INTERNATIONAL OLYMPIC ACADEMY

Olympic Movement:
The process of renewal and adaption

55th INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS

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Olympic Movement: The process of renewal and adaption

55th INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS

23 MAY–6 JUNE 2015

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

ANCIENT OLYMPIA

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We are not living on an island, we are living in the middle of a modern, diverse, digital society. If we want to continue to put Olympic Sport at the service of society, which is part of our Olympic Principles, we must engage with this society, we must be in a respectful dialogue with this society.

Dr Thomas BACH, IOC President,
Opening Ceremony of the 55th International Session for Young Participants
of the International Olympic Academy

Hill of the Pnyx, 24th May 2015

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FOREWORD

The 55th International Session for Young Participants was held from 23 May to 6 June 2015 with the participation of 156 young people from 81 countries. The main topic of this year's Session was "Olympic Movement" and the special topic was "Olympic Movement: The process of renewal and adaption".

The Session began with the official Opening Ceremony, held on the Hill of Pnyx, as usual. The ceremony was attended by a number of eminent personalities of the Olympic Movement as well as of the political and sports life of the country, among whom the President of the Hellenic Republic, Mr Prokopios Pavlopoulos. This year, the IOA awarded an honorary distinction to the Spanish Olympic Academy and the prize was received by its President, Mr Conrado Durántez.

Twelve prestigious lecturers led the proceedings of the Session in Ancient Olympia. Among them, the IOC Vice-President, Ms Nawal El Moutawakel, IOC Members Ms Beatrice Allen and Mr Sam Ramsamy, and the Chair of Athletes' Commission of the IOC, Ms Claudia Bokel. Also, old friends of the IOA, Maitre Luc Silance, Prof. Dr Jim Parry, Dr Sarah Teetzel and Dr Scott Martyn as well as Greek sports professors, Prof. Athanasios Anastasiou, Prof. Charalampos Tsormpatzoudis, Prof. Athanasios Papaioannou, and last but not least, the Deputy Director of the International Olympic Truce Centre, Ms Dora Pallis.

The lecturers, through their valuable knowledge and expertise, offered high quality conferences and further enhanced the participants' knowledge on Olympic related matters. The participants on the other hand participated actively in the dialogue with the lecturers as well as in the discussion groups with their peers that followed the lectures. All these young people will hopefully integrate this newly acquired knowledge in their respective countries in order to promote renewal in the Olympic Movement.

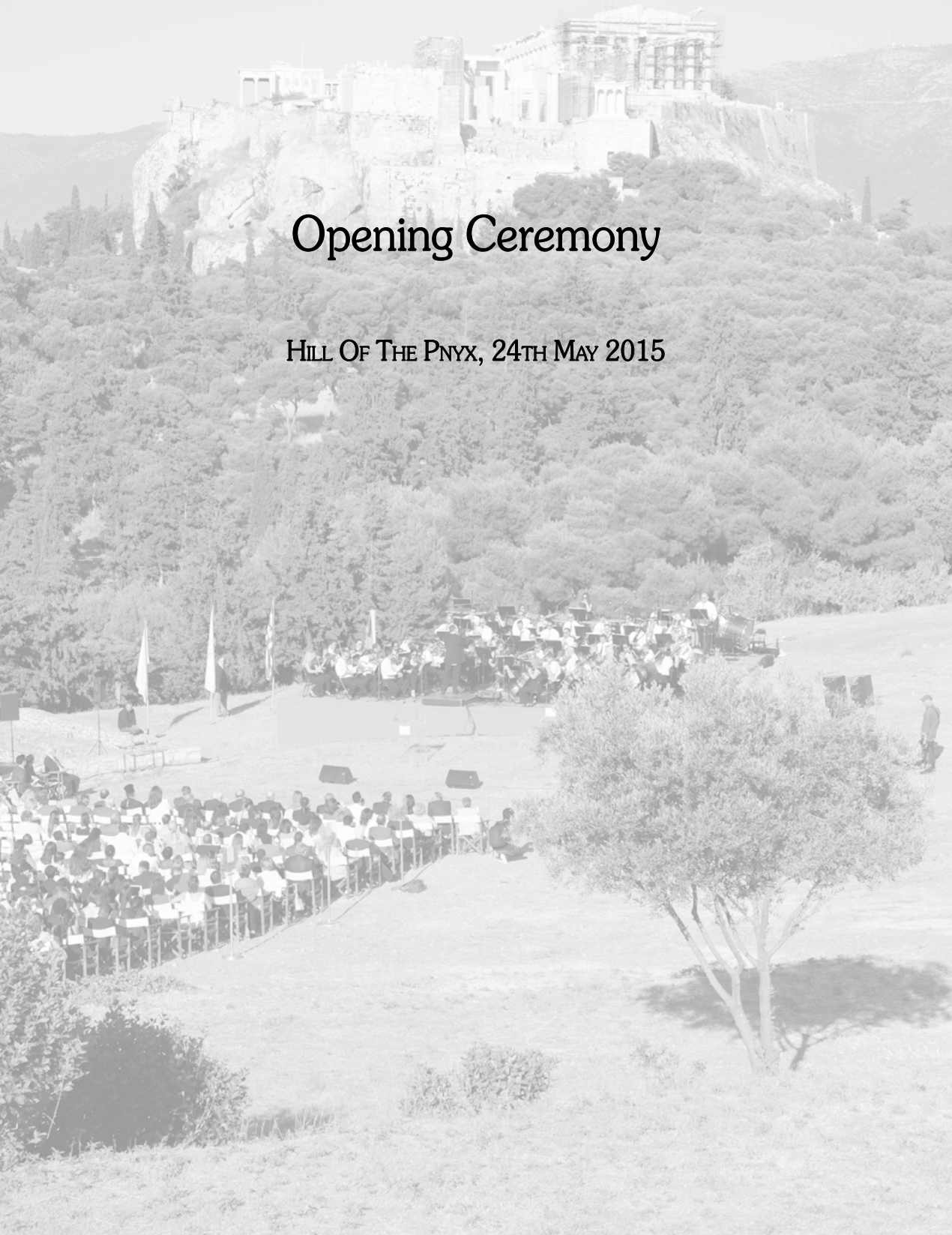
The works of the Session were greatly facilitated by 28 coordinators, students of the Master's Degree Program that the IOA organizes with the collaboration of the University of Peloponnese. It is with their valuable help that the discussion groups took place and resulted in the conclusions of the two cycles of lectures. They also coordinated all the sports and arts workshops. Some of these workshops that took place on a daily basis focused on dance, literature and poetry, fine arts, sports and social evenings. The cultural education of the participants was further enhanced by their visit to the archaeological sites of Acropolis, Ancient Olympia and Delphi as well as the respective museums of Acropolis, Delphi and Ancient Olympia.

We do hope that this experience will be treasured by our new IOA friends and that they will benefit from the knowledge and memories they shared during their stay in Ancient Olympia.

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

Opening Ceremony

Hill Of The Pnyx, 24th May 2015



ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELOS

It is a great pleasure for me to have the opportunity of welcoming, for the seventh consecutive year, the young men and women who represent ninety National Olympic Committees from all continents, having responded to our invitation to participate in the 55th International Session for Young Participants of the International Olympic Academy in Ancient Olympia, in the magic environment of the birth of the Olympic Games.

It is also a great pleasure and honour for me to welcome, on behalf of the members of the IOA Ephoria, two distinguished members of the International Olympic Committee in China, Mr Zaiqing Yu and Mrs Lingwei Li, who worked

very hard for the successful organization of the second Youth Olympic Games held in Nanjing. I would like to thank them warmly and wish the best of luck to the new bid of Beijing for the Winter Olympic Games of 2022.

Throughout all these years, with the support mainly of the International Olympic Committee and the private sector, we have managed to enhance the role of the IOA, which has been supporting, developing and diffusing the content of Olympic education during all these fifty four years.

During that same period, we continued to promote, more intensively, at international level, the role of Greek civilization in building a balanced individual, capable of contributing, in a decisive way, to the development of contemporary society. Dear friends, Olympism includes nothing more or less than a series of simple but consistent values which, if assimilated by young people in every society, will not only lead to a better local social environment, offering an ideal way of life, but will also give hope for a global consensus aiming – why not – even at worldwide peace.

Nelson Mandela, the great humanist and leader, believed and stated that "sport can change the world". Dr Thomas Bach, the President of the IOC, went a step further: "You can inspire others to change, only if you are ready to change yourself. In our world – changing faster than ever – the success of yesterday means nothing for today. The success of today gives you only the opportunity to drive the change for tomorrow."

He also points out significantly: "We want to be the leaders of change, not the object of change. To change or to be changed, that is the question. This society will not wait for sport to change. If we want our values of Olympism – the values of excellence, respect, friendship, dialogue, diversity, non-discrimination, tolerance, fair-play, solidarity, development and peace – if we want these values to remain relevant in society, the time for change is now."

I did not want to alter in the least the words of the friend and contemporary reviver of the Olympic Movement, being afraid that I might misinterpret the foundations of Agenda 2020, on which he has built his proposal, unanimously adopted, to the members of the IOC. A proposal that was prepared with a lot of care and attention by specifically composed committees, following consultations with institutions and simple servants of the Olympic Movement for more than one year.

Each one of the forty recommendations of this proposal, included in Agenda 2020, represented, unquestionably, a challenge. Among them, the most prominent are the recommendations for the sustainability of the Olympic Games and the International Olympic Committee itself, along with the reductions of excessive costs, changes in the status of the IOC members and the philosophy of protecting clean athletes against the growing wave of doping. The most distinctive recommendations are the ones which strengthen gender equality in sport and ban discrimination based on sexual orientation, recognizing these approaches as one of the Principles of the Olympic Movement. Finally, aiming at a stronger role of the Movement in society and facilitating cooperation with political powers, recommendations were adopted in favour of sport's autonomy, the link between sport and culture and the further dissemination of Olympic values through Olympic education.

All the above, combined with the fact that the IOC's cooperation with the United Nations Organization continues at high level on sport's contribution to the social reintegration of societies that were affected by war, shows the great importance that all the world's governments attach to the Olympic Movement.

It is this serious shift, which the IOC is attempting through its 2020 Program, bravely looking for new, progressive steps among the other challenges we are facing in the times we are living, that we have chosen as the subject of the 55th International Session for Young Participants, which will start the day after tomorrow in the IOA's facilities in Ancient Olympia. Although the main theme of the proceedings of all the Academy's Sessions for 2015 is "the pursuit of excellence", one of the most important Olympic values, we thought that for the Session for Young Participants who come from different countries and cultures, Agenda 2020 would be an excellent subject for analysis and debate.

Ladies and Gentlemen, every time I visit Ancient Olympia, in order to attend the Sessions' proceedings, when I look at the young people and live with them every minute that passes, I feel proud as a Greek that my country can offer them, through the International Olympic Academy, educational and cultural activities that lead not only to their love for sport, Olympism and civilization, but also to something more, their love for Greece.

The timeless work of the International Olympic Academy has been repeatedly recognized, at international level, rendering it the unique Olympic Education Centre worldwide, while the Master's Degree in "Olympic Studies" which is taught, these last six years, in its facilities in Ancient Olympia, enjoys, because of its content, international exclusivity.

Nevertheless, in our country, the International Olympic Academy and its work still remain unknown, despite our efforts. The State has unfortunately gradually abandoned the obligation it had assumed towards the IOC and drastically reduced the annual grant. Maybe it has not been sufficiently aware of the important work we are doing and Greece's major advantage, which is to host a unique educational and cultural institution, an institution that promotes our country and its civilization realizing the vision of Pierre de Coubertin.

Olympism, he used to say, is a way of life. The Academy, dear friends, is the love of life. When you stay a few days in Ancient Olympia, you experience a break of joy and euphoria in your soul. It is a tender postscript to the great

(From left to right) The IOC Member Lambis Nikolaou, the Deputy Minister of Culture, Education and Religious Affairs Nikos Xydakis, H.E. the President of the Hellenic Republic Prokopios Pavlopoulos, the IOA President Isidoros Kouvelos, the Member of the Parliament Dora Bakoyannis and the representative of the Archbishop.

history of this place, the solidarity you are experiencing, the crickets you hear in the evenings. It is a figure that has the shape of all of us who loved it and still love it. It is the treasure of the Olympic Movement!

Dear participants, in a few hours you will be welcomed by the place that gave birth to the Olympic Games. You will feel the magic that the archaeological site radiates and the calm environment of the Academy. You will feel "the breath of civilization's history", as President Bach declared last year. You will live unforgettable moments as you get to know one another. And, finally, when you return to your countries, I am sure that you will be the best ambassadors of Olympism, its history and the civilization of Greece.

I will conclude with a phrase of Juan Antonio Samaranch on Ancient Olympia, which he particularly loved: "We are here, in an ideal setting, in this unique place of Olympia, where sport began its most wonderful and glorious history. Olympia is like a second home to many of us. In Olympia we found a way to believe, to dream of tomorrow; thus, a new day will come."

Welcome to Olympic civilization…

The Greek soprano Gina Fotinopoulou performs the musical parts of the ceremony, accompanied by the Symphonic Orchestra of the Municipality of Athens under the direction of Eleftherios Kalkanis.

Students of the Master's Degree Program in Olympic Studies reciting poems in Greek.

ADDRESS
on behalf of the President of the International Olympic Committee
by the IOC Member
Lambis V. NIKOLAOU

It is always a great pleasure to take part in the opening ceremony of the IOA's Annual Session for Young Participants. Allow me, first of all, to pass on the best wishes of the President of the International Olympic Committee, Dr Thomas Bach, who would have been delighted to join us today.

All the more so, as the 55th Session that will start tomorrow in Olympia will address the issue of the Olympic Movement and the process of renewal and adaption.

Indeed, this theme is in keeping with Olympic Agenda 2020, the IOC's strategic roadmap for the future of the Olympic Movement.

This project was launched by President Bach, following his election as head of the IOC, to have an open and transparent study on the future of the Olympic Movement.

As recalled by President Bach in his speech at the opening of the IOC Session in Monaco in December, I quote: "We are not living on an island, we are living in the middle of a modern, diverse, digital society. If we want to continue to put Olympic sport at the service of society, which is part of our Olympic principles, we must engage with this society, we must be in a respectful dialogue with this society. This society is changing faster than ever. This society will not wait for sport to change. If we want our values of Olympism – the values of excellence, respect, friendship, dialogue, diversity, non-discrimination, tolerance, fair play, solidarity, development and peace – if we want these values to remain relevant in society, the time for change is now."

This is why, over eighteen months, the IOC conducted a dialogue on three major themes: sustainability, credibility, and youth, thereby addressing the main topics of preserving the uniqueness of the Olympic Games; focusing on the athletes

as the heart of the Olympic Movement; fostering Olympism year-round; defining the role of the IOC; and improving the structure and organization of the IOC.

The IOC sought opinions and ideas in these key subject areas, not only from stakeholders throughout the Olympic Movement, but also from experts outside the world of sport and from the general public.

This transparent and open process was a clear success: some 40,000 contributions from the general public producing more than 1,200 ideas were received.

I would personally like to thank everyone present today who has made a contribution to this Agenda. Because together, these three pillars of credibility, sustainability and youth offer us a strategic roadmap for how we can shape the future of the Olympic Movement; how we can protect the uniqueness of the Olympic Games, safeguard the relevance of Olympic values in society and, above all, ensure and strengthen the role and place of sport in society.

A few days after the adoption of Olympic Agenda 2020 in Monaco last December, its implementation already began. It will not be an easy task at all. We will need your help and support in realizing these changes, just as we needed your help and support in identifying and formulating them.

All of us present today have a role to play as well.

Dear Young Participants, you are the future of the Olympic Movement. Over the next few days, you will be taking an in-depth look at various themes linked to the Olympic Movement.

We want you to tell us what you think, what you want and what you suggest concerning how sport can play a greater role as a force for positive change around the world. And, once you return to your respective countries, please share your ideas and pass on the spirit for the sake of a bright future for our Olympic Movement.

Before concluding, I would like to thank once again the International Olympic Academy, its President, my friend Mr Isidoros Kouvelos, the Ephoria members, the teachers and the lecturers for their contribution to promoting the Olympic ideal year after year for more than 50 years.

I wish you all an excellent ceremony. To all of you, Young Participants, my very best wishes for a fruitful 55th Session and an enjoyable stay in Olympia!

ADDRESS
by the President of the Hellenic Olympic Committee
Spyros CAPRALOS

I am really happy that, once again, I am standing right here, at the Hill of the Pnyx, to welcome you, Young Participants of the 55th Session of the International Olympic Academy.

This Session has been a very well-established tradition for many years, not only for the International Olympic Academy, but in a much wider sense, for Olympism at large; for, what this Session mainly does, is prepare and educate the future Ambassadors of the Olympic Movement in the HOC premises in Ancient Olympia.

This will be the case this year too, since, for two weeks, young people from all over the world will be thoroughly informed on the invaluable legacy of the Olympic Games, will be taught Olympic history and, ultimately, will be inspired by the Olympic values and principles.

Beyond the education of the youth, the Session for Young Participants is a unique opportunity to showcase the unfailing contribution of Olympism to modern culture. At the same time, it highlights the leading role of the International Olympic Academy as pioneer in the propagation and promotion of Olympic education, as a unique and very special cultural establishment and a platform for dialogue and exchange of ideas.

Without a doubt, this year's special subject, "Olympic Movement: The process of renewal and adaption", is the motto for renewal and modernization, as announced by the IOC President himself, Dr Thomas Bach, with the forty pioneering changes he proposed during the 127th IOC General Assembly of Monaco last year!

Through Agenda 2020, the IOC President presented his own vision for the

reforms which will lead the Olympic family to a new era, making the Olympic Games more flexible, less costly and more friendly to the host cities.

The world has changed indeed and all of us, belonging to the Olympic family, need to adjust accordingly. We need to become more receptive to new ideas, more flexible and listen carefully to the "commandments" of modern age.

In the next days, dear friends from all over the world, you will be invited to submit your own proposals as to how the Olympic Movement will be able to renew itself and adjust to the new data, following the path carved out by Thomas Bach with Agenda 2020.

Be sure that all of us will pay the fullest attention to your ideas, support and reinforce your initiatives, and make every possible effort to promote them.

I welcome you to Greece! From here, the full of memories sacred Hill of the Pnyx, where democracy was born and practised, where human happiness was identified with one's freedom, I wish you good luck with the proceedings of your Session!

ADDRESS
by the Deputy Minister of Culture, Education and Religious Affairs
Nikos XYDAKIS

I feel extremely honored to address today the 55th International Session for Young Participants of the International Olympic Academy from the stand of the Pnyx, in the light of Attica.

This all-human monument, the cradle of democracy, is the most appropriate place for the annual meeting of tomorrow's ambassadors of the Olympic Movement. When Youth meets History, it becomes a carrier of all-human civilization.

I am certain that this year's proceedings, under the title "Olympic Movement: The process of renewal and adaption", will broaden the horizons of the Olympic spirit, fair play, honest and clean contest, peace, interaction, fraternity and truce; they will impart democracy, egalitarianism, collective effort, team spirit and tolerance.

At today's crucial crossroads for Europe and the world, may the Olympic ideals, that are indissolubly linked to universal civilization be enriched with the answers that mankind seeks in order to deal with the difficult times we are living.

From the stand of the sacred Hill of the Pnyx, from the springs of democracy and civilization, may you draw inspiration and strength so that, upon return to your countries, you may stand for the noble ideals of fraternization and fair play that make man turn to the sky.

I wish you a good start!

HONORARY DISTINCTION AWARDING
by the International Olympic Academy

Honorary distinction "ATHENA"
to the National Olympic Academy of Spain

National Olympic Academy of Spain

Since the foundation of the International Olympic Academy in 1961, the Spanish Olympic Committee has always sent representatives to the IOA Sessions. The Spanish Olympic Academy was created in 1968 as the first National Olympic Academy, in consistency with the objectives of the International Olympic Academy. It was founded according to the memorandum presented by Conrado Durántez to the Spanish Olympic Committee, along with the President at that time, Juan Antonio Samaranch, who presided over the official ceremony on 25 November of that year. Since then, the Spanish Olympic Academy, apart from various activities that disseminate Olympic values, has always held an official annual Olympic preparation course, in order to select the Spanish representatives who were going to participate in the IOA Sessions in Ancient Olympia. In 1971, Conrado Durántez was appointed by the International Olympic Academy as "official collaborator".

The Spanish Olympic Academy is governed by a Council comprising an Honorary President, a President, a Secretary and eight members who are mostly university professors.

The Spanish Olympic Academy has promoted the creation of Olympic Studies Centres in different Spanish universities in the form of small regional Olympic Academies in order to promote the Olympic Movement. The first Olympic Studies Centre was created at the Autonomous University of Barcelona

in 1992 and, since then, 34 such Centres have been founded, so far. Every two years the Spanish Olympic Academy organizes a National Congress of CEOs.

Members of the International Olympic Academy have been invited to different courses of the Spanish Olympic Academy as lecturers and speakers, including HRH George of Hanover, Otto Szymiczek, Nikolaos Yalouris, Franz Lotz, Walter Umminger, Monique Berlioux and Kostas Georgiadis.

In 1988, following the request of the Spanish Olympic Academy, the Ibero-American Association of Olympic Academies was created in order to work more directly with the International Olympic Academy, to spread and address the Olympic Movement in one common language. The current Pan-Iberian Association of Olympic Academies (APAO in Spanish) – which began its function with five countries and today consists of 27 countries in Europe, Africa and America – holds biennial courses during which the most efficient systems for spreading the Olympic Movement are being studied. APAO was officially recognized by the International Olympic Committee in 1996, and was placed within the group of organizations dedicated to education and the dissemination of the Olympic Movement.

Awarding of the IOA honorary distinction "ATHENA" to the National Olympic Academy of Spain, by the IOA President, Isidoros Kouvelos.

ADDRESS AND OPENING OF THE SESSION
by H.E. the President of the Hellenic Republic
Prokopios PAVLOPOULOS

It is here, at the sacred site of the Pnyx, that I declare the 55th International Session for Young Participants, which is hosted by the International Olympic Academy with the involvement of 170 young people from 90 National Olympic Committees, formally opened. This is a major event, both in terms of its meaning and its symbolical nature.

According to the Statutes and the purpose of the International Olympic Academy, the annual Session aims at promoting and disseminating the fundamental principles of the Olympic Movement, which emanate from the timeless Olympic

His Excellency the President of the Hellenic Republic, Prokopios Pavlopoulos, addresses the audience and declares the Opening of the Session.

spirit; in particular the principles of noble competition within the context of fair play, for they act as core constituents of democracy and freedom. It is rather easy for each and everyone of us to grasp the significance of democracy and peace in these tough times. Times which are dire not just for Greece but for Europe and the entire World, given the corrosive impact this singular, quasi-global, economic war, which is being waged in a latent manner, as it primarily deals a blow to the social fabric of various countries and peoples.

Considering the aforementioned, opting to hold today's opening ceremony on the Hill of Pnyx is not merely an ideal choice but is rather imperative, literally. This is the very location where, after the 6th century BC, the Athenian Republic in essence practised the supreme institutions of direct democracy via *isonomy* and *isegory*, thus allowing the spirit that led to the blossoming of culture and the sciences to grow to date.

Dear young ladies and gentlemen, who partake in the 55th International Session for Young Participants of the International Olympic Academy, which has its permanent headquarters in Olympia, I do urge you to relish, here in Greece, in our country, in this unique rite of passage and initiation into values and principles which are forever classical and unalterable. May you carry them over to your respective countries, as you become the new torchbearers of the ever-burning Olympic Light.

Students of the Master's Degree Program in Olympic Studies with the IOC Member Lambis Nikolaou, the IOA Honorary Dean and Director of the Master's Program Professor Konstantinos Georgiadis and Professor Jim Parry.

Opening Ceremony

Ancient Olympia, 26th May 2015

Commemorative photograph.

ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELOS

Dear Young Participants of the 55th Session,

I am particularly honored to welcome you to the International Olympic Academy and wish you a creative and pleasant stay here. Like every year, once again the participants of this Session will respond to the pleasant challenge of living together here for approximately two weeks, in a place with strong historic roots and a magnificent natural environment. Ancient Olympia, the ancient and modern Olympic Games have been mentioned, over and over again, by all of

us, from the simple people and the athletes to the highest sport officials and distinguished scientists. We are gathered here in the place where it all started, so let us listen carefully to the place and its history, not only with our mind, but also with our heart.

I believe that we are lucky to be so close to the ancient cradle of the Olympic Games and live, as modern people, in the present, literally playing with a time machine and acquiring a unique experience, which only archaeological sites of paramount importance can offer to the person who experiences them. This is a particularly important element of the International Olympic Academy: It is a vibrant space that stands out for its ancient Olympic history, on the one hand, and, on the other, for the possibility it offers to young people to participate in a new form of socialization with people who are completely different from one another.

Dear friends, this year the subject of the International Session, in which we shall all be involved, is the Olympic Movement and, in particular, the procedures that will follow for its renewal and adaption to the new millennium. I believe that this issue is central and decisive for the policy that all Olympic institutions will follow, within the framework of Olympic Agenda 2020, as decided by the 127th

The postgraduate student from Estonia, Tene-Riin Vaarmann, sings the Olympic anthem.

Session of the IOC in December 2014. The core pillars of this extended debate that were finally adopted in the official text of the IOC were the sustainability of the Movement, its credibility before society and adaption to the values of youth. These are matters that strongly underline the humanitarian, ideological and philosophical dimension of the Olympic Games.

We are all aware that the modern Olympic Movement is a product of the society in which we live. As a result, in order to endure and become a point of reference for world youth in the future, it must adopt an attitude of self-criticism, improve any incomplete activities and raise new targets and questions. I believe that all of us, who will be here during these ten days in the Academy, can reach new conclusions on the role and position of the Olympic Movement, Olympism and the Games in society through the interesting lectures and debates.

The special reference in the text of Agenda 2020 to the need of promoting the values of Olympism through a comprehensive educational process strengthens the IOA's presence within the Olympic Movement and projects the important work that National Olympic Academies need to do in their respective countries.

Dear friends, I don't want to tire you with more words. I wish you a pleasant stay and creative actions in all the fields covered by this Session. I will be with you, happy to share every moment with you.

The IOA Officials are giving a guided tour around the newly established Historic Archive Athens 2004 situated in the IOA premises.

ADDRESS
by the Regional Vice-Governor of Elis
George GEORGIOPOULOS

From Homer to Pericles and Alexander, glory and fame are the vital values of the Greek way, the Greek civilization.

These two elements give to Greek civilization, Greek creativity, its competitive character that is condensed in a few words in the *Iliad*: "Always be the best in excellence and surpass all others."

We should not forget, however, that the adjective "excellent" is the superlative of "virtuous", both in the sense of surpassing all others, but also in moral terms, in an ethical sense.

To excel on the battle field, in the stadium, in Olympia, in the agora, this Homeric aristocratic ideal is found again in the city, in democracy. The existence of a citizens' community cannot be separated from the competitive character of "who is the best". The tragic poets write in order to win the contest at the Great Dionysia Festivals and be crowned. In the Heliaia and the Aeropagus, the Athenian courts, the judicial process was called *agon*. In the Pnyx, the *agon* is the citizens' political confrontation, the confrontation of political orators. The *kreitton* speech prevails (*kreitton* – comparative degree of virtuous).

The double meaning of *agon* is the deeper essence of the Olympic ideal: to be first in the competition and in the sense of surpassing all others, but also in terms of ethics. This is the ancient Greek way of life.

Dear Participants of the 55th Session of the International Olympic Academy, welcome to Olympia!

I wish every success to your proceedings.

Laying of wreath at the stele of Pierre de Coubertin by the IOC Vice-President Nawal El Moutawakel and the IOA President Isidoros Kouvelos.

Laying of wreath at the monument of Ioannis Ketseas and Carl Diem by the lecturers Maître Luc Silance and Professor Jim Parry.

ADDRESS
by the Mayor of Ancient Olympia
Efthymios KOTZAS

Mr President of the International Olympic Academy, distinguished guests, lecturers and young participants of the 55th International Session,
On behalf of the people 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 only 300 meters away from the ancient stadium, where the ancient Olympic Games were held, and from the Temple of Hera, where the Olympic flame was lit since 1936 for the modern Olympic Games.

The presence of all of you here in the magnificent facilities of the International Olympic Academy, the World Intellectual Centre of Olympism, represents beyond its educational objective, the debt that we all owe to the monuments of Olympia, which are a universal cultural legacy, since it was here that the all-human values of friendship, peace and fraternity were born. Olympia is the place where the sporting idea was converted into an all-human value, making the Olympic Games the most important event both in antiquity and in our modern times. This is why I believe that your presence here is the most important starting point for the wonderful adventure you have chosen in the heart of the Olympic Movement.

Dear friends, the symbols of the Games and the Olympic flame in particular, are unique and must remain so. This is why their protection is extremely important for the prestige of the Olympic Games, so that they can remain the most important sports event, the greater festival of the world in modern society.

Thus, despite the fact that the lighting of the Olympic flame for the Olympic Games has been explicitly decided and is realized in Olympia, this should also be

the case for the other Olympic institutions, such as the Youth Olympic Games and the Olympic Festivals. This should be done in a way that conforms to the prestige and ethical background of the term "Olympic".

Dear friends, in the following days, as you participate in the Session's proceedings you will acquire all the necessary knowledge in order to take on the difficult task of promoting the Olympic ideal. More important though, you will be equipped with the power of the Olympic soil, which you will feel in all your efforts, so that the Olympic Movement can accomplish more effectively its peaceful objective among people and, in particular, among the world's youth.

I wish you a pleasant stay in our land and the best success to your session's proceedings.

Address by the Mayor of Ancient Olympia, Efthymios Kotzas.

Coordinators reading writings of Pierre de Coubertin next to his commemorative stele.

Guided visits to Acropolis and the archaeological site of Delphi.

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 MOVEMENT:
THE PROCESS OF RENEWAL AND ADAPTION

Nawal EL MOUTAWAKEL (MAR)
IOC Vice-President

It is a pleasure to be with you at this 55th International Young Participants Session!

I would like to start by congratulating you for earning the right to be here. This program attracts some of the best and brightest people in the world of sport. Participating in these sessions always gives me reassurance that the future of sport is in good hands.

I have been asked to talk to you about the process of renewal and adaption in the Olympic Movement. It is a timely topic because the Olympic Movement has entered a new era. The reforms that are underway today will shape the future direction of the International Olympic Committee and the Olympic Movement for years to come.

Most dictionaries give multiple definitions for the word "renewal". Sometimes it means extending the period of time when something is effective – like renewing a contract. It can also mean making something new or fresh.

"Adaption" is typically defined as adjusting to new or different circumstances.

We all engage in renewal and adaption in our personal lives. In my case, renewal and adaption is defined as moving from Casablanca, Morocco, to Ames, Iowa.

If you do not know where Ames, Iowa is, don't worry. I did not know where it was either when I went there, on an athletic scholarship to Iowa State

University. I went to a part of the United States known mainly for its corn and pork, to pursue a dream.

Needless to say, it was quite a shock for a young Muslim girl, but it changed the course of my life. My process of renewal and adaption gave me the opportunity to train at a level that ultimately led to a gold medal at the 1984 Olympic Games and a seat on the International Olympic Committee.

It helped me build on the progress I had made as an athlete and as a student – and to take it to the next level.

That is where the IOC and the Olympic Movement are today. The reforms that the IOC approved last December as part of Olympic Agenda 2020 were developed from a position of strength.

By any measure, the Olympic Movement is stronger and more popular today than at any time in its 121-year history. But we also know that we are living in a rapidly changing world.

Technology is fundamentally altering how we live, work, play and communicate. The global balance of power is shifting as new regions gain economic and political influence. Young people are finding new ways to spend their leisure time, often without venturing outdoors.

President Bach said it well when he presented the proposed reforms of the Olympic Agenda 2020 to IOC members in December. I would like to quote him:

> *In our world, changing faster than ever, the success of yesterday means nothing for today. The success of today only gives you the opportunity to drive the change for tomorrow […] We want to be the leaders of change, not the object of change.*

So what does renewal and adaption look like in the context of the Olympic Movement, and how does that change come about?

It starts with inclusion. The forty recommendations that President Bach submitted to the IOC in December were the culmination of a year-long process of consultation and dialogue with stakeholders throughout the Olympic Movement, as well as independent experts in relevant fields beyond the world of sport.

The IOC solicited advice and suggestions from athletes; coaches; officials; medical experts; academics; business leaders; law-enforcement officials; representatives of International Federations, National Olympic Committees and

non-governmental organizations; and just about everyone else with a credible opinion. We received more than 43,000 emails offering advice and comments.

President Thomas Bach appointed fourteen working groups, made up of IOC members and outside experts, to refine all of these ideas into actionable recommendations. Each working group focused on a particular topic. For example, I served on the working group that examined the process of selecting host cities.

The recommendations that emerged from the working groups fell within three broad themes that we believe are essential for the future appeal and viability of the Olympic Movement: sustainability, credibility and youth.

Sustainability requires a holistic approach that includes respect for the environment and a strong focus on leaving a positive legacy.

Credibility means living up to the values we promote by matching our actions with our words. We also have to do a better job of explaining how the IOC operates and what it does. For example, too many people are unaware that the IOC redistributes more than 90% of the revenue it generates to athletes and sport – the equivalent of more than three million dollars a day, every day of the year.

Nawal El Moutawakel is answering the questions of the participants after her lecture.

"Youth" is shorthand for engaging with young people to ensure that future generations experience the benefits of sport and Olympic values. As President Bach put it: "We have an interest and a responsibility to get the couch potatoes off the couch."

After all of the discussion and study, the vote itself was a bit anticlimactic. All forty recommendations passed unanimously.

That is when the real work started.

The full implementation of Olympic Agenda 2020 will require additional staff at the IOC, organizational changes, legal provisions and some significant expenditures. But some reforms took effect almost immediately, and the pace of change has been accelerating ever since.

The changes to the bid process that my working group dealt with have altered both the tone and the substance of the IOC's discussions with potential host cities. Although the process for selecting the host for the 2022 Olympic Winter Games was already well underway when the IOC approved Olympic Agenda 2020, the candidate cities embraced the opportunity it provided to optimize their Games concepts with a stronger focus on sustainability and legacy.

During its site visits with the two candidates – Beijing, China, and Almaty, Kazakhstan – the members of the IOC Evaluation Commission adopted the spirit of Olympic Agenda 2020 by reassuring the candidates that their goal was to have a dialogue, not conduct an examination.

The collaborative discussions that resulted from this new approach led to better Games proposals and reduced cost for both cities, without compromising the quality of the Games.

This same spirit encouraged Tokyo 2020 to make changes that saved about one billion US dollars. Tokyo will also be the first host city to have the opportunity to propose additional events for the Games, as permitted by the Olympic Agenda 2022.

The full implementation of the host city selection reforms began on 15 January, when the selection process for the 2024 host began with the new invitation phase. This change will give potential host cities an opportunity to learn more about how they could design Games to meet their local and regional needs.

The IOC's approach to fighting doping and corruption in sport has also undergone a significant change in response to Olympic Agenda 2020. Rather

than talking about a "fight against doping", the IOC has shifted its focus to "protecting clean athletes".

This is not just a matter of semantics. It is a philosophic adjustment that views expenditures to protect clean athletes as an investment in competitors who play by the rules, rather than a cost imposed by cheaters.

The IOC has followed through on this philosophy by pledging 20 million US dollars to protect clean athletes, including 10 million dollars to fund research into new techniques to detect prohibited substances and methods.

As of today, a dozen governments have responded to our call to join this effort by pledging nearly 6.5 million US dollars.

In April, the IOC hosted the first International Forum for Sports Integrity to explore new and better ways to protect clean athletes. The ground-breaking session included representatives from government, law enforcement, UN agencies, Olympic Movement stakeholders and independent experts. The IOC has also established a new Integrity and Compliance Hotline to receive reports of possible misconduct.

Olympic Agenda 2020 has also put greater emphasis on honouring clean athletes.

In the past, when a doping violation at the Olympic Games required redistributing medals, attention almost inevitably focused on the cheater. Clean athletes received their medals without fanfare. As a result of Olympic Agenda 2020, the IOC will now honour clean athletes by awarding redistributed medals in a formal ceremony.

Another Olympic Agenda 2020 initiative, the Olympic Channel, will take a bit longer to implement, but it is also making good progress. The Olympic Channel may turn out to be the most far-reaching change that results from Olympic Agenda 2020. Although not exclusively targeted at youth, it will allow us to engage with young people on their terms and on their turf.

The Olympic Channel is not a television channel in the traditional sense. It is a multi-platform communications tool to share Olympic sports and Olympic values with a global audience 24/7, year-round. Ultimately, content can be delivered online, on mobile devices, on television and via any other media delivery system that develops in the rapidly changing IT and communications landscape.

The important thing is that the Olympic Channel will help keep the Olympic spirit alive between the Games, and deliver content whenever and however people want to receive it. It will draw attention to sports that receive little attention outside the Games and highlight the work that the IOC does in parts of the world that are typically far from the media spotlight. The possibilities are exciting and virtually endless.

The IOC's work beyond the Games will continue to expand in keeping with Olympic Agenda 2020 recommendations to increase strategic partnerships with international organizations and NGOs to work for society.

Our partnership with the United Nations is at the centre of this effort. After gaining official UN Observer status in 2009, the IOC and the UN strengthened and expanded our collaboration with a Memorandum of Understanding regarding sport's role in promoting development and peace.

The agreement committed both organizations to collaborate in using sport to contribute to conflict resolution, promote gender equality, encourage healthier lifestyles and bring hope and a sense of purpose to refugee camps.

The IOC is also actively engaged in discussions around the post-2015 global development agenda as the UN transit from the Millennium Development Goals to the Sustainable Development Goals.

This is what the process of renewal and adaption looks like in the context of the Olympic Movement. There are many more changes underway. By any definition, renewal and adaption requires change. It is the opposite of stagnation.

The Olympic Movement has endured and thrived for more than one century because it has evolved with the times while holding true to the timeless values of sport. Olympic values – excellence, respect, friendship, fair play, non-discrimination, tolerance and solidarity – will never change.

They are the foundation of the Olympic Movement, and any process of renewal and adaption has to serve those goals. That is the motivation behind Olympic Agenda 2020.

Change is seldom easy. I know from my own experience how difficult it can be. But you cannot win a race by standing still, and you cannot advance your goals in a rapidly changing world by clinging to the *status quo*, no matter how comforting that might be.

The strategic roadmap that Olympic Agenda 2020 provides for the IOC and the Olympic Movement puts us on a path to ensure that the Olympic Movement and the values it promotes will remain as relevant for your children as they have been for my generation. That is worth the effort.

The participants are posing questions to the lecturers and are expressing their opinions.

THE CULTURAL DIMENSIONS OF THE OLYMPIC GAMES IN ANTIQUITY

Assoc. Prof. Athanasios ANASTASIOU (GRE)
Department of Science, Physical Education and Sport
Aristotle University of Thessaloniki

The information we have at our disposal on this subject comes both from excavation material, i.e. finds from old, as well as contemporary rescue excavations, and from the Greek literature and relevant inscriptions.

The information we have at our disposal on this subject comes both from excavation material, i.e. finds from old, as well as contemporary rescue excavations, and from the Greek literature and relevant inscriptions.

We know that the Ancient Greeks did not invent competition or the games. It is worth mentioning, however, that while all other people were competing, no one organized and promoted the Games as an institution, as a model of education or tried to create civilization through them. We cannot, of course, downgrade the important contribution of the peoples of the Near East, Mesopotamia and Egypt, from whom the Greeks learned a lot. The activities in Mesopotamia and Egypt have nothing in common with the contests and the games that were organized during the festivals in Ancient Greece, over and above the inherent trend for distinction aiming at exercise and the promotion of the beauty of youth.[1]

1. A. Sjöberg, "Trials of strength. Athletics in Mesopotamia", *Expedition. The University of Pennsylvania Magazine of Archaeology*, 27 (1985), 7–9. D.P. Palmer, "Sports and Games in the Art of Early Civilizations", *M.A. Thesis*, University of Alberta, 1967, 3. P. Loyd, *Mesopotamia*, London 1963, 110–121. S.N. Kramer, *The Sumerians*, Chicago 1963, 110. W. Decker, Sport und Spiel im Älten Agypten, *V.C.H. Beck*, München 1987. Bull fighting held a prominent position

Athletic games and other forms of exercise were known in Minoan Crete, with a view to offering entertainment to citizens, as part of religious events.[2] The reference point for staging contests during the Mycenaean period was Homer's description in the 23d book of the *Iliad*. These Games are described in the signed François vase by the potter Ergotimos and the vase maker Cleitias.

In his work, Homer praises the majesty of a society which is, according to him, much higher than his: it is both aristocratic and heroic. The Homeric hero is a good athlete, who loves, more than anything else, the fame and excellence, which he can achieve by participating in the games or on the battlefield. The natural features of the Homeric hero are: strong feet, powerful and muscular thighs, muscular and strong hands, a broad and strong chest and shoulders that resemble those of the gods.[3] It is obvious that these features refer to an outstanding athlete.

There is, however, a characteristic feature in Ancient Greek sport, which distinguishes the athlete from any other people or race. In Ancient Greek sport, we see a very close relationship between physical exercise and spiritual life. The physical and spiritual essence is considered as an undivided whole for establishing humanitarian education, which is completed through sport competition in the gymnasia, the palestras and the stadiums.

In the world of Ancient Greece, *Agon* and *Nike* were two divinities that incarnated the strenuous and painful efforts of trainees and athletes in the exercise venues and athletic contests.[4] The word *agon* expresses competition. In the Homeric epics the term *agon* indicates the place where the crowds gather and is linked to the word *agora*[5] (marketplace), i.e. the place where spectators meet in

in all activities. The ornate clothing of the contestant, the hairdo, the band that participants wore do not simply constitute expressions of art and decorative motifs that the painter used for his own enjoyment, but elements that showed the participants' aristocratic origins.

2. T. E. Scanion, "Women, bull sports, cult and initiation in Minoan Crete", *Nikephoros* 12 (1999), 33–70.

3. É. Mireaux, *La Vie Quotidienne au Temps d'Homère*, Paris 1954, 40–50. J. Mouratidis, "Greek sports games and festivals before the eighth century BC", Doctoral Diss., The Ohio State University, 1982, 25.

4. Philostratos, *Gymnasticos* 3.31. Pausanias 5.14, 8, 26.6–7, Herodotus 6.127. T.H. Scanlon, "The vocabulary of competition: Agon and the Greek terms for contest", *Arete* 1983, 158–159, 147–162. E. Kefalidou, *Victor, Iconographic Study of the Ancient Greek World*, Thessaloniki 1996, 22. I. Mouratidis, *History of Physical Education*..., 2008, 92.

5. Hesychios, *Agon*.

order to watch sports contests in memory of the dead Patroclos.[6] In the *Iliad*, the word indicates the site where someone is competing. In its final version, *agon* is considered any form of competition for first place that is rewarded with a prize.

