out by slaves. Greek philosophers, who were constantly preaching moral values, had no qualms in owning slaves. It was the norm those days.

In fact, the institution of slavery was an accepted practice in most parts of the world until the late 17th century. The Europeans, because of their powerful armed-forces, dominated the so-called slave industry. Africa became the large-scale source for this vicious practice, with large numbers being shipped to the Americas. The Dutch had no scruples in introducing it in the East Indies. The practice of slavery was undoubtedly the most abominable violation of human rights.

The American Civil War was largely a conflict regarding the institution of slavery. Abraham Lincoln is still revered all over the world as the liberator of slaves in the United States.

This year, the world is commemorating the start of World War I, which began in 1914 and went on until 1918. In 1939, World War II commenced and only ended in 1945. Gross abuses of human rights took place during these wars. In the aftermath of the atrocities of World War II, there was increased concern for the social and legal protection of human rights as fundamental freedoms.

With the founding of the United Nations, the international community vowed never again to allow atrocities like those committed during World War II happen again. On 10 December 1945 the United Nations adopted the Universal Declaration of Human Rights. However, this did not mean the cessation of all violations of human rights. To this day, the United Nations still unearths serious violations of human rights.

Youth Sport

Who is a youth? The International Olympic Committee (IOC) organizes Youth Olympic Games; and restricts participants to 18 years. In some countries, when sport is organized for youth, the age limit is 25. In dealing with sport matters the European Non-Governmental Sports Organisation (ENGSO) aims to represent the interest of people under the age of 35, and to provide assistance, guidance and advice to children and youth sport.

The concept of youth sport goes back to antiquity. Events for boys were introduced in 632 BC at the Ancient Olympic Games. The age stipulation was between seventeen years and twenty. However, it was difficult for the judges to determine eligibility, as there were no documents proving the age of each participant. Usually the judges decided by assessing the respective body of each athlete. Events for boys included the stade race, wrestling, boxing and *pankration*. Contests between boy athletes pleased the crowds and even Olympic legends and stories grew out of these events. As was then customary, boys were allowed to bring along their guardians to the Games.

Girls were not allowed to compete at the Olympic Festivals, but competitions were held for them at other Games and during non-Olympic years.

The Youth Olympic Games (YOG) have now become a regular feature in the Olympic calendar. The first Games were held in Singapore in 2010. This was followed, two years later, by the Winter YOG in Innsbruck. Nanjing will host the 2014 Youth Olympic Games in August, while nowadays many international federations organize other age-group competitions.

Rights and Obligations

The IOC, under the direction of its President, Dr Thomas Bach, has initiated discussions on the Olympic Agenda 2020. Members made many fruitful contributions at the IOC Session in Sochi during the Winter Olympic Games. The contributions concerned the three overarching themes of sustainability, credibility and youth. They were structured into five categories:

1. Uniqueness of the Olympic Games
2. Athletes at the heart of the Olympic Movement
3. Olympism in Action: Keeping Olympism alive for all 365 days of the year
4. The IOC's role: unity in diversity
5. IOC structure and organization

Youth Sport is a crucial component in the Olympic Agenda 2020, as one element of the IOC's global youth strategy. The Olympic Values Education Program (OVEP) is a tool to maintain young people's interest in sport, encouraging them to become active and promote social inclusion. Some of the key messages include:

1. Building self-esteem and other important life-skills
2. Empowering women and girls
3. Integration of marginalized groups
4. Improve education performances
5. Help combat obesity, chronic diseases and HIV and AIDS
6. Recovery from trauma

The United Nations is now actively involved in the promotion of youth sports. The resolution adopted by the United Nations General Assembly on 23 August 2013 states that:

[...] it recognized that sport, as a tool for education, development and peace, can promote cooperation, solidarity, tolerance, understanding, social inclusion and health at local, national and international levels. [...] the prevention and control of non-communicable diseases, in which it promotes healthy lifestyles, in particular through physical activity.

The Youth Olympic Games goes well beyond just organizing sports competitions. Social cohesion and education programs regarding fair play, teamwork, the dangers of taking prohibited substances as well as practising a healthy lifestyle form part of the order of events during the Games.

A most encouraging aspect of the inaugural Singapore Games was the birth of the new Olympic star who beat the iconic Michael Phelps in the 200m

Butterfly at the 2012 London Olympic Games. In total, there were 193 athletes in London who had competed in Singapore two years earlier; and they won an impressive 25 medals, including eight gold.

This is a highly promising achievement for the future of youth sports.

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RESPECT YOUR SPORT: RULES, CULTURE, INTERNAL PRODUCTS

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I. Introduction

The city of Tokyo was elected to host the Olympic Games of 2020. Japan welcomes the Olympic Games to its territory for the fourth time. In a nutshell, we can say that Japan is a country with very close ties to the Olympic Games. Yet, when Pierre de Coubertin created the institution of the modern Olympics, Japan was unquestionably one of the countries farthest away from the Games, both on a geographical and a cultural level. In 1909, Kano Jigoro, the founder of Judo and Director of the Tokyo Higher Normal School, became the first Asian member of the IOC. He remembers the situation in Japan at that time as follows:

When I became a member of the IOC, it was not at all easy to promote the Olympic Movement in Japan and most Japanese had not heard about the Olympic Games (Kano, “Waga Orinpikku Hiroku”, Kaizo 20.7: 269 and 272, 1938).

In short, Japan knew very little about the Olympic Games when it first joined the Olympic Movement in 1909. Three years later, in 1912, Japan participated for the first time in the Stockholm Games. Recently, the last Games in London were an opportunity for Japan to celebrate its 100 years

of participation in the Games. I want to stress here that many countries, like Japan, which once had practically no contact with the Games, are taking part today in the Olympics. More than 170 countries and regions have joined the Olympic Movement after Japan's participation.

At the lecture that I am about to begin, I will discuss Olympism of Coubertin from the historic and cultural point of view of countries which did not know the Olympic Games in the ancient times. At the end of this lecture, if we manage to see a new profile of the Olympic Games, this would mean that there existed at least more than 170 different profiles of Olympism which we did not know. I am sure that this methodology will lead to the main theme of this Session, which is "*Olympic Values: Respect for Diversity*".

Respect for Diversity is essential for the Olympic Movement. Coubertin wrote after the first Olympic Games of Athens:

*1) The sources of conflict in the world arise from ignorance, misunderstanding and prejudices against other countries. 2) It is therefore important to deepen mutual understanding among the people of the world. 3) The modern Olympic Games are a powerful system that can promote international mutual understanding (Coubertin, "The Olympic Games of 1896", *The Century Illustrated Monthly Magazine* 53.1, p. 53, 1896).*

In other words, the concept of Respect for Diversity – which is the exact opposite of ignorance, misunderstanding and prejudice against other countries – has the power of removing the seeds of conflict in the world.

The speech which Kano delivered in English to Japanese English teachers should also be considered:

*1) The highest good to all will be realized when an intimate understanding of each other's differences and peculiarities has been created. 2) English teachers materially help to promote that mutual understanding which is the foundation of a close union, lasting friendship, and the peace and happiness of the whole world (Kano, "To the Japanese Teachers of English", *The English Teachers' Magazine* 3.2, pp. 6 and 9, 1910).*

In other words, as soon as Kano became a member of the IOC, he had this idea, which was close to Olympism, that mutual understanding between

countries is the basis that will lead to peace in the world. Let us consider Olympism from these two Japanese historical and cultural viewpoints, whilst keeping in mind that understanding diversity leads to peace in the world, as envisaged by Coubertin and Kano.

II. The difference between the *kemari* and juggling

First of all, we shall call to mind the example of a Japanese sport, the *kemari*. The *kemari* is a type of juggling, according to the Japanese tradition. With a ball made of deer skin, six or eight players, wearing special costumes, work together as they juggle the ball with their feet, preventing it from touching the ground. The objective of the *kemari* is not to win or lose but “to do one’s best in order to make a good pass to the other players”.

Let me add that there are several features in the *kemari* that are different from juggling. We shall focus on three points regarding the movement of the ball and the body. The first is to keep a particular and elegant posture during the game. When a player hits the ball, he is not allowed to lean or bend his knees, and kicks are only allowed to a height that does not reveal the sole of the foot. Moreover, the arms must be fully extended. In a 12th century book (Sodemotino Sama, *Kemari Kudensyu*, vol. 1, no. 44), it is stated that a good game of *kemari* should be practiced as if we wanted to “fly with the wings of a bird” (Kuwayama, *Kemari Gijutu Hensenno Rekisi*, 1992, p. 34). This is a representation of Japanese esthetics dating back a thousand years.

The second point concerns the height to which the ball can be lifted. Called “the splendid height”, lifting the ball to a vertical height of 4.5 meters is a fundamental *kemari* technique. When a player passes the ball to another player, he should send it delicately to allow the ball to draw an arc at a low height on its trajectory, so that he can receive it more easily. This was described as: hitting the ball and making a good pass “in the form of a rainbow”.

The third point considers the number of times that the ball may be hit by the same player, which is three times on average. A proper and refined shot

consists of three elements: 1) receiving the ball from another player; 2) hitting the ball in order to lift it in a “splendid” way; 3) passing the ball to another player by forming a “rainbow”.

Now, let us have a look at the video to watch a *kemari* game.

What do you think? What difference did you see between *kemari* and juggling? The students of my university have made the following comments: 1) *Kemari* represents beauty. Even if a shot is considered equally elegant in modern football, it does not in itself incarnate beauty but rather the principle of hitting the target. 2) Juggling enjoys a higher level of freedom. Its creative and unlimited performance thrills the public. 3) The “splendid” performance of *kemari* generates sensitivity. It would also be interesting to look for both beauty and recreation, whilst respecting a rule that restricts the body’s movement.

In the *Olympic Review* (“The Olympic Congresses”, February 1913, p. 19), Coubertin explains that the new Olympism is “a physical, intellectual, moral, esthetic pedagogy”. In this sense, the moralist spirit which involves “doing one’s best in order to make a good pass to the other players”, as well as the state of mind that links the physical, intellectual and esthetic aspect, in search of the ideal movement of the body and the beauty of the technique, will blend with the Olympism of Coubertin whilst crossing borders and time.

In the home countries and regions of the approximately 200 people who are present here today, there are many sports whose existence has not yet been revealed to the world, or sports, on the other hand, which are known but the values which they incarnate remain unknown. I wish these sports to be discovered through cooperation with youngsters whose culture, history and social conditions are different from ours. It is only by respecting your sport and sharing it with the world that you can embrace respect for diversity, a fundamental value of the Olympic Games.

III. The meaning of “victor”

Before coming to the subject of Japanese Olympic athletes, we will give some explanation of Chinese writing characters, which are special in our culture.

This is how my family name is written in the Latin alphabet: WADA, like the acronym of the World Anti-Doping Agency, that you all know. In Japan, we address people by adding “san” at the end of a name, for example “Wada san”. The term “san” is pronounced almost like the word “sun” in English. So, if you address me as “Wada sun”, this will make you a good expert of Japanese culture.

Of course, Japanese names are usually written with Chinese characters. The first character of my family name, “Wada”, has a pacifist meaning, which is “Accept the words and position of the other, give to the other what you can give”. The second character, which is “Da”, means paddy field, which is the earth on which rice, the basic Japanese food, grows. Contrary to wheat fields, the peculiarity of the paddy field is that it is covered by water. Therefore, the name Wada reflects an image of the precious role of rice, a foodstuff that is essential for life and which grows without making mother earth a trampled battlefield. This rice grows and thrives thanks to water, which is indispensable for life.

“Kou” means “large and big, huge in volume”. This character is also used in the first name of Prince Hironomiya, the present crown prince of Japan. “Ichi” means “1, first of all, best, maximum”. My parents probably named me Koichi, hoping that their child would carry the most open spirit in the world.

The Chinese characters that are usually used in Japanese society are approximately 2,000, but in large dictionaries there are more than 100,000. Then, as I showed you with my name, all Chinese characters have a very broad meaning. Taking this idea into consideration, here is the story of the athlete Hagiwara Tomoko, who received the fourth prize in the 200m backstroke at the Sydney Games in 2000. This story is published on the web site of the Japanese Olympic Committee.

We often say that we do not need tenderness in the sports competition world. Is this true? When I was in primary school, a coach used a phrase that really shook me: “You don’t need tenderness when you compete. You cannot win if you don’t have the will to win even by pushing others aside”.

During my school years, I saw that on the certificate which I received after my participation in a race, the word “victor” was written instead of “first prize”. Of course, I fully understand the Chinese characters of the word “victor”, which mean “he who excels shall win”. Having said that, I also had huge doubts and I asked myself: why are we using the character of tenderness, which is not there when you defeat the opponent? This doubt remained in my head for a long time.

In the word “victor”, the first Chinese character “Yu” has two meanings: excel and tenderness. The second Chinese character “Sho” means “victory”. The dictionary describes the term “victor” as “he who excels shall win”, but Tomoko Hagiwara believes that this could be read as “he who has tenderness shall win”. Let us now go on with the story of Hagiwara san:

When I arrived at Sydney Olympic Games, at the age of 20, it was the last day of the selection trials. I participated in the selection events in three disciplines, over a period of one week. The first discipline was the 100m butterfly, which was a defeat. I did win first place in the second discipline, however, which was the 200m medley. I thus qualified for participating in Sydney. It was the 200m backstroke, however, scheduled on the last day, that was the race in which I absolutely wanted to take part during the Olympic Games.

Three of the older athletes with whom I had already competed were present at the 200m backstroke event. Two of them had already qualified for participating in the 100m backstroke at the Sydney Games. The third person, who had not yet obtained her qualification for this discipline, was Miki Nakao, the Japanese national record holder.

The pressure linked to my will to qualify at any price in this discipline made me ill. I started crying in the athletes’ waiting room that was empty and silent, telling myself that I no longer wanted to swim. And then Nakao san arrived. She consoled me and said to me, “Tomoko, why are you crying? We had promised ourselves that we would take part in the Olympic Games, so let us persevere!”

I was greatly surprised because it was obvious to me that the athlete who should have been under the greatest pressure was Nakao san, since she

had not yet qualified. Despite her situation she spoke to me, although I was her rival. If I had been in her situation, I wonder if I would have spoken to Nakao san. Thanks to Nakao san's words, I pulled myself together and swam, hoping with all my heart that I would participate in the Olympic Games with Nakao san. Finally, Nakao san managed to win first place in the last event and my wish finally came true when I also qualified in the 200m backstroke for the Sydney Olympics with Nakao san, whom I greatly admire.

Through this experience I was able to find the answer to the question that had been running through my head since my early years. We do need tenderness in the world of sport competition. The character "Yu" in the world "Yusho", which means "victor", has two meanings: the first is "excel" as an athlete and the second is that of "tenderness" as a human being. Nakao san, who has both outstanding skills in swimming and human qualities, obtained the bronze medal at the Sydney Games with gusto.

Before becoming an athlete, it is important to know how to behave in a human way. The human value that was revealed to me through my participation in the Games is for me today a source of great wealth.

Hagiwara san finished in fourth place in the 200m backstroke at the Sydney Games, behind Nakao san. Because of Hagiwara san's perseverance, the objective of which was to participate at the highest competitive level, which the Olympic Games represent, this athlete could feel in her body and her mind the universal values that "human tenderness" implies. What we should not forget is that this Japanese cultural trait, which is linked to the use of the Chinese characters, allowed Hagiwara san to become fully aware of this universal value. This episode has undoubtedly led to a vision of the Olympic world that you have probably not experienced, since most of you do not know Chinese characters.

This invitation to discover another world implies the important role that diversity plays in Olympism. I want to underline here that each of you shares this diversity, which conceals a wealth that may motivate people to discover an unknown world.

IV. Conclusion

Almost 100 years ago, Coubertin explained Olympism as follows:

Olympism is not a system; it is a state of mind. It can permeate a wide variety of modes of expression and no single race or era can claim to have monopoly of it (Coubertin, “Olympic letter”, *La Gazette de Lausanne*, 22 November 1918).

These words convey to us what Coubertin was becoming aware of, i.e. the existence of the universe of Olympism, which transcends our imagination in space and time. These are the words which express the “respect for diversity”, the value of the Olympic Games that Coubertin showed us. These words inform us of the purpose of this meeting in which young people, who come from diverse cultural, historic and social horizons, participate with a view to “reflecting, feeling and debating” the value of Olympism and sport through a variety of activities. I initiated my discussion on Olympism by referring to a Japanese historical and cultural point of view, at a time when Japan did not know the Olympic Games, by using the example of the *kemari* and of the Chinese character that means “victor”. It is now your turn to talk about Olympism according to your own historical and cultural perspectives.

LESSONS AND ACTIVITIES FOR TEACHING RESPECT IN OLYMPIC EDUCATION

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1. Introduction

Our world today is in need of peace, tolerance and brotherhood. By blending sport with culture and education, the Olympic values can deliver these to us. Sport is more than just competition. It is a state of mind. The challenge of the Olympic Movement is to educate and encourage young people to practise sport, and to teach them values [...] we intend to introduce young people all over the world to the values of respect for self and others, fair play, excellence, joy in effort and the balance of body, mind and will.

Jacques Rogge, President of the International Olympic Committee (2007)

In this quotation by the former IOC President, taken from his foreword in *Teaching Olympic Values*, the IOC's educational program, Jacques Rogge refers to the three pillars of Olympism – Sport, Culture and Education – which may offer great potentials for an Olympic education of youths. Based on these, he derives three central challenges for the Olympic Movement:

1. Educate young people
2. Motivate young people to practise sports
3. Teach young people Olympic values

If we take a closer look at this quotation, it becomes clear that the five Olympic values – like the five Olympic rings – are interlinked and that it would hardly be possible to teach them separately, i.e. teaching Olympic values can only be successful in a complex process.

Based on my own 28 year-experience as a high school teacher and some years as an IOC OVEP moderator, I will try to present you some practical ideas and activities on how to focus on teaching “Respect”.

2. Olympism and Olympic education

The terms “Olympism” and “Olympic education” are defined on the basis of the educational works of Pierre de Coubertin (1863–1937), and the value definitions derived from these.¹ It would lead too far to give a complete chronological presentation of the pioneering models of Olympic education here. The views of the main representatives, apart from a few minor deviations, coincide in the central ideas (Lenk 1972², Andrecs 1973, Grupe 1996, Müller 1991, Geßmann 1992, Schantz 1996, Binder 2000, Naul 2002).

Although I just used a quotation from the IOC’s Olympic Values Education Program at the beginning, containing five Olympic values, I usually prefer the more elaborated definition by Grupe/Müller (2003⁷, 415), based on the following seven individual values of Olympic education, which also form the theoretical basis of my today’s lecture as well as my long studies on Olympic education:

1. Self-awareness through sport
2. Holistic, harmonious education
3. The idea of human perfection through sports performance
4. Conscious commitment to and respect for ethical principles in the practice of sport/respect for and tolerance of others, e.g. in the ideal of fair play

1. Cf. Nikolaus, I. 2011, Chapter 2. A network is also being developed to include potential implementation forms according to Olympic educational target groups in a historical context.

5. Social encounters and understanding in sport
6. The concept of peace and international understanding
7. Promotion of emancipatory developments in and through sport (e.g. involvement of athletes, emancipation of women, protection of nature etc.).²

If we translate the teaching of Olympic values into didactical terms, the didactic matrix for integrated Olympic education of Naul (2007) may be helpful in clarifying the different areas of learning, disposals, actions and orientations.

In order to cover the entire spectrum of Olympic education within the network of Coubertin schools, the matrix was expanded by the author to include a fifth area of learning – artistic creativity – in 2011.³

| OLYMPISM | | | | |
|--|----------------------------|--|---|--|
| Norms and Values in between Legacy and Reality | | | | |
| | | Disposals | Actions | Orientations |
| E D U C A T I O N | Sporting Efforts | to exercise in effort | to share competition | to behave fairly |
| | Social Conduct | to aspire self-perfection | to seek for good examples | to act in solidarity |
| | Moral Behaviour | to adhere rules | to accept values | to respect different cultures |
| | Olympic Knowledge | to acquire knowledge | to understand Olympic values | to compare vision and reality of Olympic ideals |
| | Artistic Creativity | to be active in the fields of music and arts | to combine arts and sport in a creative way | to develop an artistic and aesthetic understanding/feeling |

Fig.1: The expanded didactic matrix for integrated Olympic education (following Naul 2007, 108 and Naul 2008, 126).

2. Originally Grupe/Müller (2003⁷) elaborated eight Olympic values (value four was documented as two single values. In a later interview Norbert Müller himself combined the two values as shown above).

3. Cf. Nikolaus, I. (2011, chapter 2.4.7) and comprehensively in Naul (2007, 106–112).

These five spheres of learning for an Olympic education, which run alongside one another in the didactic matrix, are therefore of equal significance. They have a mutual need for one another and they each complete one another (cf. Naul 2007, 108f.).

Talking about “teaching respect”, this matrix also illustrates that it is difficult or even impossible to try to teach this value separately. *Social conduct* and *moral behaviour* are closely interlinked as youth usually act in a community. Both of these first demand *knowledge* in order to *understand Olympic values*, *accept values*, to *seek for good examples* and to finally be able to *respect different cultures*, to *act in solidarity*, to *behave fairly*, etc.

This leads to the following questions:

- How are the educational values of Olympism learned? How can they be taught? What are the best methods?

3. Teaching Olympic values

3.1 General remarks

Generally, it might be stated that Olympic values are communicated:

- through ceremonies at Olympic Games
- through symbols and traditions
- during Youth Olympic Games (including the Cultural and Educational Program)
- within the Coubertin Schools Network (during the biannual Youth Forums and at the respective schools themselves)
- by celebrating Olympic Days at the schools⁴

Olympic values are shared:

- through Olympic sport (including competitive sport at different age levels)
- through Olympian visits to schools

4. Cf. Implementation tools offered in the OVEP materials (Binder 2007, 124), completed with examples by the author.

- children's arts projects
- various projects on Olympic education (e.g. "Coubertin Academy")⁵

Over the past 50 years, especially starting with the Montreal Olympic Games in 1976, numerous materials for an Olympic education have been developed. Among the most frequently used tools are:

- Olympic educational programs by host cities/countries of Olympic Games
- Comprehensive international Olympic educational programs (e.g. "Keep the Spirit Alive", "OVEP", "Coubertin Academy")
- National Olympic educational programs, elaborated on and supported by National Olympic Committees and Academies
- Models for sports-specific values education, usually conceived of as long-term projects (cf. Nikolaus 2013)

3.2. How to teach respect?

According to the official IOC's educational program (OVEP), "Respect for others" is significant because:

Learning to accept and respect diversity can promote peace and international understanding. The Olympic Movement brings together all races and cultures and can serve as a model for tolerance and understanding (Binder 2007, 124).

But it is obvious that the term "Respect" comprises much more than the respect of people from different cultures. Talking about the entire spectrum of Respect, the following aspects should be taken into consideration:

- Respect for self
- Respect for women and children
- Respect for people with disabilities
- Respect for people of different religions, cultures and age groups
- Respect for our environment etc.

5. Cf. Nikolaus, I. (2008).

All these aspects should be included into an Olympic education.

In what follows I will try to illustrate how teaching “Respect” can be successful in the educational process of youths, using two concrete examples.

3.2.1 The International Network of Coubertin Schools

At the moment, 25 schools from five continents are working closely together in the CIPC’s Network of Coubertin Schools, which is growing faster and faster.

Due to Coubertin’s ideas of international friendship, fight for peace in the world, fair play and mutual respect,⁶ students and teachers regularly exchange experiences and participate in joint projects.

Every two years representatives of these schools meet at an International Youth Forum of Coubertin Schools. This is always not only a wonderful highlight with unforgettable events in the Olympic spirit, but has also become an intensive course on Olympic education over the past 17 years.

The first Forum was held in Le Havre (France) in 1997. Last summer we celebrated the 9th Youth Forum in Lillehammer (Norway), host city of the Winter Olympic Games in 1994.

Traditionally, competitions for the Coubertin Award (cf. CIPC 2006, pp. 16–25) are at the centre of the forum.

By analogy of the five Olympic rings, the award covers five different disciplines, which also pay tribute to Coubertin’s conception of a harmonious development of the whole human being: an education of body, mind and will (cf. Müller, N. 2003⁷, p. 415):

1. Social Performance
2. Olympic Knowledge Test
3. Sporting Performance
4. Cultural Performance
5. Discussion on Olympic Values

6. Cf. Coubertin, P. de. (1986 [1915]). “Le respect mutuel”. In Müller, N. (Ed.), *Pierre de Coubertin. Textes choisis*. Tome I: *Revelation*. Zürich, Hildesheim, New York, pp. 317–350.

The motto of the Lillehammer Forum in 2013 was: “Youth and the Olympics – Sustainable Development and Closeness to Nature”.

In Lillehammer, teaching “Respect” already started with the accommodation of the participants. Five students, coming from different countries or even continents, various culture areas, speaking different languages and practising different religions, shared a small apartment.

In order to understand each other, they first had to find their *lingua franca* (mostly English or French). The youths, by arranging their daily routine, preparing their meals together and by having long talks with their room-mates, learned a lot about each other’s culture, traditions and customs.

Other opportunities for cultural exchange and respecting diversity were offered by the Mini-Expo, the cultural performances of each team, international dances or excursions. Especially with the latter two, the aim was also to meet and know better the local Norwegian people, who joined some of the events with great interest and curiosity.

In surveys among forum participants of three different CIPC Forums, it is evident that “the friendship with young people from different countries” and “learning about customs and traditions of other countries” were of great importance to the youths.⁷

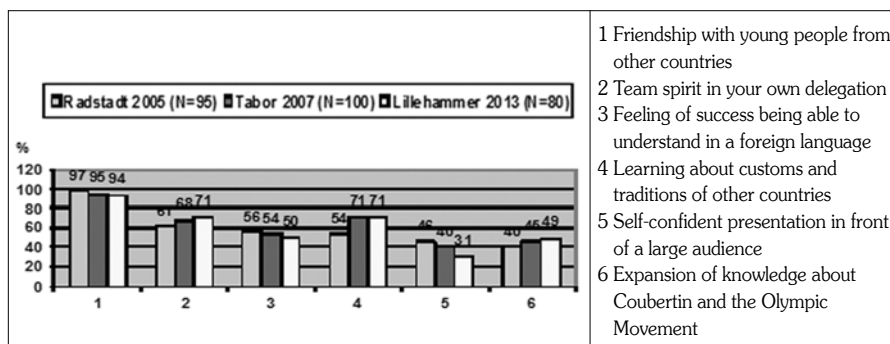


Fig. 2: What experiences did you have during the Youth Forum that are most important to you? (Question 11).

7. Similar results had already been stated in 1975 by Norbert Müller during an interview of participants in the IOA sessions. They considered “the experience of the international community” and “the friendship and the encounter with participants from so many countries” as a very valuable experience (see Müller 1975, 210 and 223; translation by the author).

The central topic of the group discussions was “Respect for our Environment”. All teams had been asked to prepare a collection of posters at home, in order to illustrate the current dangers for our environment, to propose activities of how each individual may contribute in stopping the on-going pollution and also to deal with the environmental impact of (Olympic) sport, as well as measures to organise truly sustainable sports events.

The creativity of the respective teams and the variety of activities on environmental projects they proposed were overwhelming. During the discussion, the participants exchanged their experiences and expanded their knowledge.

While living close to nature, practising lots of activities outdoors, learning from the good example of the local Norwegians and taking care of a sustainable lifestyle during this week,⁸ the participants developed a greater awareness of the importance of the strategies learned and were now able to make a difference in the sustainability of their environment upon returning home.

Of course, the sports competitions and free time activities also offered numerous occasions for practising social conduct and moral behaviour by seeking good examples, adhering to rules, accepting values, acting in solidarity and respecting other cultures.