The strong desire for exercise and competition was particularly strong and therefore, at the beginning of the 5th century BC, *Agon* was personified. His statue, which was erected in Olympia, depicted him as a man holding a wreath and dumbbells. A similar representation of *Agon* is found on the one face of a coin of the island of Peparethos, today's Skopelos. In Pindar's victory odes, the word *agon* refers to any form of competition during the Gymnopaediae, as well as other artistic activities.[7]

If the contest was linked to daily life and athletic activities, victory signified achievement, supremacy, distinction and, finally, recognition. The conquest of victory was a very important event, which reached the borders of dream. For these reasons, the Ancient Greeks did not only give victory flesh and bones, but also placed it among the highest divine generation. *Nike* in the Pantheon of mythology, although she was the daughter of the Titan Pallas, joined the

6. Homer, *Iliad*, 255.
7. Pindar, *Olympic Victor*, 1.7,6 *Nemean Victor*, 2.1., 9.8.

gods of Olympus in their fight against the Giants, the mortal brothers of the Titans.[8]

It becomes clear from what has just been said that any offering from the gods to the mortals is a gift of the former to the latter. In order to obtain the fruits of victory, hard work is needed, as well as submitting to trials and competition at the games. Each success directly depends on the gods' intentions. For these reasons, man must win their favour by offering worship and honours. However, when man conquers the highest blessing of fame, he should be defined by *modesty*. These elements reveal the strong ties of the Ancient games with religion and the special role of the victorious athlete in promoting social objectives, ensuring order and abiding by the city's laws and institutions.[9]

The lofty social role of the winner is enhanced by the cities, which offer special honours to the winners of the Pan-Hellenic festivals and, in particular, to those who excelled in the Olympic Games. The winner occupies a prominent position in the citizens' conscience, his descent is praised, his virtues are promoted, his strength, technique and beauty are extolled, whilst similar references and praises are made to his coach.

It is obvious that participating in games and conquering victory required strenuous preparation. In the facilities of the *gymnasium* and the *palestra*, within the framework of physical education, young men exercised and prepared for their participation in games, which were an integral part of the major Pan-Hellenic festivals their aim being to conquer victory. Gymnastic education was an element of the broader education of youth in every Greek city of the broader Greek region, a fact that was proudly promoted by the list of winners who took part in the major Pan-Hellenic games. These lists clearly show that in the Pan-Hellenic games athletes from almost all Greek cities participated and were crowned victors.[10]

The disposition to participate in games was one of the major features of the Ancient Greek world and was expressed in all facets of daily life. Healthy

8. Hesiod, *Theogeny*, 383–403, 505–506, 617–735. Apollodoros I 6–7, I. Th. Kakridis, *Hellenic Mythology, The Gods*, vol. 2, Athens 1986, 26.
9. Plato, *Laws* 894, Plutarch, *Lycourgos* 22.
10. L. Moretti, *Olympionikai*, Rome 1957. G. Hyde, *De Olympionicarum Statuis a Pausania Commemoratis*, Chicago 1980.

competition was the keystone of the remarkable Ancient Greek civilization; its competitive disposition can be seen in the Gymnopaediae and artistic contests. The athletic games that were held during religious festivals, with an honorific or funerary character, were the highest expression of healthy competition. The four sacred Pan-Hellenic festivals were: the *Olympic Games* held in honour of Zeus in Olympia, the *Pythian Games* held in honour of Apollo in Delphi, the *Isthmian Games* in honour of Poseidon at Isthmia and, finally, the *Nemean Games*, in Nemea, in honour of Heracles who, according to tradition, was the first who staged games in honour of Zeus;[11] all four held a prominent position.

For over twelve centuries, the sacred Pan-Hellenic Games were at the centre of interest for all Greeks. They came to the sanctuaries in order to honour the gods. At the beginning of the first millennium BC, there were two important religious centres, those of Olympia and Delphi. In both these sanctuaries there were oracular shrines and athletic contests. The most important feature of the contests that were held during the festivals was that they were not simply a spectacle for the enjoyment of pilgrims. The athletic games were held under the supervision of the priesthood, on the gods' command. It is obvious that the Games were an important part of the festival, a "ceremony" with a religious background, whose purpose was to activate the participants' natural and mental powers, thus making them free citizens.

The sanctuaries acknowledged their lofty mission and supported one another during critical periods; their collaboration was also noteworthy.[12]

All this happened because sanctuaries, each one separately and all together significantly contributed to the education of the Greeks by cultivating emulation in any form of contest.

Olympia was maybe the most famous sanctuary of Ancient Greece, in the first half of the 5th century BC, as Pindar informs us.[13] The site of Olympia was never a "city" with the features of the Greek city-states in Antiquity. Olympia did not have a permanent population and was never politically constituted. It was a sanctuary with buildings for worship and votive offerings and impressive

11. I. Mouratidis, *History of Physical Education…*, 2008, 183 ff, 271 ff, 278 ff, 287 ff.
12. J.M. Hall, *Ancient Greek History. The Archaic Period*, trans. I. Xydopoulos, Thessaloniki, 2012, 370–375. U. Wilken, *Ancient Greek History*, trans. I. Touloumakos, Athens 1976, 167.
13. Pindar, *Olympic Victor* 1.10.

artworks. Near the sanctuary, facilities were developed for the staging of the Games. The excavations revealed organized spaces for the preparation of the athletes and the accommodation of permanent staff which was taking care of the sanctuary and the important visitors. Olympia was a neutral religious site, whose conditions had ensured its protection, away from political rivalry. Pilgrims could visit the site, in order to offer sacrifices in honour of the gods and watch the games or participate in them.

The *Olympia*, the Ancient Olympic Games, was a major athletic event in Antiquity. Every four years, during the summer period, the Greeks came to Olympia in order to honour Zeus with sacrifices and contests. The excavation finds agree with the sources of Greek tradition, regarding the sacred features of its site since the pre-historic period. The beginning of the Ancient Olympic Games is lost in the pre-historic times and linked to contests between heroes and divinities. According to the local traditions, heroes and divinities were the first who staged games on this particular site.[14] The games of the heroes and the gods were an example to be imitated by men who always wanted to resemble them, without having tried to reach their skills and identify with them. The myth tells us that in Olympia Zeus beat Cronus in wrestling, Apollo beat Hermes in the stadium race and Ares, the god of war, in boxing.

In the site of the sanctuary remnants of a settlement dating back to the proto-Helladic period (2800 BC) were discovered. The first sanctuary in the region was dedicated to Earth, the wife of Uranus, and was called Gaia. Pausanias follows the same direction in his report, clearly pointing out the presence of a sanctuary, which belonged to the goddess Earth.[15]

The presence of Cronus was confirmed by an altar on which sacrifices were made each year.[16] According to tradition, Zeus introduced the Games after his victory against Cronus. According to other opinions, the founders of the Games were purported to be the Kourites and, specifically, their brother Dactyl

14. W.J. Slater, "Pelops at Olympia" *GrRomByzSt* 30 (1989), 485–501. M. Golden, "Sport and wage-labor in the Heracles myth", *Arete* 2 (1986), 145–58. A. Bernardini, "Mythe et Agon: Héraclés fondateur de Jeux Olympiques", *Olympic Ages* 13–22. E. Albanidis, *History of Sport*, Thessaloniki 2004, 46–47.
15. Pausanias 5.14.10.
16. Pausanias 5.7.6.

Heracles who, after bringing Zeus to Olympia, staged racing contests between his brothers, giving them as prize a wreath of wild olive tree branch. According to another tradition, the founder was the hero Hercules, son of Zeus and Alcmene. Finally, there is also the tradition that wants the founder to be Pelops, who organized games after his victory against Oenomaus in the chariot race.[17]

It is obvious from the above that we will have to deal with many difficulties if we wish to define with precision the time and the period when the Ancient Olympic Games began, because they are lost in the mist of time, with heroes, demigods and gods acting as their founders.

According to Pausanias, the reviver of the Games was Iphitos, after the oracle of the Pythia, who wanted to put an end to destruction, internecine wars and the plague.[18] The Olympic Games of Iphitos were dated by the sophist Hippias in 776 BC. Taking into consideration the excavation finds, several researchers support the view that Olympia already held a holy position during the Dark Ages. This view is supported by findings from the archaeological site that date back from 1000 to 800 BC and pertain to small sculpture works that depict horses, warriors, chariots, horsemen and charioteers. It is obvious that these were votive offerings of nobles who participated in Games and were proclaimed victors.[19]

The birth of the Ancient Olympic Games still attracts our interest today and motivates discussion. Contemporary historic and archaeological research, with the support of literary sources and excavation finds, converge and determine the 8th century BC as the beginning of the Games in Olympia. This conclusion is supported by the large number of votive offerings from victors and confirms the staging of athletic events in the area. The votive offerings are related to the worship of heroes, a practice that was followed in other sanctuaries. In any case, we are not able to place the legend of Pelops in a time-frame, nor can we decide on its origin. What we can support with certainty is that Pelops was honoured in Olympia more than any other hero, as Zeus was worshipped, by analogy, more than any other divinity.[20]

17. I. Mouratidis, *History of Physical Education…*, 2008, 167.
18. Pausanias 5.4.6.
19. N. Coldstream, *Geometric Greece*, New York 1977, 335. J.M. Hall, *Ancient…*, 2012, 357, 370.
20. Pausanias 5.13.

Despite the efforts that were made, a precise or relevant dating of the start of the Olympics could not be achieved; we do know, however, that the Games in Olympia have been recorded since 776 BC. The festival that was staged in 776 BC, with Koreibos from Elis as the first winner of the stadium race, was considered to be the first one because the historians of that period recorded from that year onward the winners of the great Olympic festival.[21] Once again, the contribution of Olympia was important for Ancient Greece, with the uniform dating of Antiquity. The introduction and keeping of a time calendar appears to be extremely interesting. Most importantly it provided a solution for determining the time of the Games, taking in consideration the fact that each city-state had its own calendar, without identifying the time or the name. These were calendars which used as reference the phases of the moon and not the solar year; as a result, it was difficult to define time because it was different in every city. Thus, the Olympic Games of 776 BC were a point of reference between prehistoric and historic times and the starting point for dating any historic event that followed. Thucydides was an exception; his dating was based on the reports of the Ephors of Sparta or the prominent archons of Athens. A similar method was followed by other historians, including Herodotus.[22]

The traveller Pausanias came to Greece in the 2nd century AD, where he visited sanctuaries. During these visits he tried to understand how, by which procedure, Ancient Greece, which had suffered so much from the fratricide wars, had managed to organize athletic games with the participation of athletes from the Helladic and broader Greek region.

In order to understand this fact, he focused on the revival of the Games by Iphitos, following the advice of the oracle of Delphi. According to the oracle, the Games had to be reorganized and peace should prevail during the period of their staging.[23] The Olympic Games were an excellent opportunity for a meeting of the Greeks, under the best possible conditions, when the *holy truce* was announced.

The institution of the truce acted as a catalyst for the smooth organization of the Olympic festival, contributing to political unity in the environment of

21. Eusebios Pamfilou, *Chronicles Book* I.XXXIII, Pausanias 5-6.
22. Ephoros, extract 115=Strabo 8.3.33. C.H. Wacker, "The record of the Olympic victory list", *Nikephoros* 17 (1998), 49, Thucydides 2.2. J.M. Hall, *Ancient…*, 2012, 62–63.
23. Pausanias 5.4.5. Strabo 8.9.33.

Olympia, a target that was successfully achieved.[24] With respect to the institution, we must note that there was a difference of opinion concerning inventors. Lysias states that the institution was introduced by Heracles.[25] Pausanias reports that following the reorganization of the Games by Iphitos, the sacred institution was activated. Art has depicted this event with the crowning of the king of Elis by a female figure that represents the truce.[26] The subject is described by the traveller and may be connected to the wreath worn by the three spondophores who were leaving Elis in order to announce the truce,[27] Plutarch refers to the contribution of Lycourgos,[28] whilst Phlegon of Tralles also adds the name of Cleosthenes, the king of Pisa.[29] The three men agreed to institute the *truce* as part of the reorganization of the Games and inscribed the terms on the surface of a disc that was kept in the temple of Hera.[30]

Until the 5th century BC, the truce lasted for one month. After the 5th century, it was extended to three months starting from the day when the three spondophores left Olympia in order to complete their important task.[31] We should specify that the term *ekeheiria* does not refer to peace in the context of the Games but to immunity. The institution is based on an agreement of the Elians with their neighbours, which other city-states had joined. The sacred site was considered to be neutral and inviolable and no one could enter it when carrying weapons.[32] Any violation of the terms was an act of disrespect to the god and sanctions were imposed. Cases of violation of the institution have been recorded. Philip

24. Pausanias 5.4.5, 5.26.2 Thucydides 417, 4.58. See also M. Lämmer, "The nature and function of Olympic Truce in Ancient Greece", *History of Physical Education and Sport* 3 (1975/76), 37–52.
25. Lysias, *Olympiakos* 3.1–2.
26. Pausanias 5.4.5–6.
27. M.I. Finley, H. W. Pleket, *The Olympic Games. The First Thousand Years*, London 1976.
28. I. Mouratidis, *History of Physical Education (with philosophical elements)*, Thessaloniki 1998, 169 note.5.
29. Plutarch, Lycourgos 1, A. Anastasiou, I. Xidopoulos, I. Mouratidis, "Olympic Games-Truce. The role of Sparta", Proceedings 8th International Congress of the European Committee of Sport History, Komotini 2004, 69–73.
30. Pausanias 5.20.1, *Lycourgos* 1, Aristotle, extract 533, Flegon Trallianos, extract 1.4.
31. E.N. Gardiner, *Greek Athletic Sports and Festivals*, London 1910, 201.
32. Strabo VIII.3.58. During the holy truce, spectators and athletes could move freely, in order to reach Olympia without any problem.

II,[33] the father of Alexander the Great, who had been a victor in Olympia, paid the expected fine when one of his mercenaries prevented the Athenian Phrynon to go to Olympia in order to take part in the splendid feast.[34] Another violation case concerns the invasion of armed Spartans in the land of Elis, in 421 BC.[35] After this event, it was decided that Sparta would be excluded from the Games and would have to pay the huge fine, for those times, of two thousand minas.

The announcement of the truce aimed at uniting a people distributed, be it for a short period, from the coast of the Black Sea to the South of France and from the shores of Italy to Northern Africa. The Greeks of the Helladic and broader Greek region came to sacred Olympia, leaving any hostile attitude outside the limits of Elis. During the festival and the Games, the shared blood, language, religion and habits,[36] were thus cultivated, enhancing the value of the race "Greekness" and its civilization.

Any visitor, pilgrim or athlete, after his participation in the festival and the other events, started on his way back to his city as a new man. The festival and the Games offered education and were the expression of high civilization. The site of the sanctuary had fully covered the reasons for its establishment. There was no doubt that the sanctuary acted in a beneficial way in order to build closer relations between Greeks, something that we see in many important facets of Ancient Greek history.[37]

Under the protection of the holy truce, athletes and coaches made the long and strenuous journey to Olympia. No one could attack them or prevent certain

33. Regarding the participation of Philip II and the Macedonian kings in the Olympic Games, see M. Mari, *Al di la dell'Olimpo. Macedoni e grandi santuari della Grecia dall'eta arccaica al primo ellenismo* (Studies 34), Athens 2002, I. Xydopoulos, A. Athanasiou, "Macedonian Kings and the Olympic Games" M. Mari, *Al di la dell'Olimpo. Macedoni e grandi santuari della Grecia dall'eta arccaica al primo ellenismo* 57–61. I.K. Xydopoulos, *Social and Political Relations of the Macedonian and other Greeks* [Macedonian Library, no 96], Thessaloniki, Society of Macedonian Studies, 2006, 100. E. Albanidis, Ath. Anastasiou, K. Georgiadis, J. Mouratidis, "Athletic games in Ancient Macedonia: An overview", *Stadion* XXXII (2006), 2, 4. E. Albanidis, Ath. Anastasiou. K. Schoinas, I. Mouratidis, "Athletic games in Ancient Macedonia", *Makedonika* 37 (2008), 2.3.
34. Thucydides 5.49, I. Mouratidis, "The Olympic Games in Antiquity: Myth, tradition, institution, reality", *IOA*, 1992, 511.
35. Thucydides 5.49. Xenophon, *Hellenika* III 2.2.3. Pausanias 6.2.1–4.
36. Herodotus 8.144.2.
37. J.M. Hall, *Ancient…*, 2012, 357, 370–376.

people from fulfilling their wish to travel to Olympia in order to honour Zeus and the other gods.[38] Miltiades, the victor of the battle of Marathon, offered to the sanctuary the helmet he was wearing during the renowned historic battle, with his name engraved on it. Without a doubt, Zeus was honoured many times, more than the human mind can imagine. After the victory, the reward was not a material good or a sum of money; it was the *kotinos*, a wreath of wild olive tree leaves. It was a highly symbolic prize, with lofty symbolisms, honour and eternal glory.

The victory ode, from which the Olympic ideals were born, is another distinction fraught with significant meanings. In the ode, the name of the victorious athlete was mentioned, as well as the games in which he participated and the event in which he was proclaimed first victor. By analogy and taking into consideration the athlete's ties with his family, his race and his city, they too should enjoy part of the glory that belonged to them. The victory odes were something special, a particular kind of poetry. Their only purpose was to glorify the victor. The major representatives of this kind of poetry were Pindar from Thebes, Simonides of Ceos and his nephew Bachylides.[39] The man who stood out, both for the number of his poems and their quality, was Pindar.

The great Olympic festival was not simply a religious event, during which athletic games were held, offering the possibility and opportunity to a very large number of visitors to watch them. Both visitors and participants had the privilege of talking and getting to know one another. Together with the simple anonymous citizens, delegates from cities and official missions also arrived and had the opportunity to conclude agreements or renew older ones. The Athenians and the Spartans chose Olympia in order to erect a stele with the terms of the thirty-year peace.[40] Moreover, it was decided that the hundred-year peace treaty between the cities of Argos, Athens, Mantineia and Elis, concluded in 420 BC, would be updated in Olympia and Athens during the celebration

38. One of the roles of Zeus was to settle differences. The father of the gods decided who would be the winner both in athletic games and in war. This was one of the reasons for which in holy Olympia there were so many dedications of weapons. The Greeks offered what they treasured most.

39. For the lyric poets see: I. L. Pfeijffer, "Athletic Age Categories in Victory Odes", *Nikephoros* 11 (1998), 21–38.

40. Pausanias 5.23.4. I. Mouratidis, *History of Physical Education…*, 2008, 263, note 75.

of the Panathenaea.[41] Orators and philosophers were deeply convinced that the meeting of the Greeks during the Olympic Games, every four years, was a perfect opportunity for proclaiming the need of uniting all Greek cities. Following this direction, the orator Gorgias, addressing the crowds, stressed the need to improve relations between Greek cities, aware of the Persian danger.[42] This was appreciated by the Greeks who erected his statue in Olympia.[43] The Olympic Games met all the conditions for reaching the rival Greek cities, stressing that what united them was clearly much more that what divided them.

The fame of Olympia was tremendous. Every four years, a large number of visitors and pilgrims gathered there in order to honour the gods, admire great works of art, listen to historians, wise philosophers and outstanding poets, and also enjoy the well trained bodies of men and youngsters in fair contests. The lyric poet Pindar, aware of the importance of the Olympic Games and their key position in the religious conscience of the Greeks, wrote: "The Olympic Games cover with their splendour all the Greek sites, like the sun that covers during the day all the stars of the Sky."[44] In Olympia the Greeks paid tribute to Themistocles, the victor of the Persian Wars, while the applause and the enthusiasm of the crowd rocked the enclosure of the stadium.[45] The athletic contests were watched by prominent representatives of the Greek intelligentsia, including Thales of Miletus, whose death was announced in the stadium of Olympia during the 56th Olympiad.[46] According to tradition, Herodotus was in Olympia, in 444 BC, not only in order to watch the Games but also to present his work.[47] From the *opisthodomos* of the temple of Zeus, he presented to the audience, which included Thucydides, excerpts of his work and even received a fee of ten talents from the Elians.[48]

41. Thucydides 5.12.8, 5.47.10.
42. Philostratos, *Lives of Sophists*, I. Mouratidis *History of Physical Education…*, 2008, 77. F.G. Romero, "Sports tourism in Ancient Greece", *Journal of Tourism History*, 2013, 7.
43. Pausanias 6.17.7.
44. Pindar, *Olympic Victor* I 5–7.
45. Lysias, *Olympic* 520. Plutarch, *Themistocles-Kamallos* 17.4. Pausanias 8.50. 3–4, 5.12.8.
46. Diogenes Laertios VII. 8.5.
47. Lucian, *Herodotus* 1–4. I. Mouratidis, *History of Physical Education…*, 2008, 77. F.G. Romero, "Sports tourism…", 8.
48. Cl. Paleologou, "Ancient Olympia and its ethical teaching", *IOA* 1970–77, 46. L. Nicolaou,

Through the practices that were presented and the contribution of the holy truce, fair play in the athletic arena and the promotion of intellectual and artistic excellence, the necessary conditions for minimizing any form of political or belligerent competition were created, contributing slowly and steadily to an approach, with a view to uniting the Greeks. Moreover, there was the common origin and language, the same religion, the same mores, customs, traditions and civilization. As the years went by, any characteristic of similarity contributed to unity.

The interest of the Greeks for the Olympic Games remained strong for many centuries because of the rules and principles that were introduced, in order to ensure the staging of the Olympic Games. The institution of the Hellanodikai played a decisive role in their staging and evolution. It was firmly linked to the birth and progress of the Games and, more generally, to the great event that was held in Olympia every four years. They were, in fact, the organizers of the Games, who were responsible for their smooth progress. The clothing choices, such as the use of the royal purple by the Hellanodikai, directly refers to the royal origins of the institution.[49] When Pisa was responsible for the festival, the single Hellanodikos came from the city that was responsible for the staging of the Games. Around the first quarter of the 6th century BC, a series of changes were introduced in the athletic program of the festival, necessitating the strengthening of the Games by yet another Hellanodikos. It was a conscious act on the part of Elis, which wanted a more active role in all the aspects of the control and management of the festival. After the war with the Medes, we see many changes in the political environment; the nobles, the aristocrats and the kings lose valuable ground. The changes that were made, at political and social level, also influenced the institution of the Hellanodikai, whose number rose to nine, as many as the tribes.[50] The extension of the institution to nine members was not simply related to a democratic approach, but also to the practical handling of the enriched competition program of the Olympic Games and the control that needed to be made over such a large number of athletes.

"The spirit of Olympism in Ancient Greece and contemporary international society", *IOA*, 1985, 49.

49. I. Mouratidis *History of Physical Education…*, 2008.

50. Pausanias 5.9.5.

In 472 BC, the Hellanodikai became ten with the addition of another member, the representative of the tenth tribe, which was established after the fall of Triphylia.[51] During the 103rd Olympiad in 368 BC, they became ten, as many as the Elian tribes.[52] The body of the Hellanodikai adopted its final structure with ten members during the 108th Olympic Games. This number was maintained until the 29th Olympiad in AD 393,[53] which led to the end of the Games that had fallen into disrepute, long before Theodosius decree.

The obligations of the Hellanodikai began ten months before the opening of the Games. They had to come to Elis and learn the rules from the guardians of the law, as well as any regulation related to the smooth staging of the Games. During the last month of the ten month period before the festival, they were responsible for the training of the athletes and for the organization of the athletes' teams. In fact, they separated the athletes into boys and men, depending on their age, the only criterion being their external features, i.e. their appearance.[54] But who were these athletes? They were citizens who came from all ranks: kings, princes, nobles and generals, as well as farmers, philosophers and simple citizens. In the arena of sacred Olympia there was no class distinction; titles were put aside, they were all equal before the Hellanodikai, who were impartial and incorruptible. It was not by chance that even the enemy of the Eleans, the king of Sparta Agis II, recognized their impartiality. Wishing to downgrade them for their work, he said something which was a great truth. His words, according to Plutarch, were the following: "What is the important task of the Eleans, may I ask? They are fair once every five years."[55]

On their arrival in Olympia, the Hellanodikai immediately took over their obligations. They received the athletes from the Elean archons who had already conducted a first check of their preparation in order to take part in the Olympic Games.[56] The Hellanodikai's characteristics were impartiality, integrity and their

51. E.N. Gardiner, *Greek Athletic Sports and Festivals*, London 1910, 117, I. Mouratidis, *History of Physical Education…*, 2008, 189.
52. E.N. Gardner, ibid.
53. Ibid.
54. Pausanias 6.24.3. Philostratos, *Gymnasticos*. N. Growther, "The Olympic training period", *Nikephoros* 4 (1991), 161–166.
55. We are referring to Ages II, who was the son of Archidamos II, *Lycourgos* 20.
56. Philostratos, *Apollonios Tyaneus* 2038 ff.

clear intention of performing justice. It is interesting to note that all Greek cities showed endless respect to the decisions of the Hellanodikai and this decisively contributed to the grandeur of the Ancient Olympic Games.[57]

The Ancient Greeks had a highly developed agonistic spirit, which was the motivation for important peaceful conquests, both at individual and collective level. The competitive spirit and emulation defined many aspects of everyday life and, as a result, gave it a special character. In the Olympic Games of Antiquity, emulation and the competitive spirit were organized in a way that led to the promotion of lofty cultural values. The Olympia of Antiquity was a very attractive place, a place where the divine was revealed. The Olympic Games and their sacred environment were an excellent opportunity for enhancing political dialogue, as spiritual competition and philosophical emulation were promoted. At the dawn of the 5th century BC, religion and sport, poetry and art composed the organic unity of life. The Games of Olympia now expressed the nurturing of the mind and the body as this sacred site became the Pan-Hellenic centre of art and spirit. The competitive and sporting spirit of the Olympic Games invaded the Greek and broader Helladic space, promoting an important civilization, giving to the Games a particular youthful and incomparable character. The Olympic Games built bridges between the visible and the invisible. The games in the stadium and the palaestra revealed lofty cultural meanings and faith in human existence, physical strength, intellectual development, freedom, democratic equality, competitive justice and fraternization. Without any doubt, Ancient Greece owes this civilization to the Olympic Games.

57. Plutarch, *Lycourgos* 20. I. Mouratidis, *History of Physical Education…*, 2008, 198, note 18. As part of their duties they dealt with issues regarding the athletes' participation in the Games, they had a role in solving differences and they proclaimed the victors. Their role was also decisive when dealing with cases of bribery, violation of rules or handling of cases which involved trickery. In any event, they intervened immediately and the penalties were harsh, monetary fine, exclusion and in certain cases whipping. They also controlled the program of the games and the progress of events, taking into account the official list.

THE INTERNATIONAL OLYMPIC COMMITTEE AS A REFERENCE POINT FOR THE RESPECT OF FUNDAMENTAL PRINCIPLES

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Reference is the action of referring to something. It is also authority, the text that we are referring to or the precise indication that allows us to refer to a passage of a text that was quoted. We can use as references brands, people and, in sport, stars.

For Olympism the reference are the Games and, in particular, the International Olympic Committee. The Olympic Games of Antiquity were born in 776 BC, according to tradition (1). They combined sport competitions and athletics, with ceremonies honouring divinities. The Olympic Truce was imposed on the Greek world during the period of the Games. The last regular Olympic Games of Antiquity were held around 261 BC. In 393 BC, Theodosius the Great forbid the Olympic Games and the cult of Greek gods.

1. Chronology and evolution of the modern Games

a. Creation and first steps

Baron Pierre de Coubertin convened on the 16th to the 24th of June 1894, an international Athletic Congress of Paris, an international congress of sports, on the pretext of discussing the problem of amateurism (2). On the last day, he held a solemn session and convinced the audience to revive the Games of Antiquity, setting up for this purpose an "International Olympic Committee".

The staging of the first Games was entrusted to Athens (3) and the Greek Dimitrios Vikelas was appointed as the first President of the Committee (4). The Games of the 2nd Olympiad, which were entrusted to Paris, on Coubertin's request, were drowned in a universal exhibition, as was the case with the 3rd Olympiad in Saint Louis in 1940. It was only in London, in 1908, that we could see that there were Olympic Games, despite the feminist demonstrations of the "suffragettes". Stockholm followed in 1912 (5).

World War I, which lasted from August 1914 to November 1918, might have led to the end of the Olympic adventure, but Coubertin made sure that Berlin would not appropriate the Games and the headquarters of the Committee. The city of Lausanne has hosted the provisional headquarters of the IOC since 1915.

b. Consolidation

After the war, Olympism resumed its course and the Games were awarded to the city of Antwerp, in Belgium, where they were held in 1920.

The five coloured rings on a white background, which were shown for the first time in Paris, in 1914, became the official *symbol* together wiht the Olympic *flag*; in Antwerp, in 1920, Victor Boin took the first Olympic oath.

The Paris Games in 1924, followed by the Games of Amsterdam in 1928, were held without any serious incidents, apart from the participation of women in athletics. After the Games of 1932, in Los Angeles, those of 1936 had been awarded to Berlin. Hitler's rise to power, in 1933 and the excesses of his regime made people fear the worst.

The Count of Baillet-Latour, who had succeeded Pierre de Coubertin in 1925, negotiated with the new political leaders and the Games were held without any serious incidents. World War II, however, from 1939 to 1945, raised new serious concerns about the future of the Games (11).

c. Reconstruction

After being awarded to London, as well as Antwerp in 1920, the Games resumed their course in 1948. According to the opinion of many people, the Helsinki Games were those that mostly conformed to the Olympic ideal. They were held in Melbourne, Australia, for the first time in 1956. In 1960, Rome experienced

the scandal of the Olympic village and the excesses of property developers. Tokyo organized the Games of 1964 (5). The Mexico Games in 1968 were joyful, despite the demonstrations of students and "Black Power" (6).

d. Consolidation and politics

In Munich, in 1972, the Games were plunged into mourning after the Palestinian attack against the Israeli team (7). Before the Games of 1976, which were awarded to Montreal, President Lord Killanin had to invoke the *Olympic Charter* and the supreme authority of the IOC in order to claim the broadcasting rights for television (and the other media), which the OCOG wanted to appropriate.

Political problems have always perturbed the Games: China excluded Taipei (Taiwan) from the Games in 1976; African countries demanded South Africa's exclusion because of the apartheid. In 1980, despite the boycott of the United States, many National Olympic Committees took part in the Games in Moscow against their government's opinion.

e. Sponsoring, television and present time

Disappointed by these difficulties, Lord Killanin did not take part in the elections. Juan Antonio Samaranch changed the IOC's sporting and financial policy by opening the Games to professionals and relying on sponsoring and TV rights (Los Angeles 1996, Sydney 2000), Athens 2004) (9). President Jacques Rogge hardly changed the management for Beijing 2008 and London 2012. In the meantime, the Winter Games were staged, since 1924 in Chamonix. All this concerns the Games (10).

2. The elaboration of the fundamental principles

In his *Olympic Memoirs* (2), the renovator of the Games recalls the progress of the Congress of 1894 and the revival of the Games:

> *Regarding the Olympic Games, they followed me almost without discussion. I was able to pass successively the fundamental principles, which I had decided in my mind:*

- *the four years interval*
- *the exclusively modern character of the competitions*
- *the exclusion of schools*
- *the appointment of an* international committee
  - permanent *in its principle*
  - stable *in its composition*
  - *which members would be the* representatives of Olympism *in their respective countries.*

He added:

"The principle of roving games was adopted without raising too many objections. This was essential for, otherwise, no country would accept the cost. Greece in any case was exonerated for technical and financial reasons."

Whereas most of these principles only concerned the Games, during a meeting at Dimitrios Vikelas house, the "edifice of the IOC" and its principles were definitively "cemented" on Coubertin's insistence, who wanted a "mobile" presidency, which would belong "by right" to the nationality of the Olympiad.

> *Anything that could consolidate the 'international character' of the cycle that was open seemed to be extremely important to me. Vikelas would have to assume his duties until the end of the year 1896 and I would then succeed him for four years.*

In order to complete the IOC's façade, he imposed on members the "armour of absolute *independence* by refusing access to any delegate, whoever he was, and the payment of any subsidy, whatever its origin".

Only Coubertin's texts (3) allow us to claim that the committee had adopted certain *rules* from the beginning:

- first of all, for *setting up* an international Olympic *committee*:
  - composed of financially independent persons
  - having, in principle, no political connections
  - with members chosen for their international spirit
  - because they were free of any economic and political influence
  - capable of defending anything that was in the interest of the Olympic

Movement, even against their own country or against the particular sport or sports in which they were personally interested

– then, for the *establishment* of an *Olympic Movement* whose main event would be, originally, the celebration, every four years, each time in a different country, of international Olympic Games.

As Brundage wrote in 1959 (8):

The IOC's first duty was not only to establish the fundamental principles of the huge structure of the Olympic Movement, but also to set up the organization of the Games, organize the participation of different countries and ensure the technical supervision of the events.

In 1896, there were no international federations, apart from gymnastics and rowing, and no national federations. In his capacity as the committee's Secretary, Coubertin had to deal with all the organization, assisting the Greek President Vikelas.

A "council of twelve" formed commissions for each sport, organized the protocol for the ceremonies, the hoisting of each winner's national flag, etc. The program that was published by the council of twelve, following the approval of the IOC's board, was only legally enforceable by President Vikelas' signature. "It was a decisive turning point and I was resolved to leave no opportunity to reaffirm the IOC's preponderance, which was still frail and unglamorous" (2).

The first change of the principles adopted in 1894 was that of the presidency. Coubertin should have been elected for four years but was elected for eight and re-elected until his resignation in 1925. The General Assembly or Session and the Congresses should be convened on the President's notification. Members who had not sent to the President at least one annual report or neglected, without a valid excuse, to assist or be represented at the Olympic Games were considered as resigning.

Another problem arose in Athens on 14 April 1896: After having been reticent, Greece now wanted the Games to be celebrated regularly on its territory. The IOC unanimously decided not to change the rules adopted in Paris. The Games should not belong to one country even if it was Greece, and so the proposal which had been made with popular enthusiasm and on the

request of the king of Greece, George the 1st, was dismissed. It was presented again, in the 1980s by Karamanlis, the President of the Republic, because of the boycott. After the first sessions of Paris in 1894 and Athens in 1896, the IOC was convened in Havre in 1897 and in Paris on 21 May 1901.

The *choice of the organizing city* is a prerogative of the IOC, provided in its regulations and then in the *Charter*. In 1901, in Paris, the Games of 1904 were awarded to Chicago and the program was discussed. The problem of amateurism was raised and Coubertin insisted that professional competitions should be less prominent and less important than the amateur events.

Chicago demanded the postponement of the Games to 1905, but this proposal was considered unacceptable and the Games were awarded to Saint Louis (Paris 1903) and held there in 1904.

The first regulation which was published and found dates back to 1908. It contains three pages and specifies the objective, the recruiting, the meetings and the administration of the IOC, as follows:

> *The International Olympic Committee to which the International Congress of Paris entrusted the mission of watching over the development of the Olympic Games, which were solemnly re-established on June 24, 1894, intends to:*
> 1. *ensure the regular celebration of the Games*
> 2. *make this celebration more and more perfect, worthy of its glorious past and in keeping with the lofty ideas which inspired its renovators*
> 3. *plan or organize all the events and take, in general, all appropriate measures with a view to directing modern sport to desirable paths.*

The Games would be celebrated every four years, but the headquarters of the IOC should "fluctuate" at the same time as the Presidency.

At the Paris Games in 1900, Coubertin, who lived in Paris, established the headquarters in his home. In 1914, because of the war, an interim President, de Blonay, was appointed and then the headquarters were moved to Switzerland, in Lausanne. The final transfer took place in 1921, upon which the regulation mentioned for the first time the registered office in Lausanne (11).

In 1972, on the initiative of President Brundage and following a proposal of the Belgian NOC, Article 1 defined the essential objective of the Olympic Movement and its fundamental principles:

- promote the development of physical and moral qualities, which are the foundation of amateur sport
- educate youth through sport in a spirit of better mutual understanding and friendship, thus contributing to building a peaceful and better world
- make known the Olympic principles worldwide in order to arouse international goodwill,

and only fourthly

"to bring together the athletes of the world at the great sports festival, the Olympic Games".

The concept of the *Charter* was taken from Coubertin's first ideas by Lord Killanin and its Director Monique Berlioux in 1974. They wanted to include in the *Charter* a few short and general provisions, *fundamental principles*, which would be completed by by-laws, in a compendium annexed to the *Charter* (12).

3. The IOC references fundamental principles and their respect

There are nine fundamental principles in the *Charter*, followed by the regulation that defines the Olympic Movement, the International Olympic Committee, the National Olympic Committees and the Olympic Games.

As the rules and statutes evolved first and then the *Olympic Charter*, these fundamental principles were drawn up by Coubertin and then, on his recommendations and those of the successive Presidents and congresses were voted by the Session in order to come to the text that governs the Olympic Movement.

The changes in the *Charter* or the regulation are discussed during the sessions and congresses, and voted by the Session. They are then inserted in the published text and thus become compulsory (12).

Since 1972, the *Charter* does not aim the staging of the Olympic Games, in the first place; they are only one of the facets of Olympism. The objective of the Olympic Movement is broader and more complex and also nobler: work for international peace and the world in general (12). These fundamental principles apply to the whole of the Olympic Movement.

The Olympic Movement does not consist only of one committee, the International Olympic Committee, but includes the National Olympic Committees, the International Sport Federations and the members of these entities, which are the same. The National Sport Federations are members of the National Olympic Committees and the International Sport Federations. All athletes, in all the countries of the world, depend on and are part of the Movement. They are subject to the fundamental principles of Olympism.

The International Olympic Committee is the only qualified entity whose objective is to manage sport in the whole world and submit it to these principles. Like the United Nations Organization which proposes to manage the world at political level, the objective of the International Olympic Committee is to manage sport in the world. Every International Sport Federation governs its sport at technical level. The National Olympic Committees or the inter-federal groups manage sport in their country as well as national legislation and regulation, which are answerable to national parliaments and governments. The fundamental principles of sport in the world have the International Olympic Committee as their only and true reference.

Next to the annual sessions of the IOC, there also are the congresses that were frequently held in the beginning and then forgotten, until the congresses of Varna in 1973, then Baden-Baden in 1981, the congress of unity in Paris in 1994 and the last in Copenhagen in 2009.

Doping is a pertinent example. After the awful death of athletes in the Olympic Games or the Tour de France in cycling and elsewhere, the International Olympic Committee decided to deal with the problem of doping in sport. To this end, it formed a medical commission that was run for a long time by Prince Alexandre de Mérode. His example was followed by the International Sport Federations.

The list of forbidden substances, which was discussed at length, was finally adopted worldwide, based on the list established by the IOC's Medical Commission. All International Sport Federations joined it and it is the base for fighting doping under the aegis of the IOC and followed by UNESCO, by sport federations, the governments and even national legislations sometimes.

No other authority can or could lead sport at global level like the IOC.

- International Sport Federations govern their sport at technical level
- National governments and parliaments legislate in their respective countries
- The European Parliament and the Commission govern the member countries of the Union in Europe

Only the IOC has the international vocation to govern sport and do it at ethical level. It is the reference regarding the fundamental principles of sport.

It is also a reference for respecting these principles, even if International and National Federations are competent for applying sanctions.

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THE IOC CULTURE AND EDUCATION PROGRAM – A TOOL FOR EDUCATION

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The intention of this paper is to explain how the Culture and Education Program can serve as a tool for awareness creation and development of the Spirit of Olympism. The paper will present the historical context of Olympism, the guiding principles of the Olympic Values and Education Program, the policy context, and the Culture and Education Program.

Background

The founder of Modern Olympics, Baron Pierre de Coubertin, stated in one of his letters that "Olympism is not a system; it is a state of mind". Based in this, concept he developed the following original objectives:

- to promote and develop physical and moral qualities as a basis for sports
- to bring up youth through sports in the spirit of mutual understanding and friendship, resulting to a better world
- to promote the Olympic principles throughout the world in order to develop goodwill among nations and
- to assemble, every four years, athletes of the world, to celebrate a sports festival

The original objectives of Baron Pierre de Coubertin were educational. He believed that young people needed to train their bodies as well as their minds. He wanted the schools in his country to include compulsory organized sports in their programs. He thought that his ideas would receive good publicity if he organized an international sporting event based on the heritage of the ancient Olympic Games of Greece. These original objectives form the basis of the seven fundamental principles of the *Olympic Charter*. The *Olympic Charter* highlights that the goal of the Olympic Movement is "to contribute to building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values". These seven principles of the *Olympic Charter* are inter-related and contribute to "building a peaceful and better world, through education of young people in sport, practiced in accordance with Olympism and its values".

The spirit of Olympism, culture and education

The IOC Sports Administration Manual highlighted that "Olympism is a philosophy and a way of life based on the joy found in effort, the educational value of good example, and respect for fundamental ethical principles". These characteristics of ethical behavior help in creating and nurturing a "spirit of Olympism", and can be found at two levels:

1. At the individual level, where sport, culture and education interplay, to promote a proper and well balanced development of body, will and mind. This is where the Olympic values are instilled in one's life to make one a better person, and eventually lead to a better community, and a better world, i.e. when you show respect to your opponent, especially when you're defeated.
2. At the level of society, where sport is placed at the service of mankind to foster peace and harmony, and nurture human dignity. For example, an organization or school with a "spirit of Olympism" culture supports the moral, social and physical development of children and young people by teaching the values of Olympism and setting expectations for positive, healthy behavior by all participants. This is where desirable behavior is

taught and reinforced, and this involves all sections of the community, including parents and guardians.

The following five educational values relate to personal or individual attitudes and behavior, and incorporate the three domains of learning, namely, intellectual, social/emotional, and physical. These values have a positive impact on the community, because they serve as guiding principles for all sporting activities in it, and are acceptable to all members of it:

- *Joy and effort*: where young people develop and practice physical, behavioral, and intellectual skills by challenging themselves and each other in physical activities and sport.
- *Fair play*: as a concept sports is universal, and learning fair play behavior in sport can lead to development and reinforcement of fair play behavior in the community and in life.
- *Respect for others*: it applies when young people who live in a multi cultural world learn to accept and respect diversity, and practise personal peaceful behavior, promoting peace and understanding.

Lecture by Beatrice Allen.

- *Pursuit of excellence*: it is a focus on excellence where young people make positive, healthy choices, and strive to become the best that they can be in whatever they do.
- *Balance between body, will and mind*: it is where learning takes place in the whole body, not just in the mind; and, a physical literacy and learning through movement contribute to the development of both moral and intellectual learning.

These values do not only develop qualities and values as well as sound mind and body in young people, but also they help reinforce the way young people feel about other peoples' feelings and concerns, promoting decent ways of acting and treating others in courteous and considerate ways that value justice and fairness, thereby instilling self control and respect. This is the "spirit of Olympism".

The Culture and Education Program – The policy context

Baron Pierre de Coubertin understood the importance of emotion and imagination as educational tools. He integrated sports with culture in the organization of the Olympic Games, and, created symbols and encouraged ceremonies, music, and pageantry. These artistic and cultural experiences make the Olympics different from other sporting events and provide a basis for values education activities in a variety of curriculum areas – including sport and physical education. Consequently, the IOC continued to uphold these ideals by putting in place a policy framework for the promotion of culture and education, as highlighted below:

1. The IOC Commission for Culture and Olympic Education: it was created in 2000 by a merger of two existing Commissions, namely, the Cultural Commission and the Commission for the International Olympic Academy and Olympic Education. The Commission for Culture and Olympic Education advises the IOC on the promotion of culture and Olympic education and supports the IOC programs and activities related to the education of youth through sport.

2. The Biennial World Conference on Sport, Education and Culture: it brings together representatives and partners of the Olympic Movement, governments, academics and the business community as well as artists, and UNESCO, to deliberate and agree on innovative ways to ensure that culture and education remain an integral part of sport.
3. IOC Cooperation Agreement with the United Nations, based on the shared values of promoting social integration and economic development, placing sport at the service of humankind. Some of the areas of focus for this agreement are access to sport for all, including the disadvantaged and marginalized populations, physical education in schools and promoting healthy life-styles, youth empowerment, education and skills development, gender equity, equality and empowerment, peace building and dialogue, and sustainable human development.
4. The IOC Sport and Art Contest is derived from the Vision of Pierre de Coubertin, whereby Olympic Arts competitions were included as part of the official program for the Games of the Olympiad between 1912 and 1948.
5. The International Olympic Academy: The *Olympic Charter* states that the role of the IOC is "to encourage and support the activities of the International Olympic Academy (IOA) […] which dedicate themselves to Olympic education". The IOA activities notably include annual international Sessions and special Sessions devoted to Olympic education.
6. The "Olympic Values Education Toolkit", as an "Education through Olympism" approach, provides a variety of learning activities that help promote the values of Olympism, designed for learners from 8 to 18 years. It is adaptable to conditions and needs of individuals and society, and flexible to different approaches. Most importantly, it is designed to convert Olympic stories, traditions and history into curriculum-based learning activities.

These policy frameworks set the policy environment for implementation of the Olympic Culture and Education Program. The various events and activities of the program have been very effective tools for education, in terms of creating awareness regarding Olympism and the ideals of the Olympic Movement, as outlined below:

The Culture and Education Program

1. Olympic Museums: The Olympic Museum is created as an educational and cultural project through sport. The Mission of the Olympic Museum is to preserve sports artefacts and to create awareness among the general public (visitors, schools, Olympic Family, cultural and educational institutions) regarding the importance of the Olympic ideals. These artefacts are displayed through images, exhibitions, educational and cultural programs, depicting a dynamic image of Olympism and the Olympic values. Works of art and photography contests are also placed in the Museum for exhibition, as well as in the host city of the Games. Under the initiative of The Olympic Museum, the Olympic Museums Network (OMN) was established with the aim of working together through joint projects and networking for collections, exchanges, co-productions, educational programs, publications and programs, as well as promoting of the values of sport and Olympism.
2. Academic research, courses and seminars in universities and Olympic studies centers: teaching values are delivered there through discussions and conversations aimed at helping students to develop speaking and listening skills and support a point of view with evidence and thoughtfulness.
3. Programs of National Olympic Academies and National Olympic Committees: NOCs are tasked with the responsibilities of promoting the fundamental principles and values of Olympism in their countries by promoting Olympic educational programs at all levels of schools and educational institutions and universities, as well as by encouraging the creation of National Olympic Academies, Olympic Museums and other programs and cultural events related to the Olympic Movement.
4. Education and youth programs for Olympic Games: these are organized by the Organizing Committee for the Olympic Games, as authorized by the IOC, on the occasion of the Olympic Games. Originally, the youth camp was meant to assist in the organization and conduct of the Games, but it has been transformed into the education of young people through sport; promoting cultural exchanges and fostering international cooperation, and sharing the Olympic spirit. These camps are supported

Discussion with the participants after the lectures of Claudia Bokel, Dora Pallis and Professor Jim Parry.

by international organizations dealing with education and youth (UNICEF, UNESCO, etc.) and the Olympic Movement institutions, including the International Pierre de Coubertin Committee. The camps also provide the opportunity for campers to attend the Olympic Games' opening ceremony as well as selected cultural and sporting events. They also take part in workshops with Olympic themes (e.g., dance, drama, art) as well as in discussions on Olympic issues. It is well documented that educational input to the camps has led to awareness and appreciation of the values of multi-culturalism, the spirit of Olympism and the historical, geographical and cultural background of the host city and country. This experience provides the participants with a sense of empowerment, a global network, lifelong friendships and an increased overall understanding of the Olympic Movement.

5. Olympic day activities, Olympic festivals and competitions in schools and communities: These activities, are mostly carried out in collaboration with National Olympic Committees, National Olympic Academies and National Federations, all geared towards awareness creation on the ideals of the Olympic Movement.
6. Art and Culture Contests: Cultural Olympiads represent the cultural events and exhibitions of the work of young artists that culminate into the Games, providing the opportunity for them to showcase their works to a larger audience. Notably, the Olympiart Award is launched every four years, and includes painting, architecture and music. It succeeds the Olympic art competitions organized by Pierre de Coubertin at the early Games. The following contests form the Olympiart Awards:
   - *Sport and Art Contest*: It demonstrates the cultural diversity of the Olympic Movement, and the catalytic role of sport and art in societal development and the personal well-being of people. Graphic works and sculptures on the theme of sport and Olympism from the five continents are mobilized, and contestants have the chance to have their works exhibited at the Olympic Museum and at the Games as well as printed in a brochure uniting the winning works. Through their graphic works and sculptures, the contestants share their vision about the Olympic Movement and values, displaying their artistic styles and talent.

- *Sport and Literature Competition*: It is targeted mainly at children and youth from the five continents. Creating works in their respective languages and using their own words, they illustrate the Olympic values, such as excelling oneself, fair play, joy in effort, respect for others and balance between mind and body. The contest strengthens the link between literature and the celebration of the Games, and promotes the Olympic spirit and values among the young generation.
- *Sport and Photography Competition*: This is for young amateur photographers only, to inspire young people promote their interests in sports photography, amateur sport and traditional sport, and to promote the link between sport, art and culture.
- *Sport and Singing Contest*: It is the latest contest, aimed at developing the link between sport and art at national and international levels. The contest aims to promote the art of sport and music and going back to the early modern Olympics when competitions were held to find an Olympic Anthem. This is done through the National Olympic Committees, by organizing a national singing contest, inspired by the idea of sport.

The Olympic Games provide a very good platform through which the Olympic Values are celebrated, using tradition and symbols. Tradition and symbols, in terms of the ceremonies that accompany the Games, the Olympic Rings and Flag, the Olympic Flame and Torch, the Olympic Anthem, the Oath, the Victory and Medal ceremonies, and the Opening and Closing ceremonies.

The role of Olympic Solidarity

The role of Olympic Solidarity is vital to the implementation of the Culture and Education Program. Given the role of National Olympic Committees (NOC) in the promotion of Olympic values, the Olympic Solidarity's involvement in the Culture and Education Program becomes a mandate. This is demonstrated by its collaboration with the Commission to assist National Olympic Committees to participate in the activities of the Cultural and Education Program. Notably, the World conferences, the sport and art contests, as well as supporting NOCs

to set up National Olympic Academies, and the launching of OVEP training programs in schools and universities.

Finally, Sports is an activity which offers the individual the opportunity of self knowledge, self expression and fulfillment, personal achievement, demonstration of ability, social interaction, enjoyment, good health and a feeling of personal well-being. Because sports promote involvement, integration and responsibility in society, and contribute to the development of the community, sporting activities have become an integral part of the culture of every nation.

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OLYMPIC TRUCE – CREATING A CULTURE OF PEACE AMONG YOUTH

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I would like to thank you all for being here for this wonderful Session. I would like to thank the organizers for inviting me here, to ancient Olympia, in the area where the Olympic Truce was inspired in ancient times.

I will talk about the Olympic Truce and how it can help achieve a Culture of Peace among youth.

First of all, we need to see what the Culture of Peace is, what its foundations are and how exactly the Olympic Movement is involved.

What was the "Culture of Peace" in ancient Greece?

Around 1000 BC, in ancient Greece, city-states were constantly fighting each other. The Olympic Games had already been founded by that time, but they were left aside due to war. King Ifitos of Elis was very much disappointed by the constant wars, so he decided to visit the famous Oracle of Delphi to get advice. The answer was: "If you want to have peace, revive the Olympic Games." He consulted with other kings in his area and they all decided not only to revive the Games but also to protect them from warfare, by introducing a Truce among the participating states.

That is the birth of the Olympic Truce. What the king actually did, in today's terms, is that he transformed the Olympic Games from a purely sports event to a social one that demands the active participation of all – athletes, citizens, political and religious leaders. By making them inclusive, he managed to spread the ideals of the Olympic Games to society. These ideals were fair play, respect, recognition of the effort, excellence, friendship. The Truce he introduced, the Olympic Truce, was the longest peace accord in history. He managed to create, in the highly fragmented ancient Greek world, a Culture of Peace. Even though periodically, he did.

In modern Olympic history, there is a gap of almost 100 years, from 1896 to 1994, when the Olympic Truce was again introduced at the Olympic agenda. During these 98 years, the world faced numerous regional wars, two world wars, the Cold War and the Munich events in 1972. The wounds caused by these conflicts take time to heal. During this period, institutions and organizations were built, knocked down and built from scratch.

As you understand, the Olympic Truce was not a priority at that time. After the fall of the Soviet Union, the opening of new fronts and the resurgence of old, ethnic and religious conflicts, we realised the usefulness of reviving the Olympic Truce. But why?

Because, whilst the Olympic Truce is not a purely political process, we could intervene with diplomatic procedures to pause fighting in a world that was in turmoil, using the universality and the power of sports.

Indeed, in 1994, at the Lillehammer Olympic Winter Games, when Sarajevo was torn by conflict, the appeal for the observance of the Olympic Truce allowed the participation of athletes from the former Republic of Yugoslavia in the Games. What's more, with the assistance of the IOC, fighting stopped for the period of the Games and an IOC delegation visited Sarajevo to extend its solidarity to the population.

The smart tactic we used – which helped us to politicise the Olympic Truce – was this: in order to allow athletes to participate in the Olympic Games, their country should not be in a state of war. Therefore, the cessation of hostilities among states is a prerequisite for allowing its athletes to participate in the Games.

From 1994 and on, the Olympic Movement worked towards building the re-foundation of the Olympic Truce. In 2000, together with the Greek Government,

IOC created the International Olympic Truce Foundation and the International Olympic Truce Centre, with the aim to promote the Olympic Ideals, to serve peace and friendship and to cultivate international understanding. In particular, to uphold the observance of the Olympic Truce, calling for all hostilities to cease during the Olympic Games and beyond, and mobilizing the youth of the world in the cause of peace. The International Olympic Truce Centre is dedicated to creating the necessary support framework for the observance of the Olympic Truce and for the global promotion of a Culture of Peace, in accordance with the principles and policies established by the Foundation.

The strategy that was followed to promote the Olympic Truce was top-to-bottom. This means that we were targeting states and leaders, we wanted to persuade them about the benefits of respecting the Olympic Truce. In this respect, we collaborated with the United Nations to pass resolutions of the observance of the Olympic Truce before each Olympic Games, Summer or Winter. We asked world leaders to pledge their support in writing. Indeed, hundreds of them endorsed our offer, even Nelson Mandela. But the war was going on.

As we said, the IOTC is committed to promoting ceasefire during the Olympic Games. But the events that took place during the Beijing Games in 2008, when Russia fought with Georgia, during the London Games in 2012, when Syria tumbled into a civil war, and in Sotchi in 2014, with the civil conflict in Ukraine in the midst of the Olympic Winter Games, showed us that we cannot enforce the Olympic Truce alone or control whether some countries honor or do not honor their commitment to respecting the Olympic Truce.

In 2010 the IOTC took a strategic decision to expand our activities into the field of education, so that the ideals we represent and promote peace through sport could take root and flourish.

Since then, we strongly support grassroots programs and community-based action. Sport and cultural projects contribute to our efforts to bring communities closer, get them to know each other's special characteristics (religion, language, tradition, etc.) and finally accept them.

We are doing this because we want, through the inspirational power of sport, to use sport as a tool to instill the Olympic Truce ideals in the young generation, to help them gradually build a Culture of Peace. These young people are the

leaders of tomorrow. And we want to educate them with the values of the Olympic Movement.

Because the values that Olympic education teaches are universal, humanistic and original.

Olympic education does not endorse or teach values other than those applied by the athletes taking part in the Olympic Games. This characteristic adds credibility to the efforts made by the Olympic Movement.

We all recall the story between Luz Long and Jesse Owens in the 1936 Games in Berlin, which taught everyone the true meaning of athleticism.

We all have seen the athletes of North and South Korea marching under the same flag, despite the tense relations among the two countries.

The Olympic Movement cannot enforce peace, but it can inspire it. In this way, we apply the social mission of sports that is to unite and not to divide, to help all people develop than to create winners and losers, to give the opportunity to every people to participate, despite sex, religion, color or other characteristic.

In this way, the Olympic Movement places its own stone towards creating a Culture of Peace.

In this way, the world is endorsing the ideals of the Olympic Movement. Olympism is a philosophy of life and the right tool to inspire every one – especially young people – by creating a Culture of Peace.

All in all, we should always keep in mind that sports, as in ancient times, offer not only a spectacle but also a chance for peaceful co-existence among nations and people, by promoting the idea of an international Culture of Peace.

Politicians impose peace. We, the sports movement, can inspire peace.

Through education, we will inspire peace.

This is what we do at the International Olympic Truce Centre. We have created various educational programs.

The "Respecting Diversity" educational program relates to bullying and conflict resolution, based on the values and ideals of Olympism and the Olympic Truce.

The program addresses all kinds of bullying (physical, verbal, racial, cyber etc.) and aspires to educate children on how to avoid such behaviors by implementing Truce ideals in their everyday life.

To complement the book, a detailed teachers' guide has been created.

Teachers are encouraged to further dwelve into the different issues of bullying and use sport as a tool to help address such problems among the school community.

The program aims to highlight the ideals espoused by the Olympic Truce like equality, acceptance of differences, respect and better understanding between the units and societies. Understanding these concepts at an early age is very important and can help reduce incidents of violence within schools, promote teamwork and creative coexistence of different ideas, backgrounds, religions, and above all respect for citizenship (school community, local community, state) and for the active, positive and effective participation in society.

The program addresses students aged 10–15 years and aims to highlight and approach problems of "bullying", "harassment", racism and "conflict" in schools by promoting the following principles:

- Recognizing diversity
- Equal opportunity
- Social inclusion
- Conflict resolution

Olympic Truce educators perform workshops in schools, involving modern teaching methods and activities, aiming at increasing children's interactivity and engagement. To further enhance children's learning, the workshops have a technology component, jointly developed with Samsung.

The workshops are delivered globally, in French, Greek and English.

The approach is a blend of teacher-driven activity, including the participation of an Olympic champion who shares with the students his experiences of Olympic Games and social inclusion.

An essential component of the program "Respecting Diversity" is an e-platform for networking and exchange of ideas.

We have already created an e-course with SEETA – the association of teachers of the Mediterranean area, with more than 4,000 members.

Other activities of the International Olympic Truce Centre include our participation in the Youth Olympic Games 2014 in Nanjiing, in the Cultural program, sharing a booth with the International Olympic Academy.

Apart from information about the Olympic Truce, the young athletes had

the chance to participate in the interactive workshops promoting peace through sports.

The IOTC is a partner in the Youth Leadership Camps organized by the United Nations Office on Sport for Peace and Development. Our educators teach the young leaders on Olympic Truce and conflict resolution through interactive workshops and sport activities.

Closing, I would like to say that the International Olympic Truce Centre is looking forward to your active participation in its activities.

Your contribution would be to participate in a global network through which we will exchange ideas, experiences and know-how with the aim of developing new projects that will promote Olympism and the Olympic Truce.

OLYMPISM, THE OLYMPIC MOVEMENT AND THE OLYMPIC GAMES

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Olympism

For most people, I suppose, the word "Olympic" will conjure up images of the Olympic Games, either ancient or modern. The focus of their interest will be a two-week festival of sport held once in every four years between elite athletes representing their countries or city-states in inter-communal competition.

Most people, too, will have heard of an "Olympiad", even though it is sometimes thought to refer to a particular Games. In fact it refers to a four-year period, during which a Games may or may not be held. So: the Athens Games are properly referred to not as the XXVIII Games (since there have been only twenty-four, three having been cancelled due to World Wars) but as the Games of the XXVIII Olympiad. The Games are held to celebrate the end of the period of the Olympiad.

Fewer, however, will have heard of "Olympism", the philosophy developed by the founder of the modern Olympic Movement, Baron Pierre de Coubertin, a French aristocrat who had been much influenced by the British Public School tradition of sport in education. This philosophy has as its focus of interest not just the elite athlete, but everyone; not just a short truce period, but the whole of life; not just competition and winning, but also the values of participation and co-operation; not just sport as an activity, but also as a formative and

developmental influence contributing to desirable characteristics of individual personality and social life.

Olympism – a universal social philosophy

For Olympism is a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education. De Coubertin understood, towards the end of the 19th century, that sport was about to become a major growth point in popular culture – and that, as physical activity, it was apparently universalizable, providing a means of contact and communication across cultures.

A universal philosophy by definition sees itself as relevant to everyone, regardless of nation, race, gender, social class, religion or ideology, and so the Olympic Movement has worked for a coherent universal representation of itself – a concept of Olympism that identifies a common range of values to which nations can sincerely commit themselves whilst at the same time finding for the general idea a form of expression which is unique to each nation, generated by its own culture, location, history, tradition and projected future.

De Coubertin, being a product of late 19th century liberalism, emphasised the values of equality, fairness, justice, respect for persons, rationality and understanding, autonomy, and excellence. These are values which span nearly 3,000 years of Olympic history, although some of them may be differently interpreted at different times. They are, basically, the main values of liberal humanism – or perhaps we should say simply humanism, since socialist societies have found some difficulty in including Olympic ideals into their overall ideological stance towards sport.

The contemporary task for the Olympic Movement is to further this project: to try to see more clearly what its Games (and sport in wider society) might come to mean. This task will be undertaken both at the level of ideas and of action. If the practice of sport is to be pursued and developed according to Olympic values, the theory must strive for a conception of Olympism which will support that practice. The ideal should seek both to sustain sports practice and to lead sport towards a vision of Olympism which will help to deal with the challenges which are bound to emerge.

The *Olympic Charter*

The *Olympic Charter* (2015) states in simple terms the relationship between Olympic philosophy, ethics and education, as follows:

> *Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities of body, will and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the joy found in effort, the educational value of good example and respect for universal fundamental ethical principles.* Fundamental Principle 1 (p. 13)
>
> *The goal of Olympism is to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity.* Fundamental Principle 2 (p. 13)
>
> *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.* Fundamental Principle 4 (p. 13)

If we add to this de Coubertin's famous dicta "All sports for all people" (quoted in During and Brisson, 1994, p. 187), and "All games, all nations" (de Coubertin, 1934, p. 127), we seem to have a recipe for the core values of Olympism: global development, international understanding, fair play, social and moral education and multiculturalism.

A philosophical anthropology of Olympism

Based on its heritage and traditions, each society (and each ideology) has a political and philosophical anthropology – an idealized conception of the kind of person that that society (or ideology) values, and tries to produce and reproduce through its formal and informal institutions.

I have elsewhere tried to present a philosophical anthropology of Olympism as part of an explication of its ideology, and as a contribution to a theory of physical education (Parry 1998a, 1998b). The Olympic idea translates into a

few simple phrases which capture the essence of what an ideal human being ought to be and aspire to. It promotes the ideals of:

1. individual all round harmonious human development
2. towards excellence and achievement
3. through effort in competitive sporting activity
4. under conditions of mutual respect, fairness, justice and equality
5. with a view to creating lasting personal human relationships of friendship
6. international relationships of peace, toleration and understanding, and
7. cultural alliances with the arts

Sport and universalism

However, Olympism achieves its ends through the medium of sport, and so it cannot escape the requirement to provide an account of sport which reveals both its nature and its ethical potential. Let me briefly suggest a set of criteria which might begin to indicate the fundamentally ethical nature of sport:

1. *human* (*human* development)
2. *physical* (*effort* is required)
3. *skill* (development of human *capacities*)
4. *contest* ("*contract to contest*" – *competition* and *excellence*)
5. *rule-governed* (*obligation* to abide by the rules, *fair play*, *equality* and *justice*)
6. *institutionalized* ("*lawful authority*")
7. *shared values and commitments* (*due respect* is owed to opponents as co-facilitators)

This account reveals the characteristics which together might form a definition of sport: an *institutionalized, rule-governed contest of human physical skill*. However, it is difficult even to state the characteristics of sport without relying on terms that carry ethical import, and such meanings must apply across the world of sports participation. Without agreement on rule-adherence, the authority of the referee, and the central shared values of the activity, there could be no sport. The first task of an International Federation is to clarify rules and harmonize understandings so as to facilitate the universal practice of its sport.

So, the above account provides both a definition of sport (which might then also

act as a demarcation criterion – we now have reasons to offer for or against seeing some activity as a sport) and also a specification of the internal values of sport.

Conclusion

So, this is where Olympism comes from; from the values that are already, necessarily, internal to sport. Some people think that Olympism gives values to sport. But I think that it is the other way around: sport is where Olympism gets its values from. De Coubertin saw what was already there – in everyday sport itself.

Sport as an activity encapsulates and represents the everyday values that are present in all civilized and well-organized communities anywhere in the world. That is why sport is universalizable. That is what the Olympic Games are *for*.

I say: don't look to the heavens for inspiration; don't look to ideology for guidance. Just look at sport itself, and try to understand its logical basis. Then you will see where its ideology comes from, and what gives it its sense and meaning. Then you will see what its values are (and must be).

Everyday sport in everyday life is full of value. It is the source of Olympism.

The future of the Olympic Games relies on our understanding and preservation of these values.

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OLYMPISM: THE EVOLUTION

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Introduction

Olympism can be defined, understood, and applied in many forms: as a philosophy, a perspective, a theory, a world view, an attitude, or a way of life, among other interpretations. Regardless of the form or the content, the ideas inherent in modern understandings of Olympism have evolved from ideas dating back to ancient Greece, to a powerful framework for addressing values and ethics through sport. Tracing the evolution of Olympism begins with an examination of ancient Greek philosophy, progresses to explore Pierre de Coubertin's vision of the moral and educational potential of sport, and culminates with the ways in which National Olympic Academies and Committees worldwide apply the values inherent in Olympism in meaningful ways today. Thus, renewal and adaption, the main themes of the 55th International Session for Young Participants, characterize the evolution of Olympism very well.

Ancient Olympism

Insight into what people valued in ancient Greece can be interpreted from many surviving sources, including Homer's writing in the 8th century BC and Plato's writings from the 4th and 5th centuries BC. Homer's epic poems, the *Odyssey*

and the *Iliad*, inform us about how ancient Greek city-states and societies functioned, what people valued, and the ideals to which people ascribed. Jumping ahead many centuries, Plato's work provides additional insight into what people valued in ancient Greek life. Book V of Plato's *Republic*, in which Socrates and his interlocutors attempt to describe an ideal system of education, acknowledges that sport aids in the pursuit of the virtues of wisdom, courage, temperance, and justice. Socrates argued that the ideal environment for schooling was the gymnasium, which provided space for students to complete their physical, moral, and intellectual education. This system of education envisioned the gymnasium as a space where a harmonious curriculum would be taught, supplementing training in mathematics, physics, astronomy, and dialectics with poetry, music, military training, and "gymnastics" in the form of running, wrestling, boxing, ballgames, and other physical activities (Olivova, 1984, p. 5; Plato, 1945, p. 235–263).

Physical education was included for the purpose of developing character; according to Plato, "physical training, no less than education in literature and the arts, has to do with the soul" (Plato, 1945, p. 93). Furthermore, he elaborated, "together, physical training and the arts produce a harmonious development of the spirited and the philosophic elements in human character" (p. 93). Plato's athletic accomplishments in wrestling demonstrate his dedication to developing both his mind and body through participating in sport, and his advocacy for an education including sports helps cement the perceived connection between ancient Greek athletics and education.

Plato clarified in his writing that physical training as a part of a harmonious education differs drastically from physical training done solely to become a better athlete. Writing about the relevance of physical education in creating an ideal society, Plato noted that training only the body produces disharmony at the expense of the other aspects of the personality, which invariably prevents the athlete from achieving *kalokagathia*. Similarly, in *Nicomachean Ethics*, Aristotle condemned "all exaggerated unilateral development whether mental or physical" (p. 39) and was adamant that developing the body alone was not enough to give meaning to one's life. However, Young's (2005) translation of Aristotle's *Politics* (1339a-b) suggests that Aristotle viewed physical and mental training as simultaneously incompatible pursuits and recommended

their separation into different years of study. Regardless, it is clear that some of the greatest ancient philosophers recognized the merits of developing a harmoniously balanced personality, for the cultivation of which, they believed, sport played a significant role.

Among the values associated with ancient Greece are *eudaimonia*, *arete*, and *kalokagathia*. *Eudaimonia* translates directly as "happiness" but implies a broader form of human flourishing that one can only attain through leading a virtuous life. *Arete* refers broadly to virtue and human excellence. In order to achieve *arete*, people had to develop their minds, bodies, and souls in a balanced way. This harmonious balance was represented by two Greek words – *kalos* (roughly meaning beautiful), and *agathos* (meaning what is good, noble, and learned), neither of which has a direct English translation. The closest the English language comes to matching and providing a definition for the word *kalokagathia* is with phrases such as "the harmonious personality", "the cultivation of both the body and the mind" and "the struggle between the physical and the intellect to create a healthy and virtuous person" (Olivova, 1984, pp. 1–4). These ancient ideals influenced Pierre de Coubertin heavily as he conceived of reviving the Olympic Games, and elements of all three persist in our current understanding of Olympism.

Some classical studies scholars note that the athletes who competed at the ancient Olympic festivals ascribed to the notion of *kalokagathia* (Reid, 2012), but not all agree. In contrast, others conclude that the ancient Olympics were not the idealized grounds for striving for *arete* and *kalokagathia* that some people today declare they were. As Jim Parry explains, "the myths of ancient virtue and modern depravity can no longer be sustained. Again, the value of participation rather than winning is more a creation of Victorian amateurs than ancient Greeks" (Parry, 1988, p. 82). Evidence of athletes cheating, bribing, and intentionally injuring their opponents when competing at Olympia, and other ancient festivals, demonstrates that the ancient Greek educational values were not always witnessed on the field of play (Young, 2005). Yet the association of the ancient Games with the pursuit of *arete* and *kalokagathia* remains strong, and values such as honour, peace, perseverance, and noble competition remain closely associated with the ancient Olympic competitors, a fact that many people attribute to one man: Baron Pierre de Coubertin.

Coubertin's vision of Olympism

After excavations resumed in Olympia in the 1800s, many Western European intellectuals, including Pierre de Coubertin of France, developed an interest in ancient Greek culture. For Coubertin, this interest led to increasingly bold ideas about reviving the ancient festivals. In the late 1800s, the average person had very little knowledge of what life was like in ancient Greece, what people valued many hundreds years ago, and what the ancient Olympic values might have signified. Coubertin's interest in reviving the ancient Games was widespread and complicated. His motivation was not to generate profits and gain international fame and recognition, but to revamp the French physical educational system by providing youth with something to strive to achieve. This aspiration came about after witnessing German forces occupy France in his youth, and a desire to improve the general health and well-being of the population. As a young man, Coubertin traveled throughout Britain, North America, and Europe studying models of physical education in schools. Drawing inspirations from the many models he saw, he developed a physical fitness program that stressed gymnastics, the values associated with Muscular Christianity, and his interpretation of the virtues espoused by the ancient Olympic athletes. As scholar and Olympian Bruce Kidd (1984) explains, "dressing his games in the image of antiquity proved to be a masterstroke of public relations" and "linking to antiquity gave universal character to the Games" (p. 71). Coubertin's most noble intention was to use the Olympic Games to educate the youth of the world on peace, goodwill, and fair play by bringing young people from all nations together for friendly, peaceful competitions. He felt that international competition could develop character in athletes, in addition to developing the body.

Combining his understanding of the ancient Olympic Games with the ethos of Muscular Christianity and Victorian liberal ideals, Coubertin developed a liberal philosophy, which he called Olympism (Parry, 1988). Coubertin's Olympism constituted a "broad educational movement that, through the activity of sport and culture, would enhance human development and generally make the world a better place" (Kidd, 1996, p. 83). Education played a large role in Coubertin's Olympism, and involved "a grand attempt to fuse academic training with moral and physical education" (Lucas, 1988, p. 95). As part of his vision

of Olympism, Coubertin wanted Olympic participants to embody the Greek notion of *kalokagathia*; reference to this idea became prevalent in his oft-used phrase "*Mens fervida in corpore lacertoso* [a fervent spirit in a well-trained body]" (Coubertin, 1911 as cited in Müller, 2000, p. 212). To promote the inclusion of the total personality, Coubertin intended the Olympic Games to inspire competitors' artistic and intellectual sides, in addition to their physical and athletic skills. He believed one way to do so was by incorporating fine arts competitions into the program of events. As Coubertin had studied Greek philosophy and understood the importance of *kalokagathia* in ancient Greek life, he was convinced that people could achieve excellence through "the pursuit of sport in the name of progress and social and cultural unity" (Segrave, 1988, p. 58) as well as through religion, art, and politics (Bandy, 1988, p. 65).

Coubertin believed that sport helped people develop self-knowledge, and he once answered the question of what Olympism involved with the following response: "It is the religion of energy, the cultivation of intense will developed through the practice of manly sports, based on proper hygiene and public-spiritedness, surrounded with art and thought" (Coubertin, 1918 as cited in Müller, 2000, p. 44). The influence of ancient Greek philosophy on Coubertin's philosophy of Olympism is evident. Horton summarized this thought nicely in his work *Revival of Olympian Games* in 1896, when he wrote: "All of us who love beauty, peace, athletics, who have done no 'impiety or sacrilege,' who believe in fair play, are advocates of Olympism and 'are Greeks in the highest sense'" (as cited in Lucas, 1988, p. 96). Through participation in sporting and artistic events in morally and socially acceptable ways, Coubertin believed people could develop excellence in their physical, intellectual, and spiritual personalities.

Modern applications of Olympism

In practice, the philosophy of Olympism has been critiqued as being vague, lofty, and even contradictory in de-emphasizing total dedication to training. Jim Parry's (2006) distinction between concepts (general statements) and conceptions (specific interpretations of these broad statements) helps explain how people can develop multiple or particular understandings of the same

universal idea, which in turn helps explain why one simple, precise, and universal definition of Olympism is not the goal. Acknowledging that people can and will hold many different conceptions of any given concept (Gallie, 1956), it becomes clear that numerous conceptions of the concept of Olympism are thus not only possible, but are expected to emerge. A review of the literature addressing Olympism demonstrates that there is considerable variation in how athletes, members of the Olympic family, and scholars understand the essential elements of Olympism (Teetzel, 2012). As a starting point, the *Olympic Charter* includes in its introductory remarks many descriptors that, when combined, present an account of Olympism. Key phrases, such as joy of effort, harmonious development, dignity, mutual understanding, human rights, and non-discrimination, are used to describe the philosophy of Olympism (IOC, 2014). Pierre de Coubertin's numerous articles on Olympism have been characterized as an eclectic, and often contradictory, mix of ideas and philosophies that without adequate background knowledge can appear superficial and unsystematic (DaCosta, 2002, p. 42). Simplifying the multiple conceptions Coubertin espoused, communications from the IOC now often identify three particular values as the Olympic values: excellence, friendship, and respect (IOC, 2015).

Impactful definitions of Olympism presented by scholars who have contributed to the study of Olympic values and the Olympic Movement include M. H. Eyler's (1981) work, which focused on distinction, duty, excellence, glorious deeds, goodness, greatness, valour and virtue, and Nikos Filaretos' (2004), which placed emphasis on education, human thinking, fair play, anti-discrimination, mutual respect, and cooperation. In addition, the values inherent in Peter Arnold's (1996) analysis of Olympism stressed the importance of fairness, equality, friendship, justice, honesty and courage. Jim Parry's (2004) writing emphasized equality, fairness, justice, respect for persons, autonomy and excellence, while Lamartine DaCosta's (2002) conception gave primacy to pluralism, ancient Greek ideals, and athleticism. Among these conceptions there are identifiable overlappings in the areas of equality, respect, and ethical behaviour. Equality, with emphasis on non-discrimination and respect for human rights broadly construed, plays a central role, alongside the concept of respect, which encompasses fair play, justice and respect for the rules, traditions, and

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opponents. Overlap in the area of ethical behaviour focuses on the modern and ancient values of honour and moral excellence.

Conceptions of Olympism can differ throughout different time periods and geographical areas. Recognizing that the Olympic ideals, like all ideals, are by definition unattainable, it is the pursuit of these ideals that is encouraged and morally significant. Similar to the pursuit of any ideal, failing to see the philosophy of Olympism come to fruition does not mean that pursuing Olympism is a futile process. An important question that arises is what type of virtues and values sport can promote (Gough, 1997). The easy answer is the virtues contained with the philosophy of Olympism; however, there is often a matter of public policy at play as well. For example, many extreme sports, some of which appear on the program of the Olympic Winter Games, contain an element of danger. Yet these sports also develop in athletes the pursuit of honour, the development of courage and responsibility, and provide outlets for risk-taking impulse or thrill-seeking in a safer and controlled environment (Russell, 2005).

Pierre de Coubertin's vision of sport emphasized the promotion of ethical, spiritual, and educational values. What Coubertin aspired to pass on to generations of students and young athletes was not the glory that Olympic champions might attain, or even the importance of victory. Coubertin did not

intend educators to teach students about Olympism simply through lecturing and assigning readings to complete; instead, Coubertin envisioned Olympism as a living idea that one cultivates through practice and role modeling (Müller, 2000). His goal was to inspire people toward a lifelong orientation to personal development and moral excellence. In doing so, Olympism has evolved to become a "lifeworld orientation" (Naul, 2008) emphasizing moral excellence, similar to the pursuit of the well-lived and flourishing life. Consequently, in pursuing excellence, it is not simply athletic excellence that is desirable, but moral excellence and personal growth are of utmost importance.

In this pursuit, there is the possibility of conflating the philosophy of Olympism and Olympic education with Olympic propaganda. Not all Olympic education programs are value-driven or align with the values that form the backbone of Olympism. Curricula may lean toward indoctrination if they contain heavy emphasis on nationalistic reasons for winning, or are designed exclusively to attract the most talented young athletes to sport (Teetzel, 2014). National sports days, for example, have the potential to fall within this category if the intention behind these events is simply to recruit talented young athletes to win Olympic medals in the future after intensive training and coaching. On the other hand, sports days that seek to introduce new sports to youth athletes in order to inspire a love of sport and lifelong pursuit of excellence function differently and align well with the philosophy of Olympism. As a concept, Olympism has evolved over the course of the modern Olympic Movement. Using value-based Olympic education programs, organized by many nations' National Olympic Academies and Committees, the philosophy of Olympism continues to be discussed, promoted, and developed in order to showcase the value of participating in sport.

Conclusion

Coubertin drew on his interpretation of ancient Greek educational values, his appreciation of the Victorian requirements of amateurism and fair play, and his belief in the value of physical education to convince his peers on the International Olympic Committee that the philosophy of Olympism was worth promoting. His

insistence that the Olympic Games had to be about more than sport, ensured the philosophy of Olympism was included in the *Olympic Charter* and as an integral component of the Olympic Movement. However, his views, by today's standards, particularly with respect to his focus on aristocratic young male competitors at the expense of women and the working class, were far from inclusive and functioned to restrict amateur status, and thus eligibility, to privileged male athletes in many events (Coubertin, 1935 in Müller, 2000, pp. 580–583). Today, particularly with the passing of Agenda 2020, the successful development of the Youth Olympic Games, and the continued investment in the educational aspects of the Olympic Games, the Olympic Movement is repositioning itself to allow for the continued evolution of the philosophy of Olympism.

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EXCELLENCE AND DOPING: MULTI-DISCIPLINARY INTERPRETATIONS REGARDING SELF-INTEREST IN SPORT

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1. Introduction

In this chapter, I will attempt to make a critical analysis of certain generalized human convictions which act as implicit theories describing and interpreting the use of forbidden substances and doping in sport. This attempt concentrates on arguments commonly used in competitive and recreational sport in order to justify, from a psychosocial, anthropological, historical and philosophical perspective, the use of illegal substances and doping methods. We shall complete this section by emphasizing the importance of an inter-disciplinary approach and the role of education in researching and managing the phenomenon, which manifests itself in a variety of age group and fields, and is not confined to competitive sport.

2. Short introduction to the theories of advantages and equalities

Very often, sport is presented in scientific literature as a facet of people's social life and, as in any other form of social life, in sport there are various aspects with different levels of intensity and interaction that characterize each sport or event. In competitive sport, in particular, these interactions are determined by

a system of externally defined customary rules that allow the performance of individual as well as social functions. These regulatory systems set the frame for the individual's interaction with himself, his objective and his social environment. The observance of these rules was glorified in Classical Greece, since there was faith that this observance was leading to idealized forms of emulation, which in turn was leading to the exaltation not only of individuals, but of their societies as entities of peaceful coexistence.

3. Historical facts

Despite the fact that the historical progress of the different forms of emulation were often linked to extrinsic objectives (national-liberation, recreation, etc.), its core values (friendship, equality, accepting defeat, recognizing the most capable, equal opportunities, fair play, respecting the rules, etc.) were always strong and continued to be definitive, both at the individual level with a series of psychological factors such as motivation, attitudes and intentions, as well as at the social and intercultural level, where powerful social trends and social institutions were created (Olympic Movement, volunteer movement, etc.).

Following the Byzantine and Renaissance cessation, the universal nature of the Games was revived again, linking individuals and whole societies (recent Olympic Games, sports meetings of Eastern and Western countries, intercontinental games, etc.). Through sport and the modern Games, the principles of equality, justice and altruism were institutionalized once again, at a different level from that of the Classical period.

During the last century, great progress was made in anthropocentric and humanitarian sciences, and the centre of attention moved from the study of factors of external and mechanistic origin (see behaviourism) to man's internal, cognitive and emotional potential. This change led to the creation of new frameworks and theories for studying and understanding the behaviour that is expressed in the social context of sport.

More recently, important principles that governed the framework and operation of sport were connected to the higher levels of cognitive development and ethical reflection put forward by structural and developmental theories (cf.

Piaget, Kohlberg). These theories claim that reaching higher levels of reflection is not an autonomous and automatic process resulting from conditions of the environment and that there are degrees of consolidation in this hierarchy, which start from cognitive development and finally reach the human values of freedom, equality and justice.

4. The pros and cons of the use of forbidden substances

People and organizations representing different social contexts, many researchers from a series of branches of science (medicine, biochemistry, genetics, sociology, law, philosophy, pedagogy, etc.) have accepted and rejected the use of forbidden substances and methods. We find similarities in the answers that were given to this dilemma. In the arguments against the use of forbidden substances, Parry (2006) includes, *inter alia*: a) the higher risk of injury and its effects on health; b) the violation of the rules of fair play (although he stresses that the different categories of rules require legislation); c) obtaining advantages that are achieved by illegal means and d) the social effects and consequences of the use of substances and methods (i.e. introducing use in school or recreational sport).

More recent studies aim at higher levels of precision, attempting to show the facilitating or deterring role of a series of psychological predispositions and variables which determine peoples' rational intentions and the expression of such behaviours (Lazuras, Barkoukis, Rodafinos, & Tsorbatzoudis, 2010; Barkoukis, Lazuras, Tsorbatzoudis, & Rodafinos, 2011; Barkoukis, Lazuras, Rodafinos, & Tsorbatzoudis, 2013). These studies show the indicators and variables on the basis of which more effective interventions can be designed, both with the athletes and people involved in this process of educational or coaching interaction (parents, coaches, officials, etc.).

There are also those who accept the use of forbidden substances and methods, invoking different arguments, for example, that a) anti-doping controls violate the fundamental freedom of privacy, b) full coverage of all sports, in all countries, cannot be achieved, c) tests are not fully reliable, d) athletes have found ways to circumvent tests, and e) that there are many cases of wrongful diagnosis (Parry, 2006).

The above arguments have been the subject of systematic interest in recent research literature and informational approach. The outcome is that officially institutionalized rules take away part of the athlete's personal space. For example, it is commonly accepted that the famous "whereabouts" statements penetrate deeply into the athlete's private and social life, based on the argument of equal treatment at interstate level or that of equal handling of all sports, leaving important unanswered questions both at the psychosocial and practical level.

Regarding the issue of the tests' diagnostic precision, we need to identify an immediate and a diachronic aspect. This distinction is useful because there are examples of athletes and substances where the protocols and methods did not allow their immediate detection, but which were identified after a "short" period of time. In general terms, the emphasis on continuity is an argument that is closely linked to the development of the same science and cannot be answered in teleological terms and facts. In other words, as science progresses, there will be greater precision in the tests for detecting forbidden substances and methods. In order to overcome the disadvantages of diagnostic immediacy, a rule was introduced for keeping the samples that were obtained from male and female athletes for long periods of time. However, this decision, too, raises many questions, such as where, how and for how long these samples can be kept. The above reveal only a few of the issues that need to be resolved and that continue to preoccupy the interested parties as well as those who, by studying the phenomenon, provide information on the search for the limits of these interventions.

Should the use of illegal substances and methods be accepted, however, new questions will arise, some of which refer to how we can establish different values such as equality, justice or the athletes' health. In addition, on a more general level, it will not be easy to answer questions concerning the individual's equal opportunity and the research facilities of the countries from which athletes are coming. As a result, the centre of interest moves from the individual to the substances and from training to the drugs and to factors outside the individual sphere, something which does not comply with the spirit of fair play and participation in the contest. Mouratidis (2007) describes the process, noting succinctly that emulation among men, sooner or later, will become a

competition among drugs. This would give its place to a fatalistic attachment to substances, thus raising the question: to whom and for what should victory be given? Mouratidis (2007, 278) calls this victory and supremacy a "guilty illusion" and in order to make his vocabulary more vivid, he contrasts contemporary athletes who use illegal substances to those of the Classical period, who "needed to find their own true splendour for which they should live and, if necessary, die" (Mouratidis, 2007, 279).

5. Written and customary law

The above arguments obviously support the principle that no deviation from the written or unwritten rules that apply to sport and the games is allowed. However, although the importance of written rules was always apparent, the role of unwritten rules remained marginalized. According to Mouratidis (2007), this parameter is important since the rules decree that an athlete cannot do two opposite things, from an ethical point of view, i.e. take forbidden substances or use illegal methods in order to be proclaimed a victor. It is obvious that this view lays emphasis on the regulatory framework that applies to sport. Questions were raised, however, on the time span of this regulatory framework, whether it concerns only the games or extends to other facets of the athlete's social life.

In recent decades, we have witnessed interest growing away from institutions (Olympic Committee, World Anti-doping Agency, etc.) and turning to the athletes' behaviour outside the framework of the Games. The debate has shifted from the pursuit of victory in the game or the acceptance of defeat to the methods of deceit and imaginative ways for obtaining advantages, or the systematic creation of inequalities that characterise athletes, especially before the Games. This is an important reason for the efforts that have been made in recent years to create written rules and not rely on the customary and "unclear" ethical rules. The power was therefore conferred upon institutions and organizations like WADA and National Anti-doping Agencies to introduce a system of written rules before the Games, in order to allow control, at any time, with the result that the athletes and the champions in particular were deprived of the customary trust which has always surrounded their status.

The other parameters of this phenomenon bring out the arguments of the historical and philosophical view. Mouratidis (2007), a genuine representative of this perspective, notes that the athletes who use anabolics do not rely only on their own powers, thus making competition between athletes more intense, and imitation more necessary. According to him, this way the athlete changes the conditions of participation and distinction, thus hiding alternative choices since the view that "everybody takes them" prevails and that "without them" there is no top performance. This constitutes mental coercion. The expert focuses on the importance of imitation for young people who have reduced resistance and, wanting to show off, they do not hesitate to use forbidden substances, methods and drugs. This particular age group has no clear awareness of the cognitive or organic effects of use, since it has not reached the higher levels of "ethical" reflection. The young athlete no longer aims at the regular, normal and symmetrical development of his body and his health, but at the quick, technical and abnormal increase of his abilities (Mouratidis, 2007).

All the above clearly indicate that athletes must think and act in a responsible way towards themselves (self-responsibility) and towards society (social responsibility). In order to understand the framework in which different forms of responsibility are developed, we shall refer to some of the advantages and inequalities which are pursued in sport competitions, or linked to them. More specifically, we shall examine widespread views beyond the sphere of sport, in order to understand and manage doping as a simple advantage similar to psychological predispositions and scientific and technological developments.