The Paralympic Day, when all participants had the chance to meet athletes of the National Paralympian Team of Norway, was an outstanding event. With great respect, they honoured the athletes’ achievements, especially after having tried some of these sports themselves.

Finally, the Social Performance, an obligatory part of the Coubertin Award, offered a multitude of learning occasions with regard to respect for younger, elderly or handicapped people, people of different culture areas or religions within the local community or to obtain an awareness of respecting our nature.⁹

Unfortunately, we cannot provide such ideal learning conditions in an

8. E.g. by separating the waste, saving energy and water.

9. Multiple answers were possible.

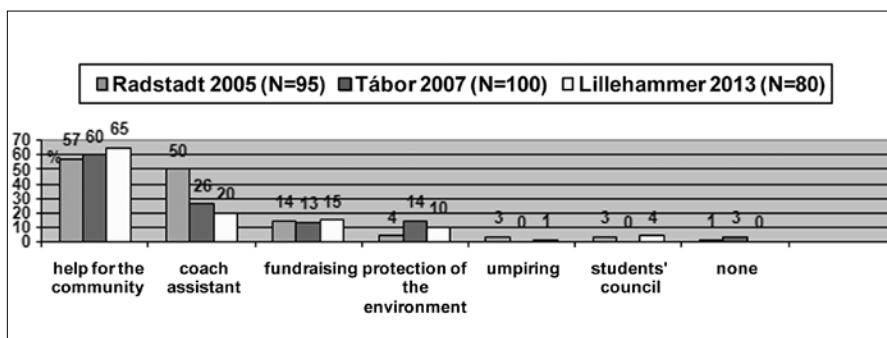


Fig. 3: Social Performance for the Pierre de Coubertin Award (Question 5).

international community of a Youth Forum to all pupils. Nevertheless, there are some events and activities which may be included into everyday school life and can offer various options demanding social conduct or moral behaviour.

3.2.2 An Olympic Day at the School

On occasion of the Sochi Winter Olympic Games, an Olympic Day was organised at the Pierre de Coubertin Gymnasium Erfurt for a second time. We are one of the three sports schools in the federal state of Thuringia in central Germany. All pupils practise one of the eleven Olympic sports offered at our High School as performance sport. PE lessons and training are well integrated into the timetable, in order to provide children and youths with the best conditions to combine academic learning and performance sport.

We do not have many ethnic groups at our school. Pupils representing minorities only make up a small percentage. Nevertheless, we are focussing on teaching “Respect for Others”. Being one of the founding members of the International Network of Coubertin Schools, a multicultural and global education does play an important role at our institution.

For our efforts and projects in this field, we were honoured with the title “School against Racism” in 2010.

In 2014, the following workshops were organised for the 250 children and youths from classes 5–8:

| Area of learning | Workshops | Class |
|-------------------|---|--------------------------|
| Knowledge | 1. Language Games, "Olympics" (English) | 5./6. 10–12 year-olds |
| | 2. The Ancient Olympics | 5./6. 10–12 year-olds |
| | 3. Olympic Sports/Host cities (English/Russian) | 7./8. 13–14 year-olds |
| | 4. Olympic Calculating | 7./8. 13–14 year-olds |
| Music/Arts | 1. Making Olympic Buttons | for all |
| | 2. Decorating Ancient Vases | 5./6. 10–12 year-olds |
| | 3. Arts Workshop: Movements in Sports | 7./8. 13–14 year-olds |
| | 4. Olympic Poetry Workshop | 7./8. 13–14 year-olds |
| Sports | 1. Joy of Effort: Sports Games after Johann Christoph Friedrich GutsMuths | 5./6. 10–12 year-olds |
| | 2. Team Spirit: Teamskiing | 7./8. 13–14 year-olds |
| | 3. Respect Others: Paralympic Sports | 7./8. 13–14 year-olds |
| | 4. Striving for Excellence: Biathlon (Running and Throwing) | 7./8. 13–14 year-olds |

Fig. 4: Olympic Day at Coubertin Gymnasium 2014: Workshops for different areas of learning and age groups.

These workshops provided various occasions for co-operative learning, playing fair and acting in solidarity, in a different educational surrounding. Thus, the team spirit within the class and the respect of class-mates training in different kinds of sports was strengthened.

Finally, there was another important objective, that is to sensitise children and youths to respect handicapped people by trying different Paralympic sports.



***2nd School Internal
Pierre de Coubertin Award 2014***

Target group: pupils of year 9 (14–15 year-olds):
Team 1–4 = 78 pupils
pupils of year 10 (15–16 year-olds):
Team 5–8 = 69 pupils

Duration: 2 project days

Date: 12/13 February 2014

Objectives: Acquisition of knowledge of the history of the Olympic Movement, discussion on Olympic Values, competition for the best of year 9 and 10

Disciplines: – Olympic knowledge (Knowledge Test)
– Sports competitions
– Artistic creativity (Music workshop: rehearsal of an Olympic anthem)
– Discussion on Olympic values

Realisation: as 7 bilingual modules (sport theory, history, biology, music, ethics in combination with English)

Award: Certificate, the first three will be nominated for the Piešťany-Team (10th Youth Forum of Coubertin Schools in 2015)

The 8 teams (ca. 18 pupils each) will be named after Olympic mascots.

Due to the large group of 147 pupils in total, the competitions will be organised in form of parallel workshops.

The social performance has to be handed in as a signed paper of February 10th 2014.

e.g.: – active participation in the school's project choir or in the school band
– support of the organisation of local sports competitions, umpiring
– active member of a youth fire brigade of the community
– help for elderly or handicapped people etc.

Fig. 5: Second School Internal Pierre de Coubertin Award 2014 at Coubertin Sports School Erfurt, project description.

3.2.3 The School Internal Pierre de Coubertin Award at Coubertin Sports School Erfurt

Whereas the workshops for the younger classes were mainly based on the *fascination for the Olympic Games* – that is, having fun while being physically active or artistically creative –, for this age group, a more serious learning program had been developed in order to extend the pupils' knowledge on Pierre de Coubertin, his works and different aspects of the Olympic Movement.

There, the competitive character of the disciplines played a much greater role, as the aim was to find the best girls and boys of each year in order to nominate them for the next school team to participate in the 10th Youth Forum of Coubertin Schools in Piešťany (Slovakia) in 2015.

Except for the sports competitions, all workshops were organised as bilingual modules, to prepare the youths for the high standards of the youth forums and to enable them to communicate with young athletes coming from different countries.

Regarding teaching of Respect, the following aspects were considered important:

Respect for self

It is no secret that in competitive sport, also among teenagers, cases of eating disorders, like anorexia and Bulimia nervosa, may occur.

In order to inform children about those risks and promote a healthy nutrition to prevent such cases, a bilingual module on “Sports and food” was integrated into the educational program for the first time. This workshop should also enable the young athletes to decide on the best dietary plan according to their special sport and training program.

Furthermore, the topic of “Respect for your own body” included aspects like a good balance between training and active and passive relaxation, possibilities to avoid sports injuries as well as the risks of doping.

Respect for others

In order to develop the social competences of all participants, eight mixed teams – named after Olympic mascots – were created, where pupils from

different classes, practising different special sports, competed together. In this way, respect for athletes training in different summer and winter sports was experienced, *practised* and *lived*.

Finally, concerning *Social Performance*, similar results were reached, as in the preparation for the Youth Forums of Coubertin Schools. Young people are willing to support those who need our help: younger pupils in the boarding house or the community, elderly and handicapped people. Furthermore, following the good example of the volunteers in Olympic Games, they contributed a lot to support the organisation of sports or cultural events in their sports clubs or communities.

4. Conclusion

Undoubtedly, the best practices presented here may make a considerable contribution to an education of the younger generation, the development of their personality and in teaching respect for diversity. They can function as “door openers” for an intercultural and global learning and help to improve the understanding for other cultures (cf. Gall 1999, 55–61).

For the effective implementation of those activities, based on my experiences as a teacher for nearly three decades, I’d like to offer some recommendations, which might be helpful to other Olympic educators, too (see Nikolaus 2013):

1. Teaching Respect is a complex process. That is why we use an interdisciplinary approach to benefit from all five learning areas of Olympic education.
2. Use events in order to make the learning process more sentimental i.e. related to emotion (Olympic Day/Week, Meeting with Olympians/Paralympians of your country/region etc.).
3. Organise Olympic educational activities as competitions: Olympic values have to be experienced, practised and lived by the youths themselves.
4. Use problem-oriented and pupil-centred exercises and activities. The youth must be actors in action!

5. Families and the community may play an important role in supporting your efforts. So, request their support!

The IOC, aware of the great potentials of an Olympic education, put the following key themes on its Agenda 2020, under its new President, Thomas Bach:

- Shape Olympism in action for more impact
 - Youth Strategy (including the Youth Olympic Games)
 - Education policy (IOC 2014, 46).
- Implement the education platform for educators to promote youngsters' personal development through Olympism, including forums, best practices, resources and databases, etc. (IOC 2014, 51).

And all this allows us to hope that the IOC will continue its successful project of “Teaching Olympic Values”.

So, hopefully, lots of examples for teaching Respect and other Olympic values will soon be provided and will be easily accessible to Olympic educators, leading to a constant exchange of ideas and experiences.

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VICTORY AND VIRTUE IN SPORT

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Sometimes cheats win. (This seems true, though very unsatisfactory.) So, if you want to win, firstly play well, but secondly be prepared to cheat. Is that right? This approach seems to lack virtue, though it might be the best way to bring victory in sport. But I thought that sport was supposed to be about values and virtues, such as fair play. This puzzles me.

Here are some more examples of puzzles in philosophy of sport:

Some people want to say that Sport is Art. I think to myself: “No, it’s not!” I can see how sport has aesthetic qualities (I understand what a beautiful goal looks like), and some sports are judged in part according to these aesthetic qualities (e.g. gymnastic sports). But that’s not enough to make sport into art. Olympic art competitions ceased after 1948, and no more Olympic medals for the arts were awarded. Why? I want to say: “Because art isn’t sport, and sport isn’t art. They may be compared in various ways and they may relate in various ways, but they are different things” (see Parry 1987).

Some people want to say that Sport is Religion. I think to myself: “No, it’s not!” I can see how sport has quasi-religious qualities (“He worships Chelsea!”), and might perform quasi-religious functions in society (“Golf is his religion!”). But that’s not enough to make sport into religion. They may be compared in various ways and they may relate in various ways, but they are different things. We don’t play rugby in church (see Parry 2007).

Some people want to say that Sport is Drama. I think to myself: “No, it’s not!” I can see how sport has dramatic qualities (“Winning 1-0, 3 minutes to go – the tension is killing me!”). But that’s not enough to make sport into drama. They may be compared in various ways, but they are different things. We don’t go to the theatre to watch a badminton game.

Well, I may think these things, but what makes me think I’m right about them?

I’m kind of puzzled about these issues. I hear people making claims about the nature of sport and I react sceptically. But then I find it difficult to defend myself against their claims – we get into arguments that can get very difficult and complicated, and it’s difficult to see one’s way through.

I ask myself: “Why do people want to say these things, that seem so wrong-headed to me? They must think that what they say is sensible, otherwise they wouldn’t say it. Maybe, even, they think they are right”. I ask myself: “Do I have any reason to think that I’m right, and they are wrong? Can I provide persuasive arguments in support of my positions? Or is it just a matter of personal choice as to how we use words?”

To answer these questions, I have to sort my head out. I have to try to think straight. I have to try to grasp the idea in a better way. I have to try to make the argument work out, to follow it through to its logical conclusion. This is philosophical thinking.

When we are puzzled about something, it is often because we are not thinking straight. We try to grasp some idea, but we fail to understand it; or we try to follow some argument, but it doesn’t seem to work out. Our thinking gets screwed up – we can’t see our way through. That is when we need to use philosophical thinking skills.

*Philosophy unties the knots in our thinking;
hence its results must be simple,
but philosophizing has to be as complicated as the knots it unties.*

Wittgenstein, *Zettel* §452

Let me announce my simple result in advance.

My simple thesis is: without virtue there can be no victory in sport.

But we will have to do some (perhaps complicated) philosophical work to show how we achieve this result, and to show what it actually means.

As Wittgenstein warns, the discussion (the argument) might get involved and complicated, but I will be keeping my eye on my simple result: without virtue, there is no victory in sport.

Now, we have to start somewhere, to find some ground, some basis for our argument. Let us begin with asking “What is sport?” Obviously, given the above, I shall resist calls to reduce sport to Art, Religion or Drama. Neither do I think that sport is Entertainment, Business, or Health. I’m looking for what sport is, in itself.

Now, people use the word “sport” to refer to all sorts of things. Hunting, shooting and fishing are “field sports”; bull-fighting is a “blood sport”; jogging is a “recreational sport”; chess and bridge are “mind sports”; dance wants to be dance-sport; yoga wants to be yoga-sport. Our question is: are all these things really sports? Does anything count as a sport, if someone wants to call it a sport? Well, maybe! But then, if so, these different things-that-are-called-sport would have such many, different and contradictory characteristics that we couldn’t say one thing about them all.

So, let’s narrow it down a bit. Thinking about the “sports” that we are here for – Olympic Sports –, is there anything that we can say that is true of them all? Is there some clear and simple account that we can give? One technique that philosophers have for addressing such questions is conceptual analysis, which involves the search for “logically necessary conditions” for the use of a word.

To begin with, they are all *human* activities. Animals might play, but they don’t have sport. You might ask: what about equestrian events? But these are human activities in which humans direct the activity of animals.

Secondly, they are *physical* activities – by which I mean that the physical element is crucial to the activity and its outcome, and thirdly it is physical *skill* that is at issue.

Fourthly, all sports are *contests* (competitions), governed by *rules*. Finally, sports are *institutionalised*, with national and international federations administering their affairs.

If we put these six “criteria” together, we arrive at a simple definition of sports as: institutionalised rule-governed contests of human physical skill.

The above definitional characteristics of sport (what we might call “logically necessary conditions” for the use of the word) do three jobs:

1. They provide defining features (characteristics) of sport
2. They provide a “demarcation criterion” (that is, they also tell you what sport is *not*)
3. They suggest accompanying values

This is illustrated in the following table:

| <i>Logically necessary condition (defining characteristic and demarcation criterion)</i> | <i>Value</i> |
|---|--|
| human <i>not animals</i> | (development of the human) |
| physical <i>not chess</i> | (effort) |
| skill <i>not jogging</i> | (development of human capacities) |
| contest <i>not mountaineering</i> | (“contract to contest”, competition, excellence) |
| rule-governed <i>not field sports</i> | (fair-play, equality, justice) |
| institutionalised <i>not hula-hooping</i> | (“lawful authority”) |
| shared values and commitments <i>not conflict, dispute</i> | (respect) (agreement, friendship, community, mutuality) |

To take just two of these criteria, “rule-governed” and “contest”, it can be seen that they require adherence to certain virtues. You can’t have a contest without an implicit contract – a kind of promising to accept and obey the rules,

which, in turn, are there to ensure the equal treatment of competitors and fairness of contest.

So, sports are made out of values and require the exercise of virtues. Without virtues (and values) there could be no competition. And, of course, there cannot be a victory without a competition. It follows that without virtue there can be no victory in sport.

(And, remember, that was my “simple thesis”.)

However, this does not mean that every victory is virtuous. Someone might indeed cheat to win. But the point is: he can't do that unless there is a system (of virtue) in place that he can manipulate, exploit and abuse. The cheat is a liar and a parasite. He pretends to be one of us – he pretends to love the game he plays – and then he abuses the game and the trust of his fellow-participants. It is as if a friend lied in your face.

Let's say you want to tell a lie and get away with it. In order for that to be possible, you need a system of true statements and a system of expectations that people will tell the truth. Without that system of virtue, your lie would not succeed. If everyone lied all the time, no-one would believe anyone, and your lie would be useless – it would not achieve what you want it to achieve. It is only possible for you to tell a successful lie if most people tell the truth most of the time – if there is a truth-telling game operating in society. The liar needs the truth-telling game, because his lie seeks to cheat the very system of virtue upon which his lie is parasitic. The liar is a cheat and a parasite.

It is the same with sport: the rule system of a sport announces a set of conditions and virtues. There shall be a pitch, of specified dimensions, with such-and-such line markings, and a goal, and maybe some flags. You have to do certain things; you can do this and that if you want to; but you can't do five other things, and you will be punished if you do. Without this system, which is based on virtues, there is no game, and therefore no chance of victory. In order to win, you have actually to play the game, which requires you to follow the rules, and show virtue. If you showed no virtue (if you refused to accept the rules), you would be banished – your game could not even start.

Now, here's what the cheat does (just like the liar): he accepts the social rules, and enters into a kind of “contract” with others to in order to “get in”

on the activity and to establish the trust of others. There is an assurance and an implicit promise in here: “You can trust me, mate – you have my word on it!” But the cheat only stands by his promise until such time as breaking the rules (in secret – trying to get away with it) is to his advantage, in which case he is prepared to abuse your trust and reject his commitments and his responsibility for producing a good game. He *pretends* to accept the social rules, but is ready at any time to break them – he is a hypocrite and a chancer (an unscrupulous or dishonest opportunist).

So, I think we have shown what we set out to show: that without virtue there can be no victory in sport. Even the unvirtuous cheat cannot win without taking part in a competition; and a competition cannot exist without conditions and virtues having been agreed.

Maradona admitted that it was not the “Hand of God” that scored, but the hand of Maradona, and that he had done this intentionally. He laughed about it, saying he had “pickpocketed” the English. Well, that’s OK, if you are an Argentinian, and what you want to do is to get one over on the English. Fair enough – we had our pockets picked. But Maradona was supposed to be playing football, and football should be played without the hands. What Maradona was really saying was: “Yes, I cheated, and it doesn’t matter”. Sorry, but I disagree with that – it does matter. He abused the game, the opposition, the referee and the competition, and you can’t say that that is nothing. Sadly, he also damaged himself. His reputation as a man was forever tarnished. Actually, even Maradona now agrees with that. In 2008, he was interviewed by Tom Wells, and showed some guilt and regret – things that we only show if we think we have done wrong:

“We simply asked him, if he had the chance to go back and change the circumstances [...] and apologise for what he’d done, and at the same time restore his reputation with all England’s fans, would he do it”, Mr Wells said. And he said “Yes”. He said, “I’d like to go back and change history if I could” (Macey, 2008).

Phil Scolari, the Brazilian manager, is known for his saying: “The team that fouls best will win” (see Thomsen 2014, who calls this the “joga founlita”), but that conflicts with Brazilian preference for the “joga

bonita” (the beautiful game). And we would all prefer to remember the great Brazilian performances in history, rather than the cynical fouling in the Confederations Cup.

So, sport is a challenge, it challenges us to be virtuous. Yes, it’s possible to cheat. Yes, that might bring a victory. But what does that say about you?

It means you couldn’t win without cheating (you weren’t good enough)?

It means that you stand ready to lie and cheat (whenever necessary, if it will work)?

Of course, there will always be people who are tempted to cheat, and there will always be those who give in to temptation. But that does not make it right.

As Nissiotis said, from the point of view of Olympism:

Citius-altius-fortius is a dangerous enterprise on the threshold of power as aggression, violence and domination. But this is, precisely, the immense value of Olympic sports: they challenge people to react, to pass the test of power... (Nissiotis 1983, pp. 106–108).

Sport challenges you to learn from the virtues of sport, that you should become virtuous. Otherwise, you just don’t get it.

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RESPECT FOR DIVERSITY

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I am very honoured and consider myself fortunate to be part of this IOA Session.

Seeing so many young people in Olympia that have come from many different countries, different backgrounds, different disciplines and with different languages, and yet united by the same passion, is such an enlightening experience.

It proves again that sport provides the opportunity for young people to engage in each other's differences while celebrating similarities together, which for me has always been one of the highlights of the IOA sessions and indeed of my involvement in sport itself. It is therefore indeed a pleasure for me to speak today about the topic: *Respect for Diversity*.

The real voyage of discovery consists not in seeking new landscapes but in having new eyes.

Marcel Proust

Introduction

Respect, we use it in our daily languages: “show some respect”, “respect your parents”, “respect your elders”, “respect your teachers”, “your pastor”, or,

closer to the Olympic movement, “Respect yourself and others!” as reflected in one of the five Olympic values. Here, respect is defined as a value which goes hand in hand with fair play and incorporates respect for oneself, for one’s body, for others, for rules and regulations, for sport and the environment (Binder, 2007).

What if the concept of respect is not clear but understood differently, people are not familiar with it, have not been taught, socialised or been exposed to? What if it has a distorted meaning, as it happens in a lot of (war torn) countries, where respect has been used in a deterred way; for example, respect for an abusive government, a war lord, a corrupt superior, an unequal or undemocratic system?

The same goes for diversity. Although valued in theory, included in international statutes and democratic constitutions, or highlighted for humanitarian awards as a virtue, it is seen as a threat in many parts of the world. Supporting diversity might bring risks; for example, risk of losing one’s own identity and culture. It may bring uncertainties and insecurity, due to competitions around job security, housing, social services etc. It might bring tensions, conflict and even wars.

In addition, there seems to be a lack of understanding of the varied nature of the terms diversity and respect for diversity. What does it mean and how can we respect something when we are not clear about it or have not agreed on its meaning?

Definition of key concepts

Let us first look at the meaning for both terms as we know them.

The definition of respect goes back to the 1300s, it is derived from the Latin word *respectere*, that is, “regard”, literally from “re-” (“back”) + “specere” (“look at”); hence the meaning “act of looking back at one, regard, consider”. The verb “to respect” was used from the 1550s, meaning “treat with deferential regard or esteem” (online Etymology Dictionary 2010). Further meanings include: to have an attitude of esteem towards; show or have respect for, to respect one’s elders, to pay proper attention to; not violate, to show

consideration for; treat courteously or kindly, archaic to concern or refer to (*Collins English Dictionary*, 2009).

Respect is thus defined as a relation or reference to a particular person, thing or situation, an act of looking back at and giving particular consideration, and an expression of high or special regard and an attitude of esteem towards the object or person.

The term diversity is known from 1300-50, from the Latin *dīversitās*, later Middle English *diversite*, which includes the state or fact of being diverse; it includes difference; unlikeness, variety; multiformity or point of difference (<http://dictionary.reference.com/browse/diversity>).

On a side note, these meanings are only based on the written languages we know, without taking into consideration definitions of older languages, for example, of the Khoisan people, believed to have lived 100,000 years ago, or the Bantu people, estimated to have lived 60,000 to 90,000 years ago in Africa (Mayell, 2002; Steadman, 2012).

By looking at the key elements of the definitions provided above, the inclusion of differences and having a high regard for those differences can be identified as predominant features.

The questions which arise are: How do we understand “Respect for Diversity”? How well do we do with “having high regard for differences”, “showing acceptance and esteem towards something or someone that is different”?

Respect for Diversity in the 21st century

According to Perkins (2012, p. 74), “Respect for Diversity” requires acknowledgement of four basic principles: human dignity, basic equality of all human beings, universal human rights and fundamental freedom of thought, conscience and belief.

Fact is, in 2014 there are many countries and governments which do not respect or promote the above principles. There are many people who treat others differently, because of their background, class, race, gender, age, socio-economic situation, disabilities or sexual orientation. There are countries with

high penalties, even the death penalty, if their citizens do not conform to certain beliefs and perceived values. There are countries with an open or hidden cast or class system that prevents equality for all. There are countries in war about diversity issues, with thousands of soldiers and civilians dying for certain beliefs.

On 21 March 2014, to mark the International Day for the Elimination of Racial Discrimination, the United Nations called on the world to draw strength from the legacy of the late Nelson Mandela, and his lifelong battle against prejudice, discrimination and injustice, Secretary-General Ban Ki-moon said in his message on the day:

Nelson Mandela's journey from prisoner to President was the triumph of an extraordinary individual against the forces of hate, ignorance and fear – and it was a testimony to the power of courage, reconciliation and forgiveness to overcome the injustice of racial discrimination.

(UN News Centre, “Enduring legacy of Nelson Mandela can guide efforts to end racism”, UN says on International Day, 21/3/2014

<https://www.un.org/apps/news//story.asp?NewsID=47397&Cr=discrimination&Cr1>)

The UN chief appealed to all people, especially political, civic and religious leaders, to strongly condemn messages and ideas based on racism, racial superiority or hatred as well as those that incite racism, racial discrimination, xenophobia and related intolerance. He said:

On this Day, let us acknowledge that racial discrimination remains a dangerous threat and resolve to tackle it through dialogue inspired by the proven ability of individuals to respect, protect and defend our rich diversity as one human family (ibid.).

The Director-General of the UN Educational, Scientific and Cultural Organization (UNESCO), Irina Bokova, like the Secretary-General, urged the world to draw strength from Mandela's experience and his determination to bridge divides despite all challenges:

Bigotry impoverishes the world, seeking to divide humanity against itself and undermine the inexhaustible strength that lies in our diversity. Equality

and justice must guide us, no matter the circumstances [...] Respect and tolerance are liberating acts, whereby the differences of others are recognized as the same as our own and whereby the riches of another culture are taken as the wealth of all (ibid.).

Respect for Diversity in our daily lives

Seeing that we are linked in every way possible by social media such as Twitter, Facebook, Instagram etc., is “Respect for Diversity” easy for us or is it a challenge? How are we doing with “Respect for Diversity”? Do we know who we are, our values, what we stand for? Can we stand up to peer-pressure, family pressure, community pressure? Are we open and unbiased? And if not, do we know why we are not? What prevents us to have respect for diversity in 2014?

To answer these questions we need to do some serious self-introspection, and we need to look at our history.

Respice – Prospice

I will use the country that is my home, South Africa, as an example. South Africa is still a country in transition, only two decades into democracy. The country displays diversity in cultures, religious beliefs, and languages, with eleven official languages being recognized in one of the most modern constitutions.

South Africa is ethnically diverse with a majority of 79.5% of its population being of Black African ancestry, divided among various ethnic groups speaking different African languages, nine of which have official status (Statistics South Africa, 2009). The country is also home to the largest multicultural communities. The country had a relatively peaceful transition, thanks to leaders such as Nelson Mandela. However, for centuries the country suffered under colonialism and apartheid. Nelson Mandela, very aware of the situation on the continent, said in 2004:

The 19th century colonization of the African continent was in many respects the culmination of the Renaissance-initiated expansion of European domination over the planet (Mandela, 2004, p. 25).

As an example, the effects of both colonisation and apartheid on the country's education of its youth are highlighted: in South Africa, under the apartheid regime in 1953, the infamous Bantu Education Act (Act 47 of 1953) was passed by the Nationalist Government. The then National Minister of Native Affairs, Dr H. F. Verwoerd, one of the main architects of apartheid, openly stated the purpose of the new law as providing for an education which would prepare Black people for inferior and subordinate positions in society:

By blindly producing pupils trained on a European model, the vain hope was created among Natives that they could occupy posts within the European community despite the country's policy of "apartheid".

There is no place for him (i.e. the Black South African) in the European community above the level of certain forms of labour [...] For this reason it is of no avail for him to receive a training which has as its aim an absorption in the European community, where he cannot be absorbed (cf. Rose & Tunmer, 1975, pp. 261 and 266; Sparks, 1990, p. 196).

Verwoerd here refers to the White South Africa as "the European community". This alone indicates how poorly the apartheid architects were adapted to Africa. They also completely ignored the fact that the Bantu people, with their advanced agriculture and metalworking technology, are found in West Africa from at least 2000 BC. They later intermarried with the Khoisan and became the dominant population of Southeastern Africa before the arrival of the Dutch in 1652 (Keim, 2012).

All in all, there were seventeen different departments of education in South Africa under the auspices of the Department of National Education to ensure the separateness of all groups in all aspects, including sport – a proliferation of administrative structures which existed until 1995. The differentiation at bureaucratic level reflected far-reaching differences in the provision of education for the various "population groups."