6. Doping as an advantage

Some of the questions that are raised when dealing with doping refer to whether or not it should be considered as a simple advantage, as something unique in itself, or whether there are other elements in the sport system that create conditions for being ahead "at the starting line". The list of questions begins to encompass new ones, such as: Do all athletes have equal access to training systems and methods? Is training at high altitude and competing at sea level ethical when one of the two athletes has this advantage and the other not? Do all athletes who still

compete, even on a micro-scale, have the same access to complex nutritional protocols, substances and energy foods? Do all athletes have the same access to medical services and systematic follow-up in order to restore their health? We must acknowledge, however, that questions of this kind are compatible with the view that doping is nothing more that one of the advantages which the athlete wants to have and which constitute the basis for the development of individual interpretive theorems. But is this equation allowed? Can the inability to provide medical services to the athletes be equated with the use of forbidden substances? And, more generally, can the construction of such theories (implicit ones) exonerate the use of such substances? It soon becomes clear that these incomplete theories cannot respond to logical counter-arguments regarding the high priority that is given to health (biological, psychological and social) and the essence of an individual's existence.

7. Types of psychological predisposition and competitive inequality

In recent years, the issue of the contribution of the cognitive and, more precisely, of the psychological predisposition for achieving top athletic performances, is raised more and more often. Can different psychological predispositions, such as, for example, sets of motives or attitudes, and different cognitive, emotional and behavioural variables, be responsible for the high performances of athletes, and if yes, to what extent? It is certain that similar questions enrich the discussion on equality and inequality in sport and widen our horizon in order to understand the phenomenon of using illegal methods (which are linked to training, an example of which is blood doping) and substances. In other words, the debate attempts to equate the natural management of mental potential, based on education, with the method of bleeding, which is technologically controlled. The use of energy consuming "vegetal" products is based on a similar theorem.

In my opinion, the search for the reasons that lead athletes to pursue victory contributes significantly to understanding their motives, since we can better describe and explain how they are connected to the use of forbidden substances. At a more primary level, descriptive studies emphatically reveal some of the reasons which athletes invoke for taking forbidden substances and using illegal

training methods. This long list includes: a) improving their performance (directly or indirectly), b) reducing the period of use after, c) covering the presence of other substances, d) gaining or losing weight, e) improving their self-confidence and f) continuing to be competitive (Parry, 2006).

Other studies have also identified different cognitive and emotional factors. For example, important studies agree that mental training has beneficial effects on the reaction time and sport performance of athletes from different sports (Grouios, 1992; Grouios, Tsorbatzoudis, Barkoukis, Kaissidis, & Alexiou, 1999). Moreover, some sets of motives (for example, categories of internal motives) produce favourable conditions for cognitive, emotional and behavioural results (Lazuras, Barkoukis, Rodafinos, & Tsorbatzoudis, 2010; Barkoukis, Lazuras, Rodafinos, & Tsorbatzoudis, 2013). Can the handling of these variables and their redirecting be interpreted as doping? In my opinion, this view on the functioning of predispositions and their effect on behavior and, more particularly, on sport performance is too mechanistic. What is certain, however, is that countries which are scientifically advanced, are well ahead in this sector, i.e. the handling of the athlete's cognitive and emotional potential. So, in recent years, athletes, coaches and other people who are involved in the sport system, acknowledge the importance and the benefits not only of training, but also of psychosocial interventions. Maybe this explains the broader acceptance of the "psychological advantage" in relation to other exogenous factors, such as the use of forbidden substances, and places a positive evaluation on the closeness of mechanisms and the self-management of internal potential.

8. Scientific and technological inequality

Does technology begin to touch the limits of morality (Miah, 2005)? Over recent decades, the views on the constructive role of technology for the development of sport performances were confirmed. Within this framework, the theory of the parallel course had been formulated, i.e. that as technology was developing, higher performances would be achieved, which meant more advanced drugs, more advanced instruments (i.e. poles, swim suits, etc.) and bigger interventions

to genetic material and higher sports performances. It seems, however, that forecasting these developments does not follow a linear course, since other factors are involved. For example, the international federations have changed the technical specifications of the javelin, in order to prevent very long shots. The use of swim suits that gave special advantages in relation to floating and, therefore, to the athletes' performance, were also forbidden. We also know, on the one hand, about the limited access of athletes to this type of equipment and, on the other, the higher cost that makes it impossible for athletes from underdeveloped countries to keep up. From the above, we also see that if we want to ensure long-term forecasting of performances, there are still many important questions that remain open.

The reports that were presented above on the various advantages were based, to a large extent, on how we approach the athlete as a man. This is an important question because it is a major criterion for evaluating performance and the athlete's results. One can therefore adopt the view that the athlete is a creature that tries to go beyond the limits that are set by his biology or from the point of view of his genuine self (Miah, 2004).

An important aid for understanding these mechanisms is provided by the results of the cognitive and developmental theories of Piaget and Kohlberg, regarding the developmental stages of morality, their consequences for sport education and the use of forbidden substances and methods. These theories consequently provide a specific framework for the perception of man and the athlete.

Tested theoretical frameworks and attempts at intervention

The social and cognitive theories provide an excellent frameworks for promoting factors on the basis of which more effective interventions can be organized with the participation of athletes and coaches, as well as other institutions and officials, from near or afar. Examples that indicate moves in the right direction are the studies and programs that were developed in order to control the phenomenon (ATLAS, ATHENA, cf. Barkoukis, 2013), which is becoming a scourge not only in competitive sport, but also in recreational sport and other group categories, the issue being to go beyond the natural limits and top performance (military and police units, stock exchange, etc.)

9. Discussion on advantages and inequalities

Overall, the theories on equality and inequality offer a very broad framework for discussion and concern in different sciences. For example, the theory on the gene equality of the athletes (Gittins, 2005) raises the important issue of protecting personal data since important private information would have to become public. Moreover, the theory of training equality starts from the view that all athletes train in the same way. It is, however, unequivocal that each organism has its own reactions and its own mechanisms that protect itself from excesses. Many other questions will remain open regarding psychological and socioeconomic equality.

Regarding economic equality, its effects on athletes who have to deal with contracts and grants, special paragraphs and legal protection, are obvious. We can therefore conclude from the above that looking at the phenomenon from one angle reveals important gaps.

10. The role of education in doping

A series of interventions in different social areas have revealed important factors that can lead to behaviour changes. For example, the role of managing convictions and attitudes in order to protect and promote health has been enhanced. Ways and strategies have been developed through which the social environment shapes these as healthy and unhealthy behaviors. Moreover, research data have allowed the presentation of model proposals (for example, the Health Belief Model, the Trans-theoretical Model, the Theory of Planned Behaviour and Self Determination Theory) in order to study more thoroughly the complex effect of these factors on the health of people and on the special population of athletes (cf. also the Integrative Model, Fishbein, 2009 and the Theory of Triadic Influence, Flay, Snyder and Petraitis, 2009).

Mouratidis (2007) recognizes the necessity of mental and ethical virtues and explains why athletes fully develop the virtue of self-confidence, a central feature related to being involved in sport. According to the researcher, this is due to the fact that they must always wait for outside help. Moreover, the athlete's self-

confidence is shaken by the growing use of technological applications, such as special methods of excessive training, nutrition, special sport instruments and special medication (not forbidden) (Mouratidis, 2007). This situation is aggravated even more when forbidden substances are used, since many of them lead to dependence. Summarizing the results of a series of studies, Mouratidis (2007) takes the position that accepting the use of forbidden substances will mean that the Games will be held between "mechanical bodies", thus losing the glory of sporting success, since the individual does not participate with all his personality.

Regarding the extent of personality participation, there is the affirmation that the mental euphoria athletes experience after achieving a high performance has different quality features for those who use forbidden substances and methods. We still do not know whether these athletes reach the level which Csikszentmihalyi (2009) defined as a flow state and whether this state will have more coercive elements than the harmonious passion for sport (Vallerand & Miquelon, 2011). Although we have to recognize the difficulties of such a project, it would be very interesting to examine these two assumptions in experimental processes, in order to identify and possibly promote the different qualities of athletic experience in individuals who use or do not use forbidden substances.

11. Summary

The issue of the use of forbidden substances is complex, multi-dimensional, multi-factoral and inter-disciplinary. For this reason, the one-dimensional efforts for dealing with it did not have the expected success. This became obvious when the biomedical approach, which adopted mainly "scare" practices, did not have the expected results for explaining and controlling the phenomenon, when learning and socio-psychological elements began to appear. The issues of (sport) education were then raised. At the same time, however, and this is widely accepted, developments in biomedical sciences raised new questions on the meaning and essence of natural talent and its expression in an athletic environment.

Developments in science carry with them the training process and raise, for example, the imperative issue of intervention for the following generations.

It is certain that biomedical interventions and handling may become one of the pillars of man's short-lived limits, but they are probably neither unique nor exclusive, since their consequences for the generations that follow are neither foreseeable, nor even immediate.

It has been reported that genetic strengthening is not against the spirit of sports; on the contrary, it *is* the spirit of sports (Skipper, 2004). This conclusion, however, follows the wrong track. The way in which this strengthening process is achieved is very important. The spirit of sports is not defined by the abnormal counterfeiting of man's interaction with the environment. In other words, we are changing man, we are changing the environment and we are calling the by-products of this interaction top performance or record. In this sense, the argument of Skipper (2004) cannot be understood when it places genetic interventions within the spirit of sports. It is one thing to show virtues (courage, daring, mental resilience, etc.) and the athletes' natural gifts thanks to which they can win (for example, strong will for victory or higher levels of maximum oxygen uptake), and another thing the artificial construction of these features. It is therefore imperative to find a new balance between the technological achievements that enhance existence and allow it to focus on the natural gifts of the man-athlete.

The use of new technologies has widened the distance and created an unclear picture of man's individual responsibility. Personal responsibility acquires external features becoming the responsibility of others, i.e. it is socialized and extends to the narrow and broader environment.

The question of connecting these practices to the spirit of sport remains central. If we do not define it precisely, on the basis of which criteria can we decide to intervene? We also need to answer the question: to what extent is the spirit of sport related to the rules of sport? Are the rules and norms which are raised at biomedical level the ones that will define the spirit of sport? Is the regulatory value system more important? Depending on which factors will be high in ranking, the emphasis on the different aspects of morality will be determined. For example, if we give first place to the rules of sports, regulatory morality will be enhanced. If emphasis is given to biomedical facts, a biological morality will result or what Miah (2005) calls a biomedical model of morality. If we put the emphasis on values, the interventions must target the more human and educational aspects of morality.

From what has been said so far, it appears that a more holistic and human approach is needed in order to understand and deal with the phenomenon of doping. We also see that the need to discover one's self should be something voluntary, not forced, and not through substances and methods.

The theory of equalities that is often introduced in the discussion does not have profound elements of reflection, since it goes against the pluralism of nature and the technological and scientific aspect. It is accepted now that natural selection is there, pitting itself against artificial choices. Which of the two will take precedence in this evolutionary process remains a lasting question.

We also see that doping is a broader social phenomenon that touches all levels of society, all ages and many professional areas. As such, it must be integrated in the issues of public and social health. Correspondingly, the approaches for dealing with it must also be multi-dimensional.

Education as an institution has many targets. It is one of the "tools" that is suitable for effective and humanitarian interventions. Within this framework the culture of virtues and values will have to be redesigned. The athlete must know and consolidate more anthropocentric values. This can be achieved through a series of internal motives, higher self-determination, as well as post-contractual reasoning.

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SPECIAL CHARACTERISTICS OF THE OLYMPIC GAMES*

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No monarch ever held sway over such vast expanse of territory.
Avery Brundage, IOC President, 1952–1972
IOC Opening Session, Rome 1960

The Olympic Games is always about building bridges, never about erecting walls. Its political neutrality ensures that all countries of the world assemble at the Games every four years, irrespective of race, ethnicity, social status or cultural differences. Universality at is noblest pinnacle.
Dr Thomas Bach, IOC President

There is no event in the world, compressed in less than three weeks, attracting so much interest both in intensity and aesthetics, that can match the Olympic Games. Participants from every country in the world are present. Their Opening Ceremony is a major spectacle viewed globally.

In antiquity, there were many Games with different strengths and specialties. The Olympic Games was not only the most athletic of contests, but it encompassed ceremonies, rituals and symbols. It was recognized throughout antiquity as the eminent event. Visitors and contestants included the most prominent personalities of the time. Even Roman emperors of the day considered the Games in such

* Many of the views expressed are mine. However, some have been extracted from presentations made by various individuals for discussions on the IOC Agenda 2020.

esteem that they themselves became competitors. The victors were feted and became celebrities in their respective towns.

The characteristics of the modern Olympic Games are unique. Among their special features are their wide family and generational appeal, their universal values and their unity in time, place and action. The Games are far more than a sporting event, generating legacy in culture, education and sports participation. Most importantly, it is not an end in itself. It creates a platform for intercultural communication. The Games infrastructure is utilized to stage the Paralympic Games. Its multi-sport and multi-disciplinary program creates global interest for people of all shades of opinion and views.

Universality incorporating a multitude of sports

The Olympic Games program includes a multitude of sports and incorporates multi-events and multi-disciplinary competitions of the highest quality. This provides opportunities at the highest level of competition unequalled on any other global occasion. It allows countries to achieve fame and honour in sports which have a special history and bias specific to their respective countries as part of an international spectacle. The uniqueness is further enhanced as the Games provide both for high performance and the developmental sector. This ensures that every country is represented in the Olympic Games. This is the highest manifestation of the principle of universality.

Highest aspirations

World championships are organized for most sports. The best athletes do participate in these events; and in most cases they receive cash and value in kind awards. But their ultimate aim and aspiration is to compete in the Olympic Games. Performance at the Olympic Games far outweighs the equivalent of any world championships. "Olympic Champion" is the ultimate, not "World Champion". Gaston Reiff of Belgium – Olympic Gold Medalist at the 1948 Olympic Games, where he beat the world renowned Emil Zatopek, and holder

of numerous world records – stated that setting a world record today can be broken tomorrow, but an Olympic Medal is forever.

Moreover, it is significant to note that all the world's best athletes would like to participate in the Olympic Games, whether their sport is on the program or not.

Olympic Village

The Olympic Village housing the athletes provides a unique venue for interaction, be it comradeship with other sports stars, ambience, dining experience catering a whole range of tastes or just absorbing the general atmosphere.

The Olympic Symbol

The Olympic Symbol made up of five interlocking rings is unparalleled. There is a 93% awareness world-wide of the rings. No other sporting symbol has such high awareness; nor do most corporate products. The symbol has the power to mobilize, catalize and inspire.

The Olympic Motto

Citius, Altius, Fortius expresses all the aspirations of the Olympic Movement. And there is no other motto equal to it in sport.

Marketing

The Olympic Symbol is also a remarkable marketing tool. Always seen and prominently visible at all Olympic venues. The symbol is so powerful that it discreetly supersedes sponsors' logos to be seen at all Olympic venues during the Games. Yet, it does not, in any way, diminish or devalue the importance of sponsor involvement.

Olympic Flame and Torch Relay

Igniting the Olympic Flame and the consequent Olympic Torch Relay is one of the unique and binding pre-Games activities. It brings social cohesion in the host country and generates tremendous publicity along the route of the Torch Relay.

World-Wide Partners

Other than the Olympic Games, no sport or world-wide event works on the basis of "Clean Venues". No advertising whatsoever appears at any Olympic venue. But, corporate sponsors of the Games have no qualms of partnering the IOC. The multitude of benefits accruing to the sponsors is of exceptional value to them.

Some observations

> *The Olympic Games are special because of their history and tradition: the flame, the rings and the emotional experience of being part of it, together with all the nations and all the varying events, different people all equal as competitors, loving sport. The Games also have a social and political relevance. Yet, when you are out there on the track, everything is so focused. If you need an extra incentive, it's right there: the sight of the flame.*[1]
>
> *I invite you to suggest a more successful event anywhere in the peacetime history of mankind.*[2]
>
> *Given that loyalty, fair play, respect for others and their dignity, and the rejection of any racist, sexist or nationalist discrimination are all fundamental to the Olympic Games, they convey a global ethical message, particularly for the young…*[3]

1. Carolina Kluft (Sweden): Olympic Pentathlon gold medallist, Athens 2004: Interview with the author, in David Miller, *The Official History of the Olympic Games and the IOC; Athens to Beijing, 1894–2008*, Mainstream Publishing, Edinburgh 2008.
2. Bill Bryson, well known travel writer: as quoted by David Miler, ibid.
3. Mr Robert Badinter, Former French Minister of Justice, as quoted by David Miller, ibid.

There is no other organization that has such a generalized and strong relationship with the population of the whole world as the IOC, nor one which has proved so enduring […] a majority of the world's people attach more importance to the Olympic Games than to meetings of the UN General Assembly […] the League of Nations, which preceded the UN, lasted just 20 years […] The IOC has succeeded, in spite of all, in organizing the Olympic Games every four years. A more representative organization would have failed long before.[4]

It is the utter uniqueness of the Olympic Games that I find most compelling about them: an aspect of their presentation that truly distinguishes and ennobles them in fascinating and powerful ways. The modern Olympic Games are, of course, more than just Games. In fact, from the very beginning, the Games have always been distinguishable from other sporting institutions, including world championships. As their founder, Pierre de Coubertin wrote, while 'world championships do form part of the Olympic Games, nevertheless the Olympic Games are something else as well, and it is just this something else that matters, as it is not to be found in any other variety of athletic competition'. The something else is primarily an ideology, what Coubertin called Olympism, a complex admixture of ethics, world-view, metaphysics, and mythology that Coubertin elicited from a variety of contemporary and historical sources. Their uniqueness is arguably their greatest strength and resource, their most convincing asset, because no other global rite commands the power of the Games, no other ceremony attracts our geo-global attention like the Games, and no other social, political or humanitarian organization causes us to stop and take stock of collective human, planetary progress like the Games. Even in the face of an expanding commercialism, corporatism, and politization, the Games remain one of the truly great leavening forces for good in the world, a testament to their inimitability and, hence their global appeal. [5]

4. Ruud Stokvis, University of Amsterdam, Netherlands, as quoted by David Miller, ibid.
5. Prof. Jeffrey O. Segrave, Department of Health and Exercise Sciences, Skidmore College, Contribution for the IOC Agenda 2020 discussion.

THE POWER OF A SYMBOL: ENABLING OLYMPIC DREAMS AND INITIATIVES THROUGH STRATEGIC STAKEHOLDER ENGAGEMENT

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Basking in the euphoria produced by the successful staging of the Games of the 5th Olympiad in Stockholm, Baron Pierre de Coubertin announced a celebration to commemorate the 20th anniversary of the modern Olympic Movement. It was to occur in Paris in June 1914 in the grand chamber of la Sorbonne, the historic birthplace of the modern Olympic Games. But first, there were matters to address. One of them, as it turned out, would have an immense impact on the future financial health of the Olympic Movement – the forging of a symbol, or logo, by which the Olympic Games might be identified. Coubertin accepted this task as his own, and set about to conceptualize the mark. He was familiar with a well-known model from which to draw inspiration. The *Union des sociétés françaises de sports athlétiques* (USFSA), the powerful French umbrella sports governing body, which he had served as president, adopted two simple interlocked circles as its logo in 1892. Signifying the joining of two groups, the simple two-ring symbol appeared on the jerseys of French athletes who competed internationally from 1896 until the 1920s, when it was replaced by the now well-known French National Olympic Committee symbol.[1]

1. The unification of the *Union des sociétés françaises de courses á pied* with the *Comité Jules Simon* to form the USFSA is discussed in John J. MacAloon, *This Great Symbol: Pierre de*

For Coubertin, the Olympic logo puzzle was logically simple. Inspired by the symbolic imagery of the earlier USFSA logo, the concept of interlocked rings formed the basis for the new design. By the end of 1913, a five-ring symbol appeared on Coubertin's personal letterhead. Although Coubertin did not know it at the time, he had conceived what would become one of the most widely recognized and powerful symbols in the world.

The planned anniversary congress was no small affair. Coubertin found few sponsorship partners to help in financing the endeavor; he paid for most of it himself.[2] When the French President, International Olympic Committee (IOC) members, sports officials, 32 ambassadors from countries boasting National Olympic Committees (NOCs), along with almost 2,000 guests and members of the world press, presented themselves for the opening of the Congress in Paris on 13 June 1914, they were greeted in the hall by an impressive assembly of 50 Olympic flags, each one embossed with a cluster of five interlocked rings cast in blue, black, red, yellow and green set on a pure white background.[3] As the Baron explained in the *Olympic Review* of August 1913, the five rings represented "the five parts of the world now won over to Olympism and ready to accept its fertile rivalries. Moreover, the six colors thus combined reproduce those of all the nations without exception".[4]

Within days of the conclusion of the great anniversary celebration, Arch

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Coubertin and the Origins of the Modern Olympic Games, Chicago: University of Chicago Press, 1981, pp. 157–158.

2. For more on the grand scale of the Congress, as well as its agenda business, see Arnd Krüger, "Forgotten Decisions: The IOC on the Eve of World War I," *Olympika*, Vol. VI, 1997, pp. 85–98.

3. Actually, Coubertin's "new" Olympic flag made an unofficial appearance before the public on 5 April 1914 in Chatby Stadium, Alexandria, Egypt, on the dual occasion of celebrating the Pan-Egyptian Games and the 20th anniversary of the birth of the modern Olympic Movement.

4. For a discussion on the development of the Olympic symbol, see Robert Knight Barney, "The Great Symbol," *Olympic Review*, November 1992, No. 301, pp. 627–631 and p. 641. Even though Pierre de Coubertin intended the Olympic Games to be an international event from the time of their reestablishment in 1896 in Athens (Greece), it was only at the 1912 Games in Stockholm (Sweden) that the participants first came from all five continents. The Baron's original pronouncement, however, clearly enunciated "five parts of the world", not five continents. Fifteen years later, reflecting on the creation of the symbol, Coubertin substituted the word continents for "parts". Since 1929 the *Olympic Charter* has stated that the five rings represent the five continents of the world, meaning, from a European perspective, Asia, Africa, Oceania, Europe and the Americas.

Duke Ferdinand was assassinated in Sarajevo, plunging a seething Europe into war. The Olympic Games scheduled for Berlin in 1916 were cancelled. At the first IOC Session following the November 1918 armistice that signaled the end of World War I, the Games of the 7th Olympiad were officially awarded to Antwerp, the great port city of Belgium.[5] Stymied from presenting an extravaganza due to the resulting devastation of war, Antwerp authorities focused on organizing the Olympic Games. But lingering visions of "what might have been" descended on some members of the organizing committee, the result of which was the creation of scores of exhibits and displays located around the periphery of the Olympic stadium.[6] Inside the stadium the Olympic rings would make their official debut along with the first enunciation of the Olympic Oath and the release of doves to symbolize peace.

If Pierre de Coubertin ever harbored apprehension concerning a link between the Olympic Games and the forces of business and opportunism, the commercial atmosphere of the Olympic precinct in Antwerp confirmed his anxieties. In his speech at the opening ceremonies, the Baron challenged the assembled crowd and sports leaders to "keep away the opportunities that come forward [by profit-motivated people] whose only dream is to use someone else's muscles either to build upon his own political fortune or to make his own business prosper".[7]

Despite Coubertin's pronouncement, sport leaders have witnessed the meteoric rise in the power and ability of the modern Olympic Movement to raise vast amounts of revenue from the sale of television rights worldwide and the marriage of the five-ring symbol to the products and marketing activities of various multi-national corporate businesses and manufacturing giants. For

5. Nine IOC members convened in Lausanne, Switzerland, in April 1919 to decide the first Olympic Games' host following the conclusion of the Great War. Yielding to the influence of Belgium's Count Henri Baillet-Latour, the city of Antwerp was selected over four other candidates in "a unanimous tribute to Belgium". See Karl Lennartz, *The International Olympic Committee – One Hundred Years: The Idea – The Presidents – The Achievements* (Lausanne: IOC, 1994), pp. 105–107.

6. The best scholarly account of the organization of the Antwerp Games is by the Belgian researcher Roland Renson. See Roland Renson, *La VII Olympiade – Anvers 1920: Les Jeux Ressuscités* (Antwerp: Comité Olympique et Interfédéral Belge, 1995).

7. *Rapport officiel des Jeux de la VII Olympiade Anvers 1920* (Sportsmuseum Flanders, Leuven, Belgium), p. 52.

example, in the most recent quadrennium (2009–2012), the IOC, on behalf of the Olympic Movement, reported a gross income of more than eight billion U.S. dollars.[8] By the early 1990s, only a few older IOC members could reflect back on times when each paid their own expenses to the annual Sessions, when the administrative offices in the Château de Vidy encompassed a staff of fewer than ten individuals, when world cities had to be energetically solicited to host Olympic Games, when the IOC's annual budget was more often in deficit than in the black, indeed, to a time when truly worthy Olympic dreams and initiatives were just that, only dreams, stymied altogether by the lack of financial means to launch them.

By the last two decades of the 20th century, however, leaders of the Olympic Movement, with some 100 years of history and tradition on which to capitalize, began to become far wiser in the ways that money could be made through linkages with business and technology. New wisdom rapidly transferred into vast profits. Most within the Olympic Movement were mightily impressed. Not all, however, could resist the temptations that the prospect of so much money presented. The sordid details disclosed in late 1998 and early 1999 give evidence of this.

Following the revelations reported by Salt Lake City's ABC 4 Utah (KTVX) in November 1998, the IOC found itself enveloped by a seemingly endless barrage of negative press in December 1998, and the early months of 1999. Despite knowledge of the alleged corruption reported by the media widening beyond simply the Salt Lake City bid committee, the organization's independent research agency, Sponsorship Research International (SRi), continued their commissioned "Worldwide Study on the Image of Olympism" to examine the imagery of and attitudes towards the Olympic Movement and the Olympic Games.[9]

Identified as the most comprehensive research analysis ever undertaken on the Olympic Movement, this study formed the basis for an overall strategic

8. For an overview of the total revenue generated from each major program managed by the IOC and the OCOGs during the past five Olympic quadrenniums, see International Olympic Committee, *Olympic Marketing Fact File*, 2014 ed. (Lausanne, International Olympic Committee, December 2013), p. 6.

9. Sponsorship Research International, "Worldwide Study on the Image of Olympism," Marketing File, 1999, p. 3, International Olympic Committee Archives.

marketing communications program designed to communicate the attributes of the Olympic Movement and what makes the Olympic Games "special". The first phase of this study took place in mid-1998 and was comprised of qualitative consumer research, in-depth interviews with members of the Olympic Family (athletes, IOC members, and representatives from the NOCs and International Federations), Olympic marketing partners, and the media, followed by a quantitative consumer study in eleven countries involving some 5,500 respondents.[10] The second phase was conducted in September 1999, and was comprised of a smaller scale quantitative project. Intended to validate the results of the first phase in light of the crisis enveloping the Olympic Movement, the second phase incorporated six of the original countries and Australia, site of the Sydney 2000 Olympic Games.[11]

The reported findings of these studies indicated a remarkably high and enduring appreciation for the principles and values that encapsulate Olympism.[12] According to SRi, the results were consistent across all age groups, income levels and transcended all cultures. It was further suggested that the study validated the basic findings of two multi-country public opinion surveys conducted for the IOC in February and March 1999, as well as polls conducted by the United States Olympic Committee (USOC) during the same period. These results indicated that despite the events related to the Salt Lake City bid process, the general public continued to hold the Olympic Games, the athletes, and Olympic values in high regard.

Although it would be foolish to suggest the Salt Lake City crisis did not exact a toll on the IOC and those associated with the Olympic Movement, it also provided an opportunity to reexamine some of the fundamental principles that guided the activities of the organization over much of the past century.

10. The eleven countries involved in the first phase of the study, including sample size, were as follows: Brazil (500); China (500); France (501); Germany (501); Greece (500); Indonesia (512); Japan (500); Mexico (508); Russia (503); Senegal (500); USA (500).

11. The seven countries involved in the second phase of the study, including sample size, were as follows: Australia (501); Brazil (500); China (500); France (500); Russia (504); Senegal (500); USA (504).

12. For a complete overview of the fundamental principles of Olympism, see International Olympic Committee, *Olympic Charter* (Lausanne, International Olympic Committee, December 2014), p. 11.

That said, it should be noted that the philosophical foundation of the Olympic Movement remained intact and perhaps is even more relevant than ever before as we gather to consider the role it has in the creation of modern societies.

Whatever your position on the events tied to the Salt Lake City bid process, it is important to maintain perspective as you reflect on the Olympic Movement and its process of renewal and adaption. Consider the following abbreviated list of achievements it has had over the past thirty years:

- Olympic boycotts have become a welcome relic of the past, and the IOC has played an integral role in demonstrating the uniqueness of the Olympic Games.
- The Olympic Movement has been consistently identified as a powerful and effective social force for good throughout the world. The IOC has thus developed a comprehensive program using sports development as a tool for local socio-economic and human development in cooperation with various United Nations agencies and other organizations.
- The IOC successfully laid the foundation for the establishment of the World Anti-Doping Agency (WADA), an international independent agency composed and funded equally by the sport movement and governments of the world.
- The Olympic Movement has become truly universal, and now includes some 205 National Olympic Committees throughout the world.
- The IOC has achieved a significant degree of financial autonomy, distributing over 90% of its revenues to organizations throughout the Olympic Movement to support the staging of the Olympic Games and to promote the worldwide development of sport. This means that every day the equivalent of USD 3.25 million is redistributed to athletes and sports organizations at all levels around the world.
- The IOC unanimously approved the forty recommendations that comprise Olympic Agenda 2020, a strategic roadmap for the future of the Olympic Movement.

The global recognition of the Olympic Movement is, in part, associated with the uniqueness of its five-ring symbol and the meanings attached to it. For some, it is simply a representation of the Olympic Games, the pinnacle of sporting

achievement, while for others, the interlaced rings show the universality of Olympism – a philosophy of life that places sport at the service of humankind. The general public clearly and consistently enunciated the core values they think are both most associated with and most important to the Olympic image when asked by SRi to rank a list of thirty nine words. The highest ranked attributes were: multicultural; global; friendship; peaceful; participation; festive; determination; and patriotic. More recently, four research studies, commissioned by the IOC and carried out by KantarSport, a division of Kantar Media, following the Sochi 2014 Winter Olympic Games, identified the Olympic rings as the most widely recognized of all brand symbols surveyed.[13] Consumer participants echoed many of the same attributes highlighted in the study conducted by SRi, strongly associating the Olympic symbol with values such as global, inspirational, friendship, peace, excellence, and diversity.

It is argued that these universal values give the Olympic brand its unique and powerful identity.[14] But if the Olympic Movement is to achieve its aim of "building a peaceful and better world by educating youth through sport practised in accordance with Olympism and its values", the regular celebration of the Olympic Games and the audience it attracts is essential.[15] The 1986 decision to stagger the Summer and Winter festivals on a biennial basis, beginning with the 1994 Winter Olympic Games, eliminated the four-year lull between Olympic telecasts. With global interest at an all-time high, Sochi 2014 reached an estimated 2.1 billion viewers in 220 countries and territories around the world, while London 2012 had a global reach of 3.6 billion people, the highest in

13. The data collection, conducted between February 24 and March 18, 2014 on consumers involved 36,000 online interviews evenly distributed across genders and age groups (8 to 65-year-olds) in sixteen countries (Australia, Brazil, Canada, China, France, Germany, India, Indonesia, Japan, Mexico, Russia, South Africa, South Korea, United Kingdom and the United States of America). The data was weighted by contribution of eligible population to better represent the world population. For a summary of the four research studies (Consumers, Athletes, Spectators, and Broadcast), see "IOC Research Sochi 2014", KantarSport, accessed April 19, 2015, http://www.olympic.org/Documents/Games_Sochi_2014/Research-directive-Kantar.pdf.

14. According to Jean-Noël Kapferer, the Olympic brand transcends sport and can be identified as more than a brand. See "The Power of the Rings", International Olympic Committee, April 4, 2015, accessed April 18, 2015, http://www.olympic.org/news/the-power-of-the-rings/242525.

15. International Olympic Committee, *Olympic Charter* (Lausanne, International Olympic Committee, December 2014), p. 15.

Olympic Games history.[16] Without these "massive worldwide audiences of the Olympic Games and the fact that they do embody true, deep, universal human values, the Olympic symbol would not have reached such power today".[17]

The "Olympic mystique" and the powerful five-ring symbol have also helped the IOC attract some of the world's leading multinational companies to the organization's worldwide sponsorship program initially known as "The Olympic Program", now "The Olympic Partners" (TOP).[18] Launched in May 1985, TOP provides each worldwide Olympic partner with exclusive global marketing rights and opportunities within a designated product or service category. The global marketing rights include partnerships with the IOC, all active NOCs and their Olympic teams, and the two Olympic Games Organizing Committees (OCOGs) and the Games of each quadrennium. TOP have the ability to exercise these rights worldwide and may activate marketing initiatives with all the members of the Olympic Movement that participate in the TOP program.

The support provided by the business community has been crucial to the staging of the Games and the operations of every organization within the Olympic Movement. According to the current IOC President, Thomas Bach, these partners "are by our side all year round and not just for the period of the Olympic Games. They provide essential resources for the entire Olympic Movement, promoting and supporting initiatives that bring the Olympic values to life".[19] Corporate executives recognized the worldwide popularity of the Games as a promising vehicle for the promotion of a company's image and

16. For additional marketing information on Sochi 2014 and London 2012, see International Olympic Committee, *Marketing Report, Sochi 2014* (Lausanne, International Olympic Committee, July 2014); and International Olympic Committee, Marketing Report, London 2012 (Lausanne, International Olympic Committee, December 2012).

17. Jean-Noël Kapferer, "The Power of the Rings", International Olympic Committee, April 4, 2015, accessed April 18, 2015, http://www.olympic.org/news/the-power-of-the-rings/242525.

18. For a complete discussion of TOP, see Robert Barney, Stephen Wenn, and Scott Martyn, *Selling the Five Rings: The International Olympic Committee and the Rise of Olympic Commercialism*. Revised Edition, Salt Lake City, Utah: University of Utah Press, University of Utah, 2004.

19. International Olympic Committee, *Marketing Report, Sochi 2014* (Lausanne, International Olympic Committee, July 2014), p. 43.

products while linking it to the values of the Olympic Movement. Kevin Burke, VISA Inc. Chief Marketing Officer, highlighted this fact when he stated that "the Olympic Games provided exceptional opportunities to connect our message with consumers and drive value for our clients and stakeholders".[20]

Numerous editorials have criticized the IOC for its relationship with the business community, suggesting their influence in the Games was far too great. Yet without the infusion of corporate sector support and the careful nurturing of the Olympic brand, there would be fewer athletes at Olympic festivals, fewer events on the Olympic program, fewer bid cities, and greater public debt in cities staging the Games. As reflected in London, as well as other host cities since the 1984 Los Angeles Games, public debt for putting on the Games would have doubled, or, in some cases, even tripled without the gathering of commercial revenue from television and corporate sponsorship sources. "With the sheer size and complexity of today's Olympic Games," concedes the former IOC Marketing Director, Michael Payne, "we have reached the point where if there were no sponsors, there would be no Games".[21]

Each edition of the Olympic Games places the Olympic Movement at the forefront of global consciousness. Although they continue to remain unparalleled celebrations of human possibility, embedded with the unique qualities and values inherent with Olympism, the IOC has undertaken a process of renewal and adaption, as it seeks to address the challenges they are currently facing and those they see on the horizon. With its unanimous adoption at the 127th IOC Session in Monaco on 8 and 9 December 2014, Olympic Agenda 2020 has set "the strategic framework for the Olympic Movement in the coming years".[22] Some of the adopted reforms have already been implemented and a detailed plan for the remainder was presented to the IOC Executive Board in February. Calling the 40 recommendations "pieces of a jigsaw puzzle," Thomas Bach stated that "When you put them together, a picture emerges that shows the IOC safeguarding the uniqueness of the Olympic Games and strengthening sport in

20. International Olympic Committee, *Marketing Report, Sochi 2014* (Lausanne, International Olympic Committee, July 2014), p. 80.
21. *Olympic Marketing Fact File* (Lausanne: International Olympic Committee, 1998), p. 7.
22. "The Power of the Rings", International Olympic Committee, April 4, 2015, accessed April 18, 2015, http://www.olympic.org/news/the-power-of-the-rings/242525.

society".[23] Time will tell if his optimism is well founded. According to the IOC President, however, one thing is certain, "progress needs cooperation" and if the Olympic Movement and its stakeholders "want the values of Olympism – the values of excellence, respect, friendship, dialogue, diversity, non-discrimination, tolerance, fair-play, solidarity, development and peace – to remain relevant in society, the time for change is now".[24]

23. "Olympic Agenda 2020: Strategic roadmap for the future of the Olympic Movement unveiled," last modified November 18, 2014, http://www.olympic.org/news/olympic-agenda-2020-strategic-roadmap-for-the-future-of-the-olympic-movement-unveiled/241063.
24. *Olympic Agenda 2020: 20+20 Recommendation* (Lausanne: International Olympic Committee, 2015), p. 3.

EXCELLENCE AS A PEDAGOGICAL VALUE OF PHYSICAL EDUCATION

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Excellence as a pedagogical value of physical education

Excellence is a core value of sport and an Olympic ideal that permeates all human activities and all societies since antiquity. The pursuit of excellence characterized the culture of ancient Greek sports, particularly the Olympic Games and the other Panhellenic Games, Pythia, Isthmia and Nemea. The meaning and importance of excellence is described in the oldest surviving texts, such as in Homer's *Iliad* and *Odyssey* (Grimes, 2005; MacIntyre, 2007). However, the most elaborated description of excellence in ancient times is found in Aristotle's philosophy.

Trying to understand the meaning of excellence in ancient Greek philosophy would have little value if it did not contribute significantly to those that we already espouse to pursue human excellence and sport excellence today. The meaning of excellence in ancient Greece was strikingly different than that in contemporary societies which have been influenced by Western deontological and utilitarian philosophies. Alongside philosophers like Anscombe (1958) and MacIntyre (2007), it is argued here that contemporary human affairs, including sport and pedagogy, would benefit a lot from a reintroduction of the Aristotelian notion of excellence.

In the following part of this chapter, it is explained how excellence was defined in ancient Greece and particularly in Aristotle's philosophy, why it was different

than current notions of excellence and why and how we can benefit from the reintroduction of some ancient ideas in our modern efforts to achieve excellence and human good in sport and human affairs. As it happened in ancient Greece, physical education and sport are not separated and the implications refer to both contexts.

Excellence in ancient Greece: *Aristos* and *arête*

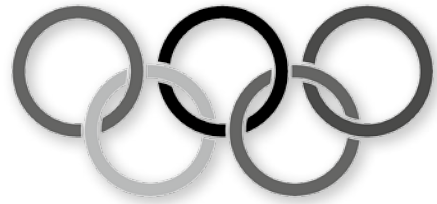
To understand the culture of excellence in ancient Greek Sport it is important to start with the etymology of the Greek word *aristos* (excellent). The word *aristos* consists of two parts, *ar+istos*. Looking at various lexicons of Greek language (e.g., Liddell & Scott, 1940) one can find the following. The first part *ar-* is found in a family of words which comes from the very old Greek verb *ararisko* which implies "join", "connect", "fit together". This word family also includes the words *armos* (joint), *arthron* (article) and *arithmos* (number, amount) (ancient Greek numbers were a combination of letters). In the same word family are also the words *arête* which means "excellence of any kind" and the verb *arêtao* (to thrive, prosper) and the noun *armonia* (harmony; music; means of joining, fastening). The last part of the word *-istos* is an ending characterizing several Greek superlatives like *meg-istos* (biggest), *kall-istos* (most beautiful), *tah-istos* (fastest), *velt-istos* (best possible), etc. Hence, *aristos* (excellent) maybe connoting the outcome of the perfectly well connected qualities of a person. In other words, humans can become excellent when they connect perfectly all the best that they have within themselves. This includes all human qualities, physical, psychological, spiritual or moral. This explanation is supported by descriptions of excellence in several ancient texts like in Homer's *Iliad*, where "physical strength, courage and intelligence are among the excellences" (MacIntyre, 2007, p. 127).

The word *arête* was used by ancient Greeks to imply "excellence of any kind" linked with human flourishing (e.g., Liddell & Scott, 1940). Many Western scholars have translated *arête* as virtue, but ancient Greeks used this word to ascribe excellent characteristics to both humans and non-humans (e.g., Homer, Aristotle, etc.). This implies that we can better understand the word *arête* with the concept of excellence, instead of "virtue" which applies only to humans.

In ancient Greece the outmost celebration of human excellence was taking place in Olympic Games and the other Panhellenic athletic Games. In these celebrations the concept of connectivity and "fitting together" was used to define excellence at various levels of generalization. The first level is within the person, the athlete's excellence. Miller (2004) provides many examples indicating that athletes' excellence combined amazing physical abilities, skills, determination and passion. In "*Olympic or Isthmian or Panathenaic Games […] the arête of men and physical beauty, amazing conditioning and great skill and irresistible force and daring and pride and unbeatable determination and indescribable passion for victory*" (Solon in Lucian, *Anacharsis* 9–14; translated by Miller, 2004, p. 78). Winning in sport contests should also be the result of good sportspersonship (e.g., "*Menelaos called out: 'Antilochos, […] you won't get the prize without swearing that you played fair!'*" in Homer's *Iliad*, translated by Miller, p. 4).

The concepts of connection and "fitting together" are also found at higher-order levels of generalization, between-persons, between persons and cities, between persons-cities-gods. The Olympic and other Panhellenic Games were contexts of excellence facilitating the connection between Greeks, the integration of Greeks and the development of a common Greek identity. The Olympic truce was invented to stop conflicts during the Olympic Games and to facilitate communication between Greeks. Athletes' excellence was strongly connected with the excellence of their city; the winners of the Games reflected the excellence of their cities. Finally, the excellence of athletes and cities was celebrated within the holy atmosphere of all Panhellenic Games, indicating ancient Greeks' efforts to connect the excellence of athletes' and cities' with gods. The above is perfectly illustrated in the following extract from a text on a marble stele discovered at Delphi:

> *The Aitolians […] announce the Soteria Games which they are establishing as a memorial to the salvation of Greece and of the victory over the barbarians who were attacking the sanctuary of Apollo which is common to all Greeks, and the Greeks themselves, […] citizens who compete and win at the Soteria have the same honors as those written in the law for victors at the Pythia and the Nemea; that the Aitolian League be commended and crowned with a gold crown because of its* arête *and reverence toward the gods and valor against the barbarians"* (translated by Miller, 2004, p. 153–154).



To summarize, the concept of connection was inherent in the definition of human excellence in ancient Greece. This aligns well with the concept of connected Olympic rings which was envisaged by Pierre de Coubertin. The founder of modern Olympic Games connected the five rings to indicate that the Olympic Games celebrate not only individuals' excellence but human excellence too, through the connection of people from different races and continents, which is expected to facilitate promotion of peace and human good. What is also interesting to observe in the five interconnected Olympic rings is the depiction of symmetry/harmony and not excess, which often characterizes the modern conceptualization of excellence. The concept of harmony and moderation in ancient conceptualizations of excellence is discussed below.

Excellence, the mean, choice and disposition

In contemporary world, particularly in Western societies, excellence is defined as excess. This contrasts with perspectives of excellence in ancient civilizations like the Greek and particularly in the philosophy of Aristotle. He defined excellence of any kind (*arête*) as:

> *[…] a state of mind concerned with choice, consisting of the mean relative to us, as determined by a rational principle, that is, as a "phronimos" (i.e., man of practical wisdom) would determine it. It is a mean between two vices – one stemming from excess, the other from defect – and, once again, while the vices either exceed or fall short of what is appropriate in feelings and actions,* arête *finds the mean and chooses it. Thus, concerning its essential quality and the definition which states what it really consists of,* arête *is the mean, but concerning what is best and right, it is an extreme.* (Aristotle, *Nichomachean Ethics*, Book 2 part 6; 1107a)

To understand some of the basic components of Aristotle's definition of "excellence of any kind", let us compare it with the definition of excellence in the

West. In English dictionaries one can find the following definitions of excellence: "*Extremely high quality; the state or quality of excelling or being exceptionally good; extreme merit; superiority; The quality of being outstanding or extremely good; greatness – the very best; the condition of being superior; surpassing goodness.*" In these definitions, one can find only the word "extreme", but nothing about the "mean between two vices" which was suggested by Aristotle.

I persist on the above comparison because *arête* is about excellence. However, trying to empathize with Western scholars who translated *arête* as virtue, which is a narrower conceptualization of *arête*, let us compare the definition of virtue in English dictionaries with Aristotle's definition of *arête*. One can find the following definitions of virtue: "*moral excellence; goodness; righteousness; conformity of one's life and conduct to moral and ethical principles; uprightness; rectitude; any of the cardinal virtues (prudence, justice, fortitude, and temperance) or theological virtues (faith, hope, and charity).*" All these definitions describe universal moral principles that can be applied across all situations and none of them includes the concept of "choice" which is found in Aristotle's definition.

Most interesting are the following two definitions of virtue in *Merriam-Webster's Dictionary*: "conformity to a standard of right; a *beneficial* quality or power of a thing." The first reflects a definition stemming from duty/deontological theories that base morality on specific principles of obligation. In other words, many people feel that they ought to follow clear obligations they have as human beings, e.g., not commit murder. The second reflects a definition stemming from consequential theories such as rule-utilitarianism, according to which a behavioral code or rule is morally right if the consequences of adopting that rule are more favorable than unfavorable to everyone.

Several philosophers criticized the overemphasis on imposed rules in deontological and utilitarian theories (e.g., Williams, 2006). To understand the practical consequences of this criticism, let us see one of the examples offered by Athanassoulis (2013). Imagine the scenario of someone who decides to visit a sick friend in a hospital although she has some other very important things to do that day. She does this because she feels obliged to do so. According to duty/deontological theories, if she is honest, she might reply to her friend's gratefulness for the visit by saying "No worries, just doing my duty", instead of

"No worries, that's what friends are for". Obviously people prefer their friends to visit them because they are just friends and not because they are obliged to do so. Moreover, adolescents do not sustain friendships in order to increase overall utility, as a utilitarian theory would imply; rather they are motivated by friendship itself, which is an intrinsic motive of friendship rather than a means to an end. The problems in the previous examples are not found in Aristotle's definition of *arête*, because one's decision to visit her sick friend would be a rational choice after thinking how wise it is to make the visit at the particular time, for herself and for her friend. One's decision is found in the mean between two vices, the indifference to her friend and neglect of other important things that she has to do at that time. The latter approach ensures that the visitor feels harmony between motives, values, justifications and behaviours. However, disharmony between motives, values and behaviours exists for the person who makes the visit to her friend in the name of duty or for utilitarian reasons.

What is also central in Aristotle's approach is the emphasis on the character of the *phronimos* (man of practical wisdom) who makes the right decision. The moral person who excels in life is characterized by wisdom and intelligence that are developed through proper education, in which sport and physical education have paramount importance. On the other hand, people's character, wisdom and knowledge are not considered preconditions for moral excellence in duty/deontological and utilitarian theories. In contemporary Western societies the development of excellence of any kind, wisdom and character are not the major aims of sport. Instead, sport is mainly connected with the pursuit of excess. This is in direct contrast with the cultivation of *arête* and the consequences of *arête* in ancient Greece.

Excellence and *eudaimonia*

In ancient Greece, sport was used as a vehicle for education, the pursuit of *arête* which leads to human flourishing (*eudaimonia*). The Academy of Plato is often described as primarily a place for the education of the body, while Gymnasia were important places to cultivate youngsters' soul (in Greek: *psyche*) through their quest for *arête*. Aristotle claimed, in fact, that *eudaimonia* (*a flourishing life*) "*consists of arête*" (*Nichomachean Ethics*, Book 1, Part 8; 1099a). In

this regard the goals and behaviors of athletes were thought by ancient Greek educators and sophists to differentially reflect both *arête* and *phronesis*. Stories and observation of athletes were thus used to facilitate young people's self-reflection, aiming at the cultivation of their virtues through the comprehension of complex concepts like *arête*, *phronesis* and *eudaimonia*.

For hundreds of years *eudaimonia* was translated in English as "happiness". This was unfortunate because for such a long time people had a distorted understanding of the meaning of well-being in ancient Greece and in Aristotle's philosophy. Fortunately, in recent conceptualizations of well-being, psychologists distinguished *eudaimonia* from *hedonia* (Ryff, 1989; Waterman, Schwartz, Zamboanga, et al., 2010). *Hedonia* is used to describe the experiences of pleasure irrespective of the sources from which that pleasure is derived. On the other hand, experiences of *eudaimonia* are used to refer to "feelings of personal expressiveness when acting in ways perceived to involve the development of one's best potentials and the use of these potentials in pursuit of one's purpose in living" (Waterman, et al., 2010). Still, there are problems even with this depiction of *eudaimonia*. While this definition captures the dimension of *eudaimonia* which Aristotle described "an extreme with regard to what is best and right", it neglects Aristotle's definition of *eudaimonia* based on *arête*, which aims at finding and choosing a *mean between excess and defect*. In its present conceptualization and measurement (e.g., Waterman, et al., 2010) *eudaimonia* is defined within the limits of Western individualistic culture and does not integrate personal good with the good of the larger society and the world. This is entirely contrary to Aristotle who viewed the use of one's best potential in pursuit of the human good (Fowers, 2012).

The recent development of Positive Psychology emphasized the role of character and virtues and their contribution to well-being. Although Western psychologists claim that their recent measures of virtue take into consideration various ancient philosophies, including Aristotle's framework (e.g., Peterson & Seligman, 2004), they still measure responses to predetermined items which are expressed as moral absolutes, a method that reflects the tradition of deontology rather than the tradition of virtue ethics (Schwartz & Sharpe, 2006). For Aristotle, virtue is inferred by the exhibition of rational thought in a particular situation by a character that consistently exhibits *arête* and practical wisdom

(*phronimos*). For example, while courage is considered a virtue in general, it might be wicked to a fireman (and his family etc.), if he enters into a house in flames to save someone when the house is about to collapse. A *phronimos* fireman needs to exercise wisdom to find the mean between cowardice and recklessness. Even the excesses and defects for the same virtue vary according to situation. Cowardice and recklessness are irrelevant criteria to a *phronimos* individual who might consider that a courageous spy to his country might be wicked to other countries. In this case the mean should be found between the good of one's own country and the good of other countries. For Aristotle, a behavior should be judged as virtuous if it is wisely chosen, based on a rational principle within a teleological perspective that takes into consideration whether a behaviour is in line with one's aim to promote their own *eudaimonia* and accomplish human good. However, existing virtues' scales fail to function within Aristotle's teleological framework.

Contemporary theories and research influenced by Aristotle

Despite the challenges in the conceptualization and measurement of *arête* and *eudaimonia*, contemporary psychologists are working to overcome these problems (e.g., Fowers, 2014) and to adjust their theories in line with Aristotle's philosophy. Contemporary theorists of human motivation and well-being, such as the theorists of the very polular Self-Determination Theory (SDT; Deci & Ryan, 1985; Ryan & Deci, 2000) have been influenced by Aristotle. In a recent Position Stand, the International Society of Sport Psychology (ISSP) provided an overview about how sports and physical activity can promote social missions, such as facilitating cultural exchange, social justice, sport for health and well-being, sport for positive youth development and sport for peace (Schinke, Stambulova, Lidor, Papaioannou, & Ryba, 2015). Undoubtedly, this kind of approaches focuses on the connection of human excellences that can be developed through sport. However, these approaches are affected by the dominant culture, emphasizing only the excess of excellence. Below are suggestions on how to apply the "mean between vices" notion in the pursuit of human excellence through sport.

Applying Aristotle's principle of mean between vices in sport

The following recommendations stem from Aristotle's suggestion to "*choose the mean relative to us [...] the mean between two vices – one stemming from excess, the other from defect*". Hence, in every situation we have always to investigate where we stand in relation to ourselves or to others. Based on this understanding we have to find the mean that will help us integrate harmoniously either different qualities of ourselves or different interests between us and others. In trying to make the right choice, our goal should be to achieve harmony and flourishing for all.

In line with the general culture in ancient Greece, Aristotle considered the *untrained body* to be a vice. Yet, at the same time he also considered it a vice to place excessive emphasis on the development of a beautiful body and maximum strength without considering the effects of this training on other aspects of the development of the person and society. This is in contrast to modern culture, which often exaggerates the beautiful body and the perception that sport and exercise should be aimed toward the attainment of an attractive body. A culture that emphasizes a body image that reflects overall health and not just beauty and strength has important connotations for coaching and training practices in sport and exercise settings that might lead to adaptive motivational outcomes and promote health, well-being and adaptive social relationships. Research shows that an emphasis on beauty leads to maladaptive internalization of reasons for sport and exercise, discontinuity in physical activity settings and to clinical symptoms like eating disorders and mental disorders (Verstuyf, Patrick, Vansteenkiste & Teixeira, 2012). On the other hand, the pursuit of overall health facilitates intrinsic motivation and long-term participation in physical activity and psychological health.

Sport is everything about an individual's *excellence*. Aristotle defined excellence of any kind (*arête*) as a purposeful effort to find the mean in relation to us, which is in direct contrast to contemporary unidimensional definitions of excellence which sustain unconnected the many qualities of the person and let the excesses become vices. To achieve excellence in one context, one needs to maximize and connect physical and mental excellence harmoniously. However, demonstrating excellence in just one context is not enough to improve well-

being. Unfortunately, modern definitions of excellence and practices to develop excellence are mostly centered in one context, for example either in sport or school. Ironically, an overemphasis on achievement and excellence in sport without concurrent development of the whole person undermines the development of athletic excellence at all stages of athletes' careers; it is damaging in: (1) early sport careers and talent development in sport because this stage requires development of multiple skills and competences (Cote, Hancock & Abernethy, 2013), (2) elite career development because athletes are ill-equipped to harmonize their sport careers and life and to cope effectively with the increased stressors at this demanding stage of their life (Stambulova & Wylleman, 2013), and (3) career termination and effective transition from sport to other job sectors, which requires multiple competences from former athletes (Stambulova & Wylleman, 2013). For Aristotle, excellence is found between the vices of deceiving others and low effort. By not trying hard, athletes deceive themselves. Coaches emphasizing this approach are more likely to have athletes who understand that the development of excellence requires maximum effort and not *deception*. Although this sounds like a truism, people often believe that excellence is facilitated when someone exhibits success with any means, because this provides important external resources to assist an athlete in the pursuit of excellence. Famous cases of doping in sport are likely to add to this confusion, undermining the value of moral behaviour in sport and maybe in any context involving pursuit of excellence. Moral behavior in sport can be achieved if it is entirely self-determined and connected with athletes' pursuit of *eudaimonia* (Sage & Kavussanu, 2010). Self-determined moral behavior is the result of rational thought and choice that are inextricably linked with one's pursuit of *eudaimonia*.

Sport is supposed to be an ideal setting to develop social skills and teach *teamwork*, but cooperation is ephemeral if it is imposed by rules and not self-initiated by athletes. For Aristotle *arête* is about finding and selecting the mean between one's interests and the interests of others. This has important benefits for both the person and the others or the team. Integrating one's perspective with that of others' to resolve interpersonal conflict (Rahim, 2002) has a positive impact on psychological well-being (Knee, Lonsbary, Canevello, & Patrick, 2005). Any other approach to manage conflict, like obliging, dominating

and avoiding conflict styles (Rahim, 2002), does not fall in the mean between personal and others' interests and is unlikely to promote the well-being of all parties.

Social justice should be searched in the mean between absolute equality and absolute inequality; between equal distributions of rewards irrespective of one's effort and performance, on the one hand, and the winner who takes everything on the other. Humans and societies should show understanding and support to individuals and groups who cannot be the best or even cannot perform up to expected standards, which are often linked to average performance, because there will be always 50% of the people performing below average (underperformance) for different reasons. If we want a harmonious society, everyone should have place in it and should have the required means to leave a decent life. On the other hand, there is common belief that those who achieve maximum performance should be acknowledged for it. Youth sport and physical education are settings where the distribution of rewards does not create the biggest problems. Issues of equality and inequality usually rise in connection with children's inclusion or exclusion in games and competitions. To promote equality of opportunities and inclusion in sport and PE, campaigns and educational programs should target sport leaders, PE teachers and coaches, parents, media and sport journalists, training them how to create inclusive environments for all children.

Sport is assumed to promote *peace*, but still wars and *rivalry between teams* is the reality. Despite the examples of good sportsmanship, one can hardly find any contemporary theory that directs coaches and athletes to integrate the interests of their teams with the interests of competitor teams. Yet, as Hurtshouse (2007) suggests, if we apply Aristotle's philosophy today, we should primarily think about challenges for humans in the globalization era and how to develop a global culture that would favor policies promoting sustainable development ensuring a sustainable physical and human environment. The generations of the 21st century need education that will enable them to find and select the mean between the interests of their companies or countries and the interests of others' companies or countries. Today we urgently need policies that integrate the flourishing of human civilization and the flourishing of the physical environment. *Arête* can be taught in sport and physical education by coaches

and teachers with practical wisdom (*phronesis*). Our universities, education and sport systems should prepare and promote the best individuals as *leaders* who will ensure the promotion of excellence of any kind as well as *eudaimonia* in schools, sport and society.

Conclusion

Contemporary researchers in psychology, sport and pedagogy are exploring ideals influenced by the Olympic Movement and ancient Greek philosophers. This type of research tries to increase all human excellences through sport. However, focusing only on the excess of excellence without searching thoroughly the mean between vices might not lead to sustainable effects. The application of Aristotle's philosophy both in research and practice in sport, education and psychology is still more relevant than ever (Fowers, 2012).

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PROTECTING CLEAN ATHLETES

Claudia BOKEL (GER)
Member, IOC Executive Board
Chair, IOC Athletes' Commission

It is a pleasure to be with you here in Olympia to discuss what is arguably the most important topic in the Olympic Movement: protecting clean athletes.

Why, you may be asking, is protecting clean athletes so important?

The answer is simple: corrupt competition makes sport a meaningless spectacle. And nobody is interested in watching or taking part in a competition whose outcome is tainted or, worse, already determined before it begins.

In addition, failing to protect the integrity of sport means we cannot promote positive values through sport.

This is why my work as Chair of the IOC Athletes' Commission and the concerted efforts of Olympic Movement stakeholders to protect sport and clean athletes from all forms of corruption, including doping and match-fixing, are so important.

Thomas Bach, elected IOC President in September 2013, has made the protection of clean athletes a top priority in his Olympic Agenda 2020 reforms. Olympic Agenda 2020 is our strategic roadmap for the future of the Olympic Movement that was approved by the IOC Session last December in Monaco. It comprises 40 reforms in total, all of which are in the process of being implemented or have already been implemented. I am sure that most of you are familiar with the document, which can be found on our website www.olympic.org.

I was heavily involved in the drafting of the reforms regarding the athletes. This includes the section on protecting clean athletes. I would like to talk about

these reforms and the process that led to our recommendations with you in greater detail now.

I should start by saying that the IOC has always made the athletes its top priority on and off the field.

On the field, athletes are the central actors in the sport competition on which the Olympic Games are built. They are the role models who inspire millions of children around the world to participate in sport and reflect the Olympic ideals.

Off the field, the IOC continues to give a greater voice to the athletes in the management of sports. The IOC Athletes Commission was established in 1981. In 1999, one spot on the IOC Executive Board was reserved for an Olympic Athlete, specifically the Chair of the Athletes' Commission – my current role.

The IOC has also increasingly supported athletes through career and education programs, helping them develop off the field during and after their careers.

Today, more than any time in the past, athletes are truly at the heart of the Olympic Movement. During the discussions on Olympic Agenda 2020, we athletes had the great opportunity to provide our ideas and input, which is reflected throughout the 40 reforms.

The specific focus of my particular Working Group was to generate recommendations on how to best protect clean athletes. We produced five recommendations which were subsequently fully endorsed by the IOC Athletes Commission and then the IOC Session.

Let's look closer at the each of these five recommendations now:

1. Strengthen the 6th Fundamental Principle of Olympism (Recommendation 14)

There are seven Fundamental Principles of Olympism in total. These are the pillars on which the Olympic Movement is built and they govern everything we do. You can find them all in the *Olympic Charter* on www.olympic.org.

We recommended that the 6th Fundamental Principle of Olympism should be strengthened by including more examples of non-discrimination – going a step further than the United Nations Universal Declaration of Human Rights and Article 14 of the European Convention of Human Rights by including a specific reference to *non-discrimination on sexual orientation*.

The new text, which has already been implemented, reads:

The enjoyment of the rights and freedoms set forth in this Olympic Charter *shall be secured without discrimination of any kind, such as race, colour, sex, sexual orientation, language, religion, political or other opinion, national or social origin, property, birth or other status.*

This strengthened wording will help us to ensure the respect of equal rights for all participants during the Olympic Games.

2. Change the philosophy to protecting clean athletes (Recommendation 15)
My Working Group focused on *Protecting Clean Athletes*, and the wording in this regard was very deliberate. We recommended that the IOC should lead a change in philosophy throughout the Olympic Movement to put the clean athletes at the centre of our vision. We see the fight against doping, manipulation and related corruption as an *important means to an end but not an end in itself*.

We want to do more to recognize and honour the vast majority of athletes who compete according to the principles of Olympism and respect themselves, their opponents and the integrity of the competition in which they take part.

This protection of clean athletes has therefore become a top priority in all our decisions and initiatives. The money spent on these programs is no longer considered an expense but an investment in the protection of clean athletes and the future of the Olympic Games.

3. Leverage IOC's USD 20 million fund to protect clean athletes (Recommendation 16)
The IOC Executive Board decided during its meeting in December 2013 to dedicate two funds to support clean athletes:

- Ten million dollars to the fight against manipulation of competitions and corruption-related matters (in simpler terms "match-fixing")
- Ten million dollars for research into new anti-doping methods

The Olympic Movement's current strategy regarding sports betting and related issues centres on a zero-tolerance policy. It is based on three themes: education, monitoring-intelligence and legislation-regulation.

The *10 million dollar fund to fight against manipulation of competitions and corruption* is being used in two ways:

- Establishment in April and continued support of the "International Forum for Sports Integrity", led by the IOC. The task of the Forum is to strengthen the collaboration on the risk of match-fixing with governments, international organizations and betting operators.
- Development of robust education and awareness programs on the risks of match-fixing, in coordination with international organizations such as INTERPOL and *United Nations Office on Drugs and Crime (UNODC)*, including e-learning programs for the athletes and their entourage.

The 10 million dollar *anti-doping fund* is being used to build on the range of effective programs currently in place, but with a greater focus on better understanding athlete behavior, working closely with athletes and being supported by comprehensive education and harmonization programs.

We admit that doping in sport remains a significant challenge. We decided that simply doing more of the same would not improve protection of the clean athletes, so novel approaches are needed from all stakeholders.

These include:

- The creation of an IOC expert panel to assess and recommend anti-doping research projects using their part of the ten million dollar fund not matched by governments, which is being administered by the World Anti-Doping Agency (WADA). WADA recently announced pledges of USD 6.45 million from world governments in the fight for the clean athletes which has created a joint fund of nearly USD thirteen million.

  The IOC is administering the balance (USD 3.55 million) that remains as a separate fund for new anti-doping research in the fight against doping.
- The key criteria for allocating research funds to specific projects should be whether the research is athlete-focused. The focus should be on:
  a. social science research
  b. research into new methods
  c. research that appropriately uses expertise from other branches of science and medicine

To support this novel approach and focus on the athletes, the fund should also be used:

- To institute new methods for less invasive testing for clean athletes
- To support projects benefiting from experts who are not yet part of the anti-doping community and offering a different scientific approach

4. Honour clean athletes (Recommendation 17)

We recommended that the IOC should appropriately honour clean athletes who are awarded an Olympic medal following the disqualification of a competitor for doping.

Such athletes will now receive their medals at a formal ceremony to be organized by the relevant National Olympic Committee or International Federation. Whenever possible, the medal will be awarded by an IOC member, following protocol from the Olympic Games. The ceremony itself will be properly communicated by all parties concerned.

5. Strengthen support to athletes (Recommendation 18)

As I have noted, the IOC has traditionally placed athletes at the heart of the Olympic Movement. We called for this to be reflected in placing the *athletes' experience* at the heart of the Olympic Games.

Specifically, this means:

- Including the topic "Athletes Experience" as a theme in the evaluation criteria of cities bidding to host the Olympic Games
- Requiring local organizers of the Olympic Games to consider athletes' needs when planning the Opening and Closing Ceremonies of the Olympic Games
- Maintaining the possibility for athletes to stay in the Olympic Village for the full duration of the Olympic Games
- Studying the possibility of establishing a place of mourning in the Olympic Village (which I am happy to tell you has already been implemented in time for next summer's Games in Rio)
- Further developing the Athletes Friends and Family Program based on the pilot which was in place in London 2012 and Sochi 2014

The IOC has also increasingly focused on engaging with and supporting athletes off the field of play. Successful examples of this support have been the IOC athletes hub, the Athletes' Career Program and the online education program.

We recommended that the IOC further invest in this support for athletes on and off the field of play, where appropriate with the respective National Olympic Committee of the athlete. In particular, this means:

- An overall communication, education and engagement strategy towards athletes
- Increased engagement with athletes on important topics related to their careers on and off the field of play (including anti-doping, prevention of injury and illness, prevention of harassment and abuse in sport, match-fixing and illegal/irregular betting, and the entourage)
- A one-stop shop for athletes to access all relevant content related to these topics
- The further development of athlete career programs that involve all relevant stakeholders (including NOCs, IFs, Athletes' Commissions and Commercial Partners)

The clean athletes are the best ambassadors for the Olympic Movement. As President Bach says, "They are our role models, they are our treasure". Through Olympic Agenda 2020, we remain fully committed to protecting them from doping, match-fixing, manipulation and corruption.

This, of course, is a never-ending battle as, unfortunately, there will always be those who chose to bend the rules to get an advantage. In this respect, sport is no different than any other area of society. But we are dedicated to the fight and committed to honouring the athletes who chose to play by the rules and embrace the Olympic values of excellence, friendship and respect. They are the ones who give sport its integrity. They are the ones who give it meaning. They are the ones who inspire people around the world, not only during the Olympic Games but year round.

In short, clean athletes are our most cherished assets. Without them, sport truly would be a meaningless spectacle.

Short Presentations by the Participants

The Olympic Medallists and the Olympic athletes are presenting their Olympic experiences.

MY OLYMPIC EXPERIENCE

Catherine RANEY NORMAN (USA)

How many people know what speed skating is?

Two disciplines:

Long track – like a track and field, 400 meters, two skaters on the ice at once. Fastest time wins.

Short track – multiple skaters on the ice at once and skating on a hockey rink. It's the skaters against one another.

I competed in long track speed skating as a long distance athlete, focused on 3k's, 5k's, team pursuit and occasionally got lucky to do a shorter distance.

Background about myself: I grew up in Milwaukee, Wisconsin… It's in the middle of the United States. I got involved in figure skating because I wanted to be like my big sister. I used to get up early in the morning to train. Short track speed skaters would be training on the same ice. They teased me and challenged me to races and that's how I got involved in the sport.

I switched over to speed skating and fell in love with it instantly. I remember being in a hotel room in February 1994 and I had just qualified for my first junior national competition and my mother and I were watching the opening ceremonies of the Lillehamer Games and I remember seeing Team USA marching in and thinking to myself I wanted to be an Olympian and be there too.

I quickly progressed in the sport within four years of switching from figure skating to speed skating. I made my first Olympic team at the age of 17. I competed in the 1998 Olympics in Nagano, Japan. Not expected. My dream as a

young athlete had come true! I remember walking into the Olympic stadium being in awe and overwhelmed. On the line for my first race, I took a deep breath and thought to myself: "Just enjoy the race as it may never happen again!"

Fast forward to Salt Lake City four years later. Salt Lake was extremely special. Competing in home country. Home crowd, effect of 9/11 on the Games. Inherently, athletes are extremely selfish. The moment the flag was walked in was the moment in my career I realized the Olympics were bigger than me. Extremely powerful!

Prior to SLC, our country was devastated by the effects of 9/11. As an athlete, I remember exactly where I was on that day. For several weeks thereafter we had no idea if the Games were going to happen and, quite frankly, *if* the Games should happen. As we all know… yes, they decided to go forward with them and, in all honesty, for our country, this symbolized a moment to heal. At the opening ceremonies, the flag that once flew at the World Trade Center was now marched into the Olympic Stadium. A stadium, with over 50,000 people in it, went completely silent. At that moment I realized that I was representing more than myself at the Olympic Games; I was representing my country and I should wear the USA emblem with respect and pride.

Each athlete prior to the start of the Games was given a bronze bracelet. On each bracelet was the name of a first responder who lost their life on 9/11. Mine was Capt. Timothy M. Stackpole. I wore this bracelet through the entire Games, including during my races, in honor of Capt. Stackpole and still keep it today as one of my cherished Olympic keepsakes.

As I said, SLC was simply an amazing Olympics held in my home country and it was the first set of races that I had ever placed in the top 10 and made me realize that I could possibly one day reach the podium. So again, as my colleagues here in the room, I decided to go for another four years because I felt I could continue to improve.

Torino – first Games I competed in, with the possibility to medal. Fantastic race!… Came in 7th and 5th. Raced to the best of my ability and this was my excellent.

Vancouver – final Olympics – went into this game injured and couldn't compete to the best of my ability, still managed to come in 4th place in the team pursuit event. It was bitter sweet. I wasn't happy, since I knew I couldn't compete to my true potential and ability; however, I was again at the Olympics. I had a teammate's parent come up to me and ask me if I was disappointed going into the Games injured and what I was I going to do. My response to him was: "I get to go to the Olympics and it's pretty special to be able to compete in the Games for a fourth time."

I retired from sport in 2010 at the age of 29… Still quite young, especially for a distance athlete. Having competed in four Olympic Games, won five national championships, set three American records and two junior world records, and the reality is… it was still extremely hard! Just like Scott noted, you go from being the best, the expert in your field, to *nothing*.

I went back to school and took the equivalent of 70 credit hours in one year… (That is, essentially, taking two years of University in one.)

Post-university, I worked for our NOC for a short period, and then ended up at my current role.

I would argue that I am lucky in that, outside of my athletic career, I am still having an Olympic experience.

Currently, I am the Director of Development Operations at the U.S. Ski and Snowboard Foundation. In the United States we receive no government funding and so many of the sporting federations have divisions that focus on raising money from individuals for their athletes and sport programs.

I serve on several boards of directors for non-profit organizations in Salt Lake City, including the Utah Olympic Legacy Foundation overseeing sport venues/programs post 2002, also the Youth Organization that introduces Olympic Sport into our local school district. I was appointed by the Governor of the State of Utah to serve in an exploratory committee looking at the feasibility of hosting another Olympic Winter Games in Salt Lake City.

In my professional career I am very fortunate to get to work in Olympic sport on a daily basis. However, there are two things that are extremely fulfilling for me which I do outside my profession.

First, I currently serve as the Vice Chair of the Athletes' Advisory Council for the United States Olympic Committee, through which I am involved in several of our committees and task forces within our NOC including: Safe Sport, WADA 2015 Code Revisions, NOC Anti-Doping Policy, Post Olympic Summit, Athlete Career and Education Services, Elite Athlete Health Insurance. It is through this council that I still get to have an opportunity to impact the elite level of athletes for tomorrow.

Second, I work with kids as coach at a local club in a sport that I was passionate about, and I get to see their passion. I teach them about the ideals of the Olympics, about sportsmanship, and help them to reach their dreams. These kids is what helped me through my transition and effort to keep involved in my sport. It is extremely fulfilling to work them out on the ice.

In closing, I would encourage each of you to reach out and talk to and introduce yourself to your athletes. There has been a lot of discussion here this week about the National Olympic Committees, the National Academies, the IF and National Federations, but I couldn't agree more with Ms Nawal El Montawakel… The athletes are the heart of the Olympic Movement. Don't be afraid or concerned about engaging them. In reality, they will be thankful that you did and your return will be incredible.

I will leave you with one last thing to think about, a quote from a colleague and friend of mine… I actually have this hanging in my office.

We win, not when an American stands on the podium at the Olympic Games, but when that victory is predicated on integrity and resonates within our society. When it reminds us all, young and old, that the realm of the possible waits for us just beyond the horizon.

We win when the friendships and performances and even victories of other teams let us see the world in a different light. That is the promise of the Olympic Games and what defines the Movement's iconic place in our society. It is what ignites passion and inspires our youth to win.

Max Cobb, CEO USA Biathlon

MY OLYMPIC EXPERIENCE

Sandra SASSINE (CAN)

The last time I was in Greece, it was back in 1997 for a Fencing World Cup. I left Athens without having had time to explore this great country, so I knew I would come back some day. It's been almost twenty years now and here I am today, in Olympia, at the International Olympic Academy, where the Olympic Games started. I want to thank the Academy for giving me this great opportunity. It's an honour to talk a bit about my own Olympic journey.

Before I start, here's a video that came out at a critical time for me. Just before the London Games, for a few days I was very tired and my motivation was wavering. This video gave me the little kick that I needed for a last push. You might have seen it! *Play – Video Muse Survival.*

Imagine the World Cup in Las Vegas in June 2007. The stakes are very high because this competition counts toward qualifying for the 2008 Olympic Games. I am on the strip for the preliminary round; my opponent is a Canadian who I had never lost against! The match had just started and my opponent was already ahead 8–2. I try with all means to get it together and concentrate on my plan to make up the difference, but it seems like my ideas are going in all directions. All kinds of questions are running through my head: Am I going to miss the Olympic Games again, like I did in 2004 for

Athens? How can it be that after all these hours of training I can lose 8–2 against a girl who I had never lost against, especially at the most important competition of my career?

But I think I finally found my spirit! I am ready to face the challenge of making up the difference, because my opponent is leading 8-2 and the match ends at 15! The referee says: "En garde. Ready. Fence!" I am ready and decide to attack, but my rival makes a counter attack. The guard of her sabre contacts mine and my thumb takes the shock and swings toward the back. I collapse in pain on the fencing strip. The doctor removes my glove from my hand to examine it. My thumb had doubled in size and I am in terrible pain. The doctor confirms that my thumb is sprained, and that it may be fractured. He knows that I have more important competitions coming up, so he highly suggests that I stop the match and let my thumb heal for the next big competitions. I answer with one question: "If I wrap my thumb, can I aggravate the injury?" He answers that it is highly unlikely, but that it will hurt a lot! I knew exactly what I had to do. I looked him in the eyes and said: "You will wrap my thumb and if I don't have enough strength to hold my sabre, you will wrap my hand to my sabre!" I actually didn't have enough strength, so I did have to wrap my hand to my sabre. I wiped away my tears and got control of my emotions by saying that I would go one point at a time. I only allowed her one more touch and finally won the match 15-9. If you are wondering what I was thinking, it's quite simple: I was only thinking of the task at hand. There is no way of changing what has already been done. The only thing we can do is everything possible so that the present moment reflects our efforts. After this victory, I continued the competition and finished 13th in the world, which was my best result for that Olympic qualification year.

I started fencing when I was six in a small and remote village called Chibougamau, in the province of Quebec, in Canada. My father, a former military man, arrived from Egypt to Canada around the age of 25. Having recently been crowned Champion at the African Games in foil, he arrived to the country with an excellent knowledge of his discipline. As bizarre as it seems, he decided to move to Chibougamau! He had chosen that region for two reasons. The first was because he had been offered a good job as a PE teacher, and the second was because he had always dreamed of one day seeing Inuits, which never happened… He had only planned on staying for a short period of time,

but ended up staying for 35 years, became a fencing master, was named coach for the National Team, and coached eight Olympians. Fencing is a family affair. From the age of 4, I sat on gym benches, I watched my parents teach fencing and I admired my brother at his fights. In the beginning, fencing was fun despite the fact that the sport had been imposed on me at a very young age. I spent my free time dancing, doing synchronized swimming, and fencing. Around the age of 12, fencing had become more than just a hobby. I started training more seriously and rigorously. In 1993, I joined the Canadian fencing team for the first time at the World Championship. It was at that time that my father said to me (and I will remember this for the rest of my life): "Sandra, if you work hard, if you have all the necessary tools, one day you will go to the Olympic Games!"

The 2004 Olympic Games in Athens soon became my objective. I was the only Canadian to try to qualify for Women's Sabre. The year 2003–04 was the worst of my career. I ran across four continents for all competitions with my 65 pound fencing bag. Given the lack of Canadian participants in my discipline, I hardly had any grants to pay for my trips. I had to book my own hotel rooms, plane tickets, and transportation. To qualify, I had to meet three (Canadian) criteria in addition to being among the top two in America (international criteria) for international ranking. Despite all of the travelling, which was often tiresome, without a coach, and without teammates, I met two out of three criteria before the last qualification competition for Athens.

I had to finish among the top sixteen in the competition. In the preliminary round, nothing worked. I had only won two out of six fights, placing me in a very bad position because I had to go up against an American who was ranked second in the world in the next round; this was a direct elimination at this stage. Teammates, coaches, a physiotherapist, a doctor, in other words, an entire support team, stood behind the American. I had no one. I felt alone facing an entire army, but I still felt ready because I knew that I had done all this work and put in all this effort to get there. I wanted to qualify for the Athens Games more than anything. I won the match. I only had to win one more to get my ticket to the 2004. I went up against a girl from Russia ranked among the top ten in the world. The match was really close and I finally lost the fight 15-13. I missed my qualification by two touches. I was really disappointed and sad and I had no one to turn to for comfort. I had never felt so alone in my entire life.

After this "year of hell" that I spent travelling alone, I found myself once again with my back up against the wall. There was no way that I was going to go through the same experience in the years to come. I was hesitant to continue fencing because, without all of the training and travelling, I could spend more quality time with my boyfriend and finally finish my studies in Physical Education, because until that time I could only study part-time. Also, by travelling across the world, I had a lot of debt, and this for me was a great source of stress.

Despite everything, I decided to continue my fencing career because I didn't feel that I had reached my full potential. I did, however, impose a few conditions on myself. I had travelled a lot so I had the opportunity to observe, which seemed to me a winning recipe for other fencers across the world. I looked for all possible resources, including a fitness trainer, sports psychologist and training partners. No more travelling alone. I encouraged the girls from the junior team to come train with me for the 2008 Olympic Games.

The best year of my fencing career was 2007–08. Not only did I qualify as an individual, but also as a team for the Beijing Games. We were the only Canadian team to qualify for all weapon fencing. The feeling of accomplishment was amazing.

Twenty years after I started fencing, I finally had my ticket to the Olympic Games and the feeling I had when I arrived at the Olympic Village is indescribable. My competition started early the morning after the Opening Ceremony, and I did not participate in the Opening Ceremony for that reason. I thought that I was ready to compete in my first Olympic Games. One thing that I had never realized and experienced was that fencers had to remain enclosed in a room with their opponent for thirty minutes. The more minutes that passed, the more I became emotional, and suddenly the ball of emotion that was moving up my throat turned into tears, and the more I said to myself, "Sassine, you can't cry in front of your opponent the day of your Olympic Games", the more I cried. In a panic, I said to myself, "OK, Sassine, you can cry for another 20 seconds, but then you go into fighting mode". I turned around and cried hysterically. A few seconds later, I stopped crying, I wiped my face, and I straightened up to face the door. My opponent thought that I had lost my mind. Finally, the referee said that we were up. The door opened and a walked like a robot toward the most beautiful competition venue that I had ever seen. There were four coloured strips

on a gigantic podium. The stands were filled with spectators, volunteers and the press. I walked up to the blue strip and a few minutes later, I had won my first Olympic Games match. Don't ask me what I did or what happened, because I have no idea! The press was waiting for me less than five steps from my strip and, before arriving in Beijing, I had said to myself that I would take advantage of every moment and that I would answer questions as detailed as possible, because it was my opportunity to talk about my sport and my achievements. In front of the cameras, I removed my mask and my hair was a real mess. I can tell you that it wasn't easy to answer the questions. Unfortunately, I lost my second fight against my rival Mariel Zagunis. The fight was really close right until the end, but she was stronger at imposing actions, speed and strength at the end of the match. Fencing was one of the first events scheduled at the Olympic Games, so we were able to take advantage of the ten days to see as many competitions as we could.

To my great surprise, upon returning from the Olympic Games, the Canadian Fencing Federation had received financial assistance and had recruited one of the best coaches in the world, Dmitry Ronhzin from Russia. No one was surprised when I announced that I wanted to continue my career and experience a second Olympic Games in London 2012. Four years went by really quickly, not without injury and difficult times, but the day of my Olympic Games, I was convinced that I had done everything to make history in Canadian fencing and win an Olympic medal. I have a video of my fight and I have nothing else to say (YouTube: Olympic Day, Magical Night). Note: The video stops at the end of my fight when I am bent over. I think that I will stay in this position forever; in fact, I want to stay in this position. I hurt so much; I have a deep, overwhelming pain in my stomach. A few seconds later, I heard voices in the crowd, louder and louder, and I finally understood what they were saying: "Sandra, we love you! Sandra, you are the best! Sandra, we love you! Sandra, you are the best!" These voices made me realize that I was at the Olympic Games for a second time, and it is mostly because of my husband, my family, and everyone around me who supported me. At the sound of these voices, I came to my senses!

The evening of my competition at the London Olympic Games will be forever etched in my memory and my heart. My husband proposed after twelve years of living together under the magical sky of Covent Garden with Pachelbel's Canon,

playing in the background by a small group of musicians (see the second part of the Olympic Day, Magical Night video).

In April 2013, after ten years at university, I finished my degree as a Physical Education Teacher at the Université du Québec in Montreal. A few months later, I announced my retirement after twenty eight years of fencing and twenty years of competing at the international level. It was a tough decision but I knew it was time. Fencing will always be part of my life; I have been coaching for twenty two years. I am also a board member of the High Performance Committee at the Canadian Fencing Federation. Many athletes are afraid of the future after their sport career is over, and even if I think I did everything I could to prepare for a smooth transition, I knew it would not be easy. Two months later, the Education, Youth and Community Outreach Department of the Canadian Olympic Committee recruited me. I feel blessed to work every day on what is really important to me: youth engagement, Olympic education and the Olympic values. I continue to grow as a person because of those things. I also have the opportunity to work with incredible people at the COC and I consider them my friends. I couldn't wish for a better transition.

Looking back on my career as an athlete, what I take with me is that living the present moment can be difficult but so important. When I was able to get into that zone, that's when I delivered the best performance of my career. Second, I have to hand it to him, my father was right: working really hard and getting a maximum of what I needed instead of waiting for them to come to me did get me to the Olympic Games. Finally, sometimes life can be pretty amazing when you expect it the least.

THE POWER OF THE OLYMPIC DREAM

Jakob SVEINSSON (ISL)

My name is Jakob Sveinsson and I am from Iceland. I represented Iceland in four summer Olympic Games, from Sydney 2000 to London 2012.

I went to my first Olympic Games at the age of 17 in Sydney in the year 2000. But my Olympic dream actually started when I was 8 years old in 1991 in Spain, where I was on a holiday with my family. Then I saw the Olympic mascot for the Barcelona 1992 Games, and his name was Cobi (which is actually what my parents and my friends have been calling me since I was born). And this got me interested in the Olympic Games. After watching the Olympic Games in 1992, I decided that my goal was to go to the Olympic Games in 2000.

My first Olympic Games was an unbelievable experience and being there with all the major athletes in the world was so great! And actually I fell in love with the Olympic Games and the atmosphere right there.

Being at the Olympic Games is great. The atmosphere and how jolly people are (most of the time, except if they do bad, then they are sad for about two hours and then they go back to be jolly). Meeting people from all over the world and seeing different cultures is also very exciting. Moreover, one funny thing about the Olympic Games is to be recognized by people out on the street because you are just wearing your Olympic clothes. And I was not even an Olympic medalist.

My favorite thing about being at the Olympic Games, though, was going to the food tent in the Olympic village (it's no surprise that athletes like the food tent). In the tent there is usually food from all over the world and it takes a while to taste everything – if you can taste everything in these two weeks' time!

Going to the Olympic Games was a dream come true and it actually made me fall in love with the Olympic Games and the Olympic spirit. Before I went to my first Olympic Games, I started to read about all the incredible Olympic stories and I knew by heart where every summer Olympic Games was held and today I actually have a collection of posters from every modern Olympic Games from 1896 to 2012, hanging up in the hall in my apartment.

Being in love with the Olympic Games and the Olympic spirit and being a competitor for the last four Summer Olympic Games, it will be hard for me not be competing or involved in the Olympic Games in Rio next year. Last time that happened, I was 13 years of age; surely, will be some kind of challenge for me, watching the Olympic Games from home or from the stands.

So, to cut a long story short: it can be strange things that can change the path of your life, for example, an Olympic mascot with your name.

Coordinators' Reports

REPORT
on the sports activities

Raoni Perrucci TOLEDO MACHADO (BRA), Ashleigh MARSALL (AUS),
Nazar HAMDAN (SUD), Alexandra DOSPINESCU (ROU),
Julien RAEMY (SUI), Fatih KAHRAMAN AKÇAKÜLÜ (TUR)

From 23 May to 6 June, the 55th Session for Young Participants was held in the premises of the International Olympic Academy and beyond, offering a very rich cultural and academic experience, while the participants had the chance to attend a series of sport activities organized by the coordinators. The games started just five days after the beginning of the Session, on Thursday 28 May, and the finals were held on the next Tuesday, 2 June, always between 6 and 8 pm.

Participants, coordinators, lecturers and IOA staff, could all join three team sports (football, basketball and volleyball) and two individual sports (table tennis and lawn tennis). The swimming gala and the track and field events were officially part of the program, not belonging to the "sports

activities". The tournaments were very active contests, with very busy schedules of matches every afternoon. Many teams were created and their players were mostly focused on pursuing of victory. Let's see how it happened.

The games of the **basketball** tournament, the "IOA Basketball League", were played in half court with 4x4 mixed teams. This structure was introduced in 2014 and was very successful, in contrast with the bad experience from the previous years. Almost 40 participants were divided in eight teams, playing round-robin followed by semi-finals and the final. The classificatory games were played on a "7 point win" basis, three games per day. The semi-finals were played in playoff format, best of three, and the final was played as a "21 point win" game. Under these rules, we noted that very few registered players did not attend the games, and even if they didn't play, they were there to cheer for their team. Another very positive experience was to play without a referee; the players made the calls by themselves and put into practice the principles they discussed during these two weeks.

In the **volleyball** tournament, eight teams were divided into two league tables with four teams each, and the games were played on two fields at the same time. The top two teams from each league competed in a semi final tournament and the final took place on one field, so that other teams which had already lost could watch and cheer them, or just play on the other field for fun. Regarding the rules for this year, we played two sets out of three for most games, but there was a day when we played one set out of two due to time limitations (sometimes the lectures would finish late and the activity was postponed). The advanced players were not allowed to spike hard, because the beginners hesitated to play against them. The coordinators were the referees of the game, but at the same time they were players in different teams – due to

lack of advanced players. When the coordinators/referees had to play, other players were kindly asked to be referees.

The **football** tournament was a success; most of the players were delighted to play football with their friends from all around the world. More than 50 people took part in the competition, divided in four different teams. Each team played against all the teams in the qualification tour, and the four teams had the opportunity to play the semi-finals and the finals. In total, each team played five games, whether the team won or lost in the qualification games, the objective being to share with friends the practice of sports rather than winning the competition. During the tournament, players were often encouraged by the spectators, and their goals were applauded, which created a general friendly atmosphere.

Even though the tournament was successful on many aspects, a variety of issues came up. Firstly, it was difficult to follow the time table. The important delay on the first day of the tournament was mostly due to the delay of the last lecture of the day, as well as the late arrival of the players. In order to avoid this important delay on the first day, it is necessary to be more clear with the organization of the tournament, already before the beginning of the first match day, as well as to make sure with the lecturers and Professor Georgiadis that the schedule will be respected.