This brief overview demonstrates the administrative and structural fragmentation, as well as the qualitative differences in the education of the various "population groups" in apartheid South Africa. The system was designed to emphasise and strengthen the (assumed or real) cultural

differences between these “population groups”, to avoid, as far as possible, all opportunity for social contact between the school-going youth of these “groups” and to reinforce and perpetuate the social stratification and political division within South African society.

It took more than 300 years to dismantle the discriminative laws, including those in the sphere of sport in South Africa. In 1992 South Africa was allowed back to the Olympic Games after 32 years of absence and in 1994 the first democratic elections took place with Nelson Mandela appointed as South Africa’s first democratically elected president.

Today the country as well as the continent still struggles for equality, mutual respect and survival. South Africa is still striving for nation-building and to overcome the legacy of the colonial and the apartheid system which has been a heavy burden and can still be felt at many levels in the daily lives and interactions of its citizens.

Although old discriminatory laws have been abolished, the mind-set, hearts, beliefs and thoughts, perceptions of people take long to change and are till today even subconsciously preventing us to trust each other and to respect our diversity.

What prevents respect for diversity?

Our values, traditions, religious believes, ethics, gender, age, race, experiences, history, ancestors, aspirations and dreams are all facets of our individual make up, of who we are. The one does not overrule the other, all are important and each has its special place in our lives. If you care to truly understand each other, you need to respect all these parts of who you are without setting conditions to request changes to fit each other’s expectations. This can be understood as respecting diversity at the core. Nobody should think that any one aspect of him or her should be changed in order to be accepted. It is only when we can accept, respect and value one another for our differences, while not being arrogant, patronising or defensive about them, that will we be able to say that we are respecting diversity.

It is concerning to see so many examples at individual, community, national or global level that create divides and that we allow to happen. These divides can be created by:

- History as outlined above
- Deeply rooted beliefs and perceptions of differences based on transfer and transmission of information of one-dimensional view of history by a certain socio-economic class for example: superiority based upon religious beliefs
- Perceptions (self-perception, perception of the other party, perceptions of situations, perceptions of threat)
- Lack of preparedness to look within ourselves and ask critical questions
- Lack of preparedness to change
- Lack of trust
- Fear of uncertainty
- Fear of the other
- Jealousy
- Socialisation (incl. misperception of culture, values and principles)
- Peer pressure
- Feelings and emotions

You would have to ask yourself: How has the history of your country impacted on you, on your thinking, beliefs etc.? Who are you in terms of your values and perceptions? What prevents respect for diversity in your life, family, community, country, on the continent?

A different view of diversity and differences

“Respice – prospice”, it is essential to look to the future and learn from the past. The works of two scholars, Dudley Weeks and Amr Abdalla, provide some practical advice and challenge us to take a different view on diversity.

*We are all products of the past, as are our relationships and our conflicts
[...] we deny our own power and the power of development and change if*

we allow ourselves to be defined by the past, to be trapped in perceptions that use past patterns to limit present and future possibilities (Weeks, 1992, p. 7).

Weeks encourages us to see diversity differently (1992, p. 33):

- To see diversity as a healthy aspect of society – which can open up possibilities and challenges for us to consider alternatives and keep us from allowing ourselves to stagnate
- To try not to perceive diversity as a threat
- To celebrate diversity, not fear it

How can we acknowledge and celebrate diversity?

The beauty of diversity is that you can learn from one another, no matter whether you agree or not, as diversity challenges us to question our values and ethics, makes us think about our beliefs and challenges us to think differently and experience something new which leads to our growth and personal development.

It is not always easy to get there. Diversity and differences often lead to conflict, which may be positive or negative, depending on how we deal with differences. The point is not to remove the differences, but to use them to:

- i. Clarify our understanding of each other and the relationship
- ii. Consider possibilities that we may not have thought about
- iii. Identify aspects of the relationship on which we can build effectively to improve the relationship (Weeks, 1992)

When working or socialising in multicultural contexts, there are do's and don'ts. Abdalla outlines some of them. "Don'ts": Dehumanize, demonize, de-legitimize, dismiss, discredits, deceive, demean, demotivate, demoralize, disrupt, disconnect or discriminate. "Do's": Disagree, defuse, dare, dialogue, deal, deliver (adapted from Abdalla, 2005). In addition, the following are some practical approaches towards respecting diversity:

- Preparedness to getting to know one another
- Building mutual understanding
- Building trust
- Establishing code of conducts, for example, the Bill of Right No 9 in Chapter 2 of the South African Constitution: “The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth” (ibid.)
- Considering the rich sources from a variety of cultures
- Using of arts, drama , music, dance, play, recreation and sport
- Drawing upon traditional African values and practices such as Ubuntu
- Drawing on expertise and on integrity of respected traditional leaders such as Mandela
- Contributing to building of a culture of peace in a credible manner, eg. peace building = respect local actors and locally developed and driven initiatives
- Be open to different, unfamiliar approaches – sometimes the journey is as important as the destination

Sport and sport people as drivers of “Respect for Diversity”

Prerequisites for a society which respects diversity include Perkins’ four principles: fundamental freedom of thought, conscience and belief, respect for human rights, equality and human dignity, but also some African principles such as an emphasis on justice and fairness, non-violence, equal participation and consensus, value of individuals, harmony in the community, importance of relationships, focus on future harmony and not past discourse forgiveness, tolerance and co-existence.

In addition, there is one element which I cherish, for celebrating diversity, it is a global world view, and the certainty to be a citizen of the world, a global citizen. Socrates put it early: “I am a citizen, not of Athens or Greece but of the world”.

I believe that we, as sport people, we can be role models, we can do more and I would challenge you to leave a legacy in that respect, as many have done before. Our question could equally be: What has sport contributed to the increase in inequality and the lack of respect for diversity and what can we do about it?

This important question calls us as sport people to reflect on our own sporting practices. Do we consciously use sport to unite people in a celebration of diversity as part of the joy of effort, or are we involved in sporting activities and practices that divide us from one another and reinforce notions of superiority, not based upon sporting excellence but on racial, cultural, social or gender designations?

In my view, respect for diversity is the most important amongst the Olympic values as it is not only a condition for fair play but is reflected in joy of effort, excellence and balance between body, will and mind.

While you are here, use your time with each other wisely, learn about your different cultures and backgrounds, broaden your “intercultural intelligence” and your world view.

Diversity can be seen as the many aspects of a beautiful mosaic. All facets of a mosaic are distinct and different, yet are all a part of the same picture – some call it “unity in diversity”. Depending on what angle you look from, you might see something slightly different and get a different insight from the same piece of art which you have never seen before, or expected.

In knowledge there is understanding, in understanding there is respect; and where there is respect, growth and development will occur. “Respect for Diversity”, welcomes new acquaintances, celebrates new friendships and values each other in our diverse ways.

I was privileged to be able to do so thirty years ago here at the IOA and would encourage you to take this opportunity to do the same. I would like to end with a quote by one of the greatest leaders and role models for Respect for Diversity:

It is what we make out of what we have, not what we are given, that separates one person from another.

Nelson Mandela

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THE EDUCATIONAL VALUE OF OLYMPISM

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I will begin my search on the questions that will be the subject of this lecture with a story.

Melankomas from Caria, according to ancient philosopher Dio Chrysostom (Dio Chrysostom, *Discourses*) was a famous boxer in Antiquity. He was famous because of his beauty, modesty and training. He exercised hard, persistently and systematically for many hours each day. He was so well built that he could not go unnoticed. He could make his opponents surrender without hitting them and because of his skills they were in any case unable to touch him. Dio Chrysostom writes that he had “a wretched end” because he was so ambitious that, as he was dying, he asked his childhood friend how many days were left before the end of the Games.

Why does Dio Chrysostom depict such a famous athlete as unfortunate and ambitious? I will try to answer this question at the end of the presentation.

In this lecture, the questions that arise from the paper’s title are the following: What do we mean exactly when we refer to “educational value” and what is the deeper meaning of the concept of Olympism? We shall also discuss the educational process through which the principles of Olympism can be enhanced and create positive life attitudes in young people. Moreover, we shall try to depict the deeper meaning of Olympic education.

Values are attributed to things or events according to the importance they have or may take in our conscious world, impression, imagination or feeling.

The importance we attach is essentially the meaning that an event may have or take in our life. So, when we refer to the educational value of Olympism, we should first examine what is the special meaning that the educational process has or may take in our life with a view to teaching the principles of Olympism and what is its moral energy that gives a specific meaning to the teaching process.

Olympism as a concept is defined by three other concepts: sport, education and culture (cf. Olympic Charter 2013). The existence of sport in society can be traditionally justified by its role in education and its contribution to men's health. With the revival of the Olympic Games, the humanitarian dimension and mission were added to the other two justifications (Loland, 2007, p. 78; Parry, 2005). This last dimension is mainly expressed through the ideas and texts of Pierre de Coubertin (Georgiadis, 2003).

The urge to reform felt by a young person who wants to change the educational process in his country, will make him consider the idea of drawing up a code of educational values mostly based on the noble idea of the Olympic Games.

The Neo-Olympism of Pierre de Coubertin had its spiritual roots in liberalism (Parry, 2006), neoclassicism, the peace movement (International Peace Bureau 1891) and was, of course, influenced by the establishment of international institutions and movements like the Red Cross (1863), the Esperanto Movement (1887), the Universal Exhibitions (1851), the excavations of archaeological sites in Southern Europe and, mainly, by those in Olympia (Georgiadis, 2003; Tzachrista, 2013).

Coubertin's eclectic "Olympism" had "pedagogy" as its core and as the foundation of ancient Greek philosophy (Plato, Aristotle and Plutarch), Muscular Christianity and democratic internationalism.

These ideological hues are integrated in education as teachings that arise from European humanism and the movements for greater social justice and community life (Nissiotis, 1986, p. 59).

Olympism as a philosophy is a deeper conception and practical implementation of universal principles. The Olympic values are conceived as the

“crystallization of human effort” (Nissiotis, 1985, p. 50) and as the “common aspirations of the human race” (ibid., p. 58) which create common principles and unite people, races and nations. Sport can create common values. The values that underpin humanist education define the Olympic idea.

According to McNamee (2006, p. 180), when we link sport with the ethical culture of young people, we refer in fact to the development of young people’s virtues with respect to Olympism and, more particularly, to Olympic education. The practice of Olympic values is mainly concerned with the development of man’s personality.

Coubertin believed that the ancient Greek gymnasium, more than any other institution, was the base that promoted ancient Greek civilization (*Pierre de Coubertin 1863–1937*, p. 270). The ancient gymnasium was the educational workshop that blended the efforts that would allow us to move from theory to action. “Sport plants in the body seeds of physio-psychological qualities” (ibid., p. 273).

He emphasized the need for harmonious development of psychosomatic and intellectual skills (Coubertin, p. 68), stressing that all people who take part in sports activities are not all virtuous and noting that: “Surely never has a more direct bridge been built from one side of the river to the other, than from sport to ethics” (ibid., p. 167).

He also noted that “it is up to the athlete to know, to govern and to conquer himself” (ibid., p. 186), adding “it is up to the educator to draw them out, to extend them to the whole personality” (ibid., p. 86).

From Pindar to Coubertin, the concept of sport contest and victory is linked with the principles and values that shape and cultivate human existence. Coubertin does not create a new philosophical field with the term Neo-Olympism. He brings together the historic, pedagogical, cultural and aesthetic parameters of the idea (DaCosta, 2006, p. 161). DaCosta maintains that Olympism failed to become what Coubertin advertised during 1894–1937, i.e. a philosophy of life (ibid., p. 162).

Olympism is gradually defined through research and philosophical dialogue among the young people and researchers during the sessions of the International Olympic Academy.

The value-based search for the principles of Olympism created a new

trend, which is expressed in the texts of Nissiotis and Lenk, where the Olympic athlete is presented as a symbol of *kalokagathia* and virtuous wholeness.

In this way, the image of the “Olympian” athlete as a model and his role in the development of society are outlined (Nissiotis, 1979; Lenk, 1983).

Both Nissiotis and Lenk emphasize the role of competition and victory within the educational process.

The main reason for which we attach “value” to victory according to Reid (2002, pp. 3–5) is its relation to virtues.

To acquire virtues you must cultivate principles and values. In the past we had presented in four columns the individual, social, cultural and universal principles which are linked with Olympism, according to the participants’ views in the Sessions.

Their common constituent element is sport, competition and victory. The close connection with principles through sport and the educational process aims at self-realization, self-knowledge and personal uplifting (ibid.). Through this educational process young people perceive the values of community and life.

Olympic medalists are the athletes who stand out for their virtues and the harmonious function of logic, nature and man’s emotional state.

Plato and Aristotle consider justice, bravery, prudence and wisdom as fundamental virtues. According to Plato, they are all expressed by prudence. Prudence, according to the style and ethos of the Classical period, means adhering to measure, the *eurhythmia* of life, and balance.

Even today, the dialogue on whether sport can become a vehicle for ethical and social education, through Olympic Education, still continues. The dialogue is based on the educational values, which originate from: a) the pedagogical approach to the educational value of sport as expressed by the ancient Greek philosophers, b) the enrichment and universalization of the pedagogical principles of Olympism as expressed by Coubertin, mainly through pedagogy, social peace, internationalism and truce, and c) the contemporary socio-cultural educational approach to Olympism, which is linked with the Olympic Games (Naul, 2010, pp. 122–125).

Olympic education is a dynamic process with sport as its core subject. It is an educational process in order for the youth to know and experience the

Olympic principles and values through sporting and cultural activities, with a view to contributing to the balanced and harmonious development of their psychosomatic virtues.

The educational model, which has been developed in relation to the above, is mainly based on education in: a) motor skills, b) inter-social skills, c) moral behavior and d) Olympic knowledge (ibid., p. 127).

- a) The idea of the contest through which young people express their will to stand out following the rules of fair play whilst building their physical and motor abilities and skills.
- b) The idea of social peace and social progress is the core element for the development of youth's inter-social skills. Models are the constant for young people's life-long learning.
- c) The idea of truce as a multicultural educational process and moral life attitude. The perception of rules and the acceptance of values as a base for communal coexistence.
- d) The idea of celebrating the culture of civilizations as a means of acquiring Olympic knowledge and understanding the Olympic Movement's ideals.

Closing remarks

Let me go back to our story which I presented without comments. Melankomas died unhappy according to Dion because he did not do anything else than develop his physical abilities and skills. This obsession with exercise made him look for his next opponent when he was very old, just before he died.

The practice of sport alone does not create virtuous citizens. In education, discussion and research focus more on principles and less or not at all on virtues.

Olympic education created the conditions that allowed the values and principles of sport and Olympism to be discussed, apart from the school curriculum, in other after-school activities. The debate on Olympic education showed that the educational process should take into consideration the wholeness of human existence and Olympism as a shared inspiration of

human nature underpinned by intellectual roots in order to conceive reality and the world as wholeness (Nissiotis, 1985).

The concept of virtue is still missing from the Olympic Charter. Moreover, it is not really the objective of sports educational programs and it is not widely known or understood by educators, coaches and sports officials.

This effort can be supported through “Olympic pedagogy”. We mean by scientific theory on the philosophy, content, methods, implementation and evaluation of Olympic education programs, aimed at the molding of virtuous citizens.

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SHORT PRESENTATIONS BY THE PARTICIPANTS

1948 "Stoke Mandeville Games" by Discl

«The goal is to unite paralyzed men and women from all over the world in one international sports movement and to give, through the spirit of true sportsmanship, thousands of



Olympic Medallists and athletes who have participated in Olympic Games presenting their Olympic experiences.



MY OLYMPIC EXPERIENCE

Juliette DRYSDALE (NZL)

New Zealand Olympic rower and bronze medallist

After playing many different sports throughout my childhood, I started rowing at the age of 14. I never imagined that rowing would be the sport that would take me to three Olympic Games. I have competed in the Athens Olympics in 2004 where I placed sixth, the Beijing Olympics in 2008 where I finished fifth, and the London Olympic Games where I finished third, finally achieving my dream of winning an Olympic medal.

As a schoolgirl, I developed a very strong desire not only to compete at the Olympic Games but to also win an Olympic medal. This stemmed originally from a book that I read when I was at primary school about an Olympic swimmer and it was further inspired by a New Zealand Olympic Gold medallist who gave a speech at my high school. I always believed that I was physically too small to row at an international level, but I was determined to find a sport that I was good enough at to compete at the Olympic Games.

As a child, my parents always instilled in me a habit that I have carried right throughout all aspects of my life and that is to do my very best. They never put any pressure on me to win or to be the best, but simply to “do my best”.

At the age of 21, my dream came true when we qualified to race at the Olympic Games in the coxless pair. In our first race in Athens at the Games we capsized and fell out of the boat. It was a moment I will never forget. We struggled to get back into our boat and we did eventually, and finished the race two minutes behind the rest of the field – to a standing ovation. At any other time I’m sure a standing ovation from an Olympic grandstand would be a great honour, but at that point I wished that I was invisible! We had to regain our

confidence and had another chance in the repechage, where we qualified for the final. There is a photo of us crossing the line as though we have just won an Olympic gold medal. In the final we placed sixth, having qualified for the games in the tenth place.

Fast forward eight years, and we had progressed comfortably through to the final at the 2012 London Olympic Games. Coming into the last 250 metres of the race, the British crew was clearly in first place and there were three boats, racing for second, third and fourth, all in a line. We all crossed the line within 0.5 seconds. Immediately after the race, I refused to look at the results board as I wanted to enjoy the moment and that fact that I had done my absolute best. I did not want the result to ruin the feeling that I had done everything that was possible on my part. I am very proud to have won an Olympic bronze medal for my country.

I am also proud to be part of a program we have in New Zealand where we send Olympians into schools to tell their stories. The New Zealand Olympic Ambassadors program aims to “inspire young New Zealanders to live the Olympic values through sport and the celebration of the Olympic Games”. Since 2008, New Zealand Olympic Ambassadors have reached over 48,000 young New Zealanders.

MY OLYMPIC EXPERIENCE

Shea McALEASEE (NZL)

Field hockey player

I have played 204 international games for New Zealand, over a 10-year career, including thus far three World Cups, two Olympic Games and two Commonwealth Games, with a future goal of going to the 2014 Glasgow Commonwealth Games and the 2016 Rio Olympic Games.

Hockey is noted as being one of the fastest sports in the World and is always growing in popularity.

I live by the following two mottos/quotes: “Fortune favours the brave” and “Never give up”. These have helped me through tough times during my career and when things were against me. Words can be more than words to you, and something that you strive to live up to can be very rewarding, as the above has been for me.

Olympics

The Olympics are obviously the highest point of most sports across the world. It is a coming together of men and women of all races and religions under the united front of Sport. Athletes aim to do their best for success, but even if you have not won a medal, it is still a success to attend and experience the magnificence of the Olympics.

I have been very privileged to attend two Olympic Games in Beijing and London, and I am aiming for a third in Rio 2016. The Olympics for me was a dream-come-true. I watched my first ever Olympic Games when I was 5

years old. Since that very first day I told my Dad: “Dad, I am going to be at the Olympics one day”. His reply was: “That is an amazing dream to have, we will support you all the way whatever you choose to do, but it will take a lot of hard work and dedication”. From that moment on, I thought about what I could do to make the Olympics. I played every sport possible and was always outside with family and friends playing sport. At the age of 10, I found hockey and at the age of 16 I knew hockey was my Olympic pathway. On 8 August 2008 I went to the Opening Ceremony at the Beijing Olympics as an athlete and all my dreams had come true.

But I quickly realized that to think this way was slightly wrong because, in fact, only one of my dreams came true. I have many more to give and achieve in life and in Hockey. So, I proceeded to compete and give my best in every match and that made many more of my dreams come true, and will continue to do so as long as I keep looking forward.

Before I knew it, my Olympic experience was over – it had all felt somewhat like a blur to me. It was not until after some time that I could actually look back on what I had achieved and really enjoy it. I looked back on walking out into the Opening Ceremony, hearing “Team New Zealand” over the loud speaker, and seeing usually cool and calm people lose all control, jumping around like school kids on a sugar high after 1,000 lollies, crying, waving – you name it and it was happening. It was a surreal experience.

Then, meeting athletes from all over the world at sporting venues and in the food hall was something to behold. It was all a hive of activity and we were all there for the same purpose: competing in the Olympic Games. It was a humbling experience to have that sort of diversity in a room, but be all together as one. To have ever-lasting friends and to witness remarkable feats of human ability was phenomenal throughout the entire Olympics.

I thought that my second Olympics would not be such an experience, given that I went through all these emotions in my first one. However, I was quickly proved wrong – it was just as good, if not better. The way competing athletes can see beyond differences on the sporting field and find common ground was the reason why Olympics for me is not just about competing – as special as it is to compete!

Lastly, it was Derek Redmond, the 400m runner for Great Britain, who really taught me what it is like to “Never give up” against the odds. He was predicted to medal in his final, the colour of that medal to be decided upon on the day. He stormed out of the blocks in great form, but once coming around the bend of the track, the worst happened. He felt a searing pain in his leg and fell to the ground with a torn hamstring.

Not willing to give up, determined to finish the race, he got back to his feet and hobbled towards the finish line. His father, who was watching astonished from the stadium stands, broke through the security and ran to his son’s side. Both father and son finished the race together, covered in tears. What happened next was remarkable. The entire crowd rose to their feet and gave Derek a standing ovation for his act of bravery and his will to never give up, no matter the circumstances.

THE POWER OF THE OLYMPIC DREAM

Sherridan KIRK (TRI)

When the Trinidad and Tobago Olympic Committee asked me to be their representative at this conference, I felt honored and happy to be able to contribute to the Olympic experience today. I am especially happy to share my experiences, as I believe I am a testament of the power of the Olympic dream.

Who was I?

To many, the Olympic dream is a goal and a major motivation. It is the pinnacle of competitive sports and no sporting career would feel complete without this opportunity. Historically, my twin Island Republic has competed and medalled at several Olympic Games but to-date, we have only won a single gold medal. That medal was won in 1976 by a man called Hasely Crawford, at the 100m sprint. However, I personally did not follow sport during my childhood and the Olympic dream was certainly not my main focus. I was simply attending school, but with no keen interest in any specific academic area. By the time I was 15 years old, I got my first job, cutting trees for lumber. For me, my main interest was earning cash. You see, my family – my parents, who were farmers and my four siblings – had very simple beginnings. Our meals were either limited or vary basic, so earning money was my priority during my teenage years. When I had spare time after work, I would spend it with my friends, who were also trying to earn an income, but by selling narcotics. For a time, I was exposed to this gang type activity.

This was not the only reason I did not see sport as a real option for me. In Trinidad and Tobago, specifically Tobago – the smaller, less developed of the two islands – there was no promotion of sport as a career. The rural environment presented very few opportunities for young people like myself to engage in sport for anything other than mere recreation.

What motivated me to change?

Back then, becoming an Olympian seemed impossible, until one day at school a chance to impress the opposite sex brought the biggest and most unexpected change in my perspective. This life-altering experience occurred during the days leading to our annual high school sports meeting. I was sitting with a group of male friends boasting for our running speeds and we decided to prove who was indeed the fastest. As young men, we were motivated mostly by young ladies. We agreed to race in as many events during the sports meeting as we could, and the person with the most wins would have the opportunity to date the girlfriends of all other guys in the group. This was not only a challenge of male testosterone, but an event during which I got scouted by a local coach who saw my potential.

What I became: the athlete

One year later, I was on the Trinidad and Tobago junior athletic team representing the nation at the CARIFTA games at the 800m and 4x400m relay events. I placed 2nd and this was an even bigger motivation for me. This is where I started to dream of competing at the Olympics. I began training intensely with Coach Gerad Franklyn and a few other budding athletes. While we did not have the best training facilities, we were a very spirited group.

The year preceding the 2000 Olympic Games, I had a major setback due to a life-threatening illness. In the early 1999, while competing, I became paralyzed. This lasted three months. I could not walk or move from the neck down. I spent most of this time in bed being aided by my family, who was

very worried and supportive of me. I remember telling my father that that day would be my last day alive. His response was stern and loud. He insisted that I did not give up. While I was lying helpless in bed, I recalled my Olympic dream. I was determined then to run again, but first I would have to walk. A few months later, I was walking again but even a mere five year old child was able to run faster than I could. For many days, I sat crying, wondering why I had to struggle so hard to simply run again. I had lost the ability I believed would get me on the world's stage. By the end of 1999 I was running a 400m distance in 46sec. By then, I was on my way to finally realize my dream, as I was selected to be a part of the 4x400m relay team.

In the moment

I am still proud to say that in 2000 I was the first Olympian from the island of Tobago. My experience at the Sydney Games was most memorable. For me, this was the best Olympic Games. I have several memories both competing and travelling within the Olympic environment in Australia. These Olympic Games have offered me friendship that still continues, and memories of parties, celebrity life and being escorted and protected by Aussie police. The Aussie fans were awesome. I signed my first autograph in Sydney.

My second Olympic Games were in Greece, so telling this story here brings it all full circle. In 2004, I was a much more serious athlete. My main aim now was to leave my mark on my events, namely the 800m and the 4x400m relay, and most of what I remember took place within the Olympic village. As such, I am hoping to experience the culture here this time around.

Both my Olympic experiences gave me the opportunity to become a professional athlete under Adidas. After this feat, I won two grand prix races in Brazil, broke the national record in the 800m and was nominated for the Athlete of the Year, which I won.

Soon after this, I graduated from Auburn University with Bachelor's degrees in Psychology and Management, and paused to recall that all this time winning was never a priority for me. I always tried to just have fun anywhere I had the privilege of travelling. During my professional life, I was in a different

country every week – from a Caribbean island to Australia, then all across Europe – and those were some of the greatest experiences for me.

Life after

My life and who I am today were formed by all my experiences. The negative spurred me on and the positive gave me reasons to continue. Since my exit from competitive sports, I engage in helping young people to pursue sport. Currently, I am employed at a sport development office, where my main responsibility is to create a more conducive context for sports to thrive in my immediate environment. This is usually done through innovative sporting programs and improvements in facilities. I thoroughly enjoy the opportunity I have to engage with potential Olympians and continue to realize the power of the Olympic dream through these youngsters.

A SHORT HISTORY OF THE PARALYMPIC GAMES

Maria HAMANN (GER)

This year the Session for Young Participants had the subject “Olympic Values: Respect for diversity”. This subject has ties to the Paralympic Games, therefore it comes naturally to give an overview of the Paralympic history. The following text focuses first on the founder of the Paralympic Movement, it then highlights the impact of the development in sports for the disabled and offers a quick overview of the Paralympic Summer Games as well of the Paralympic Winter Games; finally, it ends with the problem of the classification of athletes.

The founder of the Paralympic Movement is the German-Jewish neurologist, Ludwig Guttmann. Dillmann (2012) summarizes Guttmann’s life briefly: Because of the political developments in Germany, Guttmann moved to England in 1939 and went on working as a neurologist in Oxford. The English government planned to open a rehabilitation centre for people with spinal injuries, which were injuries that mainly occurred as a result of the Second World War. They asked Guttmann, who had high recommendations in this field of treatment, if he wanted to be the chief of this centre and Guttmann accepted. On 1 February 1944 the National Spinal Injuries Centre in the Stoke Mandeville-Hospital in Aylesbury was opened. Guttmann’s goal was to allow people with paralysis to gain back the spirit of life rather than allow them to be treated as hopeless cases like before. His idea was that they would gain psychological rehabilitation through physical rehabilitation. Therefore Guttmann induced sports and competitions to his treatment for patients with spinal injuries and said, “it is the goal to unite paralyzed men and women from all over the world in one international sports movement

and to give, through the spirit of true sportsmanship, thousands of paralyzed humans hope and inspiration.” (Guttmann, 1976/1979, p. 35 [translated by the author]).

The Paralympic Movement has a huge impact on both: people with a handicap and the public. For the people concerned it means compensation and new possibilities. A disability does not have to be a barrier in life. Because of professional Paralympic Sports, the development of prosthetics moves forward, as it is described well by Peters (2000) on an example of the development of racing-wheelchairs. People are able to compensate the loss of function by doing sports. Independence is encouraged and a self-determination becomes possible (Belitz, 2000; Keuther, 2000). The public gains a bigger appreciation for people with those handicaps. The limitations are not seen as disabilities anymore and Paralympic Sport is promoted widely. German Paralympic athletes for example get the same outfit as the Olympic athletes since 1996 and the Olympic Centres are available for training sessions. Their sporting achievements are regarded by the public (Keuther, 2000). For example, the world record on 100m-sprint by the Irish athlete Jason Smyth with 10,46s is just 0,88s from the actual record of Usain Bolt. Although Smyth is classified as T13, which means that his vision is under 10% (Smyth, 2014).

Table 1: The Paralympic Summer Games (1960–2012)

| | | | |
|------|-------------------------------|------|-----------|
| 1960 | Rome | 1988 | Seoul |
| 1964 | Tokyo | 1992 | Barcelona |
| 1968 | Tel Aviv | 1996 | Atlanta |
| 1972 | Heidelberg | 2000 | Sydney |
| 1976 | Toronto | 2004 | Athens |
| 1980 | Arnhem | 2008 | Beijing |
| 1984 | Stoke Mandeville/ New York | 2012 | London |

The first “Stoke Mandeville Games” on the 28th of June 1948 were a milestone for the Paralympic Movement. 14 men and 2 women participated in these Games (Guttmann, 1976/1979). The number of athletes increased to 400 at 1960 at the 9th “Stoke Mandeville Games”. These games took place in Rome and became the first Paralympic Games in history. As you can gather from the official website of the Paralympic Games,¹ 23 countries competed in 8 different disciplines.

The 1976 Games in Toronto were the first integration of athletes from South Africa as well as athletes who had amputations or were blind. Because of this, many countries withdrew their offer to host the Games. In the following years the four main groups of Paralympic athletes developed: those in a wheelchair, those with amputations, those who were blind and those with cerebral paralyses.

Another outstanding Paralympic year was 1984. The Games were split and held in Stoke Mandeville for wheelchair athletes and in New York for all other athletes. Originally the Games should have been hosted in Los Angeles right after the Olympic Games. Because of poor relations with the Olympic Organising Committee, the American International Wheelchair Athletic Association organised its own games in Stoke Mandeville. The remaining groups combined their efforts and the Games took place in New York as well.

In Seoul 1988 for the first time the Paralympics took place at the same location as the Olympic Games. Howe (2008) describes this as a great success! The organisation was the same standard as the Olympic Games and the Koreans showed huge interest in the Games. The Korean schools had projects like trips to the Games or prizes on autographs of the athletes to support the spirit of the Games. A few problems only appeared in the disabled-friendly organization, like transportation and accommodation issues. For this reason it was decided that an international association was needed.

One year later the International Paralympic Committee (IPC) was founded in Düsseldorf, Germany. As the centre of the Paralympic Movement, the

1. <http://www.paralympic.org/>. The site was used for the facts and data presented in this article.

main task of the IPC is the organization of international competitions. The symbol of the IPC was designed in 2004 and one of the three colours (red, blue and green) appears in each national flag of the world (Howe, 2008).

The Paralympic Games grew quickly. Record setting Games were held in London in 2012. Performances of 4.237 athletes from 164 countries were transmitted in over 100 countries and followed by 2.7 million spectators. The media presence was huge, especially social media such as Facebook and Twitter. Video blocks were also uploaded by the athletes. To point out the increasing development of the Paralympics, Table 2 shows the numbers of the participating countries and athletes and the number of the disciplines in different years at the Paralympic Games.

Table 2: The development of the Paralympic Games (1960–2012)

| | Countries | Athletes | Disciplines |
|-----------------|------------------|-----------------|--------------------|
| 1960 Rome | 23 | 400 | 8 |
| 1972 Heidelberg | 43 | 984 | 10 |
| 1988 Seoul | 61 | 3,057 | 18 |
| 2000 Sydney | 122 | 3,881 | 18 |
| 2012 London | 164 | 4,237 | 20 |

Of course there are Paralympic Winter Games as well. The pioneer of skiing with prosthesis was the Austrian Sepp Zwicknagl. He lost both of his lower legs because of a grenade in World War II and experimented a lot with skiing and prosthesis. The first competitions occurred in 1948 and the first Paralympic Winter Games took place in 1976 in Ornskoldsvik, Sweden. These Games developed as successfully as the Summer Games. In 1976, 16 countries participated with 53 athletes in 2 disciplines and in Vancouver 2010 the number of countries increased to 44 with 502 athletes in 5 disciplines.

Table 3: The Paralympic Winter Games (1976–2014)

| | | | |
|------|--------------------|------|----------------|
| 1976 | Örnsköldsvik | 1994 | Lillehammer |
| 1980 | Geilo | 1998 | Nagano |
| 1984 | Innsbruck | 2002 | Salt Lake City |
| 1988 | Innsbruck | 2006 | Torino |
| 1992 | Tignes-Albertville | 2014 | Sochi |

The disciplines in Sochi 2014 were Paralympic alpine skiing, Paralympic biathlon, Paralympic cross-country skiing, wheelchair curling and ice sledge hockey. The categories were sitting, standing and blind. Those categories lead us to the question: How does the classification system work? Each disability is unique, how do you classify athletes with disabilities to have fair competitions under the same preconditions? Belitz (2000) describes this development of the classification system and you can find information on the official website of the Paralympics as well:

The first classification system was based on medical conditions. This meant that the diagnosis, for example the exact point of paralysation, determined the class. Each class had their own competition. This system got overloaded when the number of athletes increased. As a consequence, the number of different diagnoses increased as well and the number of competitions, which had just a few athletes in each contest.

In the 1980s the system was changed to a classification system arranged by sport achievements. That meant that athletes with different disabilities could compete together. The problem was that when an athlete got great results, he would ascend to the next class, in which athletes participated with “weaker” handicaps. The question arose if this was fair or even a punishment?

The classification system as it is today classifies athletes by a medical viewpoint and requires proof of the degrees of freedom in movement each

athlete can obtain. This system takes into account the fact that the same injury does not have to show the same symptoms. The IPC knows that the classification system can still be improved and they have asked for ideas and suggested changes to work out an even better system on their official website (<http://www.paralympic.org/classification-code/review>).

This is a brief overview of the development of the Paralympic Games. There are more acute themes to discuss which concern the Paralympics such as: the “Techno-doping”, as it is called by Belitz (2000), the equalization of the sport for disabled with “normal” sport, the political influence or the gigantism in marketing issues. I hope this small excursus helps to fill in some gaps of knowledge and encourages further research and reviews.

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MY OLYMPIC EXPERIENCE

Javier CARRIQUEO (ARG)

My name is Javier Carriqueo from Argentina. I am an Olympian having participated in Beijing 2008 Olympic Games (1,500m) and London 2012 (5,000m) in athletics middle distance.

I began athletics when I was young. A friend invited me to the local club, I began to love this sport and then I started a long journey, a 21-year-long journey. I always liked sport and at school I used to play football, handball or basketball. I started practising sport at the age of 14 years.

When I was 16, I won my first medal in a National Championship. My results were getting better and better and my dream to become an Olympian began to grow. At the age of 18, I took part in my first International Championship, as my personal record was improving.

The level of athletics in Argentina was not high and I needed to continue my carrier, so I won a scholarship to study and train in Spain.

Spain for me is like my second home, because it gave me the chance to continue my dream. I stayed in Spain for nine years, from 2002 to 2011.

In the fifth year of my stay in Spain, in 2007, I achieved the level which brought me to the Beijing Olympic Games.

Beijing 2008 was also a great experience, it was fantastic, unbelievable! I enjoyed every hour, every day during my 17 days there. Living the experience in the Olympic Village was wonderful. All athletes are equal, nobody has preferences or access to the VIP area, all are equal, we are all the same, whether star athletes or not famous athletes. This is a good message to the whole world, that it is possible to live together with everybody else, without cultural or religious barriers.

London was my second experience, but I don't have good memories from there, since one month before the Games, I had an injury in my right leg and I had my worst result. I finished 19th out of 20.

Two things helped me to achieve my goal: hope and dream. If you have hope and dream, you can achieve anything!

MY OLYMPIC EXPERIENCE

Stacey COOK (USA)

When the Honorary Dean asked for Olympians among us to share our stories of our Olympic experiences, I was at first hesitant because my Olympic experiences have not been very positive and are still pretty emotional for me to talk about. But I also know there is a concept within each story that is sometimes more relevant to share with others than to keep to myself even if it is a bit hard to share.

I started skiing when I was 4 years old, and racing when I was 6. Where I grew up, Mother Nature was our teacher and the mountains were our day-care facility. Kind of the typical American Wild West! My brother and I skied because we loved it. I would chase him around the mountain all day and would try everything he tried. We did races because it was a measurable outlet to show our skill development, not because we wanted to be the best. My passion for the sport made me pretty skilled though!

I was never the best at anything in my youth. I was good, but I was never the star or the best. When I qualified for the 2006 Winter Olympics in Torino, it was a bit of a surprise to a lot of people including myself. It was my first major international competition and I was so excited to just be there. It truly was a dream come true for a shy, small town country girl. Athletes first Opening Ceremonies make your heart stop when you realize what you have accomplished. It was also the first time my family left North America,

and one of the most memorable experiences was my parents' leaving my 12-year old brother on a bus that was headed to France, but that is another story. I placed 19th in those Games and it was a memorable and positive experience. But, against everything we've talked about here, I had a feeling that I wanted more than just participation. The Olympics is an opportunity to do your best, and I knew I had more in me.

Looking back in the four years between Torino and Vancouver, my career was pretty stagnant. I loved skiing, but I lost track of what mattered in life. I wasn't skiing with passion anymore, which was a change from the way I was brought up in the sport. My hardest year was 2009, as I was struggling athletically and personally. That was an important year of growth for me, though, causing me to step back, reflect and, in turn, clarify that the journey had to continue to be about what I myself defined as success, and not what others did. For me, success had to be measured by simply improving.

In the Olympic year of 2010, I came in with new vigor and some of my best results, and had an outside chance of winning a medal, but things definitely didn't go as planned. In the first training run, the day before the Opening Ceremonies, I was randomly drawn to go 2nd. The weather was bad and the forecast was even worse, so they pushed hard to make the training happen. After an hour's delay, the first girl went, but due to the fog, she cautiously made her way to the bottom. They delayed the training run by another 20 minutes to allow the fog to clear, and then I went. The weather had improved and I was able to ski at full speed. At the first jump I was going close to 15mph faster than the first girl, and I'm sure you all understand the physics associated with speed and trajectory. I flew about 50 meters and had no choice but to ski straight into the fence. The additional speed I had was not yet seen on this jump, and it was only after I went that they determined the jump was built wrong. I was the guinea pig. They cancelled the rest of the training run. I was helicoptered off course and don't remember much of

the first days of these Olympics. I do remember when I was released from the hospital, going back to my room and locking myself in the bathroom and just crying. I couldn't believe my Olympic chances could have been stripped away so quickly. I was so angry at my misfortune! Imagine working so hard for something and then having it destroyed in the matter of a half-second. My body felt like it had been hit by a train, but it was my feelings and spirit that had been crushed the most.

It may sound cheesy, but as quickly as I hit that fence, I had another moment that changed my life. While I was locked in the bathroom, I decided that a circumstance could not dictate me. I realized I had the power to dictate my condition even in the face of adversity. I decided that I could overcome the pain I felt and the negative thoughts I had. Olympics are special in the way they seem to bring something extra out of people. My special opportunity was in being stronger than I had to be before. It was really scary to get back out on a course that had prevailed over me the last time, without even remembering where I had crashed or how the crash happened. I never asked for those details. The battle was no longer about winning a race, but instead it became me against the mountain. When I got in the start gate for the race, the only thought I was having was that my heart and my will were stronger than my fear. I finished 11th with mixed emotions, but with a new outlook on what fear really is. Fear is a weaker emotion than desire, and I proved that for the first time in my life. That has changed the way I live everyday. The effort – the blood, the sweat, and tears – I put in to make it to those games, I truly believe it was so that I could be physically strong enough to take that hit and learn that lesson.

Every year since Vancouver I got better and better, working my way up to a world ranking of 2nd in 2013. Everything going into Sochi was perfect. I was in a perfect place to reach my athletic goals and was peaking at just the right moment. I qualified for three events in Sochi. The first race, I was disqualified. The second race, which was my best event, I had

my worst race in four years with 17th place. My last race I fell on the third gate, which I had never done before. I was completely shocked. Unlike Vancouver, where I faced a unique and adverse situation that was easy to be proud of in the end, in Sochi I just straight up failed to perform. I ended up back in a locked bathroom, but this time because I was so embarrassed and ashamed of my performance, I didn't want to be seen or talk to anyone. I felt like I had let so many people down! It hasn't been easy to gain a positive perspective on my own perceived failure (with that said, my family, friends, and supporters I know are proud of me; my feeling of failure is definitely my own).

I was supposed to go home right after my event to rest before the remaining of the competition season, but I made a decision to stay at the Games. If I had left at that point, I think I would have hated the Olympics forever. Staying in the village allowed me to see how many other athletes felt the same way I did, and see that failure is a relatable emotion. (I know failure isn't an emotion, but many times it is something we feel within ourselves when others don't necessarily see the situation similarly, that's why I'm calling it an emotion.) So failure is a relatable emotion to people in many walks of life, not just sport. I know you guys are saying that even making it to the Olympics is cool, but what bothers me is that for some still unknown reason, I wasn't able to do my best.

Since Sochi, I've been trying to find a meaning behind this experience and it has been difficult. One thing I've been pretty good at (except for the first few days after my competitions, when I was locked in the bathroom) is not letting a bad experience define me day-to-day. I'm still a happy person, but I desperately want to be able to take something positive away from Sochi. I didn't know what that was, until this past week. I'm starting to believe that you guys, and this experience is what Sochi has given me. I would never have applied to come here if an email didn't show up in my inbox that might as well have said "Stacey, here is a trip to a place with no skiing or snow".

I came here to get away from my Olympic experience and instead you've all brought me to a place of understanding my experience and being proud of it. With that said, and after listening to the other Olympians who have amazing stories of hope and courage, what we learn here has given us the power to affect change and instill the positive in a world that isn't always that way. Even reaching just one person changes the world. You all have changed me, therefore making a good start on changing the world, so thank you very much to everyone involved here!

COORDINATORS' REPORTS



REPORT on the sports activities

**Raoni Perrucci TOLEDO MACHADO (BRA), Alberto ARAGÓN-PÉREZ (ESP),
Felix LECHNER (GER), Ann-Christin STÖHR (GER)**

From 15 to 29 June, the 54th Session for Young Participants was held at the premises of the International Olympic Academy and, as usual, the participants, besides receiving a very rich cultural and academic experience, could attend a series of sports activities organized by the coordinators.

In these activities, all the participants, lecturers and IOA staff, could take part in three team sports (football, basketball and volleyball) and two individual sports (table tennis and lawn tennis). People could participate also in the swimming gala and the track and field events, which were held in the second last day of the Session.

Each activity had its own peculiarity and every year new participants have added new ideas. For this reason, if an



idea is introduced successfully, this does not mean that it will necessarily apply the next year. So, some adjustments were needed according to the aims and features of the participants of this 54th Session. Below, you may see how we, the coordinators, have managed this challenge in each sport. According to the number of participants, volleyball and football were the most successful competitions. The tournaments in both sports turned to very active competitions, with very busy schedules of matches every afternoon.

Volleyball, similarly to the previous years, was organised as a tournament. To make sure that the competing teams would be as equal as possible, participants had to register by name, gender, level and – a new category for this year – preferred position. With this information we were able to make sure that each team consisted not only of the same number of boys and girls, but also of beginners, moderate players and pros; on top of this, it was also possible to take the preferred position of the player into consideration. The teams that were made out of this relatively complicated system were able to satisfy all participants; beginners got the chance to learn about the game while playing with experienced volleyball players,



while more experienced players still had the chance to play exciting games as the teams were equal in all positions, from setters via liberos to the strikers.

Basketball was not successful in the previous year. Some participants gave up playing, because they thought that their team was extremely weak. For this reason, we decided to make a series of short games, playing in half court with 4x4 mixed teams. Twenty participants were divided into five teams, playing double round robin plus the final. Under those rules, we noted that every registered player attended the games everyday and no one abandoned an unfinished match. Likewise, players of different skill levels supported one another and respected the rules. This meant that referees' decisions were almost unnecessary, since the players made the calls by themselves.



For **table tennis**, there were 64 registered participants, who were divided in four pools of 16 players each. The matches were played as follows: best of three sets of eleven points each. We organized an open mixed tournament, which was a very good experience, showcasing values like respect and cooperation. On the other hand, the tournament did not develop as planned, as we had some trouble in coordinating the games. However, this was not a big problem, because the tables were almost always occupied by players who were playing friendly games, enjoying the sport.

Tennis was a success, since 46 boys and 48 girls registered. Although the initial idea was to hold two tournaments, in singles for boys and girls, the very first day we noted that most participants were beginners. Moreover, many of them had not held a tennis racket ever before. Tennis is a special sport with a specific and fundamental technique. To shoot a lifted backhand, to volley or to make a drop-shot is not easy. If most participants did not have a proper technical background, a serious competition wouldn't make

sense. Consequently, the coordinators decided to organize a tennis camp in which participants could enjoy and discover the beauty of this sport by teaching its rules, coaching skills and playing friendly single and double matches. The participants gave very positive feedbacks. Most beginners said they were very interested in continuing playing tennis back in their countries, while more experienced players showed their enthusiasm by helping and teaching beginners.

The **swimming gala** was held on the second last day in Olympia, on 26 June. The four swimming styles (freestyle, backstroke, breaststroke and butterfly) were divided in male and female events and in experienced swimmers and amateur racers. The only exception was the butterfly event, which was performed just by experienced swimmers. Beyond the official styles, the coordinators added the doggy-paddle and the egg & spoon races. They were open to everybody and were created to add entertainment and fun within the gala. Just before the races started, we had an exhibition of synchronized swimming that was carried out by male participants only. It was intensely prepared the previous days. After the individual races took place, we managed a diving competition. Each competitor had two attempts to do his/her best funny dive. Finally, we did a t-shirt relay, with mixed teams of six participants (at least two members of each team had to be of the opposite sex). After the end of the event, a party took place inside the water.

The **track and field gala** was held in the afternoon of 26 June, in order for the participant to have some hours to rest after the swimming gala. The organized events, open to all participants, were as follows:



long-distance race (1km), 100m race, long jump (the ancient version of standing jump), shot put (throwing tennis balls) and the final relay race. The events were formed in teams according to the discussion groups. Female and male participants competed separately. Each coordinator assigned from his/her discussion group the individuals that would participate in each discipline. For this special occasion, all coordinators were dressed up in ancient Greek clothes and wore olive-branch wreaths. The official opening ceremony was celebrated with the lighting of an Olympic torch and the presentation of the IOA flag. All coordinators were in charge of the overall supervision of the track and field competitions. The atmosphere was competitive, yet supportive and respectful.



We saw great performances and each group supported their athlete in an enthusiastic way as well as cheering for the other opponents. Moreover, there was a previous athletic event that was organized on 23 June, the Olympic Day. It was a non-competitive race of approximately 5km from the Coubertin Stele in the IOA's facilities to the village of Olympia, and returning to the Stele (the turning post was set near the City Hall). All participants ran and they had to be dressed in white.





Olympic Day Run.





*Torch relay
at the IOA premises.*



REPORT on the Poetry and Literature Workshop

Christina TSEKERI (GRE)

This year a team of three coordinators, Christina Tsekeri (GRE), Alberto Aragon Perez (ESP) and Francesco Fiorini (ITA), were graciously assigned to organize and supervise the poetry and literature workshop. As scheduled, the workshop held meetings on the evenings of 20 and 25 June. The first meeting was held at the traditional site of the workshop, the lovely West Hill, and the second meeting at the Old Library Study Room, due to the adverse weather conditions.

The meetings were organized around a clear topic, which was poems and stories related to Olympic athletes. We started each meeting by sharing poems written by famous poets and commenting briefly on each one. A few examples from our material are: “Olympia 11” by Pindar, “Laurel of Hellas” by Maria Tynni, “The Olympic Hymn” by Kostis Palamas, “Ode to Sport” by George Hohrod and Baron Pierre de Coubertin, the history of Olympic Marathon Champion Spyros Louis and the Olympic Oaths of Athletes, Coaches and Judges. In the course of the meeting we asked participants to discuss the characteristics, meanings, similarities and differences of each poem, as well as their relationship and feelings about them. Then, we suggested they use this material as inspiration in order to write their own poems or short stories.

The result of the workshop was a number of poems that participants wrote either during the meetings or in their free time, and the creation of the “Oath of Young Participants”. They were willing to share their production with the whole group and, when needed, poems were translated from French into

English or vice versa, by the participants themselves. In addition, all the poems shared in the workshop were included in the Arts Happening's program, which opened with the "Young Participants' Oath" by Ms Anri Kubo (JPN):

In the name of all the Young Participants, I promise that all the performances and artifacts are original, and inspired by the harmony and the glory of Ancient Olympia. The Artwork was created under the influence of "holy" Zorbas, and it adheres the Values of Olympism such as Respect for Diversity, Creativity and Excellence.

Ms Natália Orsulova (SVK) read her poem "The Wind in the Trees", Mr Tomáš Mrva (SVK) read his poem "19.32" and Mr Sylvain Bouchet (FRA) read his poem "Altis". We believe that the workshop was highly successful, as many participants indicated that they planned to continue expressing themselves in this way. Undoubtedly, this is an important part of the life of the IOA.

In conclusion, we want to express our gratitude for having had the great chance to organize the workshop. We took great pleasure in doing it and our teamwork was excellent. We also want to acknowledge the work of the librarian Ms Ourania Grezi, who contributed to the success of the workshop. Finally, we must thank all the participants for their enthusiasm, dedication and great humour – they did make the activity a great learning experience.



REPORT
**on the Art Program, Fine Art Workshop
and the Arts Happening**

Georgia BOUKLA (GRE)
Artist / Arts Coordinator

The meaning of transnational multiplicity depends upon the context in which it is placed. However, diversity as a concept of identity and belonging (a personal and social self) goes beyond simple racial or ethnic signifiers. It applies to various identities and changes not necessarily simply with respect to difference but also by embracing uniqueness. We need to be reminded that individuality rather than uniformity can challenge and add efforts of inclusion, maintaining awareness and dispelling stereotypes – *Diversity is not about how we differ. Diversity is about embracing one another's uniqueness* (Ola Joseph). By the same token, the educational program for the Young Participants Session (YPS) provides a flexible process of inclusion through daily lectures, discussions, sports and art activities that stimulate social and cultural interaction at the same time. This exchange of alternative views and perspectives allows a wide



range of possibilities to be realized and serves as a catalyst for innovation and productivity.

As invited artist on the YPS program, I saw an opportunity to quiz and broaden this process of inclusion by introducing to the program a collaborative interaction. A tool able both to express and negotiate the personal and the collective collaborative practices and to offer fresh and exciting routes for personal ongoing learning and development. Working with a team of coordinators, the aim was to open up a dialogue between the fine art, dance and poetry workshops, and apply creative approaches in the preparations of various art events and activities through the Session. In keeping with the philosophy of inclusion, the arts program also introduced to its timetabled activities two open-door projects: "How good is your #selfie game" was an open call for all to take photos of themselves in different situations, throughout their stay in Olympia. Selected photos were uploaded on social media, using the "IOA 2014" group page on Facebook, where a voting process took place, based on the numbers of "likes". The idea was to initiate an ongoing community source and a #selfie awareness experiential event in a fun environment. Participants were able to explore their own identity and perception through interaction with diverse people from around the world whom they had just met. Similarly, "I was there" was an informal three-day drop-in-studio activity, using cut-and-paste techniques to manipulate



two layers of different images through digital collage processes. Looking into ideas of postproduction and cinematic notions of image-making techniques, participants considered compositions of a background photograph, documenting a moment of a diverse initiative that brought difference to the history of sports and a self-portrait photo. Using lens-based framing mediums of photography, each work responded to the idea of providing an imaginary story supported with visuals, constructing an illusion of reality by showing a different understanding of capturing a selfie, as if the person was really there. Both these projects' conceptual aim was to commemorate individual events and initiatives that brought forward *difference* in terms of respect, acceptance, inclusion and freedom; all important elements for the creative mind and how the world around is perceived through various perspectives and experiences. Nevertheless, given that certain images seemed to address controversial political issues and ideologies, after discussion, two works were withdrawn from the final presentations, in order to avoid misunderstandings.

Following good times in the wake of the new *trend* of the technology, over the course of this session it was definitely the year of the “selfie”.¹ Popular for both sexes, regardless of age, nationality, political or religious views, sexual orientation or social and disability status, perhaps the “selfie” appeals because it is easy to create, share and post instantly on social media. Likewise, the situation of the Academy brings together individuals from various backgrounds to interact and share ideas and skills that are essential in creating an atmosphere of cultural acceptance, friendship and collaboration. Linking these ideas, my aim was to stimulate an understanding of diversity, both as a concept and as a medium encouraging creative and inclusive relation and, not least, fun.

To mark the conclusion of its program of events, the Fine Art Workshop opened the Arts Happening evening with an exhibition of three paintings and a series of selected drawings made by the participants based on the theme “The sport news of the day”; an exercise aiming to demonstrate how ordinary everyday notions manifest themselves – *the apparatus of its appearance*

1. In 2012, “selfie” became the word of the year and in 2013 it was included in the new online version of the Oxford English Dictionary.

and the conduits of its circulation. A black and white display of the “selfie” photos was used as an interactive board for singing and entertainment activity. The evening continued with a number of performances and presentations, starting with a video from the photos submitted in the “How good is your selfie game” contest, which also announced the winner: Stacey Cook from Canada, who turned her mobile camera to take a “superselfie”² from the podium in the lecture theatre at the end of her presentation in front of everyone. This shot earned Stacey the prize of a digital disposable camera. This was followed by African tribal dances, singing and “cup tap” performances, theatrical sports demonstrations, poetry presentations, dark and mystic Caribbean rhythms and cool tropical moves. The event ended with an exuberant performance combining Argentine tango, hip hop and gymnastics, and was completed with the Greek syrtaki dance, setting the tone of a high-spirited evening.

The arts program completed its presentations at the Closing Ceremony the following morning, with a film made up of the finished edited “I was there” narratives.

At this point I would like to highlight the importance of everyone’s contribution and particularly of Troy Venechanos (USA) and Ying Zhou (China) for supervising and editing technical



materials, undertaking the role of social media executives for the Arts Program and obtaining daily information for all the workshops online. This excellent facility was introduced for the first time this year and we do hope it will continue, with updates from the Young Participant Sessions which will follow.

2. This is a photo during an action taking place in the background, while the individual, in taking the selfie, does a classic selfie pose. What makes this type of selfie super is the unusual circumstance in which it was taken.



REPORT on the Dance Workshop

Ayana BAISDEN (VIN) and Vassiliki VREKOU (GRE)

The dance workshop at this year's 54th Young Participants Session was greeted with great enthusiasm. Participants crowded into the space assigned for practice with high expectations of what the next few weeks would bring. On the first day, introductions and a basic outline of what would be done during the workshop were given. We were able to encourage people of various skill levels by letting them know that dance is simply an expression and that since they could move, they could dance!