Another important issue of the tournament, in all sports, was the lack of players in each team from the second day already, and unfortunately most of the players missing were women. The main reason is the high level of engagement of some players on the field of play. It is necessary to be clear at the beginning of

the tournament about the rules and the spirit of the tournament, which is not an important competition, but a moment of sharing with friends and having fun. Because of the lack of players, the teams had to find other players to complete the teams. These players were often very good and motivated to play, and hence the teams in which players were missing were consequently favoured.

The **lawn tennis** activity had 58 participants who signed up. The initial idea was doing a competition with single "knock out", as usual in tennis draw. But, exactly as it happened last year, the participants decided not to compete for victory, but just to come and play for fun, enjoy the free time and practise the game of tennis, using the sport as a way of life, exactly as Coubertin wanted.

The games of **table tennis** were called "IOA Table Tennis Tournament 2015". Sixty four players registered for the tournament. The players were divided into four groups. In the distribution of the players into groups, the level of the players was taken into consideration. Each group played against each other in a knock out system. Four players were qualified to the semi-finals. The semi-finals also played as a knock out game, and the two players who qualified played in the final. The games were played according to a "best to five" system. The time of the matches was left to the players to agree upon; however the deadline to finish the round was determined by the coordinator. The coordinator was frequently following the flow of the games and requested the players to play their matches. The time of the final of the tournament was announced to participants and was attended by many spectators. It was a very successful tournament indeed.

Torch relay
in the Academy.

REPORT
on the Fine Art Workshop and the Arts Happening

Georgia BOUKLA (GRE)
Arts Coordinator

Looking into particular historical and social conditions, which can be countered or utilized by human ingenuity and imagination, especially in sport and art, there is a certain resilience that can recover in new forms when conditions change. Whether this is a simple adaption of a book into a film or theatre, or a more complex appropriation of style or meaning, it is arguable that all "texts" are somehow connected to a network of existing materials and art forms. However, this is not happening automatically. There are choices to be made and new commitments to be considered when the subject of renewal comes through imaginative invention, in order to give better answers to old questions concentrating not on results but on the arrangement of stimulating processes – *A place where we recreate our own critical margins.*

As part of a process which looked at philosophies of renewal and adaption, situated within the context of the Olympic Movement, the Arts Program for the 55th YP Session introduced the "Field of Games" arena. Using the concepts and processes of Street Art and Graffiti, we worked on ideas of "Pochoir" (stenciling) and "Tagging". Looking into their notions of social interaction in public (and pseudo-public) spaces, we linked them to the "situation" and "practices" of sport and game playing.

Historically, Street Art and Graffiti is particularly associated with urban communal settings, where young residents from the "block" or "barrio" – either as gangs or simply by hanging around and sharing common perception and means of expression – mark their territory and stamp their identity.

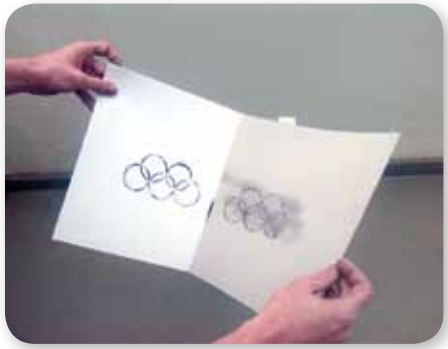
Street Art is frequently confused with Graffiti, but street artists often use formal art techniques like printmaking, silk-screening, even sculpting, in contrast to the immediate methods of spray-can-wielding Graffiti artists. Street Art has adopted the propagative mechanisms of print and advertising culture to remain elusive, widespread, and relevant, all at the same time. In this way, Street Art and Graffiti have proliferated and crossed over from the subculture to the mainstream.

Adopting and appropriating the attitudes and methods of Street Art and Graffiti the "Field of Games" program offered a number of workshops and events exploring ideas of adaption and the already made, social inclusion and renewal.

Anticipating those models with an emphasis on opening up imaginative discussions through learning and doing, performing and co-producing, sharing experience and collecting development, "Field of Games" expressively underlined that both art and sport at root are fundamentally social practices.

Fine Art Workshop

Framed within an environment open to imagination and unexpected encounters, the Fine Art Workshop offered three projects aimed to set a space of creative freedom where a comprehensive understanding of



Fine Art Workshop: Stencil making.

adaption, appropriation and renewal was examined with a parity of voice and a sense of "ownership", which recognized each other as partners in a common quest.

"TagCanArt" was a four day project that involved discussions and the making of Graffiti and Street Art; in particular, the idea of tagging and the processes of stencil making linked to social urban play and games. In the first instance, participants collected sports journals/newspapers (readymade material) to assemble and "recycle" images and text to trace and make stencils from. They were given the freedom to make as many stencils as they wanted. At the same time they were given techniques and guidance on how to use and apply spray paint. The second stage of the project engaged participants in a process of devising the rules for an adapted game of "Tag" that would somehow use stencils and spray-paint techniques. The game took place outside in the

Field of Games: "TagCanArt".

campus grounds, at a public walkway framed by two large opposing walls. The participants separated into two teams. Each team had to defend in turn their wall from the opposing team, trying to reach and "Tag" their territories (with their stencils) on the opposition's wall. Addressing Graffiti's accusations of vandalism, the walls were first covered with paper so as to not "Tag" the walls permanently. The actions and outcomes of the game were extended by enabling a re-situating/exhibiting of its visual account. The rules were basic: A defending team stands in front of a marked line on the ground half a meter away from their wall, while an attacking team has to cross that line in order to touch the wall. The players were not allowed to use any form of aggressiveness i.e. pulling, pushing or punching – two referees were present to adjudicate the game. A player breaking the rules

was given one warning. Any further infraction resulted in the player's dismissal from the game. The team with the most "Tags" was the winner.

"Occupy" IOA was the second project organized in the Fine Art workshop and it involved the idea of performing an act of a gang occupying a space, by going around the campus in the dark and putting stencils up at various locations. Some anti-vandalism precautions were taken care of, again by using paper and masking tape, embracing new ways of creative inventions.

This project playfully quizzed the controversial strategies of the politically disenchanted (for example, the "Occupy Wall Street" camp initiated in 2011) and "street" culture of the urban disenfranchised whose permitless yet imaginative interventions – depending on your point of view – breathe life into the city's recesses and reshape the streets to places of participation.

While this was largely a tongue in cheek project, it nonetheless was a thoughtful

"Occupy" IOA.

exploration of collective actions and public spaces, and raises questions on participation and the nature of art and creativity.

For practical reasons, for this project there had to be a selection of six people to participate and share roles within the "gang". Alexandra Dospinescu (Romania) was one of the coordinators actively involved in most of the activities in the arts program. She was particularly enthusiastic with the "Occupy" IOA project and she often referred to the group humorously as the "New Guerrillas" adding to this mood of "mischief", getting ready to surprise everyone and urge them to interact by setting up an arts contest. Alexandra has agreed to write a few words on her perspective and understanding of the project through her own experience:

The Arts Workshop this year focused on street art including graffiti, street dance, hip hop outfits, music and performances. The goal was to discover and endorse the artistic aspects of "guerrilla art".

In this context, the artist Georgia Boukla together with the assistance of Armando Fonsos (Greece) – a YPS volunteer on this year's program – as well as the coordinators, Alexandra Dospinescu, Sharif Mohamed (Maldives), Mohamed Khaled El Shwarby (Egypt) and Roberto Sojo Serano (Spain), dedicated their time to organize a project called "Occupy IOA". Participant Christa Rosemarie Lewis (St. Vincent/Grenadines) was also invited to be part of the process of preparing the action plan and perform.

The project required assembling a "street gang" and their role was to hide a number of the stencils created by the participants during the Fine Art workshop sessions all over the Academy according to a previously established map. The hiding part took place during the night – early morning hours – and the gang was wearing black outfits, so they could disguise themselves in the dark. They tried as much as possible to avoid meeting any other participants, in order to prepare a well-deserved surprise for them.

The purpose of the initiative was to create a contest in order to attract the participants to art, and get them involved in entertaining and fun activities, as well as developing their scouting skills. The objective of the game consisted in finding as many hidden stencils as possible. Once these stencils were found, the participants were to take pictures of the "guerrilla artworks" in order to prove how many they had found and email them to Georgia.

The announcement of the contest took place in the lecture theatre the following morning and was greeted with joy and eagerness by all participants. In the end, there was one participant who had found most of the hidden stencils. The winner was announced during the last Social Evening and he received a handmade t-shirt made by Georgia.

Extreme Sports Art was an artist's project that was added as an extra activity to this year's arts program. It was dependent on interest and involvement as well as flexibility and time. Again, based on the same ideas of renewal and adaption, this project looked into the possibilities of changing and blending the rules of two or even three different sports and seeing how players responded and adapted to a new routine of playing. It looked into the prospect of creating a new game. After a few discussions, it became evident that the most appropriate idea, based on the facilities provided and the practicalities, was to consider setting up a game of football with rugby rules. With the advantage of having one rugby player on site who agreed to help and undertake the task of organizing and coaching the teams, this project was able to be realized. Roberto Sojo Serano, currently a 2nd division rugby player and a sports director in his club, has eight years of experience as a coach for the provincial team in Andalucía, Spain. After a

Extreme Sports Art: Play football with rugby rules.

couple of meetings to discuss the rules and facilitating materials, we worked on setting up a fifteen-minute game in the football fields at the introduction of the final sports day event in the Academy. This activity was organized over the course of three days and it has provided an important insight on how ideas can develop and become potential ongoing projects that can be considered to take place in the Academy, as part of the annual arts program for the YPS. Roberto has given very interesting feedback to take on board for future reference:

The idea about the football-rugby was really good. It's a great mixture and easy to combine feet/hands skills. I think that people really enjoyed the game.
Things to improve? In general, more time in every task. Create proper rules, practise a bit more, and arrange a «formal» competition. A couple of days more, and no problem. We did very well, but we were in a rush. Of course, I know it's not your fault, actually, I'm sure you think the same. People had some "problems" with the rules, because they weren't very clear at some point. The reason is simple: you need to test the rules before you confirm them, in order to change some of them. You can design a nice rule, but you need to test it during practice. Actually, many of them showed their interest to play another day, even people who didn't take part in the demonstration game.
In general, rugby-football was a great activity, but could be better with more time to arrange everything properly. "It was 8 out of 10!"

Note: All projects were recorded on video and Sharif Mohamed offered to edit some of the footage to put together a video that was presented in the lecture theatre at the Closing Ceremony.

This is available on YouTube: https://www.youtube.com/watch?v=kL3S6KAaJdw and "Extreme Sports Art" training session: https://www.youtube.com/watch?v=OFxAT-g14jg

The Arts Contest

Every year the arts program is looking into adapting new ideas of competition in order to honor further Pierre de Coubertin's fulfilling desire to create a solid link between art and sport. As part of the "Occupy IOA" project, which was also looking

into alternative ways of inclusion and participation for those who were not directly involved in the arts, a contest was set up inviting everyone into a hunting activity of finding the stencils the "gang" had placed around the grounds of the Academy.

They were 35 stencils on display at various locations. Some were quite easy to find and some were well hidden in unusual spots. Mikko Tiirikainen, a participant from Finland, has submitted images of 28 stencils on display and was announced the winner of this year's competition. The prize was a t-shirt with stenciled stamps made with the technical assistance of the participants Rosemarie Lewis and Fábio Silva (Portugal) in the Fine Art Workshop.

Arts Contest.

Arts Happening

Evaluating the arts, this year all workshops have put together a program of performances in a setting based on a Street Art context, where coordinators and participants occupied a space and marked their territories. The intention was to create a vibrant atmosphere with a lot of beat, hip hop music, dances and performances that presented "people on a block" exchanging multicultural interactions.

Nevena Vukasinovic (Serbia), a former participant and an invited coordinator for the 55th YPS Program, was eager to take on the dance and poetry

workshops and at the same time co-supervize the procedures of organizing the Arts Happening. Here, she gives a comprehensive description of what went on, on that "block" in the evening of 3 June 2015:

Street Art is not a "dirty" word anymore. It can be purified through social inclusion, multiculturalism, and diversity, brought to the scene through playing and living sport. Next to the birthplace of the Olympic Games, sport and art was introduced to the "streets", thanks to the IOA's inspirational guidance and support.

This year the arts program didn't only bring together talents, souls and energies. It "occupied" souls and energies for good. The Arts Happening was meant to take over the "streets" for one night and "Occupy IO" by sports and artistic talents. The Poetry Workshop was a moment of ancient magic and inspiration. We didn't just compose poetry. We lived poetry. Groups and individuals were discovered through the poetry. Tukhmanuk Mkrtchyan wrote a great poem straight from the street and the heart of an Armenian language to the "Great Olympia". The same poem was translated by a group of young people into their own language. That inspired multitalented Aleksandar Dimitrijevic to compose a song deliberating its deeper meaning when sang in Spanish, English, French, Arabic and Greek. One spirit united and a poem about the past unfolding a composition for the future.

Beautiful and staggering performances kept on telling a story. From the modern roots of hip hop, to traditional mystic Thai battles, and with a fierce kickboxing tempo transitioning to traditional dances from all five continents starting with Sri Lankan moves and closing with an impressive traditional Greek dance brought to us from the proud souls of "Pontos" (Black Sea). Breathtaking jumps from a very talented acrobatic crew, rhythmic gymnastics, music notes, cups, hands and feet, all still remain in the hearts of everyone. Long-lasting memories to be shared echoing to the streets of the world.

This year, Art taught us that once you give it to the streets, it's been transformed. It awakens talents, mixes moments, ideas and voices. When on fire, it burns down only to obtain a new life, arising from the ashes, rebellious and funky with alluring moves inspired by Greek heritage. The Arts

Happening is never "the end". This year the walls witnessed the marking of emotions and feelings in Latin, Cyrilic, Hebrew, Arabic, Chinese, alongside stencils and posters to illuminate new paths and new strengths.

Participation and performance in the arts was of a great standard this year. Everyone involved seemed to comprehend the concept of Street Art and had something different to offer. There was an outstanding response and involvement in most cases that turned this session into a lively and vigorous "people on the block" event.

I would like to thank everyone for making this possible.

Arts Happening.

REPORT
on the social evenings

Ashleigh MARSHALL (AUS)

Three social evenings were held that had a total of 37 performances with 63 countries being represented. The performances were diverse and included traditional sports, dances, songs, games, food and drink tastings, quizzes and fun fact sessions.

The theme for the first social evening was "The Amazing Race" and followed two backpackers as they travelled in a race around the world enjoying the performances of the places they visited. New Zealand kicked off the first performance with the always enthralling Maori war dance the "Haka" and demonstrating the nation's love of rugby union. This evening also had an English "Pub Quiz", traditional songs, games and dances from Austria, Lebanon, Japan, Jordan, Cyprus, Romania and an elaborately choreographed dance performance from France. Surely nobody will be able to forget Korea's Team performance of Psi's "Gangnam Style"!

The second social evening took the participants on another adventure around the world, but this time they were travelling in First Class on "Olympic Airlines". This evening saw a lot of audience participation with the Nordic countries (Norway, Iceland, Finland and Sweden) getting

people to play their traditional sports and games, the Canadians getting everyone to do "Sally Up, Sally Down", a chop sticks race from Chinese Taipei, the Australians getting volunteers to try and mimic an Aussie accent, learning to greet in Fiji by saying "Bula", a Muay Thai demonstration and we learnt that Slovenia is the only country in the world that has the word "love" in its name. The Latino countries (Spain, Mexico, Guatemala, Peru, Paraguay, Argentina, Brazil, Costa Rica, Ecuador, Colombia and Uruguay) also combined for a mega performance with their traditional songs and dances. Malaysia, Portugal and Guam also shared a piece of their culture with us, but the most inspiring performance of the night was Emesha's solo Sri Lankan dance – it was absolutely amazing!

Per Erik from Norway was also presented with his t-shirt and pin collection – a gift from the group, as he missed some of the session for medical reasons. A lovely gesture and thank you to those that organized collecting all those pins!

It seemed that the first two social evenings were so well received by the participants that those that hadn't signed up to perform, yet wanted to showcase their nations, with the third social evening having 16 performances (and a total of 28 countries) registered! "Action Olan" parachuted in to introduce the final social evening. The final night saw more singing, dancing and games from Germany, the USA, Seychelles, Israel, Croatia, Cape Verde, China, Barbados, Portugal and Serbia. Again there were a number of combined performances with the Arabic-speaking nations (Egypt, Sudan, Palestine, Saudi Arabia, Bahrain, Lebanon), the Baltic countries (Estonia, Lithuania, Latvia), the East African countries (Kenya and Uganda) and the Caribbean countries (Antigua and Barbuda, and Saint Vincent and the Grenadines) all organizing to present together. Russia, Belarus, Ukraine and Uzbekistan teamed up for their performance and Georgia (Arts coordinator) presented the winner of the stencil competition with their custom stencil designed t-shirt – well done Mikko from Finland for finding all those stencils around the IOA campus! Greece had the final performance of the social evenings which portrayed the country's rich history. Having everyone participate in traditional Greek dances was a great way to conclude the social evenings. It was a long night and finished well after midnight, but most certainly was enjoyed by all before heading off to Zorba's one last time.

There is no doubt that everyone enjoyed the social evenings – whether it was participating in a performance, being a member of the audience or helping in the organization of evenings. Thank you to the participants that put together their cultural performances, thank you to the coordinators that helped in the organization and set up of the social evenings, and thank you to the IOA staff for their kind assistance as always.

Conclusions

of the discussion groups

CYCLE A

FRENCH-SPEAKING DISCUSSION GROUP

Question 1: How can we solve the contradiction between our perception of excellence today and the initial will of the Olympic Movement to invite individuals to surpass themselves?

Introduction: The values of excellence, friendship and respect are the pedestal of the Olympic Movement whose objectives are to promote sport, culture and education with a view to reaching a peaceful world. The International Olympic Committee defines excellence as: "Giving one's best on the field or in life. The objective is not simply to win, but to participate above all, make progress with regard to the objectives we have set for ourselves and try to surpass one's self daily" (2007).

This universal definition is extremely encouraging for all individuals who decide to devote themselves to a sport, and advocates the importance of the athletes' behaviour and the path they have to follow, rather than the result they must achieve. According to Pierre de Coubertin's famous adage:

> *The important thing is to participate; the important thing is not to conquer but to fight. It therefore seems that the quest for excellence means that every individual is invited to give his best, trying to exceed his limits in sport as in all the other fields of life.*

We think, however, that the meaning of this adage is in contradiction with the general vision that the world population has of excellence. In today's societies, the term "excellence" refers too often to an elitist quality. Indeed, winners' performances and records are overvalued. As Sarah Tetzel (2015) points out, "it is possible to confuse the philosophy of Olympism and Olympic education

with the Olympic propaganda". In order for one of the three values of the Olympic Movement to continue to live according to Pierre de Coubertin's wish, it is necessary to refocus the perception of excellence. The Olympic Games should allow excellence to be celebrated beyond the simple winners. They should cooperate with the media and encourage them to find a better balance between the media coverage of medalists and the other participants. Education also seems to be an important vector that allows the promotion of excellence as a whole. We should return to the original meaning of the Olympic values and promote them as the actors of education, training and the sports movement.

Question 2: What can be the impact of the athlete's circle in his quest for excellence?

For applying Olympism in a perfect way, the pursuit of excellence is an exceptional driving force for the athletes, which pushes them to give their best. Yet, pushed to extremes and deformed in its perception as we have just seen, this value of excellence can lead to deviance. To always promote "faster, higher, stronger" means to take the risk of seeing athletes be ready to do anything in order to win.

These deviances may come, in particular, from the strong influence of the athlete's entourage in the broader sense (family/friends, staff, media, political

and sporting institutions), which is vital for his career. It is therefore, extremely interesting to study its role in the deviances that result from the quest of excellence. The trust that is given by the athletes to their entourage places it on the first line in order to guide their choices. The athletes may therefore be subject to strong pressures from all sides and can be led to accept what is unacceptable. We can quote cases of physical and moral harassment.

In certain cases, it is the entourage itself that is the actor of deviances, organizing a cheating system or pushing athletes to extremes that sometimes lead to the use of forbidden substances. The question therefore is to know how far the athlete must listen to his entourage.

The examination of this subject by international organizations such as the IOC is recent. An Entourage Commission was created and activities aimed at coaches are part of the cultural and educational program that was organized during the Youth Olympic Games. The responsibility of the entourage also seems to be taken more and more into account during convictions for doping. This is the direction that all the actors of the Olympic Movement should follow in order to educate, at all levels, the athletes' entourage in a broad sense, on the ethical rules and the risk of deviant behaviours. The studies and preparation for after the end of one's career should also be carefully highlighted by all. It is important to focus on Olympic education without deviating towards Olympic propaganda.

ENGLISH-SPEAKING DISCUSSION GROUP 1

Question 1: How do you promote Olympism and the *Olympic Charter* at the grassroots level?

Promoting Olympism and its values, at grassroots level, to the children who are beginning their sporting journey, is essential to the development and continuation of the Olympic Movement.

Drawing on the values of friendship, respect and excellence expressed in the *Olympic Charter*, will inspire people to continue exploring and ask deeper questions regarding Olympism. An understanding of the commitment and dedication that is required to become an Olympic athlete, helps youth understand the importance of setting goals and high aims from the moment they start playing sport.

Parent and Teacher Committee

One idea that we believe will be successful in this promotion, is the creation of a parent/teacher committee within homes and schools around the world; parents, because they are the decision makers; teachers, because they have a great deal of influence in the community.

By creating a group whose role is to spread the word of the Olympic Movement and explain the *Olympic Charter*, we can successfully reach youth and aspiring athletes at grassroots level.

Training retreats will empower parents and teachers to get involved with their National Olympic Committees. This "bottom-up" approach will provide the NOC an opportunity to better promote the *Olympic Charter* and Olympic Movement.

We concluded that an opportunity to participate at grassroots level rewards these committees with Olympic experiences. For example, the opportunity to volunteer at the Games will provide a way for teachers and parents not only to be rewarded for their hard work but also to experience teachings first hand.

It is also vital that the consequences of not following the *Olympic Charter* are made clear to all, from youth to elite athletes. For example, it is important for children to understand the consequences of using illegal substances within sport and how this directly breaches the essential aspects of the *Olympic Charter*.

Question 2: How do you overcome barriers of accessing information on Olympism?

Olympism is a way of life. It is not something that is practised for four years, but rather over one's lifetime. Therefore, it should be a human right for all, to access information on the Olympic Movement. The Olympic Games serve as a vehicle to deliver Olympic values and its important mission to all participants.

Another initiative that we propose to implement is the creation of informational videos (short in length) that clearly explain the progression from a young athlete to an Olympic athlete for each Olympic sport. This video would include aspects of the Olympic Games such as key information on the history of the Games and the rules that govern the sports played.

This informational video, which will be subtitled into countless languages, can be used to promote Olympism and generate a simple, yet powerful tool for promoting the Olympic Games and the *Olympic Charter*.

It is vital to simplify information within the *Olympic Charter* so that it is clear and comprehensive, without over simplifying it, thus losing the key messages. We must also identify existing distribution channels as ways to disseminate information at various grassroots levels around the Globe.

We concluded that better understanding leads to better appreciation of the Olympic Games and the Olympic Movement.

Language and translation barriers are an ever present topic within our society. It is therefore very important to ensure that the *Olympic Charter* can be understood and comprehended in all languages and countries throughout the world.

Adaption and communication are essential to this point, with each country experiencing their own barriers to information. Adapting to various countries, languages and their means of communicating information must be implemented in order to ensure the Olympic Movement is continuously being spread.

Utilising social media and communicating with different countries is one tool that could be used to ensure everyone is spreading the same messages regarding friendship, respect and excellence.

This raises the question of whether or not it will be effective to simplify the fundamental principles of Olympism, essentially breaking down the *Charter* and peeling back its layers.

Access to information should be treated as the most essential aspect of spreading the Olympic Movement. Citizens from every country in the world should be able to interpret, understand and experience Olympism without the barriers of discrimination and the limited access to information.

ENGLISH-SPEAKING DISCUSSION GROUP 2

Excellence – a fine line between winning and losing, between success and failure, between innovation and convention, between good and bad, between head and heart – an excellent human being crosses it every day. Because the difference between ordinary and extraordinary is that little extra.

Question 1: Does being excellent mean more than being the best?

Yes, because excellence is more than reaching great results. It's a state of mind and a lifestyle.

- Excellence can and should be achieved everywhere in life
- Excellence is about giving everything you can
- Everybody reaches excellence in their own way
- Seeking excellence can fulfil the Olympic values
- Even if you are the best, you still feel the need to improve because excellence is more of a journey than just the destination
- First you have to be an excellent person before you can become an excellent sportsperson
- Focus should not just be on performance but also on values
- Seeking excellence will help you be the best
- Seeking excellence should be connected with the other Olympic values
- Athletes should live the value of excellence ➛ it's a lifestyle
- *Arete* ➛ excellence and moral values
- What's the reason for excellence ➛ how do we achieve it?
- *Kalokagathia* ➛ perfect balance in life, harmonious development of both body and mind

- Education is as important a tool as sport itself during the Olympic Games and especially the Youth Olympic Games

Question 2: What is the role of athletes in spreading the value of excellence?

- "Children see, children do" – therefore athletes need to set the example and be a role model for youth
- Sport and Olympism are tools to promote the Olympic values and inspire society
- Athletes should give something back to society, e.g., charity
- Athletes should satisfy all your stakeholders
- Athletes may choose to become coaches, officials or administrators
- Athletes have a responsibility to spread the Olympic values to the youth and other athletes
- Everyone should constantly seek further education and teach others
- Athletes should be encouraged to spread the knowledge on what it means to be excellent
- Athletes should be encouraged to engage in sport activities and become ambassadors of the Olympic principles and values

Presenting the conclusions of the discussion groups.

ENGLISH-SPEAKING DISCUSSION GROUP 3

Question 1: What is the difference between the Olympic Movement and the Olympic Games?

The difference between the Olympic Movement and the Olympic Games can be seen in the values of each key aspect. For some, the Olympic Movement and Olympic Games are lumped together as one, however the differences among the two are important to find, in order to understand the significance of each. The Olympic Movement carries out and spreads the values of Olympism. The three main values of Olympism are respect, friendship, and excellence. The Olympic Games are an event that takes place every four years and encompasses these values. When examining the differences between the Olympic Movement and the Olympic Games, we can see that the Olympic Games are a key tool in spreading the Olympic Movement and the values that guide us.

The Olympic Movement has much more significance than the Games themselves. The Games are a result of the Movement that ultimately promotes peace and equality. The reason the Games were revived was because "King Ifitos was very much disappointed by the constant wars…" ("Olympic Truce – Creating a culture of peace among youth"). The Games were used as a tool to create a truce and bring together fighting neighbours. Still today, the Games are seen as a time when the world can come together in a peaceful environment for the enjoyment of sport and the celebration of excellence. The Olympic Games are a main tool within the Olympic Movement because they are open to every country in the world, therefore receiving a wide coverage and reaching all continents. The spectacle of the Games is widely recognized around the world and it is something individuals can relate to. Other tools used to spread the

Olympic Movement are education sessions and cultural exchanges, such as the ones of the International Olympic Academy.

The Olympic Games are a main tool for spreading the Olympic Movement. The Olympic Games use athletes as their tool. Without athletes coming together every four years to demonstrate their excellence, there would be no Olympic Games. Here we see a key difference between the Olympic Movement and the Games. The Olympic Movement is meant for everybody to encompass the values of respect, friendship, and excellence and use them in their everyday life. The Olympic Games are for high-level athletes who display excellence within their choice of sport. The Olympic Games cannot accommodate every person who chooses to participate in sport but can be used as a symbol and example that it is possible to achieve respect, friendship, and excellence within society.

Question 2: What is the difference between Olympism and Olympic sport?

The difference between Olympism and Olympic sport is identified within the definitions of each and can be examined by exploring the values and elements of each. The IOC defines Olympism as "a philosophy of life which places sport at the service of humanity. This philosophy is based on the interaction of the qualities of the body, will and mind" (olympic.org). Sport is defined as "an activity involving physical exertion and skill in which an individual or team competes against another or others for entertainment" (Oxford Dictionary). Olympic sports are based on popularity, participation numbers throughout participating countries, and must be practised by both men and women.

Olympism is more than the sport itself and it encompasses education and culture as well. Olympism guides the Olympic Movement using sport as a vehicle for achieving this. Olympic sports should follow Olympism and be guided by its principles. Olympism is a philosophy, therefore it is not the sole responsibility of Olympic athletes to carry out its promotion but all athletes should do it. This responsibility also lies within the IOC, NOCs, and sport organizations depending on the model within each country.

The Olympic sports showcase high-level competition and also promote the individual 28 sports to the general population. Participation in an Olympic

sport makes you an ambassador of Olympism. This is a responsibility that is automatically placed on Olympic athletes. In many societies, Olympic athletes are idolized when they return home from the Games. This can result in an increased level of participation for those sports at grassroots level. Sports that are not normally practised, may see an increased participation in those sports especially after an exceptional performance and medal winning at the Games.

Olympism is a spirit and Olympic sports are an action that contributes to the Olympism values. Olympism is embraced and promoted by the athletic community, while Olympic sports are seen as an individual event. Sports in general contribute to physical well-being, mental well-being, and social interaction. In this way, there is the similarity between Olympism and Olympic sports. Both contribute to well-rounded individuals. Olympic sports mobilize Olympism and are not usually compared for similarities or differences. However, the importance between the two cannot go unnoticed.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Question 1: How can we keep the Olympic Movement alive throughout the four-year cycle so that it becomes a way of life?

In order to find ways to imbed Olympism as a way of life, we must first identify the key groups that make up our society: young people; sports participants; sports spectators; citizens uninterested in the Olympics and citizens from low economic backgrounds. This paper proposes strategies/initiatives which can be implemented in order to target these groups:

Young People

- Government policy to introduce mandatory Olympic education as part of the national curriculum through both practical and theoretical based activities
- Inter-school and inter-country sports events based on Olympism to promote the core values
- NOCs provide their country with online teaching resources
- Olympic athletes, Games' makers and volunteers deliver inspirational presentations and lead sports activities in schools and recreational centers

Sports Participants

- Educate athletes about Olympism which can also be used as a tool to build relationships and intercultural exchanges. E.g., an annual session at the IOA
- Large sporting festivals held across all countries on Olympic Day

Sports Spectators

- Olympic channel used to provide information about the history of the Olympics, documentaries and greater coverage of the low profile sports

- Coverage of athletes in training and qualifying competitions
- Public viewings in parks/city centers to promote national patriotism

Citizens uninterested in the Olympic Games

- Extend the range of the Olympic Games activities (Art, Poetry and Cookery)
  - This will involve a much larger section of the population and provide the opportunity for each country to win gold medals
  - This will create stronger relationships between countries, cultural understanding and the promotion of peace

Citizens from Low Economic Backgrounds

- Community centers can display Olympic artifacts and information
- Keep the Olympic spirit alive in the Olympic village even when the Games are over by keeping the memorabilia and displaying exhibits to educate the people who live in the housing premises
- Opportunities for these citizens to become involved in the Games through various programs (used as a tool to reduce crime and increase the quality of life)

Question 2: How can excellence in sport contribute to a cohesive society?

Generally, the value of excellence is referred to as giving one's best, on the field of play or in life, without measuring oneself with others, but above all aiming at reaching one's personal objectives with determination in the effort.

It is not only about winning, but mainly about participating, making progress against personal goals, striving to be and to do our best in our daily lives and benefiting from the combination of a strong body, will and mind.

We believe that the value of excellence in sport and social cohesion work symbiotically. Olympism can contribute immensely to our society through the following:

- Olympians who have displayed excellence in sport can be used as role models to educate students in schools, universities or at community level

through various educational programs on how hard work in sport and values can bring about social change.

- Former South African President Nelson Mandela summarized this subject by saying:

  Sport has the power to change the world […] it has the power to inspire. It has the power to unite people in a way that little else does. It speaks to youth in a language they understand. Sport can create hope where once there was only despair. It is more powerful than government in breaking down racial barriers.

Such was proven by the unity of fans (society) during the hosting of 2010 FIFA World Cup by South Africa, or even when sport fans unite to support their respective clubs in international competitions.

- The value of excellence in Olympism through sport can be used as a means to integrate segregated groups back into society, e.g., using sport as a remedial program to rehabilitate prisoners, alcoholics, etc.
- The value of excellence in sport can be measured through the integration of technology, which can be used as a tool to track and record progress of athletes' performances, encouraging people to understand the importance of hard work and perseverance in order to achieve the best in all facets of their lives.
- Marion Jones (athlete from USA) was disqualified due to doping, but now she is an advocate who does motivational speaking on doping and travels around the world encouraging athletes to practice fair play. This in itself brings cohesion to society as it teaches people to be fair and honest when competing, thus in turn showing respect to the other competitors.
- Through inviting professors, coaches, international teams from other countries, there can be exchange of ideas, skills and programs, which lead to excellence.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Question 1: How does Olympic Agenda 2020 promote the fundamental principles of Olympism?

The adoption and now implementation of Olympic Agenda 2020 is positively shaping the future of the Olympic Movement through a set of forty reforms, highlighted by a more flexible and sustainable model for hosting the Games, a stronger commitment to credibility and good governance, and a greater emphasis on youth outreach and education. Through Agenda 2020, the International Olympic Committee has recognized a need for change, and is now actively pursuing the transformation, that bonds well Olympic sport and the advancement of Olympic values worldwide.

Notably, the reforms promote a more holistic approach for hosting the Games, emphasizing sustainability, legacy, and financial responsibility. As part of the Agenda, the IOC launched an invitation phase for the 2024 process, which encouraged bid cities to place greater emphasis on the use of existing and temporary facilities to ensure the Games leave a positive legacy. In an effort to enhance collaboration and create open dialogue, cities were also encouraged to prioritize investments in areas that improve the city's long-term goals for economic, social and environmental development. Promoting sustainable development is critical to ensure the Games remain relevant and contribute to the human legacy of future generations.

Additionally, the Agenda creates opportunity for a more flexible, event-based program. This shift is crucial for sports that are eager to either break into or return to the Olympics and gives organizers more flexibility to change events as needed without compromising the quality, scope and integrity of the Games.

And speaking of integrity, the Agenda is also designed to strengthen the IOC's

credibility, including a renewed focus on good governance, transparency and ethics. At the heart of that mission is the practice of inclusion as supported by the rewording of the IOC's non-discrimination policy to include sexual orientation. By the same token, the IOC is making a concerted effort to engage with organizations and make sport more accessible for all, while fostering greater dialogue with society. And in the spirit of credibility, the IOC is also investing in areas to protect and honour clean athletes who adhere to the rules and uphold the Olympic values.

Furthermore, the Agenda reinforces the IOC's dedication to promote youth outreach and education. Arguably, one of the most prominent and influential reforms in this area is the launch of an Olympic digital network, which aims to engage young viewers year-round through a variety of digital and social platforms. At the core of this multi-faceted network is the Olympic TV channel, which will further the IOC's mission to promote the Olympic values worldwide and narrow the gap between Games. And in keeping with the theme of developing youth through sport, the Agenda further emphasizes greater access to Olympic-based education in schools, grassroots organizations and NOC programming worldwide. Leading the charge in this effort is the cultural and education program at the Youth Olympic Games, which celebrated its third successful installment at the Nanjing Games in 2014.

Ultimately, Agenda 2020 must uphold the Olympic values before it can fully implement change. As the strategic roadmap for the future of the IOC and the Olympic Movement, Agenda 2020 challenges every member of the Olympic Family to live the Olympic values, and through a unified commitment to change, continue in our never-ending pursuit of excellence.

Question 2: Why is renewal and adaption important to youth outreach and education in the Olympic Movement?

There is arguably no area where renewal and adaption are more important than inspiring an Olympic youth. Without an Olympic youth, there is no Olympic future. By thinking outside the box, and introducing new platforms to promote the Olympic Movement year-round, the Olympic family must consider different ways to engage the youth of the world to not only watch, but to play sport.

In this context, innovation and rejuvenation are critical to demonstrate how Olympic sport reaches beyond competition to sharing, learning and making friends across the globe.

As role models, Olympic athletes are at the forefront of this effort, and as sport administrators we have an important responsibility to support our athletes' dreams in hope of inspiring the next generation. To that end, the IOC must continue to engage with National Olympic Committees to promote sustainable programs that emphasize holistic athlete development, such as assisting Olympic athletes in their preparation for life after sport. By implementing career and education programs, athletes may gain access to hands-on work experience, as well as essential tools and training to make informed decisions about their career transition.

In addition to cultivating strong role models, the IOC, NOCs and youth-serving organizations should continue to enhance programming that fosters Olympic ideals and a global interest in sport. As the steward of the international Olympic Movement, the IOC bears the important responsibility of encouraging – and when possible, helping facilitate – the implementation of academic and grassroots programs at the national level. Examples range from the institution of National Olympic Academies and Olympic-value based curriculum in schools, as well as grassroots programs like Olympic Day celebrations, youth camps and sport demonstrations. Ideally, these programs should be universally accessible and available in multiple platforms for optimal youth engagement.

The IOC has already demonstrated a commitment to this effort by investing in the development of the Youth Olympic Games, launching an Olympic TV channel to engage with young viewers, and introducing new sport disciplines and events in the Olympic program. In 2014, the IOC added twelve new medal events to the Olympic Winter Games and introduced several other demonstration sports at the Youth Olympic Games. The success and growing interest in these new events will only serve to inspire a new generation of Olympians through bold ingenuity, helping the Games evolve in a very positive way.

Ultimately, the Olympic Movement cannot be successful in its mission if an entire generation of youth does not participate. By promoting harmonious development of youth through sport, the IOC must continue to engage with its partners at the national level to ensure the Olympic Movement not only remains relevant, but inspires future generations to live according to the Olympic values.

ENGLISH-SPEAKING DISCUSSION GROUP 6

Question 1: Does failure eliminate excellence?

In today's modern Olympic Games the perception of excellence is achieved by winning a gold medal. Sponsors, media and, at times, public sentiment often drive the perception of winning and excellence. However, is reaching the top of the podium and winning a gold truly the meaning of excellence as intended by the *Olympic Charter*? It is our conclusion that failure does not eliminate excellence and that excellence can be achieved without winning.

The role and importance of excellence is dynamic throughout the various phases of an athlete's development. For a child, the ideal of excellence is demonstrated through role models. The child aspires to the same actions and achievements as displayed by their role models. Many times a child participating in a competition, setting a personal best or attending a camp can be perceived as having achieved excellence and will push them to strive for more.

The meaning of excellence is significantly different to a child as compared to that of an elite level athlete. For an elite level athlete, excellence is again measured on a varying degree. It is the drive to continually better oneself and is often driven by circumstance. For example, regional, national and international competitions, all constitute a varying degree of excellence.

Even after an athlete is no longer competing, often the ambition for excellence does not disappear. Athletes carry the lessons learned from sport and into their non-athletic professional careers. The mindset of excellence is still active and they can use their status as an athlete to promote the need for excellence, inspire those around them and to become a leader for future generations.

A second key-influencer on excellence is that it is subjective. Environment, culture, opportunity are all components to the subjectivity of excellence. The

example of right to compete has varying degrees of meaning and ties into excellence. Examples of this are shown in the first Saudi Arabian women competing in the Olympic Games in 2012. For that particular athlete excellence was the right to compete, whereas for Michael Phelps excellence meant winning eight Olympic gold medals. Again displaying that excellence is a subjective state.

As a result of the dynamic and subjective nature of excellence, it is our conclusion that ultimately an individual internally personalizes excellence. It is solely an individual who can define excellence based off of their socio-cultural context, environment, determination, drive and honesty with oneself.

Question 2: How does the access to resources affect an individual's pursuit of excellence?

Since so many people come from different walks of life with varying access to resources, their accessibility to these resources can shape an individual's pursuit of excellence.

Resources can be grouped in multiple ways and can affect excellence differently.

Our goal, as a group, was to identify different influential factors and explore whether these factors hinder an individual's ability to obtain their goals and reach their pinnacle of excellence.

Our group identified the following influential factors that can shape an individual's pursuit of excellence.

Human resources

- *Family*: It provides emotional support and encouragement to reach goals from a young age.
- *Coaches*: The coaches' technical skills and ability to motivate, guiding and challenging athletes to be the best that they can be
- *National Olympic Committees*: They create opportunities for athletes to participate and compete providing emotional, social and financial support
- *National Olympic Academies*: They educate youth about the importance of sport by diffusing the spirit of Olympism

Economical background

- *Infrastructure*: Training facilities directly impact skill development
- *Technical skills*: An individual's access to expert coaches, and quality equipment
- *Financial background*: Examining whether you have the funding to facilitate your excellence

Social and cultural

- Availability of the opportunity to be excellent
- Geographical location that determines what level of excellence one can reach/what domain they pursue
- Gender roles

Conclusion

Resources can shape and mold an individual's path to excellence. However, you cannot underestimate the power of individual drive. Ultimately, your background, your social standing and skills available will be less influential if an individual is determined and goal-oriented. All these factors can only shape you but personal drive will go a long way in achieving your dreams.

ENGLISH-SPEAKING DISCUSSION GROUP 7

Question 1: Do athletes need to know and be taught about Olympic values?

It is advisable that athletes know about the Olympic values of excellence, friendship and respect, for the purpose of ensuring that the legacy of the Olympic Movement is fostered and maintained across generations. This gives athletes the opportunity to grow more as human beings and become influencers of greater good in the world.

Understanding the Olympic values also exposes athletes to the need for competing fairly and by extension shows that there is protection for clean athletes. If athletes respect their fellow Olympians, then they will be at a level playing field and practising sport for good.

When athletes understand the Olympic values, they become the best ambassadors for sport and the Olympic Movement. By understanding what these values mean, it becomes easier to embody them. Through education and provision of information on the values to athletes, then the total and harmonious development of body, mind and soul begins. The hope is for an Olympic Movement where athletes from the grassroots to the champions, are not only aware of these values but embody them.

Understanding and embodying the Olympic values means that athletes can live their lives in a way inspirational to children and the youth who look up to them. Athletes show these children that four years of hard work and training and consistency lead to recognition of all that effort by standing in the glory of taking part in the Olympic Games and, even better for some, winning a medal at the Games.

Athletes living their lives as constant examples of excellence, friendship and respect are a form of sustainability of the Olympic Games legacy and

the Movement in general. Observing the values also goes a long way towards fostering cultural understanding and tolerance. Respecting another person's beliefs and practices, especially when they are not similar to yours, is a sure way of ensuring that others feel accepted and valued.

Question 2: Who, how and where will these values be taught?

Teaching of Olympic values should ideally start at an early age. Young children are more receptive to knowledge and information and tend to retain it over longer periods of time. This statement, therefore, suggests that teachers should be the ones to impart knowledge about the Olympic values. This should happen after the National Olympic Associations and Academies have been in talks with the relevant ministries in the countries that deal with setting school curricula. This would be in line with Recommendation 22 of IOC's Agenda 2020.

Once contact has been made with these ministries, then it would be time to engage other relevant sports stakeholders like athletes, coaches and national federations. They could incorporate teaching of Olympic values in their various programs, so as to reach more people at the grassroots.

Once NOCs/NOAs kick off this process, then individual countries can go about implementing the education according to the plans they deem suitable for them. This could be done either through seminars and training sessions, where an initial batch is trained and imparted with the necessary knowledge and they in turn keep training similarly until a significant population of teachers and coaches across a large cross section of the country are competent to send out this information across the entire country.

Students who have gone through the Masters program at the International Olympic Academy are also good trainers when they go back to their countries and can be a valuable tool for their NOCs/NOAs to impact future generations. Schools, holiday camps, interactive sessions, seminars and coaching clinics are ideal settings for the training of trainers in Olympic values.

ENGLISH-SPEAKING DISCUSSION GROUP 8

Question 1: How is the reception of excellence changed throughout history and into recent times?

Excellence was and is still about winning, persistence, courage, determination, standing up, standing out, it is about fulfillment, pride, achieving goals, doing one's best and comparing oneself to others.

In ancient times the Olympic Games took place only in Greece. The competitors were only Greek and competed as individuals not on national teams as in the modern Games. This creates additional pressure for the athletes to make their country proud. The emphasis on individual competition was related to the Greek ideal of excellence, called *arete*.

The Olympic Games were considered religious and the individuals participating in the competitions were aiming for excellence to achieve eternal glory.

On the other hand, the concept of excellence in the Olympic Games today has changed and it has become a global pursuit, with expansive media coverage and placing enormous pressure on participants to provide an exciting event for viewers. Because of the huge media access, athletes can more easily compare their performance with that of others.

Therefore, today's meaning of excellence is mainly about winning medals and breaking records.

The globalization of the Olympic Games through technological advances has created a billion dollar industry and represents the main part of income for the IOC. The definition of excellence has shifted away from the core value of Olympism to reflect the commercialization of sport.

Overall, athletes of today's Olympic Games have much more precise and demanding goals.

The factors that have changed since the ancient Games include:

- Technological advances
- Globalization
- Representing a small village versus a country
- Improved conditions for training
- The financial commitment made the athletes training loaded with more pressure to succeed

Question 2: Promoting Olympic values in education. How do we do it?

By knowing that the Olympic values are preserved by education, and it is a solid platform to apply values.

Learning the Olympic values should start at an early age. It should be taught to children in an interesting and interactive way to motivate them in this field. It cannot only be handed out in a textbook for them to study, but has to be systematically shown to them through different activities.

Some examples of how this can be achieved include:

- Organizing Olympic Day and sports festivals in public places to promote the values (not necessarily competition), so it can be understood by everyone. Creating a show in way to get the attention of people, especially children.
- Giving theoretical education and applying it in practical exercises, because theory can be hard to remember, i.e. games, exercises: like cross words, rebus, encoded alphabet etc.
- Social activities
- Promoting the Olympic values in and out of schools
- Utilizing infrastructure: school camps, school sports and carnivals
- Letting children live the experience of the Olympic Games. Talk about it and explain it to them. This can be done in a lead up to the Olympic Games when the children will most likely already be exposed to media around the games, participation should be voluntary
- Providing the tools to the NOCs of the countries that do not have it

- NOCs develop guidelines for education in schools: specific activities, Olympic Days, tools for education etc.
- Educating parents
- Volunteering
- Encouraging and inspiring youth by living the Olympic values everyday
- Location of the activities should not be only in one place, but should move around different cities, especially for those disadvantaged youth, showing them how to practice, experiencing something new which will enhance enthusiasm within them
- Inviting role models to small gatherings, cultural events and workshops where they can share their experiences
- Requiring that funds be set aside for the purpose of education
- And applying the four elements of life:

Excellence	Me
Respect	You
Friendship	Us
Universality	All

ENGLISH-SPEAKING DISCUSSION GROUP 9

Question 1: What are the influences of Olympism on modern society?

In the 21st century there are many aspects which affect the uptake of Olympism in modern society. Many individuals suggest that technology (the Internet, computers, smartphones and tablets) and the increased hours spent at work have made us time-poor. Olympism is a lifestyle and this can be promoted around the world in every aspect of life from schooling to work, via sport and other pastimes and activities such as music, art and culture.

We also acknowledge that the general population gains immense inspiration from athletes in their home countries when their representatives compete at the Olympic Games. This inspiration comes from the results as well as by participating and demonstrating the Olympic values of: respect for others, joy of effort, fair play, pursuit of excellence and the balance between body, mind and spirit. We also find that after some sport experiences success at the conclusion of an Olympic cycle, there may occur a rapid increase of sport participation. This may be seen through volunteering, coaching, administrating or participating. An Olympian's achievement can create a massive interest or motivation to partake in sport.

Hosting an Olympics can also provide a positive connection to Olympism for many countries. Some countries obviously have benefits in tourism and general economy, while the Olympic values remain the ongoing legacy of the Games.

Another challenge coming from our constantly changing world is the professionalism in sport which is now far from the Olympics' amateur beginnings. We find that in this day and age, athletes are full time and funded or paid as in a career or job. These athletes may not necessarily have a balanced life and we need to ensure they will become better people through sport. Education

on the Olympic values needs to continue for athletes and this could be done by a Cultural Education Program through the Youth Olympic Games and the Olympic Games.

Olympic values are universal across all aspects of life and can be disseminated around the world and through society in many ways. Further details follow.

Question 2: How can we spread Olympism through modern society?

There are different key target-groups or methods which can help spread Olympism throughout modern society:

a. Education in schools

It is important to reach youth through the school curriculums worldwide but also by IOA/IOC and NOCs providing resources.

At school, the key is to include Olympism in all subjects not just in Physical Education. Olympism can and should be included in history, geography, maths and social studies.

It is possible to implement values into an educational system at primary level in order to help develop future leaders. It is important to provide inspiration through national heroes and Olympians and sports coaches and officials.

b. Education at university

It is also recommended that there are papers on Olympism offered at all universities. Also, it is critical that there are Olympic Centres at universities worldwide.

c. Media

The recommendations from Agenda 2020 have included an Olympic TV channel. This channel would provide an opportunity to include messaging on Olympism throughout its coverage.

There are billions of people worldwide on social media platforms, such as Facebook, Twitter, LinkedIn and YouTube. Social media can be used to advance the awareness of Olympism throughout the world.

Technology provides many such opportunities including Apps on smartphones and tablet devices.

d. National Olympic Committees (NOCs) and National Federations (NFs)

NOCs could do more to teach Olympic values, through National Federations, to athletes, coaches and officials. This would help create more ambassadors of Olympism in each country.

It is imperative that all IOA International Session Young Participants continue daily communication about Olympic values when they return to their home country. Young Participants are ambassadors of Olympism and need to make sure they connect closely with the people in their organization regarding values.

e. Olympic Games

Sport and culture collide at the Opening and Closing Ceremonies in the host cities. The hosts can showcase their art, music, dance, culture and history to the world. All athletes and spectators are able to enjoy finding out more about the specific country as well as Olympism during these events.

ENGLISH-SPEAKING DISCUSSION GROUP 10

Defining Excellence

Question 1: Can striving for excellence compromise the values of Olympism?

The group's first question aims to discuss the complexity around the definition of excellence and what this value implies. In order to do so, the first step has been to define excellence and its implications for an athlete.

In sport, excellence is reached by producing maximum effort in all aspects of life. It is not only reflected by results in competitions. It implies the necessity for an athlete to combine physical performance with the development of his or her intellectual skills. This allows integration in the sports world as well as in life outside the field of play. Furthermore, excellence is brought about by constantly seeking personal improvement; in order to do so, one needs to be able to recognize personal weaknesses and how these can be minimized. The "balance between the qualities of body, will and mind" is one of the fundamental principles of Olympism stated in the *Olympic Charter* (2014, p. 7). The *Charter* also underlines the importance of "social responsibility and respect for universal ethical principles". This, too, should be considered in the definition of excellence.

Indeed, it is only when respecting all other competitors, sharing experiences, and acting as role models that athletes can expect to reach excellence in line with the Olympic values. Pierre de Coubertin envisioned athletes taking part in the Olympic Games as having a duty to inspire others by promoting the Olympic values (Müller, 2000). Therefore, athletes need to commit to competing with integrity and seek to live and compete according to these values. Furthermore, excellence should be achieved through the pursuit of personal goals with the aim of doing one's best as opposed to being the best. Also, striving for excellence

should provide perpetual motivation even if excellence as an end-goal cannot always be guaranteed (Naul, 2008).

To be more specific, excellence can be personally interpreted, defined by the personal goals one desires to achieve. However, in an athlete's pursuit of excellence, goals are also inevitably influenced by their social environment. This implies that not only the family of the athlete, but also his or her coach, trainer, colleagues, fellow athletes and the media, can all exercise pressure and influence on the definition the athlete gives to excellence. Due to the role played by others in individual definitions of it, the values of Olympism are put at risk whenever one seeks excellence. External influences have the ability to neglect key values promoted by the Olympic Movement and compromise ethical excellence. This can be illustrated by the strong influence of media in society and in shaping the public's perception of what excellence looks like. However, this ideal is mainly depicted by an aim to be victorious and the deliverance of an expected result, sometimes forgetting the social responsibility of athletes as outlined by Coubertin. Other key Olympic values related to excellence are: fair play; respect of other athletes; joy of effort; educational value of good example; and combining in a balanced whole the qualities of body, will and mind.

Question 2: When an athlete is voluntarily taking drugs, can excellence be achieved?

Answering the first question led to our group discussing the implications of doping when considering excellence as defined above. While focusing on the social responsibility of athletes as opposed to that of their entourage, the group came to conclude that an athlete who is deliberately using drugs cannot achieve excellence.

First of all, by taking part in sporting events, athletes agree to comply to the rules of those events and the values that surround them (Parry, 2015). With respect to the Olympic Games, the rules are defined by the Olympic Movement, which has clear guidelines regarding drug abuse within sport. Furthermore, Olympic Agenda 2020, which was unanimously adopted by the International Olympic Committee (IOC) in December 2014, has reinforced the ban on doping in sport. With Olympic Agenda 2020, the IOC has reaffirmed the necessity

to promote and focus on clean athletes and to put them at the centre of the discussion. The aim of recommendations 15 and 17 within Olympic Agenda 2020 is to present clean athletes on a pedestal and as role models in regards to upholding the values of Olympism.

This implies that athletes who do use drugs in their pursuit of excellence are not complying with the fundamental rules of Olympism. Furthermore, within Olympic Agenda 2020, the IOC has clearly defined what a role model should be, regarding the Olympic intolerance of drug use by promoting and celebrating clean athletes. Being an example for others is one of the duties Pierre de Coubertin set for athletes in order to reach excellence. However, when some athletes decide to use drugs to enhance their performance, they are failing to reach excellence as they can no longer be considered role models having strayed from the fundamental principles of Olympism.

Furthermore, these athletes are also neglecting the "qualities of body, will and mind" (*Olympic Charter*, 2014). As they seek to be the best at all costs, they forget the perpetual pursuit of personal development which is essential in order to reach excellence (Naul, 2008). In addition, doping is disrespectful to those who choose to honour the values that contribute to excellence and who commit to playing by the rules. The use of drugs allows athletes to enhance their performance artificially. This affirms a degree of inequality between them and the clean athletes, thus violating fair play and disregarding excellence altogether.

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ENGLISH-SPEAKING DISCUSSION GROUP 11

Question 1: How do we define excellence?

The first reference point for this can be found in a dictionary and is put simply as "something outstanding or extremely good". Is this enough? Can we define excellence in such simple terms?

Our answer to this question is "no". This definition falls short of our belief of what excellence is and fails to recognize the full extent of this value that can be seen in people. Our opinion is that the definition needs to encapsulate a much broader perspective that accounts for the many things that are required to be deemed excellent.

Excellence is not the same to all people and as such we must seek to gain understanding of how different individuals define excellence. We have proposed a set of traits that we look for in someone to define them as excellent. These are as follows:

- Must demonstrate effort
- Must show humanity
- Must be magnanimous in defeat
- Perseverance
- Self-motivated
- "Clean"
- Respectful
- Caring towards others
- Courage in conviction
- Demonstrate sportsmanship

This lead us to discuss perfection and compare this concept to excellence,

how are the two related, and can you be excellent without achieving perfection? We believe you can achieve excellence without obtaining perfection, we define perfection as being "flawless" and something that is unobtainable in sport. We believe that striving for perfection can be a factor that contributes to excellence but is not an essential requirement.

So in summary, we believe that there is no single definition of excellence and we use our own perspectives to judge our self and others through a number of different lenses.

Question 2: Is every Olympian excellent?

We wish to examine if simply competing at an Olympic Games is enough to be considered excellent.

We would like to first address this by considering Floyd Mayweather as a case study, the Bronze Medallist at the Atlanta games in 1996. Does he demonstrate the characteristics we have attributed to the term "excellence"? Is he excellent? The initial reaction to this is mixed and people rarely agree, some are fans of his and others do not believe him to possess this quality.

The next step is to analyse Mayweather purely as a boxer. Considering his career record and achievements in the ring, we are inclined to suggest that Mayweather could be defined as an "excellent boxer". Does this mean he is excellent? What else should we consider?

We now want to analyse Mayweather as a person outside of the ring. He has a string of criminal convictions and displays arrogance and greed in his public persona. Taking this into consideration is he an "excellent person"? The evidence would suggest that it is hard to define him as such.

So is it possible to state whether or not he is excellent as we are considering these two different factors? We invite you to reassess your initial opinion and see if this has changed given this contextualization.

We believe that when you categorize someone as excellent you need to have a number of perspectives, such as:

- Excellence in sport
- Excellence in life

• Excellence as a person

To add depth to this concept, people have many roles in their lives and have to balance their time between them. For example: being an athlete, being a parent, being a friend, being a husband or wife, being a student amongst many other things. It is therefore hard to judge a person without knowing them fully and that person will have different priorities at different times.

Is it possible under the pressure of these situations to demonstrate excellence in all those areas at the same time? How many of us have been busy in one of these roles and neglected our responsibilities to another? This raises another question which we do not have the scope in this report to explore but is pertinent to this issue; Is excellence defined as a series of isolated actions and reactions or should we consider it cumulatively over time?

To conclude, Olympians may demonstrate excellent ability and gain medals, records and adulation, but this does not, in our opinion, give enough evidence to state that they are excellent by default. Being an Olympian doesn't automatically mean you are excellent. You must display the characteristics described above in every aspect of your life.

ENGLISH-SPEAKING DISCUSSION GROUP 12

Question 1: The future Olympic hero

From the very beginning to our time, the Olympic participant had several characteristics:

- Representing a city-state or a country
- Pursing the five core values:
  - Joy and effort
  - Fair play
  - Respect for others
  - Pursuit of excellence
  - Balance between body, soul and mind

Nowadays, however, many external changes have influenced sports and other values have made their way into how sport participants behave and conduct their sport. We find that it is a growing trend that athletes today represent external teams and companies, rather than the values of Olympism. The commercialism of sports and the power of television and social media has led to focusing more on the value of excellence, i.e. medal placing and podium finishes, and neglecting the other, equally important core values.

The importance of sport lies further than winning. It is a process; it is the journey to winning that should take precedence, and it is the behaviour and conduct of athletes that is fundamental and paramount. Looking at how sport is being perceived today, would we want the future of our sport to continue on such a path? What can we do about this? How can we effect a change? A change towards focusing on the values of Olympism in order to drive and develop today's youth, the leaders and athletes of tomorrow.

Looking at the diversity of cultures in countries all over the world, we find that the concept of a global hero might not be as influential or innately powerful as that of a local one. Most people derive inspiration and love for sports through the people around them, within their local communities. These people are more personable, and this allows them to better connect to the youths in their respective communities. Possibly, the nurturing and portrayal of these local heroes by their country or NOCs will prove a better method for the dissemination of the values of Olympism.

Alternatively, we also consider the effect of the birth of an anti-hero. For instance, this can be a person who has given themselves an unfair advantage through doping, and as a result placed first in their event. This very act is a violation of the values of respect and fair play. The capturing and portrayal of this anti-hero and the consequences that follow, namely the negativity and shame, could have as huge an effect as a traditional one. This would bring a magnified focus on the strength of athletes who have made a conscious choice to live by the values of Olympism, and have chosen to stay clean showing that hard work ultimately prevails.

In conclusion, we feel that heroes are ever-changing. There is a constant and continuous need for countries and NOCs to bring to light heroes that can influence and inspire the youths of today.

Question 2: How do we bridge the gap between institutions and target group (youth) in distributing Olympic values education?

As we've heard in the lectures by Ms Beatrice Allen and Ms Dora Pallis, the IOC forms the umbrella organization which provides the necessary educational toolkits in order to bring Olympic values to reality. However, we see that they are not solely responsible for disseminating this information to the youth in various countries. Hence our question. We hope to find a new innovative way of transferring this information to the youth of today without requiring direct approval or access from government or higher authorities.

Although we essentially welcome the involvement from government, we recognize that this is not absolutely necessary and wish to move on to create

something that does not require government approval, as this process proves to be ineffective and tedious.

We recognize that our children are now growing up in a technological world, where the use of electronic devices is prominent and quickly becoming the dominant way of living and absorbing information. We also believe that this method can be used to create an attractive and suitable environment to deliver the Olympic values. We are aware that the IOC is already offering and developing various virtual apps; however, they don't seem to attract the users' attention and involve them for a longer period of time. We are interested in creating one platform that would include games, quizzes, forum, communities – a multi-device platform that could be used everywhere, anytime, and most of all it wouldn't be perceived as an educational activity per se, but rather as fun. Members of such platforms would be active for an extended period of time, developing their own profile and achievements; therefore, their interest wouldn't be lost, as is the case with virtual games that, once over, they don't present a challenge anymore.

We see this method as an effective way to introduce the Olympic values starting from the grassroots, and not from the authorities. By taking action and coming up with activities outside the curriculum, we hope to show to those who hold the institutional and financial power, that this kind of activities are effective and worth becoming a part of an official educational program as well. Basically: we don't go to the curriculum, the curriculum comes to us.

ENGLISH-SPEAKING DISCUSSION GROUP 13

Question 1: What are the key non-financial elements essential for an athlete to reach excellence?

Excellence is all about giving our best. It is not only about winning but also about trying to be better every day, incrementally making progress toward our goals and never giving up.

Starting from this definition of the value of excellence, we would like to express our key essential elements to reach excellence as an athlete. The fundamental aspects of excellence have been evaluated because we think that this is a value within us that can be applied in various ways in our everyday lives, not only on the field or in the arena, and it cannot be achieved without these fundamental aspects.

The key elements for an athlete to reach excellence are:

1) *Education*. We think that educating the youth toward excellence is the initial and final objective throughout an athlete's career and life, because it will lead the way as the Olympic Movement progresses. Also, because education goes side by side with sport, introduction to this value at an early age will be beneficial during the athlete's entire life.
2) Focus on *character building*. We think that emphasizing the psychology of the individual using specific methods (i.e. personality exercises) will bring the athletes to better know themselves. It means that they will identify their goals, strengths and weaknesses easily and will be able to address them, which translates into becoming better athletes.
3) *Expose the athletes to Olympic Ambassadors*. This will create motivation. Excellence is not only about winning. Connecting Olympic athletes who are not necessarily medalists with young athletes can inspire them to strive for excellence in their daily lives.

4) *Objectives and goals set in life.* You must have a dream in order to know where you want to go. Then you break it down to small steps which you will work on every day.
5) *Support and long-term belief all over* (family, school, politics, federation, Olympic committee).

Question 2: What is the difference between success and excellence?

As we suggested earlier, striving for excellence means to do your best every day, to improve yourself, to make progress toward your personal goals. This means that excellence can also be applied in different spheres of our lives and that it is not only about winning.

We think that success is only about winning or achieving a goal. It is a result of your consistency, your determination, your progress, which comes from your excellence. In that same way, we agree that you do not always need success to achieve excellence; but without excellence, you cannot achieve *true* success. Success can also be seen as a daily motivator.

So, a major difference between success and excellence is that excellence is a developmental process, it does not end with winning but it continues to flourish. On the other hand, success does not accept failure; success is a goal that you reach while fulfilling your excellence.

Finally, we see excellence as involving a great ideal of integrity and hard work. If you pursue the value of excellence, there is no place for cheating. Consequently, success can be reached by all means necessary (incl. cheating).

In summary:

Success:	Excellence:
It is a result	It is a developmental process
It is about winning or achieving goals	It is not just about winning, it is about doing our best
It cannot be achieved without excellence	It does not always need success to be achieved
It can be a motivator	It is the path you follow to reach your goals
It can be reached by cheating	It has no place for cheating

CYCLE B

FRENCH-SPEAKING DISCUSSION GROUP

The Olympic Movement must continue, but without any change it would become obsolete, too far away from today's world. Its adaption and renewal appear to be essential in order to adjust to the new global context, give more consideration to sexual diversity and include new sports on the program of the Games.

Question 1: To what extent the Olympic Games can manage to rewrite the developments that are linked to sexual diversity?

During the first modern Olympic Games of 1896, Pierre de Coubertin allowed only men to participate. If, despite his reluctance, women competed in the 1900 edition in Paris, they were only present in five sports with a total of 22 out of 997 participants. The IOC's commitment to increase women's participation is real. Witness the presence of women's events since 1991, which is indispensable for a sport to be added to the Olympic program. At the London 2012 Games, women represented 45% of the athletes present and competed in all the sports of the program, thanks to the addition of women's boxing.

This question of mixed participation refers more widely to sexual diversity and to the adjustment of the Games to these developments. The question of male-female parity may be raised when the number of men remains higher than the women's. The IOC *Charter* broadly encourages gender equality, which is considered as a fundamental principle.[1] On the other hand, there are still some

1. Rule 2, paragraph 7.

sports today that are exclusively reserved for women: synchronized swimming and rhythmic gymnastics.

Finally, sexual diversity also goes through the opening of the Games to transsexuals. The most famous case is that of the tennis player Renée Richards, who played in the women's circuit in the 70s, after having competed with the men (Richard Raskin). Since 2004, transsexuals can freely participate in the OG in the category of their own sex, under conditions: anatomical and surgical transformations, change of civil status and appropriate hormonal treatment for the new sex during at least two years. Until now, though, no request has been registered.

Since sexual diversity is a subject that is more and more present in social debates, the IOC's efforts for its promotion and defence must continue. Regarding recommendations, the objective of social mixing and parity could be to reach perfect equality in terms of participation. Finally, in order to facilitate the participation of transsexuals, an information and awareness raising campaign could be put in place. In the spirit of the Olympic Movement, what is most important is to give to all athletes the possibility of participating, without any discrimination.

Question 2: What about the renewal of sports that are represented in the OG?

All the sports that compete in the Olympic Games form the Olympic Program, that is established by the IOC which may decide to add or exclude any sport, discipline or event. At present, 35 sports are included in the program: 28 for the Summer Games and seven for the Winter Games. The process of the Olympic Movement's renewal raises in particular the fundamental question of the sports that are represented at the Games. Couldn't the IOC use a principle of rotation that would make it possible to highlight new sports? Having defined the criteria for the inclusion or exiting of Olympic sports, we should raise the question of their renewal.

The Olympic Program Commission has established specific criteria for evaluating sports and set up a precise procedure for revising the Olympic Program. The list of evaluation criteria was ratified by the IOC Session in August

2004 and updated in 2011. It includes 39 criteria under eight categories.[2] In order to join the Olympic Program a sport must be administered by an International Federation that abides by the *Olympic Charter* and applies the World Anti-doping Code. If it is widely practised all over the world and meets a number of criteria established by the IOC's Session, a recognized sport can be added to the Olympic Program.[3] This definition allows the IOC to be subjective in its choice of sports rotation and makes it possible to easily include new sports in the OG. More specific criteria could also be defined.[4]

In November 2002, during its Session in Mexico, the IOC decided to look again systematically at the composition of the sports program after each edition of the Games, in order to ensure that it will remain relevant and respond to the expectations of future sporting generations. It was also decided to curb the growth of the Olympic Program, by limiting the number of sports to 28 and the number of athletes to 10,500. During the first modern Olympic Games in Athens, in 1896, the program included nine sports to which another nineteen were added. Since the rotation of the sports present at the Games was weak, different trails could be envisaged for enriching the program of the Games. By following the steps of the YOGs and the University Games,[5] demonstration sports could be replaced by three optional sports, which would be renewed at each Olympiad. This would allow the IOC to have these sports tested by the public and renew more broadly the sports that belong to the official program.

2. 1. General; 2. Governance; 3. History and Tradition; 4. Universality; 5. Popularity of sport; 6. Athletes; 7. Development of the Federation/of Sport; 8. Costs.

3. http://www.olympic.org/Documents/Reports/FR/fr_report_668.pdf

4. For example, the practice of a sport by a minimum number of countries and a minimum number of license holders.

5. A students' sporting and cultural festival of worldwide scale, that is held every two years and follows the Olympic Games in importance.

ENGLISH-SPEAKING DISCUSSION GROUP 1

Question 1: What are we doing here?

Every year the IOA selects different young participants from all over the world to come and share their views and ideas on different topics that will help to promote Olympism.

This session helped us to:

- Increase knowledge of Olympism
- Explore the *Olympic Charter*
- Share ideas about Olympism with people from all around the world
- Share cultures, make new networks and share experiences

How are we going to promote Olympism when we return to our countries?

After the Session, we will have a clearer view of how to define Olympism and excellence within the Olympic Movement.

When we return to our countries, our main aim will be to spread information about what we have learnt to other people in sports organizations, children, families, schools, National Olympic Committees and National Federations.

This will help those involved to gain a better understanding of the *Olympic Charter* and continue to promote excellence and Olympism. We believe we can achieve all of these by the following:

- Writing a report about what we have learnt and discussed, providing feedback to the NOCs
- Promoting the *Olympic Charter* amongst the youth organizations and sporting federations
- Further promoting and expanding the Olympic Day

  - Olympic Day would need to be assessed on an individual country basis, as some countries already have Olympic Day action plans, while others do not
- Make a manual with the shared ideas and experiences young participants learnt while they were at the International Olympic Academy and how they can implement what they have learned
- Assess different countries and create tailored action plans for each country depending on their current stage of development
- Organize workshops with all people involved in the Olympic Movement to expand professional networks

All of these ideas can help promote Olympism around the world.

Question 2: Is it just the athletes that make the Olympic Games excellent?

It's not only the athletes that make the Olympic Games special. There are a number of different people and bodies that help promote excellence at the Games, including: coaches, volunteers, officials, media, sponsors, families, spectators, NOCs and National Federations.

All of these stakeholders must understand that their role at the Olympic Games is just as important as the athletes and that they are vital to the success of the Games.

Referees and officials are a key element of the Games and they must follow the principles of fair play, as their decisions strongly impact the outcome. If referees do not understand their importance at the Games, then the Olympic Games could not be considered to be excellent.

Volunteers can experience the Games first hand and pass on the messages when they return to their countries. This is a vital way to spread positive Olympic messages, as volunteers can then encourage others to volunteer to be involved at the next Olympic Games.

However, we also found that while all roles are essential to the Olympic Games, athletes are the most important factor of the Olympic Games, because without competitors there would be no Games. Despite this, athletes cannot compete and strive for excellence without all those other people who also support them.

Coaches and family members make up the support network behind the Games. They are important for ensuring that the athletes are not alone at the Games, and often have been a part of an athlete's entire journey. Families are the emotional support, while coaches provide technical support for an athlete's development.

Most of the athletes are focused solely on winning gold medals and competing to the best of their ability. Therefore all the other partners will be key to helping the athletes to excel in what they are taking part in.

These other people that make up the Olympic Games will help encourage the Olympic Movement, and create a better understanding that winning is not always the most important aspect of the Olympic Games, but rather participation helps athletes and individuals excel in everything they do.

ENGLISH-SPEAKING DISCUSSION GROUP 2

Question 1: Do the TOP Partners of the IOC follow the Olympic value of excellence?

In comparison to the questions of Cycle A, our discussion group was not able to answer this query with a clear "yes" or "no", as the specific question is too complex and therefore can be approached from many different sides. What defines an excellent sponsor? Is it just the amount of money the sponsor provides? Is it the quality of the sponsor's products or services? Is it the handling of its economical, ecological and social sustainability aspects?

Firstly, the discussion led to the two Worldwide TOP Partners, McDonald's and Coca Cola, both of which most definitely do not have the reputation for serving the healthiest food and beverages. As education through sport is part of the Olympic Movement, they could be imputed to mediate the wrong image of healthy nutrition. On the other hand, you can still understand the fit. For example, the fit between Coca Cola and Olympic athletes is that many of them are drinking Powerade during competitions, as part of their sports nutrition. Also McDonald's food is not that bad at all if you do not eat it every day – you just have to be aware of that and be educated about nutrition. This responsibility is not necessarily to be assumed by the IOC. If you started with that, the IOC could not contract any sponsor, because the misuse of almost all products and services of sponsors can lead to bad consequences. The inappropriate handling of DOW chemicals could lead to environmental pollution, speeding with cars of Toyota can cause severe accidents, and Samsung mobiles may lead to young kids participating less in sports. Moreover, we cannot assess working conditions in every single factory of the sponsors.

But what we can conclude is that the IOC has gathered a group of very strong brands as sponsors around it, and with their help the IOC will be able

to achieve its value of thriving excellence. Besides this, the IOC is aware of its social responsibility in choosing sponsors and for this reason has abstained from sponsorship offers of tobacco, alcohol and petrol-producing companies, although these companies might have invested a lot more money. The IOC is well positioned for the future with its present sponsoring stakeholders, especially, for example, McDonald's and Coca Cola are also performing a lot of promotion and activities between the Olympic Games, whereby they are not only strengthening their own brand recognition, but also the brand recognition of the Olympic Games and the memo value of the five rings. Nevertheless it should be recommended to the IOC to strive itself for excellence concerning its own financial supporters and hence to set transparent guidelines on how sponsors are going to be chosen in the future and what characteristics they have to hold.

Question 2: Should football, also known as soccer, be withdrawn from the Olympic Program?

The football competition at the Olympic Games has always been a little extraordinary. Firstly, FIFA has set an age limitation on the players that are able to compete. This means that the participating countries cannot send their best teams to the Olympic Games, as they do to the FIFA World Cup. This age restriction helps FIFA to maintain the value and importance of its own biggest tournament. Secondly, the first matches of the Olympic football competition must be played before the official opening ceremony of the Olympic Games, in order for the football completion to finish on time; therefore it is not really integrated in the Olympic schedule. Also, to ensure that the Olympic protocol is followed, an additional opening ceremony for the football competition must be organized. Thirdly, many stadiums are required to play the tournament, which can be difficult to have in a single host city. This is why the competition is usually spread across the host country and is not centralized in the host city of the Olympic Games.

There might be several other arguments often mentioned by other international sport federations which would be delighted to take over the spot of football in the Olympic Program. And they might be right, in the sense that

football, as is presently in the Olympic Program, is a shame for the game and the Olympic Games. Therefore, a process of renewal or adaption is required, which in the worst case scenario could lead to the total withdrawal of football from the Olympic Program. But as football is the most played sport in the world, it would be a big loss for both sides, the FIFA and the IOC. That's why they have to negotiate and come up with some new ideas.

Initially, you could think about abolishing the age limitation, whereby the best players of the world would have the opportunity to participate in the Olympic Games. But as there is another big tournament in the Olympic year, the UEFA European Championship, it would be a tough year for all the players. Hence, maybe the integration of some more modern ways of football would make more sense; for example, beach soccer, which has a party atmosphere and could be played at the same venue as beach volleyball. Futsal, an indoor variant of football, or footvolley, a combination of football and beach volleyball, are also other suggestions. All these variants of football are modern and would fit in with the intention of the IOC to make the Olympic Games more attractive for the youth. Moreover, they would be much more cost-effective, especially as less stadiums would be needed to stage the regular football games.

So it can be concluded, that it would be a good approach of the IOC, not to totally withdraw football from the Olympic Program, as the sport itself is too popular in the world, but to replace it with a more modern and younger variant of football, in which the best players of the world are going to compete.

ENGLISH-SPEAKING DISCUSSION GROUP 3

Question 1: How do we engender excellence in the relationship between Olympism and "sportlers"?

Excellence is defined as achieving set goals by giving what you can. It is personal, applicable to both sportsmen and non-sportsmen and, as a key value of the Olympic Movement, it carries the spirit of Olympism. Olympism is a philosophy. Lastly, "sportlers" simply refers to anyone who does sports. This report aims to find out how we can inculcate the idea of excellence in both sportsmen and non-sportsmen who embody the idea of Olympism in their lives.

The idea of the Olympic Movement was not something that was invented, but was noticed. As long as an individual instills the values of respect, excellence and friendship in their lives, they embody the idea of Olympism in them. Just like sports, there is no one fixed language in Olympism; this makes it easily communicatable around the world for everyone to know, and it can be easily taught, embodied, and can involve everyone.

According to the *Olympic Charter*, Olympism aims to promote excellence through the purpose of sport. Since excellence is highly personal, it can be achieved by setting out targets by yourself, and then pursuing them to spread the word of the Olympic Movement.

The IOC, alongside NOCs around the world have a responsibility to uphold the *Olympic Charter*, and through it to promote excellence and the Olympic Movement in their respective countries. One of the ways that they can do so is by grooming and educating their national athletes from a young age to become role models and walking ambassadors of Olympism.

Educating their athletes from a young age is a useful and necessary process as "each NOC is obligated to participate in the Games of the Olympiad by sending

athletes". "Such selection shall be based not only on the sports performance of an athlete, but also on his ability to serve as an example to the sporting youth of his country." Therefore, introducing and applying the ideas of Olympism to the young is a crucial and necessary step in ensuring that chosen athletes embody and spread the ideals of excellence to the people around them, both sportlers and non-sportlers.

In conclusion, excellence can be instilled in everyone through the idea of Olympism. The role of "sportler" can act as radiator of the ideas of Olympism to take the lead to spread its values and meaning. By embodying the values of the Olympic Movement – friendship, respect and excellence – everyone can achieve excellence in their own lives.

Question 2: How do we begin the process of renewal and adaption in the Olympics?

Renewal refers to making change in the Olympics, such as in the Games, *Charter*, or even the Movement. On the other hand, adaption occurs when we make changes to something in order to better suit the change in Olympic environment and situation. One of the main tools for change unanimously decided by the Organization is Olympic Agenda 2020. It aims to make changes to Olympism, in order to ensure its sustainability and credibility in the future. This report will thus discuss how different stakeholders – mainly youths, the International Olympic Committee (IOC) and National Olympic Committees (NOC) – can spark the concrete actions and changes to the idea of Olympism, in lieu of Olympic Agenda 2020.

A bulk of Agenda 2020 focuses on the youth and instilling values-based education. Our group has decided to use social media to spark this renewal and adaption process. By creating a Facebook group of members from eleven different countries, we will share information, research, and new articles on anything about the Olympic Movement and our involvement in sport. By doing this, youths are taking a step toward concrete action to inject renewal into the Olympic Movement by adapting to the needs in society through the use of technology. We have a responsibility to be constantly active and aware of

current Olympic affairs, and a requirement to be committed to this project so that greater opportunities to do greater things in the future can be identified.

In the near future, we aim to increase the number of youths involved in this Movement, so that every country can be represented in efforts to spread the word on Olympism and its Movement around the world. As such, the Movement increases its scope and outreach, more young people around the world would then realize that their involvement is critical to the success of the Olympic Movement. It would also spur young people not to be afraid to take action in creating what they believe in. As people "on the ground", youths are the most suitable candidates who can help spread the message of Olympism.

Other than the involvement of the youths, people of power, such as IOC and various NOCs around the world, can also take concrete action to drive such change and renewal. Putting Agenda 2020 into paper is the first step to driving such changes – by making it a policy for everyone to commit to. However, the IOC and NOCs should have regular checks and balances to follow up on the various commitments. For example, they can start by setting up a standardised funding benchmark; then create parameters for the success of their new education programs, and also create a standard procedure of reporting. NOCs, as representatives of the IOC on the ground, should also kickstart renewal by involving the people in their own countries in Olympism by instilling the right values and mentality in their athletes to spread the word.

In conclusion, both the policy makers (IOC) and NOCs must work in tandem with the people on the ground – adults, athletes, youths to drive and spark the beginning of major changes in renewing and adapting the idea of Olympism in today's world, so as to ensure sustainability and credibility of this ideal.

ENGLISH-SPEAKING DISCUSSION GROUP 4

Question 1: How does the IOA influence its participants?

> *IOA brings together a large international group of young people […] The aim of the IOA is to educate, but more importantly, to motivate young people to use their experiences and knowledge gained from the Session productively in promoting the Olympic Ideals and educating others in their own countries.* (www.ioa.org.gr)

As we agree on the fact that participants gain a lot of experiences concerning Olympism, the Olympic values or the Olympic renewal, we think it is of high importance to discuss the positive effect of the Sessions. Referring to the IOA mission statement, which contains some of the main aspects of this experience, we picked the most important ones. Below we present a brief consideration for each of them.

Education

The IOA proposes to educate young participants, through a combination of motivation, experience and knowledge to which the group, through discussion, decided to add a new one, referring to "awareness".

Motivation

By understanding their roles and possibilities, the participants get motivated to be more educated, to keep learning and to apply the knowledge they gained in each of their countries. This also provides them with a sharper sense of responsibility towards themselves and others.

Experience

To participate in a Session in Olympia is to be in an environment of cultural

exchange, respect and tolerance, while learning and having fun. People from different backgrounds get together and actually live according to the philosophy of Olympism – they integrate the values, cooperate in the activities and respect each other.

Knowledge

The sessions allow the participants to acquire knowledge on the basis of the Olympic Movement, as well as the background and values inherent to the philosophy of Olympism.

Awareness

In this context, awareness takes on a specific nature. Participants gain an increased awareness of:

- crucial issues regarding the cultural differences in the Olympic Movement
- the importance of Olympism in the development of young people towards excellence
- the possibilities that each participant has for being an active citizen in their respective countries

Question 2: How can we, as IOA participants, use this experience to inspire and motivate people to become part of the Olympic Movement?

Coming from different cultural backgrounds, religions, class and various other societal orientations, it is delighting to note that we collectively shared diverse views on Olympism and, to a larger extent, have become united to spread this spirit. As a result, it is fundamental that as individuals we impart this immeasurable knowledge and passion we have gained from this Session about Olympism back to the people in our respective countries.

Below are ideas we propose as a group on the way forward to ensure that the spirit of Olympism lives forever:

Education

- We will educate different people ranging from pre-school children,

elite athletes, NOCs, colleagues, our community etc., on the values of Olympism.
- This will be executed through dissemination of information through hosting camps, through the media, practical activities, e.g., sporting workshops and the integration of creative arts.

Excellence
- We now have a collective understanding of excellence, which is being the best person you can possibly be in all aspects of your life and possessing high moral value in our everyday life.
- We will therefore encourage all the people who are influenced by us to be the best people they can be and this can be done through social activities, cultural exchange programs, as participants, leading by example, walk the talk.

Respect
- We have now developed mutual understanding of different cultures, religion and people as individuals. This will enable us to become more tolerant, understanding and to respect all individuals despite their origins or social position.
- Through our day to day interaction with various people, we will not discriminate any person against their social position which includes: culture, race, class, gender, sexuality, ability/disability etc.

Friendship
- We will maintain the networks that we have established here to build stronger relationships and subsequently organize intercountry sport, advise each other on job opportunities, culture events etc.
- We will liaise with different participants and learn from each other how to develop and improve our countries' Olympic education programs.

Each and every one of us has the ability to influence a section of their society. It is up to every individual to play his or her part.

ENGLISH-SPEAKING DISCUSSION GROUP 5

Question 1: Is the Olympic Movement a political movement?

In an address at the Olympic Council of the Asia General Assembly in September 2014, IOC President Thomas Bach said:

> *In the past, people have said sport has nothing to do with politics, or with money and business. This attitude is wrong and we cannot afford it anymore. We have to partner up with the politicians who are running this world, and with international governments. To ensure the functioning of worldwide sport, we must be politically neutral but realize that our decisions have political implications.*

The significance of this quote is not only in the actual message, but the fact that the IOC is publicly acknowledging sport's place in politics – a central point of ambiguity that has permeated the Olympic Movement for years. In keeping with the theme of the 55th IOA Session, this signifies an important change in the process of renewal and adaption in both the IOC and the Olympic Movement as a whole.

There are many examples of sport's role in politics. For instance, governments often promote sport to unite citizens and raise national morale in countries that have been damaged by war and social unrest. Examples include the 1948 and 2002 Games in London and Salt Lake City, which took place in the aftermath of war and terrorist attacks, as well as the IOC's work with those affected by crime and violence in Rio de Janeiro's favelas. Additionally, the IOC allows refugees and independent athletes to compete at the Games under the IOC flag. The IOC has also influenced governments to waive visa requirements for accredited athletes and officials to take part in the Games, while bid cities must

also work with their government agencies to ensure anti-doping compliance in order to host the Games.

There is also a long history of individuals and special interest groups using sport, and the Olympics in particular, as a platform to promote a political agenda. A few prominent examples include Adolf Hitler's Nazi propaganda at the 1936 Games in Berlin; the Black Power salutes by Tommie Smith and John Carlos at the Mexico City Games in 1968; the terrorist attacks in Munich (1972) and Atlanta (1996); and the mass boycotts in Montreal (1976), Moscow (1980) and Los Angeles (1984). Fast forward 30 years to 2014, when boycotts were still a central topic of discussion in the lead up to the Sochi Games. In response, Bach challenged world leaders to "have the courage to address [their] disagreements in a peaceful direct political dialogue". In a way, this open dialogue could be considered a modern-day version of the ancient Olympic truce. While in today's society it is not realistic to cease war-time during the Games, at the very least the Olympics can unite leaders from around the world to engage in peaceful dialogue, or as Bach likes to say, "encourage unity in our diversity".

According to the *Olympic Charter*, the goal of Olympism is to place sport at the service of humanity. Aristotle once declared that "by nature humans are political animals" because we cannot realize our full humanity unless we actively participate in society. Perhaps this is what President Bach is trying to say. If the ultimate goal is to place sport at the service of humanity, by its very nature the Olympic Movement must acknowledge its relationship to politics and take a more outward approach to engage with governments, foundations and NGOs to further global development and create a more peaceful society. At the pinnacle of that engagement is the IOC's partnership with the United Nations. However, unlike the UN, the Olympic Movement is not a political organization. Thereby, in order to uphold its universal law, sport must remain politically neutral; but at the same time, that does not make it apolitical. In order to be relevant within society, sport cannot exist in a vacuum.

Question 2: Does sport have the power to inspire social change?

The Olympic Movement is not a political movement; however, by virtue of its political relevance within society, sport does have an important social

responsibility, especially in the areas of education, health, equality, inclusion, sustainable development and peace.

Looking at the advantages sport can bring, it's important to promote youth sport participation as early as possible. In addition to the obvious health benefits, sport teaches respect, tolerance and self-discipline. At a personal level, it also helps individuals discover their own passions and talent, and creates an avenue to achieve their full potential, while setting the foundation for an active and healthy lifestyle.

Sport has also helped promote integration in society, specifically in regards to gender equality. This became manifest at the London 2012 Olympic Games, when for the first time in Olympic history all participating teams had female athlete representation. It was a major boost for gender equality, promoting a revived human legacy that reached every corner of the world. Sport has also created prominent leadership roles for women in both coaching and governance. Of the IOC's 101 members, 23 are women. Although notable, this indicates there is more room for growth in this area.

Additionally, sport has the power to enhance social inclusion. One prominent example is the greater inclusion of disabled persons and adaptive sport through the Paralympic Movement. In Great Britain, one third of the population changed their view of people with impairments as a result of the 2012 Paralympic Games, helping empower athletes and fans alike to focus more on the capabilities a person has, rather than on those they do not. Furthermore, the value of inclusion was brought to light in the rewording of the *Olympic Charter's* Fundamental Principle 6 to include sexual orientation. This change was a reflection of the United Nation's declaration of human rights and occurred just months after worldwide protest demonstrations over Russia's anti-gay laws in the lead up to Sochi.

But as the first Games to provide free lodging for volunteers, the Sochi Games also helped inspire a culture of volunteerism and create a new generation of ambassadors for Olympism. When examining community development from a more tangible perspective, the Games can also help revitalize communities as seen in examples of gentrification in London and Rio, while in some cases they can create economic problems, as was the case with Barcelona in 1992 and Montreal in 1976. While there are some negative examples of economic

impact, sporting events and the Games, in particular, can often help boost local economies by enhancing tourism and creating job opportunities.