In order to empower the participants, an open circle type forum was initiated and we were able to see the moves that each part of the world would put to a rhythm. Dance was truly a place for showcasing our respect for diversity, as we all watched with fascination the ways our bodies expressed our different cultures. The simple dance steps of the American "Electric Slide" were



taught in one group, while another group started with the basic steps for Latin America dances (Salsa and Merengue). When these were done with enough proficiency, we moved on to African, Eastern, Western and Greek dances intermixed with modern dance music.

Since the group was so large, we worked at different locations. One group worked in the space between the library and the auditorium and the other downstairs, where the interactive screens are stored. The dance workshop areas changed as the Arts Happening approached. The need to keep the element of surprise made for some creative choices in practice areas. The dance workshop was also a place for many participants to showcase their national dances, which in turn produced fascinating dance items for the Social Evenings.

Those who were more confident were encouraged to help in motivating and guiding others who were not too keen on dancing in front of an audience. The interactions at the dance workshop helped to bring the leadership skills out in many, while developing a sense of self-confidence and joy in others. Dance helped transform the participants. They were no longer participants but partners in the dance of life. They were moving together towards a deeper respect for what they represented: *Diversity*.

The Arts Happening was the reward for all the days and nights of practice and auditions. The participants and coordinators can truly say that every moment spent was worth it. There was magic in the air that night in Ancient Olympia at the International Olympic Academy. If young people from so many different countries, cultures and backgrounds could collaborate to produce such a wonderful production, then respect for diversity can certainly lead to a better world.

REPORT

on the Internet live transmission of the Session

Akhry AMEER (SRI) and Konstantine Michael TZIGOUNAKIS (GRE)

Like in previous years, the Young Participants Session is streamed live through the Internet and also through the IOA's official social networking pages. Every year new challenges arise and are successfully met by the IOA coordinators and staff.

This year in particular, the YPS was held at the same period as the FIFA World Cup. Although low online participation was expected, the same levels of interaction were maintained as in previous years.

The channels used for broadcasting the lectures live were IOA's official Facebook page and Twitter account, as well as IOAPA's (International Olympic Academy Participants Association) official Facebook groups, Twitter account and website. A lot of interaction was also reported on Facebook in groups created by previous sessions' participants.

One truly remarkable thing is that, although there was a huge time difference, many online participants came from parts of the world where it was already really late at night when the Session was streamed.

As days went by, there was an overflow of postings on social media regarding the Session and the lectures, proving that Olympism is a topic that creates a lot of talk. Since Internet is the future of broadcasting, many congratulations are due to the IOA Ephoria for promoting new ways for spreading the values of Olympism through its initiative of live streaming.

The live broadcast of the Session was made possible through the tireless efforts of Theo Breuers and Dorre Breuers, who are in charge of the Internet broadcast. Also, many thanks go to the IOA's technical staff Vaggelis Friggis

and Panagiotis Giannaras for providing the means for the online sessions and live broadcast to be possible. The sessions are available at all times, for everyone at www.ioa-sessions.org.

The Internet coordinators would like to thank all the participants for yet another successful online Session.



Social evenings.





CONCLUSIONS
OF THE DISCUSSION GROUPS



CYCLE A

ENGLISH-SPEAKING DISCUSSION GROUP 1

Question 1: What is the purpose of the Olympic Movement?

The purpose of the Olympic Movement is to promote the development of a balanced human being. The Olympic Movement serves to inspire humanity and safeguard the integrity of sport. It is the role of the Olympic Movement and those associated with it to promote the spirit of Olympics through the values of respect, joy of effort, excellence, friendship and fair play.

The Olympic Movement promotes these values through the Olympic Games and provides athletes, officials and spectators with the opportunity to unite over shared experiences which act as a catalyst helping to build friendships and thus promoting peace.

All Summer, Winter and Youth Games provide citizens of the world the opportunity to unite and celebrate the pursuit of excellence; they are associated not only with winning but also with the demonstration and personification of the Olympic values. The Games inspire people of the world to live a life true to the Olympic values.

Question 2: What are some of the challenges facing the Olympic Movement and what are the pre-existing programs that provide sustainable solutions within our countries?

Every great organization has to face challenges as well as obstacles in order to succeed. Some of the perceived challenges that currently exist within the Olympic Movement are:

1. Establishing practical programs to promote the Olympic values in everyday life.
2. Ensuring we recognise and celebrate the joy of effort and maintain sport as a Human Right.
3. Maintaining the relevance of the Olympic Movement with youth in the digital world.
4. Developing sustainable ways to support our Olympians in their retirement – “Once and Olympian, always an Olympian”.

There are a number of National Organising Committees and National Sporting Bodies throughout the world that provide sustainable solutions to some of the challenges faced by the Olympic Movement. The exchange of this information is valuable to all young participants and the practical application of these programs can be used to assist with alleviating some of these challenges.

The following programs assist with combating these challenges:

| Country | Challenges Addressed | About |
|----------------|----------------------|---|
| Australia | 1 | The Pierre de Coubertin Awards is for Year 11 and 12 High School students. Teachers can nominate one student from their school who lives a life true to the Olympic values. Recipients of the award are invited to attend an Academy Day, where they meet Olympians and learn about the Olympic Movement. |
| | 3 | Chat with a Champ connects Primary School pupils with Olympians via Google Hangouts or Skype. Athletes are connected with schools via an online web chat and talk about their experience at the Olympic Games and answer any questions the pupils may have. Over fifteen chat sessions were conducted during the Sochi 2014 with a total of 1,000 pupils involved. |
| Czech Republic | 2 | The Czech Olympic Foundation caters for disadvantaged children under the age of 18. The children are given money that can be used specifically for sports equipment. The money is provided by the Government the Czech Lottery and private foundations. The Ambassadors of the Foundation are usually Olympians. |

| | | |
|------------|---|--|
| Hungary | 2 | There are 21 Olympic Circles open to the public, where Olympians, coaches and sports managers are invited to network. |
| | 4 | The Olympic Supplies Program provides all Olympic Medallists (35+ years) with financial support. The program is funded by the government. |
| Seychelles | 1 | There are 33 Olympic Clubs in primary schools and ten in Secondary Schools. Facilitators of clubs produce action plans that aim to promote the Olympic values to school children. |
| Zambia | 1 | Trained 65 young people from seventeen sports disciplines as Young Leaders (Ambassadors for the Olympic Values Education Program) who facilitate sessions twice a week in eighteen schools. At the end of the year, we have the OVEP quiz. |

Conclusion: Open communication between the functioning bodies of the Olympic Movement plays a key role in promoting Olympic ideals and ensuring the longevity of the Olympic Movement. Constant and open communication between Olympic stakeholders with regards to programs that face the Olympic Movement with challenges can assist in ensuring the sustainability and growth of the Movement itself.





ENGLISH-SPEAKING DISCUSSION GROUP 2

Question 1: What is Respect?

The Olympic Movement has been created to unite people from different backgrounds and to prevent wars from happening. In order to achieve this goal, the most important Olympic value is surely respect for diversity. The IOA is the ideal place to learn about respect, since participants from 95 countries around the world live together and share their cultures and their beliefs through this Session. From the group discussions and researches, the meaning of respect has become quite clear: “Treating others the way you want to be treated while being considerate of people’s feelings and recognising the value of people, property, and the environment”.



This means it is necessary to show special regard and appreciation for the worth of people, their honour and their self-esteem.

Question 2: How can the value of respect be implemented?

It is important to discuss who can be the principal agents in teaching this value. Some populations are indeed very diverse; thus, people are exposed to several cultures and learn to live side-by-side with them. However, more conservative and homogeneous countries may struggle with accepting such differences.

Often a child is first exposed to important values through family and community. For example, in Mexico, members of a family are extremely close to each other and they take great pride in showing respect. For them, family values are often what they portray outside their homes. However, this may not be sufficient in countries like Germany, where different habits may be acquired from communication with peers. Thus, we propose that teachers need to play a more important role in ensuring that children do learn about respect and diversity. On the other hand, teachers may not be suited to teach this value if they themselves have not been exposed to it.

This is where the IOC and the IOA have a role to play. The Olympic Movement is growing every year, gaining more and more influence. Cooperation between the IOC and each and every NOC is essential. Furthermore, we believe a direct collaboration with schools and universities would have a valuable impact on future teachers and leaders. Only then will they be properly prepared to spread the Olympic values to their communities.

Nonetheless, some effort along such lines is being made already. For instance, in Sri Lanka, the Virgin Islands and in Canada, there are several programs that request Olympic athletes to visit schools and communities to talk to children and to inspire them. But even so, the impact is sometimes short-lived. Once these visitors leave, seldom are there follow-ups with those surrounding these children to implement the Olympic values.

Like an old adage that says: "It takes a whole village to raise a child", it is no different with the Olympic values. No one can transmit them alone to the youth. Parents have a direct impact on their children, however, if they

did not learn such values growing up, there is little chance that they will be incorporated in their child's education. Schools are the place where children will spend most of their time, but some teachers are not equipped to transmit these values. For this reason, the IOC will need to expand their roots into many schools and focus on teachers and leaders. Only then can there be a change in a society's behavior. This is an effort that would show its success over generations to come.



ENGLISH-SPEAKING DISCUSSION GROUP 3

Question 1: How should we present Olympism as a way of life?

Through discussions and varied involvement in sports, the group has come to appreciate that Olympism is a philosophy of life, exalting and combining in a balanced whole, the qualities of body, will and mind. Only when the ethos of Olympism is embraced can the power of the Movement really take flight.

The late Nelson Mandela once said, "Sports has the power to change the world". The group sincerely believes that this can indeed be achieved but, from the past lectures, it is understood that it will not be a simple task.

Through the mystical allure of the Olympic Games and the widespread appeal of their Olympians, the IOC and Olympism on the whole are wonderfully poised to make a significant global humanitarian impact. Every four years, individuals from every corner of the globe are mesmerized by the extraordinary physical specimens and spectacle that are the Olympic Games. However, at that moment, when the attention and emotions of the world are at their highest, can we truly ensure that people will understand the true essence of Olympism?

To the average spectator, the Olympic Games represent a time of global celebration, but they also highlight the fierce competition and diversity between regions. It seems that as we admire the most disciplined examples of physical excellence, it is also in this same environment that the promotion of alcohol and junk food takes place through collaborations with big sponsors. The reality is that Olympism is no longer in the era of the late Pierre de Coubertin. Thus, if the spirit of Olympism is to be spread throughout the world and fulfill the vision of Baron de Coubertin and the missions of the IOC and the IOA, we need to seize the opportunity to use the Olympic Games in order to share the

knowledge of Olympic values with the world and inform the average spectator that they could easily be part of this global movement for a better tomorrow.

Olympism seeks to create a way of life based on the joy of effort, the educational value of good example, on social responsibility and respect for universal fundamental ethical principles (Olympic Charter, 2013). Through discussions, the group was pleased to learn that there are several organizations around the world that are continually promoting the essence of Olympism. The Olympic Games is a great opportunity to highlight these efforts and show the world that everyone has the opportunity to embrace Olympism as a part of their everyday lives, as opposed to a sacred event held once every two years keeping in mind that there are many regions that only participate in the Summer Olympics.

The IOA President, Mr Isidoros Kouvelos, said in his address that it's widely known within the Olympic Family that Coubertin wanted to convey the Olympic idea to the modern world through education. Instead of focusing any additional resources on the competitive aspect of the Olympic Games, the group believes that there is need to focus more on educating the world on the values of Olympism showing how they can also be a part of the Olympic Movement by becoming involved with organizations in their respective countries.

An example would be Egypt, where annual soccer leagues are planned for its citizens who play the sport leisurely. It is an opportunity to bring people together in an athletic setting where the focus is not just on competition but on having fun and sharing the Olympic spirit of friendship, solidarity and fair play. Another example is Qatar, where the government has decided to celebrate Olympism by honoring a National Holiday where all citizens attend a festival of sports activities whereby the importance of a healthy lifestyle is promoted.

Through these types of activities the focus of the sports would no longer be only on competition but on personal improvement. We could also showcase events that are currently taking place, as well as the efforts of the IOC and IOA officials to encourage more people to be more involved in not just Olympics but Olympism itself. Thus, unknowingly, people would be able to appreciate Olympism as a lifestyle.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Question 1: Is it the responsibility of the NOC to promote female participation?

Which sports exclude women? There is only one event that doesn't include women's participation and that is the Nordic combined. The London 2012 Summer Olympic Games was the first instance that at least one female athlete from each country competed in every event.

Rules of certain sports are excluding women from taking part due to dress code. In Beach Volleyball, many of the players have said they don't want to actually change what they wear as it's their working clothes. However, in specific cultures, certain female athletes disagree.

When discussing women's participation in sport, it is more than just athletes. We need to look at administration and high-level management in the NOCs, NOAs and sport federations. Many of these organisations have a quota system where some women must be present. This leads to the question of performance, i.e. whether they are actually capable to perform the required function or they are just making up the numbers.

In the World Cup at the moment, all the referees and umpires are men. In the top leagues in England, Spain, Portugal, etc., there are some female referees; so, what is the logical reason for them not being represented on the world stage? Sometimes, the lack of female officials in football comes down to participation. The challenge with increasing the number of female officials is that they are not aware of the process necessary to become an official. We need to share this message with the community and raise awareness. If there is a bigger pool of female officials, perhaps in time we will see them on the world stage; however, it is difficult to change this social construct.

Certain communities have different social rules for women. Women are able to play sport, however at a certain age society expects them to get married. They then give up their sport for family. It is a challenge to make society open to other perceptions of life. We should let the female athlete choose. This goes back to the biological make-up of a female athlete versus a male athlete. If a man's partner is expecting a child, it doesn't affect him. A female athlete doesn't have to stop competing – she can go back to athletics afterwards – but pregnancy transforms her body and it's hard to come back after the break. In some countries, the coaches have problems with this and a female athlete can be kicked out for being pregnant, as she is seen as not having a primary focus on her sports career.

Many countries, such as Portugal, have a very big movement to increase participation in running. They host Marathons every week and participation is on a fifty-fifty male/female split. In Slovakia only about 20–25% of women are involved in sport governance, while in other countries the percentage is even less.

Question 2: Is money a limiting factor for sports?

There is a lack of funding from governments to support athletes and this has a negative effect on their development and success. Athletes may be selected for an international event, but then they can't afford to travel there. What happens is that this affects the standards of the athletes who attend an event or competition. There can be bias relating to the allocation of funding. If a federation has a rich administrator, they will put money into their own sport and not spread the funds to all sports. Moreover, it is difficult to push yourself and improve your performance if you are not competing with other elite athletes on the international circuit.

Some of the more expensive sports, such as sailing, are potentially exclusive for certain classes or social groups. This means that it is unlikely that everyone can have access to participate in the sport. Governments at different levels could look at this and should find means to support and increase the participation of disadvantaged groups who might not otherwise

be able to participate. Private funding of sports through taxes or a lottery system could be used for this purpose with the revenues going to fund participation.

High performance centres or specific institutions for athletes to train full time are often not sustainable, so they remain open only for short periods of time, which are not flexible for the athletes, and run the risk of closing. This reduces the availability of facilities for the sports, hindering further development.

It seems to be a common fact that the well-known high profile sports receive all the funding and smaller sports don't get very much. Some countries allocate money based on medal-winning potential. This can create a negative effect for smaller sports with limited medal-potential, as they will not receive much funding. As a result, they will not be able to develop. Conversely, the successful sports will receive more money and will be able to benefit from investing into further development and resources that are likely to lead to increased success.

A model like that of Norway's that has a flat structure and allocates funds based on participation and not medal-winning potential could be considered by other nations.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Question 1: How does the principle of Olympism as a philosophy of life promote respect for diversity?

The Olympic Charter states: “Any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement”. The Olympic values of excellence, friendship and respect support behaviors that promote respect for diversity. Embodying excellence teaches us to always be our best, not just on the field of play but in every aspect of life. Friendship encourages people to overlook any differences and appreciate others for their individuality. Respect instills in us the behavior to not only respect ourselves but to respect others and not judge them for their differences.

The first fundamental principle of Olympism says: “Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind”. Embodying all principles and values creates the true spirit of Olympism and is supported by the following points:

- Sport goes beyond basic competition – it has the ability to inspire athletes, spectators and all participants through a shared experience.
- Sport is a universal language – meeting people from different cultures expands your knowledge of diversity to a new dimension.
- Sport links nations with nations, and people with people, and spans across generations both young and old.
- The joy of effort creates opportunities to create friendship and respect across races, cultures, gender and otherwise.
- Sport creates a common ground among diverse groups that would

otherwise not have anything in common, and breaks down barriers to allow relationships to grow creating respect and tolerance.

- Sport is a cultural product, it unites action and representation.
- Sport offers a unique opportunity for the reinforcement of one's identity.
- At the Olympic Games, a true victory is the result of fair play only – it can be the answer to violence, doping and other significant deterrents.
- Learning by doing is a fundamental principle for teaching values through sport.
- Sports convey values through their structure and culture.
- Sport creates opportunity for integration – the development of the Paralympic Games has allowed for athletes with a disability to compete in an elite athletic competition that mirrors the Olympic Games.
- Sport encourages inclusion – the number of female athletes has consistently increased with each Olympic Games and women's sports, such as boxing and ski jumping, have been added to the program in recent years in order to equal men's sports.

The Olympic Games allow athletes from around the globe to come together and embody the core values of the Olympic Movement – excellence, friendship and respect. The Games promote friendly competition to inspire a sense of unity and peace through sport. The Olympics bring people together. From friends watching from around the world to athletes in the Olympic Village, the Olympic Games have the ability to inspire and unite everyone, regardless of nationality, political affiliation, religion, race or gender.

Question 2: Has the modernization of the Olympic Games caused society to forget the meaning of Olympism?

The Olympic Movement has helped shape the world into what it is today. Changes in society and sport have contributed to the modernization of the Olympic Games. This had both positive and negative impact on society and Olympism. Modernization falls into three main categories: evolution of the sports industry, technological advances, and changes in human values and

interest. The original purpose of Olympism has been affected in multiple ways as a result of these changes, as described below:

- Additional sports have been added to the Olympic Program, which has caused financial concerns in some countries. There is a greater focus on results of competition rather than on the experience and the benefits of participating in sport. Rules of the sport have been changed in order to increase fan appeal, focusing more on entertainment than the sport itself.
- Organizing committees are building larger venues to accommodate more people. There is a focus on increasing ticket sales in order to increase revenue rather than on the experience of the fans and their ability to connect to the event they are there to see.
- A lot of focus is placed on Opening and Closing Ceremonies rather than on the athletic events and Olympic values. Anyone could name something they saw in a ceremony or a commercial/advertisement of a sponsor, but most people cannot name even one of the Olympic values.
- The idea of fair play has experienced obstacles with the rising issues of doping and violence in sport, detracting from the mission of Olympism.
- In the original Olympic Games, athletes competed nude. Now, athletes are focused on the brands they are wearing, distracting from their experience and causing them to be concerned with financial gain.
- There is a bigger political influence present in sport today, which influences where the Games are held more than which countries would benefit the most from hosting them.
- Participation of women, multiple races and religions has increased with the modification of the Games, but the cultural and religious beliefs of some had to be overlooked for this to happen.
- The development of new technology, like TV and the Internet, has switched the focus from sport and created the commercialization of the Games. The benefit of this new technology is that the Olympic Games are able to reach more people than ever before.
- Economic and environmental improvements occur when new venues are constructed for the Games because cities now have venues to use for sport that didn't exist before. These venues can also be used for other purposes

as educational facilities. However, there are some inconveniences that result from the construction of these venues as well.

- Some athletes will go to any extreme to get medals, even changing their nationality. These “medal hunters” are motivated extrinsically instead of intrinsically and miss the true benefit of participating in sport.

The world continues to change and the Olympics will continue to evolve. We can see benefits of the modernization, but the overshadowing of Olympism raises concern. The Olympics can positively influence society but should not allow changes in society to negatively influence Olympism. The Olympics need to channel the changes and focus on them in a positive direction.

ENGLISH-SPEAKING DISCUSSION GROUP 6

Question 1: What do the Olympic principles mean to us?

The Olympic principles serve as a structure that guides Olympic sports. It functions in a diverse and flexible manner to accept the culture from varying countries, just as the culture accepts the principles of Olympism. It is fundamental to have a governing body in each country to manage the Olympic events.

The fundamental principles were developed based on the first principle of Olympism – a holistic concept that embodies the body, mind and soul. It is a way of life. The Olympic solidarity made it possible to include everyone irrespective of their race, religion, gender, etc. It is the participation in the game and not solely focusing on achieving victory. Because by the end of the day, regardless of who won or lost, Olympism fosters friendship and respect for each other from a diversity of nations by breaking borders.

Question 2: Should culture adapt to sports or vice versa?

In our context, culture is defined by the current way of how we live. In our opinion, sports can be adapted to a culture and vice versa, but only to a certain extent.

There are many pros to why culture should adapt to sports:

1. Sports has a history of some of the greatest society advancements. For example, “dialogue” started because of sports.

2. Society would gain awareness of diversity in many ways. Diversity is the power for sports to grow because it instigates openness and respect amongst the athletes from different countries. It also instills moral values, e.g. self-control, courage, teamwork, friendship.
3. Sport promotes peace through globalization. In ancient Olympics, all fighting was stopped so that athletes could participate in the Olympics.
4. Sports is a stimulus to technology advancement through the need for further improvement of sports.
5. Sport is a profitable activity as it stimulates economic growth through social media, marketing and sponsorship. This leads to increased participation and improved audience viewership.

There are also reasons as to why sports should adapt to culture. If sport does not adapt to a certain culture, the participation of athletes will be limited. For example:

- In Germany, women were allowed to do sports after WWI since they were seen to be able to manage and handle hard work, which was previously perceived as only for men.
- The international rules for dancesport were adapted so that women are now allowed to dance with women, enabling more female dancers to participate.
- In Sri Lanka, a set of local rules were created to broaden participation in beach volleyball, thus adapting to local culture even though this did not comply with international rules on attire. Thus, when the international rules were relaxed, the Sri Lankans participated and found themselves to be competitive. If the sport had not adapted to the culture, the Sri Lankans would not have known where they stood in beach volleyball.

However, if sports were to be played at international level, the participants have to adhere to a common international standard that should take into consideration most cultural differences. For example, basketball, baseball,

jujitsu, cricket, beach volleyball etc. were developed differently in various countries, but they would still have to follow the international guidelines when competing internationally.

Therefore, it can be concluded that sports can adapt to culture only to a certain extent, where it is agreeable by the majority. It is the responsibility of the Olympic Movement to govern sport without changing the essence of it.

ENGLISH-SPEAKING DISCUSSION GROUP 7

Question 1: What is your fundamental view of Olympism?

The Olympics are the only event that every two years has the power to bring the world together. For many, the Olympics are a display of nationalism, inspiration or empowerment; for others, the culmination of years of hard work, dedication and sacrifice. While those are all accurate depictions, ultimately the Olympics stand for unity. The Olympic Games represent the only time the world puts differences aside and celebrates together through sport. Throughout their history, the Olympics have created an environment where people can come together on equal terms and compete on level playing fields. This form of democracy not only has created the foundational structure for the Olympic Games but also has helped to spread Olympism to societies throughout the world.

Throughout the course of more than one century of modern Olympic Games, there are countless displays of the Games uniting the world. Whether it was high profile athletes coming together for a common cause or fans in the stands uniting to root for the unexpected long shot to win, we all have an Olympic moment that touches everybody.

Question 2: How does the Olympic Movement's Western orientation affect its diversity?

Olympics represent humanity and the power of the human spirit through friendly competition. And, although what it means to be an Olympian hasn't changed much throughout history, what an Olympian looks like has. Over

the course of decades the Olympics have embodied their core values of balancing sport with culture and have exponentially expanded to become a truly global event. However, one cannot help question if its historical roots in the Western civilization have prevented pure unity and inclusion and therefore create a competitive disadvantage or prevent the spread of Olympism in some regions. This lack of diversity or involvement can be seen in many areas of the Olympic Movement – from the selection of official languages, choosing a host city, its sponsorship, and even the sports that are selected to appear on the program.

The official languages of the International Olympic Committee (IOC) are English and French. By choosing to select these two languages, is IOC preventing hundreds of millions of people from being involved in the Olympic Movement because they speak another language?

- Are official languages even needed? Should the focus be more on sport than language?
- By selecting a language is the IOC creating an unofficial stance towards western cultures?
- Can the language be selected based on the number of representatives?
- If the history of the Games does matter, when it comes to language, shouldn't both French and Greek be included?
- Can technology assist in including more languages?

The selection to be an Olympic host city is an honor for any country. It provides it not only a competitive advantage but also the opportunity to share the country's culture and customs. As the Olympics have grown in size, so have the service needs and cost to put on the Games. So much so that the list of countries that have the infrastructure, finances, and political power to host the Games one year limits potential hosts to a small fraction of the world's countries; the majority of them are established western nations for the following reasons:

- Large size of the Games
- Compete to outdo each other in making the Games bigger and better
- Expensive bid process

- Can just the process be created to bid to Western thinking?
- The membership voting is political and can exclude developing countries. Who are these members and do they fully represent all countries, cultures, and regions?
- Can the voting, results, etc be more transparent and public?
- Unlimited budgets to host the Games
- Profit sharing of potential revenue from host?

There is no argument that sport at the Olympic level cannot survive without financial support. Because of the astronomical cost of the Games, the IOC has turned to sponsorship as a steady revenue stream. However, if you look at the list of IOC Worldwide Partners, all but a small handful are western-based companies with limited markets in Africa, South America, or parts of Asia. By doing so, this potentially limits opportunities and involvement in the Olympic Movement.

- Do sponsors have a responsibility to uphold Olympic values (i.e. McDonalds or Coke)?
- Can there be regional representation or caps on sponsorship to dictate which companies are allowed to give monies?

With deep Greek and English roots, the very sports that are chosen to be on the Olympic program are for the most part created, played and followed by Western nations. This has forced more developing nations to integrate themselves into new sports that may or may not be practiced in their country. Often many nations do not have the financial resources to develop these sports in their countries, which does not allow them to qualify or be involved.

- When it comes to team sports, smaller countries typically do not have enough people to field a competitive team. Can we make them more mixed?
- Inclusion of non-Western sports that are already coed?
- Adapt rules to be more coed.
- More mixed-doubles type events
- Model the Olympic program after the Youth Olympic program where more coed events are offered

- In the transition can more regional or non-Western sports be offered as a sport demonstration at each Games?

In reflecting on this further, diversity and inclusion are just as Olympic as the torch or gold medal. The Olympics are a celebration of humanity and the power of the human spirit; which doesn't necessarily mean an Olympian needs to be a heterosexual Catholic Caucasian male with all of his limbs. Rather, an Olympian not only is a representation of his/her country but ultimately a symbol of what it is to be human. One of the core values of Olympism is to inspire the world – not part of the world, the entire world.

ENGLISH-SPEAKING DISCUSSION GROUP 8

Question 1: Identifying types of discrimination and how Olympic education can be used to minimize discrimination?

Different forms of “discrimination” exist in sport. Various aspects such as religious, gender, financial, media, socio-economic and geographical discrimination were discussed. We considered and compared these specific examples of discrimination from around the world.

During the discussion of discrimination we also considered how discrimination can be minimized and respect for diversity can be improved.

In order to achieve an inclusive, tolerant and non-discriminative society, the following values were identified as being the most important in addressing discrimination: respect for diversity, human rights, sustainable peace, and well-being in body and mind.

To teach these values, the following methods of education are available: physical education – through sport; and mental education – in the sense that values can be taught to people.

The group identified the following processes, which could be utilized in order to minimize discrimination: What type of discrimination are we faced with? What Olympic values are important to be passed on? How can educational systems be an answer to discrimination?

Our group then considered possible solutions to discrimination by first identifying what type of discrimination exists and considering how the above values can be applied to minimize discrimination.

The group agreed that education on these values can be improved, thus reducing discrimination and increasing respect for diversity. Bearing in mind that any solution remains a long-term process, and again noting that

“discrimination” is not the right word for some of the types of “discrimination” we have referred to above, the group agreed on the following suggestions which could be implemented to improve education of values to reduce discrimination: Promotion of Olympic values; Non-formal Education; and Education for all.

An example of religious discrimination

The example which provoked the greatest discussion was that in Russia, Muslim women only participate in sport with other Muslim women and they do not have male spectators at their sporting practices or games. However, we discovered that this problem is not exclusive to Russia and than the same thing occurs in different parts of the world in different ways. A further example was then given, where it was explained to the group that in the Maldives religious discrimination is also an issue because there is a controversy over whether women should be allowed to wear a hijab whilst playing at regional championships.

These scenarios then led to the group discussing a further issue of whether Muslim women should be permitted or prevented from wearing the hijab whilst playing sport and how or whether cultural differences are accepted by different countries.

The issues that followed from these scenarios are that we discovered that discrimination occurs in the following ways: there is discrimination of non-Muslim women from participating with Muslim women and *vice versa*; men are discriminated because they are excluded from observing some women’s sport as spectators; and Muslim women who wear the hijab are then separated from other participants who have a “regular” sporting uniform.

Our discussion of these issues then led to the deeper issue of the interaction of religious rights and the right to participate in sport and/or freedom of association.

We discussed at what point do these rights start and end but we came to the conclusion that this may be a political (as opposed to a sporting) issue but that sport can be used as a bridge to address these issues.

We found through sharing our experiences that many sporting federations and bodies have an inconsistent approach to Muslim women who wear the hijab; there is also an inconsistency in their approach to respect for diversity of religion.

Preventing Muslim women from wearing a hijab whilst playing sport can be viewed as a failure to respect diversity of religion and culture.

A solution could be for the IOC to seek to impose changes to the policies of the sporting federations on how they approach religious diversity. However, if the IOC did so, that could also be a failure to respect the independence of the sporting federations.

In conclusion, we found that we should accept the beliefs of others and by doing so we demonstrate respect for diversity. So, while the *status quo* is not an ideal solution, it is demonstrative of the diversity that exists amongst cultures and sporting bodies.

All of the participants in our group hope to take the Olympic values back to their country and to further their respect for diversity.

ENGLISH-SPEAKING DISCUSSION GROUP 9

Question 1: What impact does politics have on sport when looking at discrimination?

The Olympic principles are numbered from 1–7 and number 6 is the point that enlightens the subject of discrimination.

Fundamental Principle Number 6. Any form of discrimination with regard to a country or a person on grounds of race, religion, politics, gender or otherwise is incompatible with belonging to the Olympic Movement.

We think that the above point is inadequately expressed and that it should be the longest paragraph in the Charter. Specifically, the word “otherwise” which is used in the paragraph should be clearly specified and include topics that are important and relevant today. The Olympic Movement needs to be brave in the promotion of its values. For example, the situation with homosexuality in Sochi in 2014 attracted a large amount of attention on a global scale that challenged the Principle Number 6 (above), with sexuality being the “otherwise” aspect of discrimination.

This paragraph also states that any form of discrimination against a person/country on the grounds of religion does not belong to the Olympic Movement. For example, FIFA had put a ban on the hijab, thus not allowing Muslim women to compete. Although the International Federations deemed that there were safety measures associated with the hijab, this was a direct form of discrimination. FIFA went against the values of Olympism, and although the ban has been lifted, it still raises controversy in modernity.

The truth is that there are contradictions between the Olympic Charter and reality – the actions of the Olympic Movement need to remain in line with the

Olympic values. There is a trend in capitalist countries to control the Olympics. For example, in the Sochi Winter Games, many of the “Olympic Houses” in the Olympic Park were mainly constructed for countries that were part of the G8 (i.e. Germany, Canada, Italy, USA, Russia, Japan). This demonstrates the political interference in sport, whether direct or not.

How can we address these issues to minimize discrimination that clearly does not belong to the Olympic Movement? In our discussions, we have suggested that in order to minimize the amount of politics, we should fill positions in sport with fewer politicians and lawyers in order to maintain the integrity of the Olympic values.

Through interdisciplinary leaders in the IOC, perhaps there can be fewer breaches of the Olympic Charter. For example, the Nazi Games of 1936 discriminated against African-American athletes and excluded them from competing, whereas Avery Brundage, IOC President of that time, did not act in favor of respecting diversity.

Question 2: What is the purpose of Youth Olympic Games?

“The Youth Olympic Games are a sporting event for young people, balancing sport, culture and education. It was during its Session in Guatemala City in July 2007 that the IOC decided to create a new sporting event to educate, engage and influence young athletes inspiring them to play an active role in their communities, founded on the idea of the President Jacques Rogge of the IOC. Young athletes will participate in high-level competitions and alongside the sports element of the event, they will participate in a Culture and Education Program (CEP) focused on five themes: Olympism and Olympic values, skills development, well-being and healthy lifestyle, social responsibility and expression through digital media” (<http://en.lillehammer2016.no>). In the Youth Olympic Games there are athletes between the ages of 15 and 18 years. The athletes in this age group have the chance to practice competing internationally and prepare themselves to handle the pressure that comes with competing in an Olympic environment.

This age is possibly too young to be forced into feeling the pressure of an

Olympic environment. The Olympic environment is the build up before the competition, the actual pressure of the contest and the exposure and attention that athletes gain after the Games. Some coaches and NOCs may place big expectations on the athletes to perform and produce results. As there are no records taken at the YOG, the environment is set up not to place excessive pressure on the athletes to perform; however, the media is influential in reinforcing the competition aspect of the Games.

One discussion that arose about possible ways to reward winners at the YOG could be the presentation of a book, or toolkit, to all YOG athletes on “Olympism” to ensure that they receive an education on how to respond to media in terms of handling interviews and conducting themselves appropriately in the public eye, as they are role models to children and the youth. We suggested this as being an alternative way of awarding the winners in order to remove classification of their positions and dismiss the opportunity for the media to rank the athletes based on medal counts.

We can also look at the different backgrounds that each of the young athletes will have in their development in their respective sports. There is a big difference between countries and cultures on how young the athletes start to train specifically towards a single sport. In some countries and cultures, they start early in life with training towards a specific sport or activity. From a very young age they focus on just one sport or technique. In some countries, like in Norway, they have the “Children’s Rights in Sport”. This states: “The sport activities are organised according to the children’s needs and all children are included in the sports clubs regardless of their ambitions and needs”. Additionally, all children have the opportunity to receive a prize if prizes are awarded during a sporting event. This also says that children may only compete nationally when they turn 11 years old and internationally when they turn 13 years old and therefore have specific training in the current sport (<http://www.idrett.no/english/Sider/ChildrensRightsinSport.aspx>). This difference between developments of young athletes in different cultures may create a big difference in the equality that the athletes face when competing in the YOG.

ENGLISH-SPEAKING DISCUSSION GROUP 10

Question 1: Which is the purpose of the Olympic Movement?

The purpose of the Olympic Movement is conveying the Olympic values

- To act as a universal promoter of peace, bringing together all continents, countries, races, religions, gender and age under one collective movement, breaking all the pre-disposed conceptions of others
- To make sports an integral part of people's lives and change the mindset that Olympics is only for the elite
- To increase the awareness and educate people through sport about equality, respect and friendship, as well as participation, equity, enjoyment, knowledge and heritage of the Olympics
- To disseminate excellence for the development of human beings physically and mentally

Implemented actions:

- Countries/Cities/Schools hosting Mini Olympic Games with opening ceremonies and the inclusion of the Olympic Flame. Participants in Mini Olympics gain a medal and/or certificate for participation
- Hosting cities/current Olympic cities having a school program with other schools around the world via Skype dates and Skype celebrations, school exchanges, celebrating the Olympics
- Using Olympians to improve the Olympic Movement, because they have more impact on youth than professors in general (Talk about what it takes to be an Olympian)
- "Olympic Ambassadors" program to youth. Youth can also have an influence on parents

Obstacles

- The uneven allocation of resources to different sports (resources for the Olympic events more than resources for non-Olympic events)
- Political use of the Games by the government of hosting city/country
- Lack of sport legacy after the hosting of the Olympics, as well as other major sports events (facilities not in use after the Games).
- Winning is everything. Athletes are paid to win, not to train and try. Ethical issue raised e.g. doping, violation of the rules, etc.
- Commercialization of sports (media coverage, advertising/sponsoring) moves focus away from the purpose of the Olympic Movement
- Environmental issues (e.g. selection and construction of the competition venues, disposal of waste etc.)

Future possibilities:

- Using older generations' knowledge of Olympics to continually teach our youth.
- Creating sustainable, eco-friendly, reusable stadiums to decrease the cost and having new stadiums not being used.
- Creating better communication lines between countries to facilitate the exchange of knowledge about the Olympics.

Question 2: How can fair play and respect for diversity be better linked together?

“Fair play” is a way to express respect, however it is not a necessity. Fair play means uniformity and equality for everyone from all walks of life. You must adhere to all rules and regulations.

Positive aspects

- Leads to development, promotes peace locally and internationally
- People respect each other
- Enhances equal opportunities for all participants

Difficulties

- Fair play is a theoretical value and norm; it is difficult to implement it in reality
- Fair play cannot be achieved in the grey areas
- Sport rules are normally made by the upper classes
- Under the circumstances of doping widely used, players not involved in doping would be in relatively disadvantaged competition conditions. Additionally, athletes in economically advanced countries have elite coaches and advanced sports science in comparison with those in developing countries

Future suggestions

- The incorporation of both fair play and respect for diversity in the Olympic Charter with reference to diversity and the “fair play“ standards
- To teach the correct fair play values to volunteers and teachers as they make up the 99% of those who teach our youth. Fair play concepts in schools

Balance of winning VS participation VS demoralization. Does the score matter? Does the talent of opponents apply? (If one team is far better than the other, does mercy rule?)

Look to reduce the stigma associated with the fair play that you haven't performed well or hard enough. Sport organizations to work with the media so that they do not idolize poor (bad) sportsmen or acts of ill-discipline.

Conclusion

Fair play is significant not only in sport but in various areas of our life. However, it also needs to take into account diversity, as these two values are not one and the same.

ENGLISH-SPEAKING DISCUSSION GROUP 11

Question 1: How do the Olympic Games reflect the Olympic values?

We discussed a variety of issues and we finally chose one topic regarding the socio-economic impact of the Olympic Games. This topic focuses on equality as well, since this is still a big issue within the Olympic Movement.

The Olympic values of friendship, excellence and respect are well known to many, however you can argue that these values are not directly promoted throughout the Olympic Games. Sometimes, indirectly, these values are mentioned but some athletes do not display them. Why? Is this because they don't know them or perhaps they don't see them as important?

We discussed the values associated with Olympism and chose to investigate two: joy of effort and respect of others.

However, we found that three main topics continued to come up. These were high pressure situations for athletes, where doping, joy of effort and fair play focused on equal opportunities for athletes to compete. However, some athletes do not have the same opportunities as others, but when they reach the Games their sense of joy would be heightened. The Games provide a positive chance for athletes to create a goal for themselves to focus on. Achieving this goal would leave the athlete ecstatic but if the goal is not reached, the negative effect for the athlete could be huge. This could be made worse by the ever-increasing pressure from the media.

Respect for others posed an interceding debate among the participants. The chance to live in an athlete village during the Olympics creates a great opportunity for everyone involved to learn different cultures and create memories. This is also the case in the opening and perhaps due to the mix of all the athletes the closing ceremony as well. With the Paralympics being

now so popular among spectators and growing at a fast rate, many athletes have a newly-found respect for athletes, learning cultures and the difficulties they may face. There are, however, a couple of negatives for this topic as well; for example, the intrusion of privacy by the media. The use of social media now means any negative picture or article can affect athletes in all sorts of ways. Personal respect for the rules and regulations in terms of doping has been growing in recent times. A mental state of doing anything to win has now been brought to new heights. This point has been addressed with the introduction of National Olympic Committees codes of conduct and also the laws created by the anti-doping agencies.

Question 2: What is the impact of socio-economic differences within the Olympic Games?

The Olympic Games is the biggest sporting event in the world having around four billion viewers during London 2012. The cost of the games is continually increasing due to host countries having to build new stadiums, villages, with an aim to showcase their culture and their ability to create an incredible experience for those involved but also for spectators.

Many countries cannot bid due to financial implications. Why is there no support provided? From a negative side, you can see that there are reasons why some cities would not host, due to facilities, political issues and the important idea around legacy. The legacy from London 2012 has influenced many people; this is due to increased time spent on projects to keep the legacy going and the generous sponsorship from a variety of companies, national federations and national governing bodies.

As mentioned in the previous question, financial equality also plays a role at elite level, where some athletes are provided with more opportunities to train and compete at an international level, while others are limited by the financial status of themselves, their NOC, and their country. This has direct implications on the idea of respect for diversity as the Games are dominated by certain countries and obscure the opportunities of athletic development and success for others.

To conclude, we have come up with a few proposals that pose possible options to defeat the problems we are facing. We talked about a specific Olympic channel that would be on all day with a variety of information. We would try to reach all ages by showing cartoons, fun activities but also informative programming. For example, it would focus on the values which would also be used to educate the viewers. For those who cannot afford the help of a coach, the channel could show activities for specific sports.

The Olympic Solidarity program could change and improve a lot of the issues we are facing. We would, however, make a couple of changes; not all athletes know about this program. This is understandable as there is only a limited budget and that doesn't cover all. However, if we educate those who may have never heard about it, they would get the opportunity to attend an Olympic Games. The increase of sponsors would help this fund, meaning that more athletes would be exposed to this option. This program also links well to the athlete change program.

Finally, we discussed a charity event run by the International Federation, which would then donate the money to the national federations. This in turn would be used to provide funding to develop sport infrastructure and programs to countries with limited funding and programming.

With these options we feel this could promote a more equal opportunity for all and hopefully have a more equal form of Olympism throughout the world.

ENGLISH-SPEAKING DISCUSSION GROUP 12

Question 1: What is the purpose of the Olympic Movement?

Movement: Let's define the word. Movement can be a group of people who all have the same beliefs or values (Collins, 1995). Moving on to the Olympic Movement, it is defined in the Olympic Charter (2013) as the concerted, organized, universal and permanent action carried out under the supreme authority of the IOC, of all individuals and entities who are inspired by the values of Olympism. The Olympic Movement reaches its peak as it brings together the five continents in the Olympic Games.

The Olympic Movement is based on three core values:

Excellence – This value stands for giving one's best, both on the field of play or outside it. It's not only about winning, but also about participating, making progress against personal goals, striving to be and do best in our daily lives and benefiting from the healthy combination of a strong body, mind and will. The symbol for excellence is the Olympic motto – “Citius, Altius, Fortius”.

Friendship – This value encourages us to consider sport as a tool for mutual understanding among individuals and people from all over the world. The Olympic Games inspire humanity to overcome political, economic, gender, racial and religious differences and forge friendships in spite of those differences. The symbol for Friendship is the Olympic Flame.

Respect – This value incorporates respects for oneself, one's body, for others, for the rules and regulations of the sport and the environment related

to sport. Respect includes fair play, the fight against doping and any other unethical behavior. The symbol for respect is the Olympic Rings.

Those values are the building blocks of a multicultural world and can serve as a common denominator – as an international language. Any human being should emphasize the Olympic values and the stakeholders in sports should not be discriminated or excluded on any grounds: race, gender, religion, sexual preference and so on. Stakeholders can be but are not limited to the IOC, spectators, supporters, athletes, coaches, staff and so on. Unfortunately, it seems as if, increasingly, top athletes focus on excellence, but not as much on the latter two values.

Question 2: Are the Olympic values and the Movement itself still relevant in the 21st century, and if not, how can we make them more relevant?

- Still relevant but could be more realistic as opposed to philosophical (theoretical)
- Values can change to reflect changes in society
- The IOC cannot solve every problem, but it can create greater platforms for problem solving
- IOC needs to reflect its values, particularly in its actions, for example, the awarding for games to nations which do not practice/demonstrate the values
- Measureable targets and goals need to be set with respect to attaining values, and the IOC needs to acknowledge those who follow/meet them and make progress
- Keep education going with NOAs taking a more proactive role, for example more small educational projects to reflect the different problems in different regions
- Money and economic issues are the biggest challenges to the values, yet they are needed in order to fund education program and so on
- Mass media and social media are important tools to spread the message; for example, Thailand's session for journalists
- Other ways of getting the message across: Olympism in schools (Ukraine,

Denmark), School Olympics in Denmark and Israel, Sports school in Puerto Rico (like Qatar), Olympic Day in Vietnam – very important in Vietnam, where children are seen as future

- Modes of change: Top-down change vs bottom-up change; more focus on the NOAs, the future of the world.

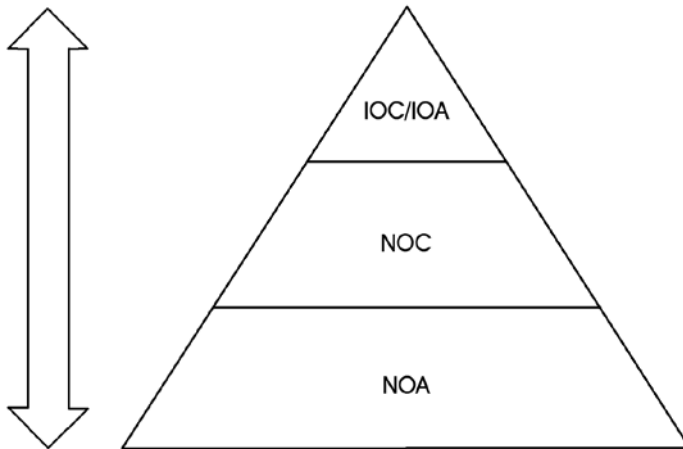


Diagram showing the descendant vs. the ascendant approach.

FRENCH-SPEAKING DISCUSSION GROUP

Question 1: What is Olympism?

Olympism is a philosophy of life that allows the gathering of cultures through the practice of sports. It also promotes self-development by means of a number of values: tolerance, fair-play, excellence, self-surpassing.

Olympism is not restricted to the celebration of the Olympic Games. It has an educational dimension, which combines the qualities of body and mind, accompanying each individual throughout his life.

Question 2: What is the purpose of the Olympic Movement?

The Olympic Movement serves as a vehicle that embraces the values mentioned above through access to sport for all nations. It is part of a universal and inclusive dynamic process.

Question 3: Olympism is international, but does it have the capacity of being universal?

By universal we mean what extends to everything everywhere, which we consider to be international since 204 countries are considered.

1) Clothing rules: How can we adapt discriminatory rules in order to facilitate access to all sports?

Dress codes may be discriminatory since they restrict access to sport for certain athletes. On reflection, we decided to focus on the discriminatory

clothing rules in certain sports, such as: athletes who are not allowed to wear head covers (for example: the hijab, the turban...); the athletes must select their sports clothes based on rules that were previously determined. For example in field hockey, women athletes have to wear a short skirt.

In the ancient games, this problem did not arise since all athletes competed naked.

For certain sports the dress code is selected in order to improve the performance of the athletes. This code is defined above all on the basis of non negligible security and aesthetics criteria, in order to increase visibility. Shouldn't the adaptation of clothing rules involve both international sports federations and the athletes, in cooperation with the IOC (for both Olympic and non-Olympic sports)?

2) The choice of Olympic sports: the diversity issue also arises when it comes to the Olympic disciplines. Which are the criteria on which the IOC relies in order to include certain disciplines?

We should note that there are sport disciplines which are watched by millions of spectators and practiced by millions of athletes, without being Olympic sports. Some non-Olympic sports for that matter enjoy more media coverage and are practiced more widely than other Olympic sports.

Does the choice of disciplines affect the respect for diversity? It seems that several factors come into play when it comes to choosing a discipline: the duration of the competition, the level of media coverage, the weight of the financial support or the lobbying of the IOC.

The choice of sport, in particular, should not be done to the detriment of another sport culture. Does the discipline become an Olympic sport because it already enjoys media coverage, generates funds and is followed by millions of spectators, or the opposite?

3) The spectators: among the different actors of the Olympic Games we should not forget the presence of the spectators. The athletes are role models for spectators when they achieve high objectives.

We can also ask the question of the social diversity of spectators at the Olympic Games. Who can attend the Olympic Games? Who can purchase admission tickets? Who can obtain an invitation?

We are aware of all these difficulties and we might think that only the elite will have the chance of living the Olympic experience in its heart. We can, however, put things into perspective by focusing on two aspects: the place of the media and social networks, which grows in importance, is a priori a universal experience. But it is certainly less strong than experiencing it in the stadium.

The other point deals with the symbol of Olympism: the Olympic Flame. Indeed, the torch relay has the particularity of allowing a huge and diverse public to enjoy the Olympic spirit live and free of charge. The public's social diversity is respected, but of course you have to be lucky to be at the right time along its course.

CYCLE B

ENGLISH-SPEAKING DISCUSSION GROUP 1

Question 1: How can we creatively engage youth around the world with the Olympic Movement?

The coursework over the duration of the 2014 IOA Young Participants Session has highlighted that youth is the future of the Olympic Movement and that their role is decisive for the longevity and perpetuation of Olympic values. In today's diverse society, the challenge lies in creating a unique and all-encompassing way of capturing and engaging youth.

According to Professor Ines Nikolaus, the Olympic values can be transmitted through symbols and traditions. A symbol used every two years and amongst most National Organising Committees (NOCs) is the mascot. The adoption of a mascot by the Olympic Movement as a representation of the Olympic values could assist with the promotion of these values amongst youth in a fun and engaging way.

A mascot serves as an identifiable real-life character that children can associate with a brand or idea. Selecting a physical representation that embodies the Olympic values and communicates emotions that young people can relate to would help transfer the ideals of Olympism among them.

Additionally, using a mascot is an effective way of creating a consistent marketing theme that can be transferred across campaigns. Children require repetitive and consistent messaging to fully grasp a new concept or idea. By creating a mascot that would represent the Olympic Movement, the Olympic ideals could be communicated in an interactive, dynamic and consistent way that would resonate with children.

Question 2: How can we creatively engage youth around the world in the Olympic Movement?

As a group, after considering how one can creatively engage youth around the world in the Olympic Movement, we decided that one of the ways we could do this is through the creation of a mascot; thus, *Spark* was born.

Spark was derived from the Olympic Flame, both physically and metaphorically, and his smiling face and ability to convey emotion through human-like characteristics make him appealing and fun to children.

***Spark* symbolises:**

1. The Olympic spirit

Derived from the fire of the Olympic Flame, *Spark* symbolises the Olympic spirit and, therefore, the Olympic values of Friendship, Respect, Joy of Effort, Fair Play and Excellence.

2. Human potential

Fire has unmatched potential and unrivalled beauty. *Spark* symbolises precisely that: inside all of us there is potential and beauty. Hence, as a symbol, its aim is to instill confidence in children and to aid them in pursuing their dreams.

3. A contagious nature and ability to create change

Fire, by nature, spreads quickly and widely. The smallest spark can ignite a fire that alters the landscape forever. In this way, *Spark* signifies the contagious nature of fire and its ability to create change. This communicates to children the power they have to pass on their knowledge of the Olympic values and that they can help to create positive change within our world.

As a group, we recognize that there are many ways to engage youth around the world. Our proposal of a mascot is just one way of creatively engaging youth around the world within the Olympic Movement and we

hope that this idea will “spark” other thoughts and ideas amongst 2014 Young Participants.



*Created by: Alberto Cruz (CRC) and Szandra Szabo (HUN)
Contribution: Galila Mohammed (EGY) and Ana Maria Stratu (MDA)*

ENGLISH-SPEAKING DISCUSSION GROUP 2

Question 1: Can sport influence culture?

From the previous presentations we have learned that culture can influence sport, but we have not yet discussed how sport can influence culture. After listening to stories of people from different countries and cultures, we found that sport can indeed influence culture.

For example, the government in China invests much money in sports, thus encouraging children to leave their homes at a very young age in order to specialise in sport. School and studies have now become second priority. Looking at North America, we find that in Canada sport is the best way to bring people together. Canadians exhibit a lot of national pride. But, on the other hand, ice hockey introduced a lot of violence among spectators, because of the nature of the sport in North America. And, last but not least, due to the revival of the Olympic Games in 1896, Greek life has changed drastically. Since then, Greek culture has engaged in the Olympic Movement and after Athens 2004 everyone in Greece is aware of Olympism and its values.

We have a living example in Sheridan Kirk, the first Olympian from Tobago, who was raised in a very difficult environment. He has managed to make it to the Olympics twice, and after this experience he has organised some interesting programs that help children who are keen on sport. He has begun to change the culture by giving children the chance to practice the sport they love.

Question 2: Is this influence good or bad?

Currently, football is the most popular and influential sport around the world. In Hungary, the government invests huge amounts in sports, but most of the

money goes to football, due to its popularity. A clear example is that they are building new football stadiums so large that they cannot possibly be filled with spectators. On the other hand, although Hungary's water polo national team has won the gold medal three times in a row at the Olympics (2000, 2004, 2008), it does not receive as much funding as football.

When we talk about Japan, we immediately think about Judo as its traditional sport. But Judo has not always been a sport. Judo was once a cultural activity in Japan and it was practiced by Japanese nobles. After gaining international recognition, Judo was "sportified" and lost most of its cultural significance. Previously, Judo was a respectful martial art, where the loser would more readily accept defeat. Currently, the rules and values of Judo as a sport differ and participants are trained to fight until the end. This example shows how sport can affect culture internationally. However, on a more positive note, the international popularity of Judo has brought more people to the sport.

Cricket is the most popular sport in Sri Lanka, so it has exerted a very positive influence on the local culture. During the last 30 years, there was a civil war between Sinhalese and Tamil Tigers (LTTE) and the country was divided. However, with the help of sport, people are now being reunited and different religious groups begin to mix with each other. Jordan is another case where sport has influenced culture positively. In the past, women were prohibited to participate in sport. But recently, some courageous ones decided to go against their culture and become athletes. After this brave act, many others followed in their footsteps and it is now more common for young women to practise sport.

In the Virgin Islands, before the emergence of basketball superstar Tim Duncan, there was a more diverse sport culture among the youth. Cricket was very popular and the Virgin Islands had members in the world-renowned West Indies team. However, currently the focus is on American sports, namely baseball and basketball, partly due to Duncan's fame. The negative impact of this development is not yet obvious, but the effects can be seen in education and culture. The music that accompanies basketball is exclusively rap music, whose influence can be seen through the rise of American gangs, gun crime, and the decline of the native culture. There is also a notion that since Duncan

did it, everyone can do it. Thus, underprivileged youth tend to focus more on sport rather than education.

Therefore, it can be concluded that the influence of sport on culture can be positive or negative. Our suggestion is that there should be scientific research done, in order to focus, promote and utilise the positive contributions that sport can make to society.

ENGLISH-SPEAKING DISCUSSION GROUP 3

Question: What is our role in the growth of the Olympic Movement?

For the second cycle of the discussion session, our group decided to further explore Olympism as a way of life and we focused on our role as Young Participants in this year's 54th IOA Session. Through our dialogue, we began to detail our role in the growth of the Olympic Movement in our respective territories and began to identify guidelines that can be utilised, challenged and improved. Thus we would like to present our initial Six Steps to promote the Olympic Movement.

Step 1: Know your Movement!

As agents for change, we must first ensure that we truly understand and embody the principles that we are seeking to pass on to others. Through our involvement in these sessions we have substantially increased our knowledge of the Olympic Movement as well as our global networks. This is a significant starting point, as over the past two weeks we have built a team of enthusiastic young individuals who are capable of reaching a diverse audience to spread our message. The next step requires us to be clear about who we want to take action, as well as what action we want them to take.

Step 2: Get educated!

What are the questions that the audience or a media representative may ask when interviewing about the Movement? What is its historical evolution and what are the social benefits that can be expected, should the goals of this venture be achieved. These are the types of questions that we must be able to confidently answer and support with factual evidence. This may require some

of us to read more literature, attend more seminars and training sessions, or even to further our education in a particular field. Whichever method is the most applicable, furthering one's understanding of Olympism and its values, will be key to the success of the Movement.

Step 3: Make it popular!

The success of “Gangnam Style” showcases just how powerful the Internet can be in being able to “virally” spread any type of information across the globe. In our case, we have a distinct advantage, as sport, health and wellness are three of the most popular topics in the modern world. Additionally, the Olympic Games is one of the most widely anticipated and popular events, and therefore serves as the perfect platform to share the message of Olympism across the globe. With the Olympic Games as a platform and with national celebrities and active participants around the world spreading the message of good athletic virtues and healthy living, we are well on our way to gaining the necessary momentum to keep Coubertin's dreams alive.

Step 4: Gather a team!

Once the previous steps have been taken, it is time to find other interested parties to help carry out the mission at hand. This is where the National Academies and sporting institutions in our respective countries can perhaps be of most assistance. They can assist the cause by providing mailing lists for other like-minded groups and organisations. Reach out to your email lists and social networks and provide them with information about the Movement, the objectives, the actions that need to be taken and how they can assist. Share factual information and your research with them and as long as the cause is a noble one, we are certain that the troops will rally behind you.

Step 5: Set up communication!

This is a seemingly obvious step to be taken but it is of utmost importance if the Movement is ever to gain momentum. Create a point of communication and encourage as many people as possible to participate. The Internet has made this process easier than ever before! If it is too difficult initially to set up a website for your cause, then organise a Facebook group, a Yahoo group

or whatever platform is the most convenient. Our participation in the IOA Sessions has substantially increased our network of like-minded individuals and our collective efforts, and the support and advice we share with each other will definitely help us to reach our goals.

Step 6: Get noticed!

So, now that you have identified your target audience and established the various means of communication, the Movement is underway. Seek to involve your local press, national organisations and political leaders, to show what you have created and how they can be an asset to the Movement. Gathering a team and communicating your activities and ideas is essential for the Movement. However, the positive impact that influential figures and institutions may have can be just as important, so get them involved from the inception!

Our work does not end at the conclusion of this Session. It actually begins there. All of us are inspired with a new vision about our country's Olympic future and many participants shared the same views on what needs to be done. Many of us would like to improve our countries' educational systems to include curricula which focus on the Olympic values. We would also like to focus on the education of persons involved with youth and sports, such as instructors, coaches and sport managers who are very active in the development of the youth. Our group has compiled several examples of the initiatives that the members in our group will take upon returning to our respective countries. We were not able to present them all, given the guidelines of the report and our chosen topics, but we are more than happy to share them with anyone who is interested.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Question 1: How can Olympic education be made more practical in schools?

When talking about Olympic education, we refer to the understanding, implementation and ongoing practice of Olympism and the values it represents. The Olympic values are multicultural, universal and worldly. As a concept, Olympism is defined by three other concepts: sport, education and culture (cf. *Olympic Charter 2013*).

The current schooling system practices a form of theoretical teaching while involving a rote, repetitive, copy-paste approach to learning. The philosophy of Olympism implies a practical implementation of universal principles with the aim of developing human personality.

So, why should we educate Olympism practically? And how do we move from theory to action?

1. Olympic Education through practical learning

- a. The objectives of implementing practical learning:
 - i. Experience learning instead of being instructed on how to learn
 - ii. There is more joy in the activity. Do not force learning
 - iii. Practical learning is learning by discovery
 - iv. Encourage conscious learning
 - v. Create a climate of mastering that will result in a climate of results
 - vi. Promote self-progression
 - vii. Slight movements can increase brain activity up to 25%

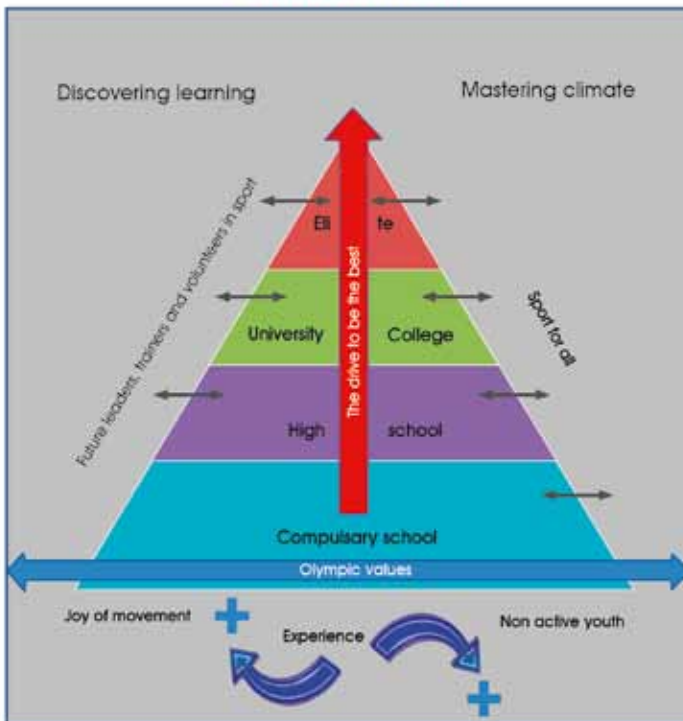
According to Pierre de Coubertin, “It is up to the athlete to govern and to

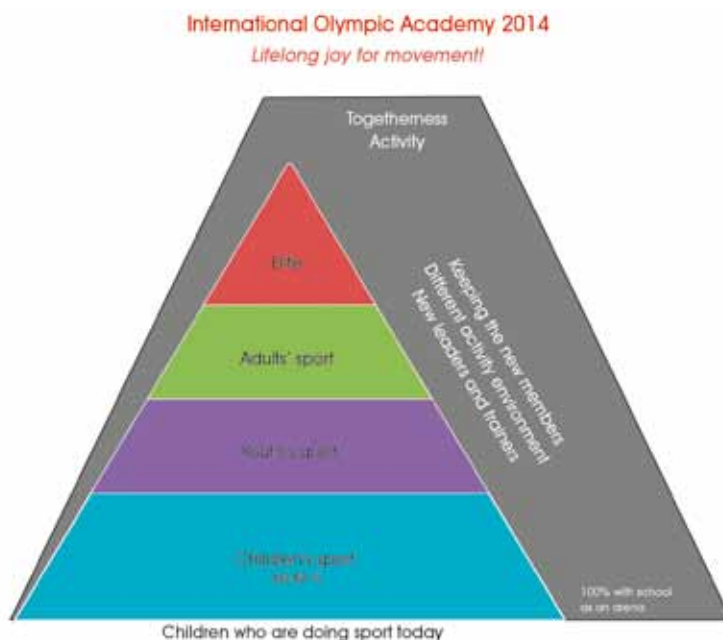
conquer himself” and “it is up to the educator to draw them out, to extend them to the whole personality” – keep in mind that the use of the word “athlete” in this context refers to any participant and not specifically an elite athlete.

Currently, adults and seniors for the most part do not participate in sports and it is known that participation greatly decreases after secondary education. Our idea of Olympic education through practical learning should be implemented at an early age, in order to endure a greater participation in sports, that will continue into adulthood. Olympism is a concept that needs to be practised continuously by the youth, the adult and the senior.

If educators are able to create positive first time experiences with their learners, this will inspire the latter to repeat that act. By the same token, negative learning experiences will discourage learners to repeat the act. Good facilitators will result in good experiences, hence encouraging learners to continue with the practice of Olympism well into their adult life.

International Olympic Academy 2014
Joy of movement for all





2. Possible ways to implement practical learning at schools

Futbolnet – a youth program initiated by the IOC partnered with FC Barcelona that engages children through coercive learning:

- Divide classes into two teams, each with their own facilitator.
- Choose five Olympic values for the children and let them discuss their perception and understanding of these values.
- Educators allow the youth to create their own football game with rules incorporating these five values, i.e. how points are scored, how many team players are on the field, how to celebrate a goal, what constitutes a foul, how penalties are taken etc.
- Following the game, the educator discusses the team's experience and whether the game they created reflected the five chosen values.

This program gives power to the youth and creates a climate of mastering. It is a prime example of learning through experience and putting into practice one's own education.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Question 1: What are the barriers preventing elite athletes from achieving educational and athletic excellence?

Athletes train their entire lives to represent their physical abilities on the grandest athletic stage – the Olympic Games. The amount of time it takes to develop your skills in order to be able to compete at the elite level is extensive. This leaves little or no time to focus on education in addition to training. As a result, it is increasingly difficult for athletes to achieve both educational and athletic excellence. Our group identified several barriers and possible solutions to help athletes become well-rounded individuals.

Athletic performance continues to improve and athletes must train more and more in order to compete. There is a bigger focus on winning that has created a shift in priorities for athletes. They are willing to make sacrifices to win, including foregoing education. Most professional athletes are choosing the path of competition, hence the education of the whole person (body, mind and soul) is ignored. However, not many athletes become professional, while there is a big risk of being injured and ending one's career. Our group found athletes who typically finished their career at the age of 25 to 30 years old. Often they do not have any other qualification and need to live from the money they have earned as athletes or to work as coaches. In China, when athletes retire, they no longer receive compensation, a home, meals or health insurance. Since they begin training at 4 or 5 years of age, practising five days a week and hardly seeing their family, they do not have time to study and they retire with no occupational skills. In most countries, athletes are not well-paid and if they do have free time outside of their sport, it must be spent working instead of receiving an education in order to support themselves and their families.

University and training are hard to combine in most societies. Athletes who try to do so are standing under a lot of pressure from both sides and are often tired and burned out. Some countries noticed this problem and developed programs to connect them to a career in sports with education. There even exist programs where athletes from a lower class can enter into a university because of their athletic achievements. USA is setting a great example for those kinds of programs. Lectures are recorded on video and athletes can complete a degree over a longer period of time and receive support. An example is the focus on graduation rates for those who compete in NCAA collegiate sports. Universities that are found to have a graduation rate of athletes which is below the agreed standard, face repercussions. Other countries are also implementing similar projects, such as the Sports Schools in Germany, the Aspire School in Qatar, specially adjusted education programs in South Korea and Sport Academies in Finland, among others.

Through our discussions, we found that there is a new push for educating athletes in many countries, but there are still other countries struggling to set up successful educational programs for their elite athletes. NOCs, NFs and NOAs need to work together to create a priority shift towards educating athletes. Focusing on sport performance is obviously important for athletes, but in order to embody Olympic values, they need to learn how to focus on education and develop other skills as well.

Question 2: How has corruption in sport influenced the Olympic Games?

The Olympic Games were established on pure ideals, but today there are several forms of corruption within the sports industry and they have affected the Games. Jean-Claude Ganga said: “Olympic Games are organised by people, not by angels or saints. If you would like to have games like this, you’ll have to organise them in heaven”. We have identified two main areas of corruption that have affected the Olympic Games – personal corruption, like doping, and public corruption, like marketing and politics.

Doping is indeed an important issue and many Olympians have been found guilty of doping in order to win. Sometimes the reason for doping is

the coach, and this pertains to trust issues between athletes and coaches. The pressure and desire to win may be the reason for doping. Some athletes are unaware that they took a banned substance and it appears that occasionally the trainer was bribed to give the banned substance to the athlete, in order to win. The IOC has established strict rules to eliminate doping at the Games and anti-doping organisations such as WADA have been established.

Unfortunately, history has shown us that sport can be used as a platform for marketing and politics. The money flow which appears with the Games mostly stays in the same channels. So, the upcoming jobs and sponsorships stay in big companies with huge influence. We have also seen examples of using the Games as a political platform, like in the Olympic Games of Berlin 1936, Mexico City 1968, Munich 1972, Moscow 1980, Los Angeles 1984, Salt Lake City 2002 and recently Sochi 2014. When Salt Lake City was selected to host the Games in 2002, IOC members were found guilty of accepting bribes. This led to the expulsion of these members and further investigations finding similar bribes occurred with the bids for the 1998 Olympic Winter Games and the 2000 Olympic Games in Sydney. This shows that the motivating factor for some cities/countries to host the Games is based on money and political influence, and not on the Olympic spirit. To prevent further corruption, the IOC has developed rules and regulations to ensure future bids will be decided fairly.

So the question is how wide is the impact of corruption at the Olympic Games? John Dowling, the head of the Australian Organising Committee said, "Sydney didn't win the Games based on its beauty, but by respecting the rules of game". How do you prevent politics from influencing sport and the Olympic Games? The IOC has made an effort to protect the field of play and the podium from becoming a political platform. Anyone who uses these two areas to make a political statement faces the possibility of losing their Olympic medal. This has not been specifically outlined in its policy, but athletes have faced repercussions in past Games for not honoring the podium or field of play. For example, during London, a South Korean football player held up a sign that said "Dokdo is our territory", after defeating Japan for the bronze medal. This athlete was stripped of his medal and had to go through several months of litigation before the IOC agreed to return his medal to him.

We discussed the ways in which the IOC has tried to eliminate corruption at the Olympic Games. Since the Games have a large audience, people will try to use them as a political platform. Both doping and political statements at the Games go against the Olympic values and the IOC needs to continue its efforts to eliminate these issues, so the Games will not be further influenced by corruption.

ENGLISH-SPEAKING DISCUSSION GROUP 6

Question 1: Is fair play diminishing in sport?

During this session we covered many aspects of the Olympic value of “Respect for diversity”. As a discussion group, we were interested in briefly understanding the other Olympic values as well, but we never made it past the value of fair play. Fair play is perhaps the most controversial of all the Olympic values, as we discovered as a group that the trend of sports trying to govern fair play has reduced it as a value and turned it into a rule. Some sports have a culture where athletes compete fairly because that is the imparted philosophy learned through participation. Sailing is an example of this, where participants are responsible for punishing themselves if they break a rule. In most cases, participants in this sport choose to do the right thing over winning. Other sports, like football, need constant judgment by referees in order to have the game played fairly.

Technology is a recent addition to the governing of fair play. Hawkeye technology in tennis and goal line technology in football are examples of technologies having a new role in sport. While technology eliminates the doubts that are involved in human judgments of the rules, it also takes away the need to play fairly because it is moral to do so. When rules are being defined by technology, there is no room left to make a right or wrong decision on the part of the athlete.

As rules become more and more defined, it also takes harsher penalties to be able to enforce them. Football referees are now using foam to mark the distance between a ball and the defense on a free kick. That used to be something that players could manage themselves, but now it requires definitive action by the referees. Handball has recently instated harsher

penalties for actions that were previously just a foul, in order to protect the safety of players. Pushing while a player is in the air has been penalised by a small penalty, but now a player risks being excluded from the game for such an act.

Incidences of self-instigated fair play are becoming less frequent, but are still inspiring to people. When athletes take actions that put the respect for another competitor as of greater importance than their result, people take notice and applaud. Since these actions are rare, and therefore truly special, they make people believe in the greatness of mankind, world peace and justice for all.

Question 2: How are we going to take our new knowledge home?

After all we have learned and experienced at the Young Participants Session, it would be a shame to have it go, so we challenged ourselves to put our newly found knowledge to use. Here is what each member of Group 6 is committed to do upon returning home.

- Education-Based Ideas
 - Davit Paryan (ARM) – Work on developing the Olympic education program to reach a greater audience.
 - Maria Gomez (ARG) – To present the values of Olympism to her colleagues at her University.
 - Madira Sehlapelo (RSA) – Create a form of Olympic education to promote the philosophy of Olympism through schools.
 - Sherridan Kirk (TRI) – Wants to develop a community-ownership and sports motivational program as a way to reach kids in schools.
- Sports-Based Ideas
 - Omer Greenman (ISR) – Expand the work of the Peres Center for Peace. Start to include immigrant kids from Sudan into afternoon programs.
 - Tania Lee (MAS) – Run one-day camps for kids in organisations that promote the values of Olympism.
 - Mateo Tavera (PER) – In some dangerous neighborhoods in Lima, trying

to teach values is difficult. The easiest way is through sports programs. He wants to start a rugby program in these hard-to-reach communities.

- Paul Gruber (AUT) – Organising a badminton tournament where certain aspects of the tournament are related to Olympic values, and awards are given for displaying the values.

- Special Projects

- Stacey Cook (USA) – Redesign of a “4th of July” float to display Olympic values.
- Yulia Lutsenko Ep. Ali Hemade (LIB) – Write a book on the history of Olympism for the Lebanon school system.
- Caroline Meier (GER) – Include some stories and facts on Olympic values into her tours and design a section on Olympic values in the Sports and Olympic Museum in Germany.
- Abdulaziz Alqahtani (KSA) – To activate a Paralympic program for the Saudi Arabia Olympic Committee.

ENGLISH-SPEAKING DISCUSSION GROUP 7

Question 1: How effective are sports in teaching values?

Although we concluded that one's family and everyday experiences instill values, sport is especially effective in teaching values for the following reasons:

- Use of whole body or “embodied learning”
- Rules provide clear moral guidelines that are easily enforced
- Visibility: fair and unfair behavior is on display for all
- Popular activity to which people can relate
- Appropriate for all ages

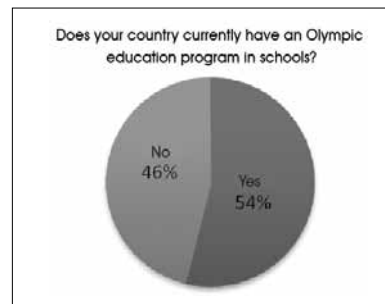
Question 2: According to the Young Participants Session, how widespread and important is Olympic education and its values?

Our group conducted an informal survey of 77 fellow participants to find out how many knew about Olympic education programs in their school.

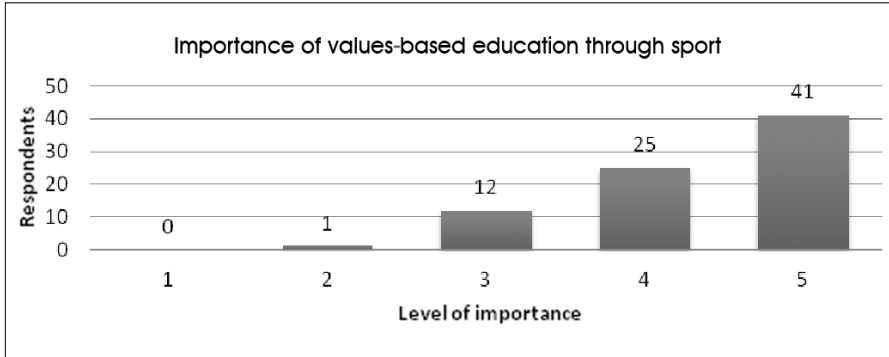
First, we asked participants about the presence of Olympic education in their country's school system.

The data showed that a slight majority of respondents had Olympic education programs in their schools.

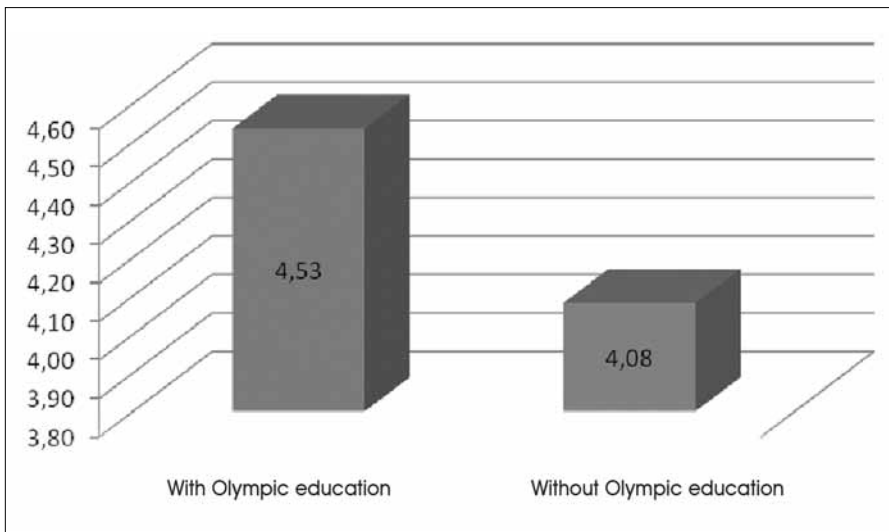
Our second question asked the participants their personal opinion on the importance of values in education through sport.



The level of importance was rated on a scale from 1 to 5, with 1 being the least important and 5 the most important. This showed that 86% of participants rated the importance of values-based education at least 4 out of 5.



On average, participants that did not report any Olympic education in their own countries placed slightly less importance on promoting values through sport.



Because we are a group of "Olympic-minded" participants, our data about the importance of values-based education may be skewed. However, the survey provides a quick snapshot of Olympic education in schools at an international level and places high importance on values-based education through sport.

Question 3: How can Olympic education better fit in schools?

- Connect the content with other subjects:

- Ethics
- Religion/Culture
- Language

Although sport should be the main focus, these subjects can be used to raise overall cultural awareness and complement values-based education.

- Weekend Programs: If Olympic education cannot be placed within a curriculum, it can be placed *alongside* one. The following programs, or similar versions, are possible solutions:
 - Sport Saturday: A successful program in South Korea where elite athletes run sports training sessions for kids on Saturday mornings.
 - Sunday of Sport: A popular program in Costa Rica where Olympians teach sport activities to both children and their families.

ENGLISH-SPEAKING DISCUSSION GROUP 8

Question 1: How does the Olympic Movement improve respect for diversity?

Most people believe that the Olympic Movement is represented only by the Olympic Games organised every four years. This is not true. Olympic Movement represents a universal idea with numerous missions, which are carried out under the supreme authority of the International Olympic Committee (IOC). IOC is responsible to fulfill all the missions of the Olympic Movement.

According to the IOC, the Olympic Movement represents a concerted, organised, universal and permanent action, carried out under the supreme authority of the IOC, all of which are inspired by the values of Olympism.

Our group discussed the following missions of the IOC as examples of respect for diversity that are part of the Olympic Movement:

- Promotion of women in sport. The Olympic Movement promotes women to participate in sport at all levels.
- Development through sport. Sport, through its educational values and worldwide network, can play a major role in the making of a more prosperous and peaceful society.
- Promotion of sustainable development. One of the objectives of the Olympic Movement is to promote awareness of the importance of a healthy environment and sustainable development.
- Promotion of culture and Olympic education. Cultural exchange is encouraged through the connection of culture and sports. Olympic values are also promoted through Olympic education.

The missions are achieved through a variety of activities organised by

IOC, IOA, NOCs and NOAs. Below are examples of missions organised in countries discussed as part of lectures:

- Big events: Qatar has established the “Sports Day”, a national holiday in February, in which people participate in sports.
- Youth events: In Estonia, School Olympic Games are organised by primary, elementary and high schools. Each school chooses the sports of its preference and organises its own Olympic Games. Similar school games are organised also in Cyprus, Serbia and Armenia, but the participants come from a number of schools in an area.
- Educational sessions (IOA, NOAs, institutions): Besides recognising different developments and good practices in different countries, our group acknowledged the value and contribution of IOA Young Participants Session to the promotion of Olympic education. Moscow has developed annual gatherings of youth in order to teach them the Olympic values. Guatemala’s Olympic Committee organises sessions with lectures on Olympism for a number of athletes from all sports’ federations of the country. In addition, in Russia and Armenia educational meetings are organised occasionally with athletes serving as role models.
- International, National, Regional Olympic Committee projects: Russia develops Olympic Guides for children. The Estonian Olympic Committee named year 2014 as “Moving Year”. More sports activities than usual are organised this year and many Estonians participate.
- Exchange knowledge and good practice: In Maldives, seminars with foreign lecturers are carried out, in order for athletes to be informed about sports and how they can motivate people to get involved in sports.

Our group agreed that the various activities presented here, if sustainably organised, could influence respect for diversity in a number of areas. Such guided activity within the framework of the Olympic Movement could lead to:

- Cultivate the respect and compassion among people from different backgrounds such as color, religion, nationality or language
- Promote friendships between athletes all over the world
- Celebrate the virtue of sport, athletes and competition

- Present diversity as a healthy aspect of society, which can create possibilities and challenges
- Celebrate diversity instead of fearing and facing it as a threat
- Help people to get to know and understand each other
- Constitute a rich source from a variety of cultures
- Contribute to build a culture of peace

Question 2. What ways would be innovative in order to cherish legacy of diversity towards Olympism?

Reflecting on lectures given during the 54th Session, our group has raised up the importance of proposing innovative ways in tackling challenges of diversity and Olympism's development and promotion. Seeing that we are linked in any way possible by social media, communicating globally and being connected more than we have ever been before, leads to the question: Is "respect for diversity" a challenge or not?

Possible innovative ways to spread and develop the legacy of diversity through Olympism:

New Media

- Social media
 - Russia: "Kontakte", Russian Facebook – research showed that there are 10,000 groups related to the Olympic Movement and education
 - Australia, Turkey, Serbia: LinkedIn and Facebook groups used as mediators and communicators of sportive initiatives
- Twitter interviews – offering direct communication with athletes as a motivation
- Online platforms
- Estonia greatly developed an app that makes flow of information and direct communication with Volleyball Federations consistent
- Offline and online media

An example of using media to promote good causes such as sport came from Turkey, where it is obligatory that a new cause for health, sport and physical activity is promoted and society is invited to participate.

New Technologies

- Applications – developing mobile applications that could enhance people’s physical activity (a good example is a TRENINgo! App that Atos, the IOC sponsor, is developing with the NOC of Serbia)
- Interactive Olympic museums (a museum doesn’t have to operate in the classic way any more. Despite exhibitions with an interactive character combining user-friendly technologies, there can be online exhibitions, bringing the Olympic legacy even closer)
- Interactive/online Olympic education
- Serbia and Turkey are now organising competitions via social media, spreading educators’ voice – organising interactive surveys, quizzes, video contests etc.
- Green technologies for sport – recycling competitions

Diversity of innovative possibilities is powerful; it can increase and/or decrease respect for diversity. Challenges are there – sportive institutions could face losing control among athletes or misleading individuals or groups by applications that have not been properly used or understood. However, innovative approaches are needed, otherwise the Olympic Movement will not be ready to follow changes within societies.

ENGLISH-SPEAKING DISCUSSION GROUP 9

Question 1: How can doping be prevented to respect diversity?

Doping is defined as the occurrence of one or more of anti-doping rule violations set in the World Anti-Doping Agency (WADA) code, Article 2.1:

The presence of a prohibited substance or its metabolites or markers in an athlete's bodily specimen.

Types of doping:

- **Performance enhancing:** This type of doping is defined by the list of prohibited substances, which athletes use to improve their performance. It has clear boundaries and testing. It could also be broadened (for example, WADA involved Viagra in the list of substances after the Beijing Olympic Games).
- **Technical doping.** This type of doping is defined as technological advancements in sports equipment. New findings give a chance for athletes to improve their performances using better tools, leaving less space for athlete contribution in reaching for new records. This creates lots of grey areas (for example, swimming gear).

In our opinion, we need the rules as they are the foundation of sport. However, in some cases this can lead to discrimination. For example: the purpose of the classification system in Paralympics is to create fair and equal competition but sometimes the classification system itself can lead to discrimination by labeling athletes disabilities. There can also be inconsistencies in classifying or identifying to what extent athletes are disabled (for example, classification of B1, B2, B3).

Solutions:

- We need strict rules to ensure the values of sport remain true. The consequences need to be harsh to discourage doping of any kind, whether it is in the form of performance-enhancing substances or technical doping.
- We need to work out strategies to avoid grey areas in doping whenever possible, especially when it comes to technical doping.
- We need to develop the bounding system, by punishing not only athletes, but also coaches, supporting team (managers, medical personnel) and national federations if the situation is not resolved and still continues.
- We need to implement a system of medical education (seminars, information groups, special courses) to provide more information to athletes and coaches so that they have knowledge about the harmful consequences on their health.
- **Special case:** Visual doping concerns the classification of visual impairment in athletes that can see more than the other blind athletes. For example, according to the relevant classification, B1 are totally blind athletes, B2 are athletes that can see a reflection but cannot manage to recognise faces or colours and B3 are athletes that are albino or people that have severe vision conditions but can see for themselves. This is a big problem, because since B3 athletes can see, they have a significant advantage compared with B1 and B2 athletes. A possible suggestion would be classifying B1 and B2 in the same group, separately from B3 athletes, in the elimination rounds of the competition.

**Question 2: What impact do Paralympics have on the Olympic Movement?
How could Paralympics influence diversity?**

By separating the Olympic Games and the Paralympics into two different events we are not supporting diversity. This leads us to pay more attention to the Olympic Games and it means that the Olympic Games become the main event, while the Paralympics come second. The media interest is lower and the spectators are fewer at the Paralympic Games.

Solutions:

- **Date arrangement:** Trying to combine both Games in the same scenario (for example, Commonwealth Games). By combining the Olympic Games with the Paralympic Games there could be many benefits and this would be a great way to support the diversity of the entire Olympic Movement.
- Due to less support for Paralympics from sponsors, national federations, international organisations, it is possible to combine the donations for athletes, organisation and media from the same organisation (for example, Norway).
- **Media attention:** Placing equal importance by media channels on the Paralympics, such as live-stream media coverage for the competitions.
- **Personal experience of the Olympic (or able-bodied) athletes** by sharing the Olympic village and the Olympic experience with disabled athletes.

Creating hope and possibilities for everybody!

ENGLISH-SPEAKING DISCUSSION GROUP 10

Question 1: Ideals of the Olympic Movement are a wonderful thing! But how can we as IOA students take the knowledge gained from our course to empower ourselves to educate all age-levels focusing on the Olympic Movement and its values?

Mission: To effectively deliver the knowledge that we have gained through the IOA Sessions to all generations. There is a need for open and honest communication between the IOA and its students, focusing not only on its strengths but on its weaknesses as well. All of this combined will lead towards a brighter future.

- Use this platform as a way to prepare future IOA Session participants and give them the insights needed to make their time at IOA a positive experience.
- Delivering Olympic knowledge to our youth by combining teachers', professors', coaches' and Olympic ambassadors' knowledge – an athlete's view is different to a professor's, but working side by side we cover a bigger cross-section of the Olympic Movement.
- Can we make a pop-up book (for kids), a magazine (for the youth) and a book (for adults) about the Olympic Movement in order to reach all target audiences/generations (as a free resource)?
- We, as students, can write reports to newspapers, magazines, the radio and blogs to share the ideals that we acquired through the IOA. If we reach 1 out of every 100 people, this will be a success.
- Institutions and NOCs need to better understand the importance and real value of sending representatives to the IOA. Upon this, more in-depth involvement with the NOC and the IOA representatives is needed.

- Trying to have the ideal of “Olympism” used as a teaching program within our schools. The idea of Olympism is more than a sport or the Olympics.
- Create workshops, sports days, seminars and classes where we can teach what we learned at the IOA about Olympic values. We can target coaches and clubs, teachers and schools at all levels and even businesses, to achieve a connection with all generations.
- Use social-media platforms/networking (Facebook, Twitter, Instagram), famous people (ambassadors) to share our values learnt among us as an IOA group. We could create an IOA app for phones and tablets. IOA students can create games, puzzles, anagrams, mind-maps and more for all to use in a fun way and learn more about the IOA.
- Better use of the lecturers who are experts in their field and who have delivered lectures throughout the IOA. Involve them in our Group Discussions to gain their viewpoint on certain issues.
- As an IOA group and in conjunction with a music producer create a song that is upbeat, cool and reaches the youth of today. We could create murals, wallpapers, and posters of the values we have learned at the IOA and post these within companies and schools so they are continually exhibited and seen.

Conclusion: It is our responsibility to take action as IOA students in order to succeed in implementing our ideas that we have learned throughout the Sessions.

Question 2: What role do the coaches play and how can we better use them to educate the youth of today about the Olympic Movement and its values?

Mission: To prosperously use the knowledge acquired through all IOA Sessions, so that we can educate our coaches about the Olympic Movement and its values. The coaches then provide the perfect pathway into teaching our youth these values.

Role of the coach:

- To teach youth the technical and tactical aspects of sport. Help them to be better at what they do and at the same time instill the fair-play values.

Challenging youth in their performance to strive for more but in a way that seeks to get the best out of them (there needs to be a lot of care in this area).

- Coaches need to be and act at all times as role models to those they coach. Loved or hated, for whatever reason, they are automatically in a position of power and control over those that they coach.
- Because of the external and internal pressure that they can apply to their athletes in regards to doping, they are put in a controlling position where the right choice needs to be made. Regardless of the pressure they are under, they need to get the best from those that they coach.

How to educate coaches:

- Set up free workshops for coaches and volunteers where we can be taught the importance of the Olympic Movement and its values as well as having a strong focus on fair play. Teach them the skills needed to interact with our youth and the benefit of instilling the Olympic values in them.
- Work with coaches one to one to show them the value of the Movement. Revisit these coaches regularly and even sit in their training sessions to see how it is all progressing.
- Create an online coaches portal where we can interact with them and give them multiple, fun and exciting ideas of teaching the Olympic Movement. Create a list of books already in circulation that have proved to help.

Conclusion: The coach is one of the most important persons in the life of an athlete. You will have good coaches and bad coaches, and both positive and negative experiences. But regardless, they certainly have influence over you that can differ from that by anyone else's in your life. So, we need to better utilise coaches to teach our youth of today the Olympic Movement and its "values"!

ENGLISH-SPEAKING DISCUSSION GROUP 11

Question 1: Is the IOC sports selection criteria biased towards Western sports?

In the spirit of diversity we decided to look at every Olympic sports played in the Olympic event. After naming each one, we asked the question if there is a bias towards choosing Western sports over non-Western sports to participate in the Olympics.

We must first agree what a Western sport is. A Western sport is any sport developed in Europe or North America, under the Western tradition. This includes basketball, soccer, rowing, fencing, archery, and others. A non-Western sport is any kind of sport or discipline that was not created under the Western tradition, such as the Eastern martial arts.

The vast majority of the sports played in the Olympics fall under the category of Western sport. Having read the official criteria of the IOC for selecting a sport to participate in the Olympics, we concluded that the said criteria might already favour Western sports.

One of the criteria was gender equity. This criterion perhaps does not take into consideration cultures where women are not used to playing sports (note: this is not an apology to misogyny, since we are not referring to allowance, but rather to the habit of playing sport).

Sponsors: Most sponsors, if not all, are big Western corporations that will favour the interests of a Western population.

We also discussed the use of digital media such as Facebook and Twitter as instruments for popularity. Although these platforms are widely used all over the world, the main users still fall under the Western population.

We used a case example to prove that the selection of Olympic sports

might be inclined to favour Western sports. Recently golf has been included to participate in the next Olympic Games.

Question 2: Would karate be a better choice for an Olympic sport than golf?

We discussed this question and came to agree on the following statements: Karate is a cheaper sport to practice, and does not require club membership fees like golf. It is therefore more accessible to the general public. In contrast, golf is an exclusive sport. Karate also has constructed a philosophy around it, with principles such as honour, respect, and others, which are tantamount to the Olympic values. On the other hand, the rules of golf are more understandable for spectators. Also, more people watch golf on TV, which means a higher revenue for the sport.

Then we went back to the selection criteria, and saw that in some themes and criteria karate was definitely a better choice over golf, as shown in the table below. The strongest argument in favour of karate is that it has the capability to share the same venue with other sports, whereas golf needs a vast field that can basically be used only by the said sport.

The Olympics are the dream of every athlete [...] karate in the Olympic Games would be a dream come true for million practitioners around the world.

Luca Valdesi
(3x Karate World Champion)

Karate is a sport beloved by millions around the world. If there ever were a modern day sport that captured the true meaning of budo fighting spirit, it is karate.

Elisa au Fonseca
(3x Karate World Champion)

| Theme | Golf | Karate |
|-----------------------|---|--|
| | <p>International Golf Fed. has 126 members.</p> <p>In 2014 there were 69 participants in the world championship.</p> | <p>World Karate Fed. has 185 members.</p> <p>In 2012 there were 990 athletes in the world championship.</p> |
| History and tradition | <p>Modern golf was created in 15th century Scotland.</p> <p>Golf has already been in the Olympics during the 1900 and 1904 Games.</p> | <p>Created in Japan in the 14th century.</p> <p>Karate has already bid three times to be included in the OG.</p> |
| Popularity | N/A | 100 million practitioners and 10 million competitors. |
| Finance | <p>Attracts a lot of sponsors and money.</p> <p>Expensive courts and maintenance.</p> <p>Cannot share a venue with another sport.</p> | Attracts fewer sponsors. |

ENGLISH-SPEAKING DISCUSSION GROUP 12

Question 1: Is there any conflict between the Olympic values of excellence and respect?

Values, as intellectual concepts, are difficult to define. They are thought of as universally accepted or absolute. Yet, they may vary in importance from one person to another. They may mean different things to different people, depending on the social or cultural context in which they reside. They are also interpreted through the unique lens with which each human being views the world.

Respect incorporates respect for oneself, one's body, for others, for the rules and regulations of the sport and the environment related to sport. Excellence stands for giving of one's best, both on the field of play or outside it. It is not only about winning, but also about participating, making progress against personal goals, striving to be and do best in our daily lives and benefiting from the healthy combination of a strong body, mind and will.

If you compete and do your best, you will eventually attain excellence. However, sometimes in pursuing excellence, one's quest to be the best leads to actions which could be detrimental to one's health and disrespectful to stakeholders (opponents, spectators, etc.), thus going against the fundamentals of the Olympic value of respect.

Question 2: Are there any consequences as a result of this conflict?

One of the major consequences is doping. Doping is the deliberate or inadvertent use by an athlete of a prohibited substance or method as defined by

the World Anti-Doping Code (IOC, 2014). The use of controlled substances in the practice of sport undermines the values of respect and excellence. Doping is prohibited because:

- Unfair advantage may be gained by athletes who use banned substances or methods to enhance performance
- Possible harmful side effects can appear produced by some substances or methods

Doping can have many consequences:

- Social (e.g. loss of income and sponsorship, damaged relationships, isolation)
- Physical Health (e.g. high blood pressure and increased risk of cardiovascular and liver disease, impotence, diabetes in prone individuals, abnormal growth of organs, accelerated osteoarthritis, even death)
- Mental Health (e.g. increased aggression and mood swings, psychological dependence)

One “grey” area identified as a potential consequence of the value conflict is that of elite training in youth sport. Such training undoubtedly has benefits (social, physiological, psychological development). A good example of this is the Youth Olympic Games, which promotes healthy lifestyle. However, there are also some detrimental consequences. Athletes may push their bodies to the limits for performance because of the love of sport, desire to help a team and desire to be the best.

- Overtraining or “burnout” is the result of exercise training loads, psychological stress, poor periodisation or inadequate recovery (IOC, 2014)
- Overtraining can lead to injuries (short term & long term – arthritis, degenerative changes), depression, anxiety, etc.
- Young athletes are directed or driven by “result-oriented” coaches
- Sports differ by degree of risk and intensity of training, e.g. gymnastics, particularly for female competitors

- Young athletes are exposed to intense mental pressure
- Intense concentration on sporting pursuits results in lack of preparation for life after sports

Recommendations

Doping:

- Greater promotion of WADA's Athlete Outreach Program, which aims to educate athletes about the dangers and consequences, along with their rights and responsibilities, in the doping control process
- General education of athletes (e.g. education programs in Ukraine)
- Harsher penalties for those caught or involved in the doping process
- Rehabilitation for sports organisations with doping cases
- Creating and marketing of natural products that can assist in athlete performance, or a new interactive psychological program used in training (e.g. biofeedback, audio visual training)

Elite Athlete Training (Youth):

- Rules needed to protect youth from detrimental training
- Specific education for trainers and coaches geared towards working with youth
- Proper certification for those working with youth, including coaching, medical and support staff
- Changes in the evaluation of trainers and coaches (less emphasis placed on sport results)
- Greater medical support for the youth – full screening (at least yearly health examination), physical therapy support
- Change in training regimens – training usually takes place in a group; more individual programs adapted for specific individuals may be needed

There is no doubt that sports should be a fundamental part of children's lives. However, remember the case of legendary athlete Melankomas, who

was described as suffering a miserable death because he did nothing other than develop his physical abilities and skills. We believe that athletes should strive for the ultimate balance between sporting excellence and nurturing the qualities of body, will and mind.

FRENCH-SPEAKING DISCUSSION GROUP

Question 1: How can we introduce Olympic values education programs making them accessible to all?

Although there are Olympic values education programs, their implementation is not always optimal. For example, it is difficult for teachers to integrate Olympic education in their school program, which is already structured and full.

It is very important to understand the culture and styles of each country thanks to scientists, sociologists, psychologists and marketing experts in order to extend training and Olympic values education in the most effective way.

Question 2: Which are the actors and the means of communication that could be used for effectively promoting and achieving greater awareness of Olympic values?

a) The actors

The actor is at the centre of the Olympic values education process, from which different activities will be initiated. By actor we mean the person who will convey these values.

The choice of the actor is important since it will be him who will draw everybody's attention. Every public has its actor and this is why we should choose the right transmitter.

The more diverse the actors, the more effective the teaching of values will be. The Olympic structures (IOC/NOC/NOA) can design educational programs that will be submitted to these different actors.

These are the actors we have identified:

- Sport educators and coaches
- Parents
- Athletes (role models)
- Students (future teachers)
- Medical staff
- Media: journalists, presenters, communications managers...
- Referees and judges
- Territorial delegates
- Ambassadors of Olympism

We must note that the Olympic values can also be integrated through young people's self-learning, provided that they receive some guidance.

b) The means of transmission

In this third part, we shall examine, with the help of a table, the means of transmission that could be used by these actors, with a view to promoting and disseminating the Olympic values.

| | Means of transmission |
|-----------------------------------|--|
| Media | Television, radio, the press, interviews, documentaries, teasing, magazines, reports, portraits |
| Internet, Social media | Website, Twitter, Facebook, Instagram, blog, applications, interactive video conferences, interactive questionnaires, video games, Olympic values, board games |
| Museums, cultural centres | Visits, cultural trips, cultural and sport exhibitions on the theme of Olympism and its values, plays, reconstitution of the history of Olympism |
| Educational programs | Sports Studies schools, Pierre-de-Coubertin schools, Olympic day week, month, visit to sport institutes, documents and brochures on Olympic values |
| Sports and cultural events | Organise weekends and social and sport days in the form of events, workshops or conferences, youth Olympic camps |
| Lectures, training courses | Lectures on Olympic values in schools, universities, coffee debates, discovery training courses |



Closing Ceremony

On behalf of the participants – IOA 2014
THANK YOU

ANCIENT OLYMPIA, 27th JUNE 2014





The IOA President presenting the participation diplomas.



CLOSING ADDRESS
on behalf of the participants
by Gjertrud Toft ERICHSEN (NOR)

It is an honour to stand here before you today, at the 54th International Session for Young Participants, representing not only Norway, but all the participants. When I was chosen to make an address on behalf of the participants, I felt joy but I was also a bit nervous and curious, as I have been so many times the last few weeks. To have the opportunity that we all have been given is a rare chance to make a difference in our own lives and, not least, in the lives of others – all over the world.

Since I'm talking on behalf of all of you on the Session about "Respect for Diversity", I wanted to know, in one word, what this experience has been for you. Some of the words I got were: inspiring, informative, valuable, lovely, amazing, challenging.

With these words in mind, I will try to show my gratitude.

For this opportunity I want to thank the International Olympic Committee and the International Olympic Academy, especially the President, Mr Kouvelos, and the Hellenic Olympic Committee. You have given us the chance to be where it all started, walk the walk that so many great names have done before us and feel the historical energy of Olympism. I need to thank all the NOCs around the world that sent all of us, what an opportunity we have been given! A big thanks to the IOA staff and the health personnel who, with their everyday effort, have organised our day to day activities, i.e. taking care of us in every possible way and giving us the opportunity to feel safe.

For the great wisdom I want to thank the Honorary Dean, Mr Georgiadis, and the Director, Mr Ganges, for their respectful leadership, the good humoured way with which you have disciplined us and facilitated our participation. Thanks

to all the visiting lecturers, you've presented both relevant and important lectures and have tried to answer all the various questions posed by us. I'm sure you all – in one way or another – have provoked us to think through the subjects you were talking so passionately about. I want to thank the coordinators who have taken us through discussions that gave us the chance to share and listen to each other's wisdom, experience and knowledge. And, I want to thank the Olympic Athletes who shared their inspiring stories about their experience; you gave us insight and stories that moved me emotionally.

For the friendships, I want, from the bottom of my heart, to thank all of you participants. Friendship and strong bonds have been formed through games, discussions, while eating, over drinks at Zorbas, by sharing experiences, on guided tours, dancing, singing and even more dancing. Despite culture, religion and nationalities – together we have created memories that we will remember for a lifetime – this is our own Olympic experience.

Every good thing comes to an end, and this bubble which we've been living in has come to its own closure. But this end is just the beginning of a new chapter. It's the start of giving others the opportunity to learn the feelings of belonging to sport. The start of sharing the wisdom and knowledge we've gained at the Academy. And last but not least, to build strong and prosperous friendships, enjoy diversity and share the pure and simple joy of sport together.

I would like to conclude it all with a quote from a Norwegian swimmer, who just days after the terror attack in Norway, won Norway's first gold medal in World Championship in swimming and, sadly, died just a few months later of a heart attack. He put it simply and yet so beautifully:

Don't ask for a simple journey, ask for a strong back! (Alexander Dale Oen)

CLOSING ADDRESS
on behalf of the participants of the Session
by Sylvain BOUCHET (FRA)

It is with immense pleasure that I speak to you on behalf of the French-speaking community.

We wish to warmly thank the International Olympic Academy, its President Mr Kouvelos, its Director Dr Gangas, its Honorary Dean Dr Georgiadis, as well as all the members of the Ephoria.

We also want to express our gratitude to the lecturers for their fascinating presentations and for having inspired in each of us thoughts and discussion topics.

Our thanks go to the whole team which was here with us throughout our stay. We thank the coordinators for their incredible energy. I think that we are all aware of how lucky we are to be here in Olympia.

Finally, I thank you all, brilliant and motivated participants of this 54th Session!

These last two weeks, we have realized how different we all are in our way of working and thinking, with our different cultures, languages, passions and sports practices...

And yet, all together, driven by this diversity, we have moved forward. Something magical happened here.

Did we draw this magic from the place where we are? I think so. Olympia with its history, its monuments and its hills cannot leave anyone indifferent. Pierre de Coubertin believed in the power of this place and the positive energy it could give.

But I also think that this magic, beyond the site of Olympia, is something that we already carried with us: a small humanist flame which I'm sure has

become stronger. We were witness to what humankind can do best: listen, think and propose, in a collective way and in a spirit of amazing conviviality. We discovered the extent to which human diversity was a strong force of action, creation and friendship.

Although, as from tomorrow, Olympia will be just a memory for us, the Olympic and humanitarian values will accompany each of us and will never leave us, wherever we may be. The extraordinary thing is that we will go to the four corners of the world and share our experience. We are as from now the relays of the Olympic spirit. The adventure does not end on 17 June 2014 with this closing ceremony, the adventure has just started. Be brilliant, be generous, be outstanding!

CLOSSING ADDRESS
on behalf of the coordinators of the Session
by Angelo ALTIERI (ITA)

Dear Olympic Friends,

We are almost at the end of our Session, it's an honor and a pleasure to be here, with all of you, and to speak on behalf of all the coordinators.

This is my fifth time here in Olympia, a unique place in this world. We are close to the site of the ancient Games, we are discussing about the modern Games from different points of view. Actually, several points of view because we are from different countries. Countries were so important during the first days of our stay, when it was not easy to remember names and faces. Thanks to the Academy we spent two weeks in a special location, where there is no competition or evaluation, where we are beyond one international meeting and beyond one international session. That's why we can now remember our names and joke together. We learned a lot from each other, sharing our experience, knowledge and culture.

Olympic values are the main topics of the Session, here in Olympia. By discussing those values we can also find something else: new colleagues for our networks, new friends for our life or even more. Well, I found all of them.

I believe some of us will be back to this place. And I hope I will meet many of you soon. I'm sure none of us will forget this Session. That's why I'd like to say thanks to the Academy for making it possible, and special thanks to Akhry for his 24-hour job. I'd like you all to join me in thanking them both for their daily support and their backstage work

that made this Session possible. I do hope you enjoyed it, my fellow coordinators!

And finally, thank you all for this great experience!

From my heart, I wish all the best to all of you.



CLOSING ADDRESS
on behalf of the lecturers of the Session
by Dr Ines NIKOLAUS (GER)

Dear participants and friends,

It is a great honour and privilege to speak on behalf of all of us lecturers.

First, I would like to thank the IOA Board for inviting us to Olympia to share our experiences and the results of our research on the topic “Respect for Diversity.”

We believe that during this Session we all have learnt a lot.

The atmosphere of our Session was overwhelming: You, dear participants, were very critical and offered a large variety of brilliant ideas on how to spread the Olympic values in sport clubs, schools and universities and in your communities all over the world.

At the same time, you have given a convincing example of how to show respect to people coming from 90 nations, different cultures, speaking different languages, having different traditions and practising different religions.

In various joint activities such as discussions, cultural and sports competitions and Games, the Olympic Day Run, the Torch Relay, you have experienced and *lived* the value of *respect*.

With sincere appreciation we listened to exciting and emotional stories by our Olympians, telling us about the joy of effort, the long and sometimes difficult road to success, about their challenges, victory and defeat.

Each and every one of you is an inspiring role model for young athletes and youths all over the world. We would like to congratulate you all for your passion and your dedication to share individual and collective experiences and for your engagement as ambassadors of the Olympic values.

We also acknowledge the need for continuing the dialogue and facilitating activities and lessons with a focus on respect for different target groups.

In addition to children and youth, our aim must be to especially include young athletes and high performance sportsmen and women as well as their coaches, referees, support staff and parents. Therefore, special educational programs need to be developed and we hope you will play a part in those important initiatives.

We would like to express our deep gratitude to Prof. Gangas, Prof. Georgiadis and to all the staff of the IOA for facilitating our presentations and learning and making our stay so special.

We would be excited to hear about your various activities after your return to your respective countries and, please, stay in touch.

CLOSING ADDRESS
of the Session proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOU

At the closing of the 54th International Session for Young Participants, I would like to warmly thank the participants and the lecturers for their participation and contribution to the work of this Session. Unfortunately, earlier commitments did not allow me to be with you during these days and share with you your joy and your thoughts. This does not affect in any way the high level of this year's Session, which underlined subjects that concern us all and, in particular, the values underpinning the Olympic Movement. The importance given to the subject of respect for diversity was a very opportune choice, since diversity is one of the great Olympic values promoted by the International Olympic Committee and one of the most important social values worldwide.

For the Academy, diversity constitutes a timeless structural element since in the sacred site of Olympia young men and women from all over the world are gathered here, with a different national, social and cultural approach. Within the framework of this diversity, we are therefore summoned to coexist and live in a common environment with mutual respect. What is this different element that we have lived here and what would it have meant for our lives if we had not experienced it? This shared experience which the Academy offers, dear friends, through its educational and cultural activity, is unique. It is a treasure for our souls and a unique memory for you all. A few days ago we were strangers, today friends for ever. Maybe some of you will not return again to Olympia or Greece, but I am sure that you will never forget us.

In these times where the dominant values are the economy and consumption, let us open our hearts and seek pleasure in simple things and in the educational values of the Olympic Movement.

Besides, common values such as understanding, respect, diversity, tolerance, friendship, games, arts, education, which you experienced during the scientific work of this Session and, in particular, during your social, cultural and sport activities, are the most precious memory that you will take away with you.

You have all contributed to the success of this Session, the young people through your participation and your enthusiasm and we, at the administration level, by the security, the care, the education and respect we owe to young people, the distinguished lecturers and the members of the Olympic Movement for their edifying presentations, the coordinators for their responsible presence and their supervision, the IOA officials and all the staff, in their different functions, who ensure the impeccable maintenance of these facilities. I also want to thank again our outstanding interpreters for their help all these years, as well as our attentive friends, the volunteer Samaritans of the Hellenic Red Cross.

I would like to believe that during this shared journey we have reached our objective, which is none other than self-knowledge, love for humankind and the ambition to disseminate and support the fundamental values of Olympism, which always represents a shiny star for those who wish to seek inspiration in this philosophy. I wish all of you a creative and happy life, a safe journey back to your countries; please never forget that important



in life are the things and the people who leave us with memories when we part from each other. This is why I am asking you to keep your memories alive hoping that part of these memories will be the Academy in your hearts.

A memory which, as Takis Doxas, the poet of the Olympic Games, tells us,

*From the riverine lips of Alpheios...
and from the stone eye of Zeus,
from within the wounded marbles...
and from the capitals
where the sun tethers his weary horses,
from the entwined fingers of pine and laurel.*

*Here,
in this virgin womb of Olympia
which was not changed has not been tainted shall never die...*



ACTIVITIES OF THE INTERNATIONAL OLYMPIC ACADEMY IN 2014

| Date | Activity | Participants |
|-----------|--|--|
| 10/4–16/6 | 2nd semester, academic year 2013–2014, Master's Degree on Olympic Studies | 30 participants |
| 4/5 | National Olympic Committee of Bulgaria | 20 participants |
| 11–18/5 | 12th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees “Olympic Values in Education” | 106 participants from 82 countries, 9 lecturers, 5 observers, 6 guests |
| 7/6 | Event by the Ancient Olympia Municipality (Cycling race) | 80 participants |
| 15–29/6 | 54th International Session for Young Participants “Olympic Values: Respect for Diversity” | 155 participants from 85 countries, 12 lecturers, 26 coordinators |
| 29/6–8/7 | Olympia Praxis Summer Program – O4H – Georgetown University | 35 participants |
| 9–2/7 | “Sports, Society and Culture” Symposium – Center for Hellenic Studies, Harvard University | 100 participants |
| 12–23/7 | Olympia Summer Academy – Navarino Network, in cooperation with the Universities of Yale and St Andrews | 110 participants |
| 25/7–1/8 | “Imagine Peace” Youth Camp – International Olympic Truce Foundation – International Olympic Truce Centre-UN | 65 participants from 28 countries, 5 Olympic medallists |

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|------------|---|---|
| 5–11/8 | European Youth Session – Organising Committee of the “Baku 2015” European Games | 100 participants |
| 12–24/8 | Intensive Summer School “Civil Protection and Humanitarian Action in the EU” – Panteion University, Athens | 40 participants |
| 25–31/8 | 1st Summer Academy “International Relations and Cultural Diplomacy” – Hellenic Foundation for Culture in collaboration with the Institute of International Relations of the Panteion University, Athens | 40 participants |
| 1–29/9 | 21st International Seminar on Olympic Studies for Postgraduate Students “Olympic Values in Education” | 44 participants from 28 countries, 10 supervising professors |
| 7–12/9 | National Olympic Academy of Germany | 55 participants |
| 11–14/9 | 1st Panhellenic Olympic Seminar of the Panhellenic Sports Press Association | 30 participants |
| 19/9–22/11 | 1st semester, academic year 2014–2015, Master’s Degree on Olympic Studies | 30 participants |
| 7/10 | Vocational High School of Lechaina, Greece | 60–70 participants |
| 20–23/10 | National Olympic Academy of Hungary | 30 participants |



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