Ultimately, at its best sport isn't just a game. It's a powerful change agent that unites people from around the world, champions tolerance, challenges prejudices and inspires change. The Olympic Movement's process of renewal and adaption is critical to fulfilling its global mission of placing sport at the service of humanity. In doing so, the Olympics remain relevant, agile and more equipped to adapt to the modern, diverse and digital society in which we live. As Nelson Mandela once proclaimed, "Sport has the power to change the world". But it cannot change the world alone. In recognizing the political and social relevance of the Olympic Movement, IOC and NOC leaders must continue to engage with organizations that are committed to social solidarity. Only then can we ensure sport delivers on the promise of its power, helping create unity across cultures with a view of promoting a peaceful society and human dignity for all.

ENGLISH-SPEAKING DISCUSSION GROUP 6

Question 1: How do the current values of the International Olympic Committee resonate with its stakeholders?

Introduction

The pursuit of Olympism, as set out in the *Olympic Charter*, gives rise to a series of values applicable on the field of play and everyday life. The IOC has identified three Olympic values: excellence, friendship and respect. The IOC has noted the following characteristics and definitions when it describes each of its core values. Excellence, refers to giving one's best on the field of play or in daily life. It is measured by one's personal goals and internal objectives. It is about not only winning but the pursuit to strive to better oneself, the journey to achieve and participation. Friendship is a value that focuses on encouraging connections and mutual understanding between people. This value is rooted in the spirit of sport, peace, solidarity and forming life-long bonds that transcend borders. Respect represents an ethical principle that should inspire all to compete under the auspices of fair play, respect for one another, rules of competition and avoiding doping. After two weeks of lectures and analyzing the history of the Olympic Movement, Olympism and Olympic values, it was the objective of this IOA group to analyze if the values of the IOC resonate with its stakeholders.

Methodology

A survey was created and distributed amongst the delegates of the 2015, 55th International Olympic Academy (IOA) for Young Participants. The sample population consisted of over 150 people from 90 different nations. There are several limitations within this survey, in that not every respondent filled in the

survey completely, there was only a 24-hour timeframe to complete the survey and we were limited for time to analyze the results. The focus of the survey was to see if, after two weeks at the IOA, the values of the *Olympic Charter* resonate with the delegates; furthermore, to evaluate if there are any distinctive trends or notable conclusions as derived from the survey. Survey questions were originated by Group 6 participants and also allowed us to derive additional questions including the following:

- *Are there common trends amongst respondents in their self-provided definition of Olympism?*
- *Are there commonalities amongst the selection of top three descriptive words to describe Olympism?*
- *Did individuals self-select the IOC determined values?*
- *How did the IOC values rank amongst the IOA delegates?*
- *Are there regional trends in value selection?*

Results

The results of this survey, provided in our presentation, have allowed us to draw conclusions to the questions below.

Are there common trends amongst delegates in their self-provided definition of Olympism?

An overwhelming majority of the respondents determined excellence as the standout word that described Olympism, with 16% of the responses. Respect had the second highest ranking in self provided definitions with 9.6% of the responses. However, friendship had one of the lowest rankings at 1.9%, just three delegates listing it as their self-provided value. Surprisingly many delegates selected philosophy as their self-provided definition of Olympism, with 8.3% of the responses comprising of thirteen respondents.

Are there commonalities amongst the selection of the top three descriptive words to describe Olympism?

In order, excellence, respect, fair play and friendship were the most highly ranked words amongst delegates. Thereby making it apparent that the IOC values were relevant amongst the delegates.

Did individuals self-select the IOC determined values?

In the survey questions for self-provided answers, the majority of respondents selected excellence as their definition of Olympism. Respect, also an IOC value, was the second highest ranked value, however the awareness of friendship was significantly lower. For the multiple value rankings the IOC values rose to the top with *excellence*, *friendship*, *fair play* and *respect* having the greatest percentages amongst the delegates.

Are there regional trends in value selection?

Regionally, the visibilities of the IOC values are relevant across all countries and regions. However, there were some notable outliers amongst the regions that stand out. Europe consistently placed *excellence*, *respect*, *fair play* and *friendship* as their top selection choices. Asia ranked all three of the IOC Olympic values as their top ranking choices. Africa placed high-ranking values on the words of *unity* and *peace*; similarly Oceania ranked *unity* as one of its top value priorities. South American countries put equal importance on the values of *respect* and *diversity*. Finally, North America listed *excellence*, and *fair play* as priority values, but also ranked *humanity* as important.

Conclusions

It is our conclusion that the values of *friendship*, *respect* and *excellence* do resonate with the IOC stakeholders. However, it is also our determination that the reasoning behind *excellence* being a dominant factor is largely due to the focus of the IOA's lectures and Sessions. Therefore, based on the positive awareness of the value of *excellence* by the IOA delegates, it would be our recommendation to further educate delegates on the values of respect and friendship. Thereby creating an equitable awareness of the three IOC values. Furthermore, it is our conclusion that the IOC should conduct future research to ensure the effective transmission of values amongst all countries and regions. This research will provide metrics for brand awareness, value adoption while quantifying how the values resonate amongst current and future generations.

ENGLISH-SPEAKING DISCUSSION GROUP 7

Question 1: What are the positive and negative impact legacies of hosting the Games?

The London 2012 Legacy Story defines the word "legacy" as the *"longer-term benefits and effects of the planning, funding, building and staging of the Olympic and Paralympic Games".*

Recently, the International Olympic Committee (IOC) – under the leadership of President Thomas Bach – unanimously adopted Agenda 2020, a 40-recommendation strategic roadmap for the future of the Olympic Movement and how we address physical modernization of the Olympic Program, with great focus on resiliency and durability while providing new linkages across innovation and people. Throughout Agenda 2020, the concept of legacy is frequent, supported, and highly emphasized as a vital component. From maximizing existing physical venues, to planning the development of new infrastructure and accommodation requirements, to showcasing cultural history and perspectives, to increasing volunteerism and expanding youth sport participation, legacies found both within and of the Olympic Movement are multifaceted.

As a result, a further examination is worthwhile; and, as we continue to apply concepts of renewal and adaption to the Olympic Movement and values with hopes to remain relevant, meaningful, progressive, and inspirational, a deeper focus on legacy from the host city/country viewpoints can help provide context to perhaps what best determines a successful legacy (or properly position a bid and/or candidate city to comply with requirements – or exceed expectations – of IOC evaluation commissions). The host city and country impacts, both positive and negative, are of particular interest, as well as how individual athletes

might envision their personal legacy involvement within the Games experience and Olympic Movement.

Discussions suggest there are various timeframes in which a legacy can be applied or have impact; therefore, we focus on analyzing the period before, during, and after the Olympic Games – keeping in mind that several factors are not limited to one time period only, but rather they transcend multiple periods.

Several publications reference and support the critical nature of legacy as it applies to the Olympic Movement; however, the following conclusions are based on group verbal discussions and are not intended to be finite. Worth noting is the fact that group members consisted of eleven different nationalities (from five continents) and each person contributed to the development of the questions and reflective commentary.

Question 2: From the athlete perspective, what are positive and negative legacies associated with training and participating in the Olympic Games?

At the heart and soul of the Olympic Movement are the athletes. Without athletes, there would be no Olympic Games and competition would merely be an insignificant spectacle. Continuing on the theme of excellence, one could state that an athlete's preparation for the Olympic Games is equally important as his or her Olympic competition session or Games' experience. Furthermore, an athlete's sport life does not last forever. The IOC has dedicated significant time, energy, and resources with hopes to prepare an athlete with the educational and career planning, and life skills to successfully transit into a career after sport.

	Positive Impact	*Negative Impact*
Before Games	– Prepare future life skills – Provide motivation to exceed traditional training – Participate in high-performance training and sport-science services	– Experience pressure to perform – Athletes that compete for other than their home country – Sacrifice personal life (i.e., education delay, relationships, professional career)

During Games	– Experience and exhibit personal and national pride – Obtain global partner sponsorships	– Experience pressure to perform – Need to comply with regulations (i.e., marketing, doping, social media)
After Games	– Experience and exhibit personal and national pride – Introduce and promote less-known sports and programs – Prepare personal life and professional career – Inspire a generation	– Experience financial troubles (i.e., lack of financial planning) and possible debt – Sacrifice gratifications – Disappoint country with performance – Losing patriotism if competing for different country – Post-games depression – Difficult transition from elite athlete to entry-level workforce

For athletes, the journey before, during, and after the Olympic Games provides great opportunities and comes with many sacrifices. Throughout this time, athletes should aspire to maintain a harmonious balance of mind, body, and soul – both in sport and personal life. Discussions predict a major component of Thomas Bach's legacy will be Agenda 2020 and the central focus on the athletes' perspectives and experiences. The IOC and NOCs should continue to invest in their athletes to ensure the Movement's best ambassadors have the mindset and skills to successfully make the transition from sport into a professional career – leaving behind a legacy of friendship, excellence, and respect.

ENGLISH-SPEAKING DISCUSSION GROUP 8

Question1: Where would you allocate funding if you were the National Olympic Committee in your country?

National Olympic Committees tend to distribute funding in favour of competition settings and as a result, in future champions… Is that a fact indeed? Is it all about winning? Is it about teaching the Olympic values? What would you do if you were the NOC? Where would you invest? Would you "use" the medal and/or the medallist as a "means" to promote and encourage participation in a specific or several sports or would you use the money in favour of the grassroots?

After extensive discussion, we have come up to the conclusion that right now, there is no channel for monitoring financial distribution of each National Olympic Committee. During the lectures, it was reported that "94% of the financial revenues of the International Olympic Committee are redistributed to the National Olympic Committees". Moreover, it was mentioned that "less than 1% of professional athletes receive continuous financial support". Putting the numbers together, questions arise: where does the money go? As mentioned in the International Olympic Committee's Agenda 2020, a new scheme for monitoring money distribution of each National Olympic Committee is planned.

It is obvious that every National Olympic Committee has full authority of deciding where and how financial funds will be used. In some countries the majority of the funds is spent on the "talented athletes", hoping that they will reach the podium. In some others, part of the funds goes to "the future champions" and another bigger part goes to grassroots and new infrastructure. Sad to say, in other political situations, corruption and social media affect athletic careers and sport development.

We strongly suggest that each National Olympic Committee should use financial funds wisely. Athletes should be strongly supported from the very beginning – socially and financially. Each National Olympic Committee, Federation and local authority should not wait for their success to support and benefit from it. Appropriate facilities and environment should be developed and provided, so that young and elite level athletes can benefit from it. Moreover, systems encouraging athletes' transition from win-oriented to leisure-oriented while promoting the values of sport should be developed.

Countries benefit from the medals. Through them, the values of Olympism and sport can be promoted and spread. Athletes supported by their country – especially medallists – tend to return to their country because they feel the need to "repay". They develop their own foundations, institutions, schools etc. As winners, they become role models and they highly influence the population of their country as well as participation in sport. They are the greatest "means" for promoting the meaning of sport and the values derived from it. As positive role models, they inspire people.

Question 2: What defines a positive role model?

Every athlete participating at a major event such as the Olympic Games represents his/her country. Especially medallists attract much attention and immediately become role models not only for their country's population but for every individual who has watched them. This great influence is primarily and mostly applied on young people who immediately want to become like them.

It may happen that after experiencing major success, athletes do not actually realize their new role as ambassadors of their sport and sport in general, neither the great influence they immediately have on people. There have been many occasions recorded where athletes ruined their career and their personal image as they were affected by the money and glory. From our perspective, an athlete should understand the responsibilities of becoming a role model and endeavour to pursue the values of Olympism.

As positive role models, athletes should work towards promoting the values of Olympism and sport in general, because they feel they want to share their

experiences with people and not only to develop their own personal image or for their own interest. Perhaps, education channels or programs guiding athletes into becoming positive role models (this can be done by signed agreements) should be developed. Such channels should be initiated after the end of an athlete's career and should provide appropriate education regarding the promotion of Olympism and its values as well as the meaning of being a positive role model and the influence of a role model has on society.

Athletes should be able to return back to their country and "pay their debt to the society". Demonstrating proper behaviour, living a healthy lifestyle, attending social meetings and sharing experiences in favour of sport development are behaviours that characterize a positive role model. Athletes as positive role models should promote volunteerism, represent their country at all levels in sport and work towards importing new processes and systems in their own country. They should be active, creative and not wait for anything to simply happen or anyone to approach them. They should look for the best possible solutions to the problems faced in society and contribute to the development of new practices, new facilities and create new experiences that will provide better environment to their country and the people in general. They should encourage sport participation by any means and force decision makers to work towards the progression of sport.

Winning is not always everything. Joy, effort, fair play, balance between body and mind, excellence and respect must become everything.

ENGLISH-SPEAKING DISCUSSION GROUP 9

Question 1: How do we involve Olympians to achieve excellence in school educational programs?

There are many aspects of excellence and a lot of opinions about excellence. To achieve excellence through sport and education we can involve Olympians to share their own experience and inspire young people to be excellent not only in sport but also in daily life.

First of all the NOCs and NOAs should involve Olympians in the educational programs, and provide the athletes with free education (i.e., for addressing an audience, coaching and the Olympic values). Following, they can sign contracts with athletes and use them as ambassadors for the promotion of excellence. NOCs should create Educational Departments, which will provide programs, resources and guidelines for athletes about their expected activities.

We can use Olympians as role models to inspire and motivate young athletes to be excellent through many programs. For example:

- Create Summer or Winter camps, where young athletes will train with and under the supervision of Olympians
- Invite Olympians to schools to teach young people
- Olympians can be guides in the National Olympic museums to educate visitors and share their own Olympic experience
- Athletes can be invited to the Olympic cities for post-Olympic events to meet with young people
- Olympians can make presentations and show videos (compiled by the NOCs), which will tell their story of excellence
- Olympians can be part of mass sport events and flash mobs. During these

events they can give master classes, special trainings and can compete with and against young people

- Organize sports competitions and invite Olympians to be judges, officials, and to provide special gifts for winners, which can be trainings with Olympians, traveling with them for the competitions, etc.
- Some of athletes can become supervisors or even "Godfathers" for school teams or clubs, and help and support young athletes, to achieve excellence
- Olympic Solidarity funding could be sought to help with the costs of this Olympian Ambassador Program

Question 2: What is the role of the coach in promoting excellence to young athletes?

Of course a coach has a very important role in promoting excellence to young athletes. Usually, a coach becomes the role model for his/her young athletes, as sometimes a coach spends more time with young athletes than their parents. A coach can be a parent, mentor, supervisor, adviser, psychologist and a friend for an athlete. Through his/her experience and by setting an example, a coach should inspire and motivate young athletes to achieve excellence. A coach should be strict but not a dictator. Coaches can be firm during training and they should be like that to get the most out of the athlete, but after training a coach should be a friend of the athletes. One of the most important things in the coach - athlete relationship is the mutual understanding between both parties, because this is the only way to respect and help each other achieve their individual and group goals. The coach should be the person to develop team chemistry, so that means the relationship between team members and coach should be warm.

It will be very helpful to achieve excellence by creating good leaders in sport, if a coach gives each athlete a responsibility for some team activity. So, through this, the coach can motivate the young athlete to be a better leader. This will provide motivation for the athletes to reflect on how to be a role model for their entourage. A coach must also keep in touch with athletes outside of the

sport and training. The best way to do this is outside of training, including social activities and special meetings to discuss life outside of the sport. The coach should also create a relationship with the parents, not only to inform them about the athlete's progress, but also to discuss with them questions or issues which might arise regarding their child. A coach with such skills doesn't only create excellent athletes but also great persons.

ENGLISH-SPEAKING DISCUSSION GROUP 10

Question 1: Is it possible to have two host cities of the Olympic Games and would this be the best model?

Although the proposal to have one host city for staging every edition of the Olympic Games may seem an unusual concept in modern times, the very roots of the modern Games lie in this model.

The ancient Greek Games were the inspiration for Pierre de Coubertin's revival of the modern Olympic Games; despite being built on similar foundations, the two models are quite different in reality. The ancient Games were never truly global; only Greek men who were free citizens and could speak the language were allowed to compete and much of today's world was yet to be discovered. The ancient Games were held in only four cities: Olympia, Delphi, Isthmia and Nemea, whereas the modern have evolved to be a truly international affair. The Olympic Games today engage competitors from all over the world and celebrate global diversity.

There are both negative and positive consequences arising from either passing the opportunity to host the Games to new cities for every Olympiad or maintaining two key Olympic hubs:

1. Limiting International Olympic *tourism* to only two specific regions.
2. Host populations of two countries benefiting *economically* every four years, whilst other global cities would not get the opportunity to benefit from hosting the Games.
3. For far flung countries from the other side of the world, the hassle of *travel* may create an unfair advantage for the host nation's athletes. However, economically, money saved using the same venues in set host cities could be redistributed to offer financial grants to support those nations whose athletes have to travel further.

4. It may be harder to find new *sponsors*, as opportunities for brand exposure in new markets would be limited. Conversely, if there were set "Olympic Cities", sponsors may be able to re-use branding, cutting costs associated with establishing a new presence for each Olympiad.
5. Using the same *volunteers* would mean that staff training could be minimized. However, the opportunity to volunteer in different host cities for each Olympiad delivers the Olympic message directly to a greater number of people around the world through Games volunteering.
6. *Access* to the two host city's competition venues would need to be managed, so that all countries could have the opportunity to train at the venues regularly, thus ensuring any home team advantage is minimized. However, once again, the costs incurred by the atlhetes travelling to train in order to take advantage of venue familiarization would be excessive.
7. There may be a risk of *possible boycott* by countries frustrated with the set host-city model.
8. By using different host cities, the global population can learn more about, promote, and share different *cultures* when the Games are spread around the world. It is good for the people to see the Games and be inspired by the Olympic Movement "at the coal face". The *Olympic Charter* states that the Olympic Games must be shared around globally. Such Charter did not exist at the time of the ancient Greek Games.
9. From a *humanitarian* perspective there can be real benefits from sharing the hosting of the Games around the world. In each Olympiad, the global sporting spotlight and significant media attention shifts to focus on the host city. This can uncover/put pressure on host nations to address underlying humanitarian issues (e.g., The Tlatelolco massacre – Mexico City 1968; Homosexuality – Sochi 2014).

In conclusion, yes, we do believe it is possible to have two set host cities; however we do not consider this model appropriate in the context of modern Olympism.

Question 2: What is "legacy" and how is the concept of legacy changing?

"Legacy" can be described as something transmitted by or received from an ancestor or predecessor or from the past. In respect to hosting an Olympic

Games, the legacy can be described as all that remains and may be considered as consequences of the event in its environment (Chappelet, 2013). The consequences for host cities can be both positive and negative. We looked at legacy from three perspectives: cultural; economic and infrastructural.

Many host cities attempt to go one better than the prior host city by building bigger and bolder venues. The risk in this is that venues are unsustainably big and they may only be fully utilized during the Games, becoming expensive white elephants once the Games conclude and a dangerous financial burden on the local population. However, contrasting this point is the opportunity for Olympic venues to be utilized as world class training and community facilities for local populations following the conclusion of the Games.

The IOC has acknowledged its role in ensuring Olympic legacy lasts for host cities. Former IOC President Jacques Rogge launched the 360° Games Management approach in 2007 which looked at the hosting of Games in a much more holistic manner (Ramsamy, 2013). 360° encouraged any bid city to assess to a greater extent the mid- and long-term risks and opportunities associated with hosting an Olympic Games.

More recently, under the leadership of IOC President Thomas Bach, Olympic Agenda 2020 has been unanimously adopted. In addition to this a specific Corporate Development & Sustainability Cooperation has been approved within the IOC. Recommendation 2 of Olympic Agenda 2020 looks to present a *more explicit risk and opportunity assessment with a strong focus on sustainability and legacy*. Recommendation 4 suggests that the IOC intends to take *a more proactive position and leadership role with regard to sustainability* from the planning stage through to the execution phase of the Games.

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ENGLISH-SPEAKING DISCUSSION GROUP 11

Question 1: What are the barriers with respect to diversity in relation to race and religion in the Olympic Movement?

What does "diversity" mean to us? Here is a summary of our thoughts:

- Inclusion
- Participation
- Don't be afraid
- Tolerance
- Accepting difference in many aspects
- Respect everyone
- Want something in common

Then we found the following quote from Dr. Thomas Bach:

The Olympic Games are always about building bridges, never about erecting walls. Its political neutrality ensures that all countries of the world assemble at the Games every four years, irrespective of race, ethnicity, social status or cultural differences. Universality at its noblest pinnacle.

Diversity is outlined in the 6th fundamental principle of Olympism in relation to race, colour, sex, political, sexual orientation, language and religion. We have chosen to focus on race and acceptance of religion. The particular significance of this is that two members of the group have been directly affected by this in sport.

We believe that the main barriers to diversity are as follows and we have identified if they affect race, religion or are applicable to both:

Race	Both	Religion
– Lack of sanctions – Hard to identify the aggressor – Historical outdated opinions	– Ignorance – Media perception – Lack of education – Fear – Culture stereotyping – Politics – Are initiatives strong enough? – Lack of will – Lack of experience	– Rules – International federations – Practicality – Religious beliefs

Question 2: What are our recommendations regarding racism and religion participation in the Olympic Movement?

We have identified the following recommendations to be implemented in order to truly meet the required levels of diversity and respect for race and religion:

- *Include respecting diversity in the Olympic Oath for athletes and judges*. The actual Oath doesn't mention any of these themes and it is very important because it is mentioned in the inaugural act in all Olympic Games to a huge global audience.
- *General acceptance of the culture and religion of countries that use Hijab*. This is because there is little access to information and exposure to the issue. Most people aren't aware about what is happening in these countries; so, if we can include these countries little by little, it will be a more common subject and the acceptance will be greater.
- *Sponsors must promote activities regarding Olympism*. It's important because sponsors have the ability to reach to a lot of people and they must be role models of the values of Olympism. They must be able to demonstrate how they contribute to Olympism not only financially but with values as well.
- *Target countries with few resources to participate in events like IOA Sessions with bursaries or sponsorships*. It's important because it gives

access to people that normally don't have those opportunities, and the ideas showed in those events can be very useful in order to spread the seed of knowledge in their countries.

- *Social media campaigns against racism*. We discussed in our group that the main reason of this point is to give access to information and race awareness amongst targeted populations. Thanks to social media, you can target the message you want to give in a more effective way.
- *NOCs to focus more on sharing information*. This is important because in several of our countries we reached the conclusion that the NOCs don't put special attention to sharing information quickly. This is necessary to facilitate relationships and promote participation, towards shared goals of diversity.
- *NOCs should coordinate and promote research* into the area of diversity and ensure that the results of this are disseminated to all stakeholders and that the research doesn't just stay on paper but has practical recommendations and impacts on policy too, having continuous improvement as its focus.

ENGLISH-SPEAKING DISCUSSION GROUP 12

Question 1: How can we achieve higher and continued participation of women in sport at all levels?

> *The participation of women in the world's most important sports festival reflects not only their position in sport, but also in terms of gender and social order in the countries of the Olympic Family.* (*Gertrud Pfister*, "Women at the Olympic Games", 2000)

In ancient times women were excluded from participating in sports until 1900, when they were included for the 1st time in the Olympic Games. Pierre de Coubertin himself did not agree with the inclusion of women in the Games and was convinced in 1935 that the role of women at the Olympic celebrations should be restricted to crowning the winners with the victor's wreath. From then until now, women still face many issues in sport. The Olympics of 2012 was dubbed the "Women's Games", with the ratio of women rising to 45% from 42% since the Beijing Games in 2008. However, equality of the sexes has not been achieved yet in the steering committee of the Olympic Movement. At present only 23 of the 101 IOC members are women.

In today's context, there is a general cultural environment where issues regarding sexism, ageism, racism and religion exist. In addition, women in sports possess lower socioeconomic status. They also tend to be paid less than their male counterparts and this denies them equal buying power and/or access to certain sports.

Family and friends play an immense role in affecting the participation of women in sports. Often, negative peer pressure at a person's formative age, discourages them from participation, and the level of immaturity of children

in schools can hint at the need for better education or awareness targeted at children of younger ages. In the same light, having an unsupportive family greatly affects women entering sports at young ages. There could possibly be a greater problem of gender inequality at the societal level; this requires action from authorities or even the ruling government.

At the specific sport environment level, male events are still held in higher esteem, where prize money could greatly differ. Lack of female role models, few women coaches and managers, makes it harder for a young woman to aspire towards the possibility of achieving a career through sports.

What are some ways that we can achieve higher and continued participation of women in sports?

At the national level, NOCs can highlight more iconic females in sports, through social media, publicity events, as so to inspire future young lady atlhetes. More educational seminars can be hosted for parents with the intention to broaden mindsets and show the ability of sports to nurture and shape young people to grow with positive life prospects and Olympic values and mindsets, and show positive opportunities that are available through playing sports. We can also target young females by having sport workshops to motivate and empower them, to raise their self-esteem and confidence.

The issue of encouraging women to engage in administration roles will be tackled by focusing on a transition, for athletes, to administration at early stages. For instance, assigning them leadership roles to acquire experience on managerial and administrative positions. Thus, when they retire from being an athlete, there will be a smoother transition into a career in coaching or administration by utilising this knowledge, as opposed to starting a new career outside of sports, from point zero.

There are many ways that we can tackle the problem of participation of women in sports at all levels. It is dependent on family, friends, society, the relevant authorities, but also on women themselves, to encourage and inspire them.

Question 2: What are the benefits of adding new sports to the Olympic Games?

Throughout history, we find that sport, slowly and often, is being dominated by

the same countries. For instance, Russia has won the gold medals in both team and individual events in the last three Olympic Games in rhythmic gymnastics.

Following Agenda 2020, we propose or explore a few sports that have the potential to bring additional benefits to the Olympic Games. Definitely, there is a need for the relevant international federations of each sport to frame and form the proper regulations for each sport to be suitable for the Olympic Games. In this paper, however, we look not at the technical aspect of the sports, nor are we judges of which sports should or should not be included in the Games. Here, we purely look at some benefits of including new, lesser known sports to the Olympic Games.

These are:

- Increasing exposure and popularity to a growing sport – introducing lesser-known sports to new audiences
- Including more sports with mixed teams, as suggested in Agenda 2020
- Increasing women's participation
- Increasing viewership to other sports
- Giving opportunities for more countries to win medals
- Encouraging new winners in emerging sports
- Allowing host of the Games to select new sport for inclusion of the Games
- Spreading Olympic values through new sports in countries not necessarily interested in Olympic sport
- Further developing the existing Games in an innovative way
- Less popular sports which could be reviewed and taken out

Recommendations of possible sports to be included:

rock climbing; cricket; ultimate frisbee; sepak takraw (kick volleyball); karate; rugby; snooker.

ENGLISH-SPEAKING DISCUSSION GROUP 13

Question 1: How can Agenda 2020 contribute to a more sustainable Olympic Games?

Sustainability secures a better future by promoting practices to ensure a more balanced socio-economic and environmental Games; this, in turn, becomes a pre-condition for the legacy of the Olympic Games. In theory, Agenda 2020 prompts a sustainable Games in all aspects; the concern is whether proper implementation would be followed through. It would be essential to select host cities with the most sustainable practices implemented in their plans for hosting the Olympic Games.

In many reforms or initiatives, the inclusion of measurable outcomes is helpful in clarifying the "best" standards as used in Agenda 2020. With this, the individual and the community can easily recognize improvements or where improvement is lacking in the implementation of Agenda 2020.

A summary of relevant data following each recommendation/reform is critical. In order to address such issues, it is important to understand the magnitude of the problem and recognize the need for a solution. Simple information on costs and carbon footprint are some examples of this.

Offering incentives to individuals, commissions/committees, and other bodies within the IOC can motivate host countries to align their plans for the Olympic Games with Agenda 2020. The IOC can then incorporate minimum requirements of sustainability practices within the overall process of Olympic Games for all countries bidding. The fact that the Agenda made reforms to the host city contract concerning the incorporation of Principle 6 of the *Charter* as well as on environmental and labour related matters sets the legal framework for sustainability.

Moreover, the IOC can cooperate with the UN to ensure proper implementation according to the host city's contract, as the UN has the legal power on many fields to monitor and regulate countries. More access or open communication with the working committees selected to address these reforms could provide better information on the implementation methods through which to achieve the reforms under Agenda 2020 and, as a result, elicit beliefs and support for the IOC and their initiatives.

Further positive measures to reduce costs of bidding and hosting the Games, by assessing the key opportunities and risks, can ensure that the focus is on legacy and that sustainability is enforced.

Question 2: What are some of the reasons why the IOC and the Olympic Games are viewed negatively or as non-credible?

The membership structure is criticized as being undemocratic, since there are numerous independent members who have been elected without transparency (before Agenda 2020) and some of these members still possess life-long membership. It is the same members who take decisions and control the implementation and, in this regard, the IOC Ethics Commission cannot be considered to be fully independent. In addition, the CAS has been criticized for being influenced by the IOC, since its Council consists of many IOC members. Making the change to have even one of these organizations fully independent from the IOC could alleviate current views of the IOC.

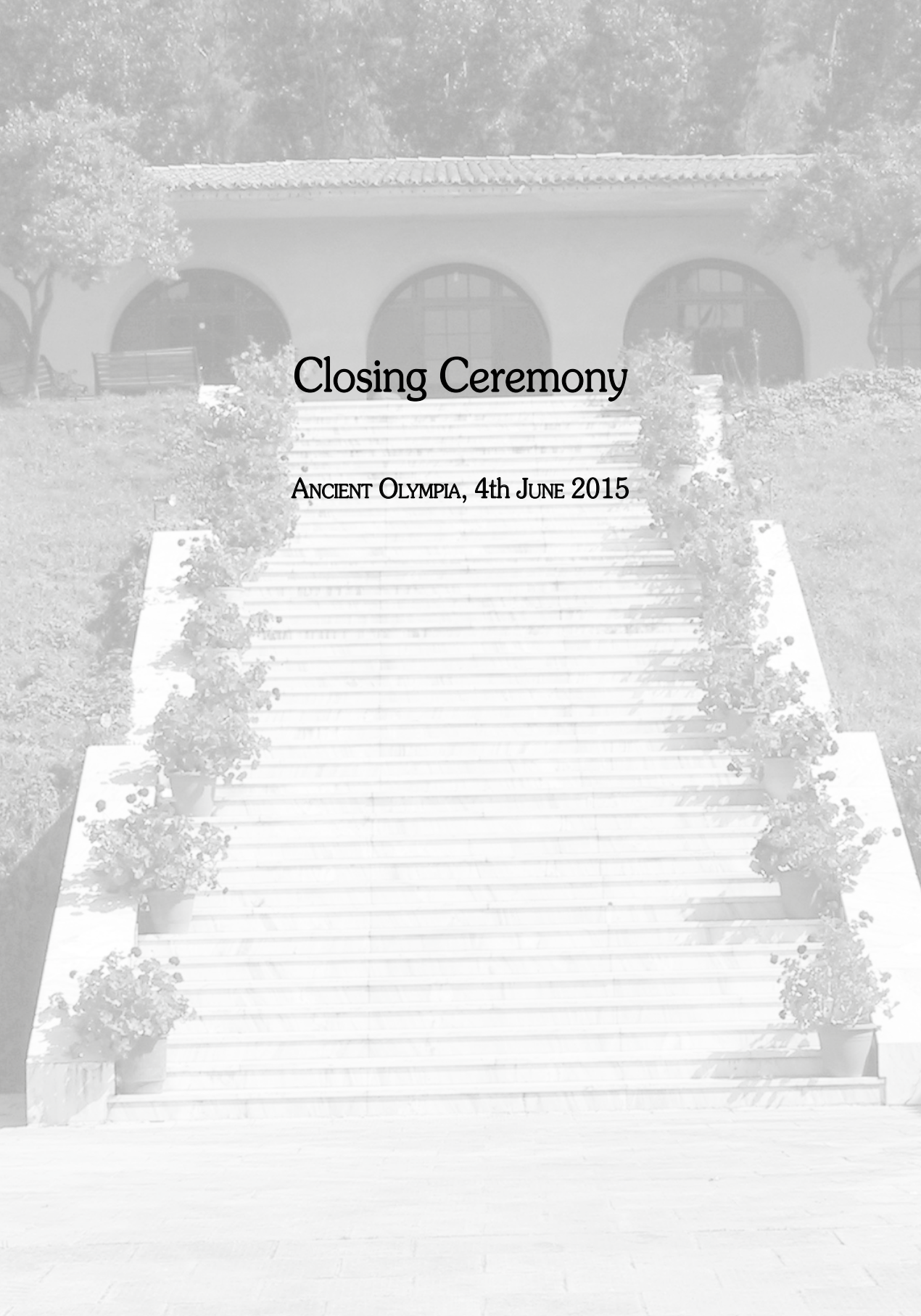
Regarding the election of host cities, past corruption scandals have affected the public opinion, even though significant reforms have been made. To avoid future occurrences of such scandals, the voting process could be made public and the evaluation report could become an essential part of the voting in order to align the vote with considerations of technical aspects, risks, and opportunities.

Often, the government of the host country resorts to quick solutions for current issues that neglect the community. This affects the view of the IOC and, consequently, the Olympic Games. Although the IOC's focus is on the athletes during the Games, an emphasis should also be placed on the government of the host country to address the feelings of the community as well.

The NOCs may not be viewed positively within their respective country either. It would be most beneficial for NOCs to be monitored more closely in their activities and use of funds, as the ground level of the Olympic Movement is just as important in changing the negative perspective on the Olympic Games and the IOC.

In addition, many people think that the costs of the Games are too high in comparison to the measurable effects of them. Non-permanent facilities as an option for sports that may not excel after the Olympic Games could also be a method for alleviating costs and avoiding facilities being wasted (as suggested in Agenda 2020).

In addition, Agenda 2020 has introduced other important measures to increase transparency, which positively influences the credibility of the IOC and the Games, such as the Host City Contract, meetings, and public voting (e.g., via live-streams).



Closing Ceremony

Ancient Olympia, 4th June 2015

Presentation of the participation diplomas by the IOA President.

CLOSING ADDRESS
on behalf of the participants of the Session
by Margaret WEBSTER (NZL)

It is a privilege to speak on behalf of all of the members of the 55th International Session for Young Participants at this Closing Ceremony.

I would like to extend my heartfelt thanks for the opportunity to experience the International Olympic Academy.

As many of you know, my journey here was not easy. Exactly one month ago, my brother passed away unexpectedly and I am pleased that I was able to make it to the starting line for this Session representing New Zealand with Finian Scott.

Firstly, I would like to express my appreciation to Fin – he has been extremely supportive and has well and truly displayed the Olympic values. Fin has been an excellent friend. He has shown so much respect for my situation and has given me so much strength throughout this difficult time. I could not have thought of a better person to come to Olympia with, to represent New Zealand. Fin alongside other participants – my new friends – have kept my spirits high and have made this such an amazing experience.

For twelve days we have been living in the spirit of Olympism. The schedule has been jam packed, but it has been the Olympic overload we wanted. From the ancient archaeological sites, to the lecture hall, discussion group meetings, to the sports field, this has been an extraordinary, once in a lifetime experience with our very own Olympic dream team.

National Olympic Committees and Academies, thanks for choosing such wonderful people to represent your country here. Acknowledgements must also be made to the International Olympic Academy, as without this organization we would not be living and breathing the Olympic values over this two week period.

To the lecturers: your presentations and discussions have provided us so much to think about. You have challenged and re-invigorated us to continue delivering the Olympic message in our home countries. The guidance and direction from the coordinators has also been invaluable and we thank you for your contribution and enthusiasm. Special mentions must be made to the Hellenic Red Cross. Thank you for always being available to treat everything, from blood noses to broken bones – we will all make it home in one piece. I wish everyone a safe journey home.

I would urge all Young Participants of 2015 to always remember what we have learnt here.

It is up to all of us to show that this is our vision for the future, for the world and for the Olympic Movement. I will leave you with one final thought. As young people we can provide energy to the Olympic vision. Let us together create a bright future for this magnificent, truly universal Olympic Movement.

Reflect on this experience as we approach the finishing line of this magnificent journey. Always remember that we carry the Olympic torch with us, so continue to burn that flame of Olympism and keep fighting for what we all believe in.

CLOSING ADDRESS
on behalf of the participants of the Session
by Romain FERMON (FRA)

I do not know who was the unfortunate man who declared one day that "all good things must come to an end". I want to begin my speech by telling you that all good things have a beginning and that the associated savours, odours and emotions will accompany us forever. The good things live forever. Through our stories, our future meetings and commitments, the flame that we lit together at the International Olympic Academy, will remain alive in the whole world for many years. Dear friends, with a heavy heart but filled with wonderful memories I have the great pleasure of sharing with you, on behalf of the French-speaking group, these few words that will never sufficiently summarize this fantastic journey within the cradle of Olympism.

First of all, I want to thank Spyridon Capralos, the President of the Hellenic Olympic Committee, and Isidoros Kouvelos, the President of the International Olympic Academy, who, for many years now, have been promoting, each on a different but complementary scale, the Olympic values.

I also wish to thank Dionyssis Gangas, the Director of the International Olympic Academy, and Konstantinos Georgiadis, the Dean of the International Olympic Academy. Like the yin and the yang, you are the trademark and the heart of this institution. Each year, your speeches and advice raise young people's awareness from all five continents.

Regarding the promotion of the French language and the strengthening of the French-speaking world, I wish to extend my sincere thanks to the French National Olympic Committee, represented by Denis Masseglia, as well as the French National Olympic Academy, represented by Jean Vitzel. I am also very grateful to all the National Olympic Committees whose participants were

actively involved in the discussions and reflexions, i.e. the Olympic Committees of Canada, Italy, Monaco, Mali, Seychelles, Slovenia and Switzerland. Let us not forget the contribution of the French-speaking participants who revealed their interest for the French language. They will see themselves in it.

The intellectual thoughts, debates and productions of the young participants were significantly encouraged by the harmonious balance achieved between the university lecturers and the officials of the International Olympic Committee. Thank you for informing, listening to and exchanging views with youth representatives from all over the world. We can now confirm the statements of former participants. The International Olympic Academy is indeed a unique space of exchanges where young people have the opportunity to communicate and express themselves, but also to question thinkers and political decision makers of sport. We count on you to ensure that our voice and your proposals will have a greater impact on your future decisions and actions. In turn, you can count on us to continue to ask for your help and also to support you. Young people are not only the future, they are also the present. It is today and tomorrow that we can promote together a better world through sport and its values.

We also warmly thank the coordinators, the staff of the Red Cross, the catering and the administration for their availability and kindness.

As I speak, I hear the noise of the people who are getting ready and are running in order to go the Conference Hall in the morning, the mixed discussions in all languages during the meals, the shouts of encouragement during the sports activities, and your laughter.

Dear friends, all of us together we have proved that our peculiarities are our complementarity. Let us be proud of that, let us show it to the world and never forget.

CLOSSING ADDRESS
on behalf of the coordinators of the Session
by Ashleigh MARSHALL (AUS)

I am so honoured to be addressing you all on behalf of the coordinators. The International Olympic Academy really is a special place and I have now personally spent six months of my life here. My first taste of the Academy was in 2007 when I participated in the International Seminar on Olympic Studies for Postgraduate Students. This Session lasted five weeks and once it was finished I knew that I would be back here at the Academy someday. It happened last year, seven years later, as I embarked on the journey that is the Master's Degree Program, and again today as a coordinator of the Young Participants Session. So, I have been lucky enough to experience three of the educational programs that the Academy has to offer. With this, I hope you have all enjoyed your brief time here and that this session won't be your last experience here at the Academy.

On behalf of the coordinators there are many people to thank for making this such a worthwhile experience.

The President, Dean and Director of the IOA as well as the other members of the Ephoria. We wouldn't be here if it wasn't for your tireless work, ensuring that the IOA continues to be such a special place for people from around the world to come together and share ideas.

The professors – thank you for delivering lectures on a variety of topics regarding the Olympic Movement. They were not only extremely educational and informative but also managed to get us thinking differently and challenged some of our own thoughts, beliefs and ideas.

The Olympians – thank you for sharing the stories of your Olympic Journey. They were one of the highlights of the Session and these stories are the ultimate

reason why we are all here today and want to be involved with the Olympic Movement.

Georgia – thank you for coordinating the Arts Happenings. I wasn't involved in any of the arts, dance, poetry or literature workshops, but I know that you did a wonderful job as a result of the performance that we saw last night. It really showcased the variety of talents among us.

Thank you to the staff of the Academy for keeping us fed, cleaning our rooms, answering our questions, providing us with the sports equipment, keeping us safe and everything else that comes along with having 200 people stay on the campus at the same time. Thank you to the photographers for providing with some legacy of the Session to take home with us.

Red Cross – we can see that you have been busy! Thank you.

Thank you to my fellow coordinators. It has been a challenging yet extremely rewarding two weeks spent coordinating this Session. There were some trying times but what I am proud of is the way that we bonded as group and managed to find solutions to any issues that we were facing. It was the first time for many of us to be coordinating this Session so I would like to thank those more experienced coordinators for their guidance, assistance and advice, especially the supervising coordinators – Panos, Kostas and Raoni.

Thank you to my fellow Master's Degree students. The eighteen weeks that we have spent together here in Greece have been the most unique and wonderful experience of my life and I hope you all feel the same. It is difficult to think of any other opportunity, where you immerse yourself in the cultures of 29 other people in such a short period of time. This multiculturalism is what attracted me to pursue the IOA's Master's Degree Program and it has been the key to the whole experience. Not only have I enjoyed learning about your cultures – I love that I got to share my own Australian culture with you all. We have an amazing bond as a group of 30 people from different corners of the globe and now it's time to go home. It's unlikely that we will ever be together again as this group in the one place at the one time again. We all live in different parts of the world, but let's not allow this to get the better of us. It's easy for us to stay in touch with Skype, Facebook and email, but what I am really looking forward to is catching up with you all face to face – whether it's in your home city, at a work event or conference, when you come and visit me in that far away land called Australia, or when we meet again here at the Academy at another session. So let's keep this our goal and I look forward to seeing what the legacy of this amazing group of students is!

The Master's Degree Program is a lot like this Young Participants Session (obviously with a smaller group of people, a longer time spent together and a

few more exams and essays thrown in), but the similarity is that people from completely different backgrounds come to live and learn together whilst having the time of their lives. I hope you've all experienced a small taste of what we were blessed to have experienced as students.

And this brings me to you guys – the participants! You are the reason for this Session and why it has been occurring for 55 years. As coordinators, I hope you have had a memorable two weeks here and enjoyed the various activities that were on offer. We hope that you made new friends, learnt new things and, most importantly, been inspired by one another. We honestly believe that each and everyone of you will leave here tomorrow with a true understanding of the Olympic values of respect, excellence and friendship and hope you have the opportunity spread these values in your own countries.

We also hope that you enjoyed your experience here at the Academy and this Session provokes you to maybe come back one day and experience another one run by the Academy – just as I was inspired by the Post-graduate Session back in 2007.

We wish you all the very best, thank you for your participation and travel safely back to your homes. Efharisto!

CLOSING ADDRESS
on behalf of the lecturers of the Session
by Dr Sarah TEETZEL (CAN)

The time has flown by, and we owe a large amount of gratitude to each and every member of our newfound IOA family for contributing to making the past twelve days so memorable. It takes a lot of people to keep us fed, clean, secure, and with Wi-Fi in such a beautiful and pristine location. On behalf of all of the lecturers, I'm honoured to recognize and appreciate the people whose efforts have made our time in Olympia absolutely perfect. First, thank you to the IOA's cooks, restaurant staff, cleaners, security and grounds people, who work behind the scenes to make the IOA our utopian second home. Many thanks also to the fantastic administrative team that prepared all of our travel arrangements and produced the written materials, and to the interpreters and technical staff who ensured we had seamless sound, images, and technological facilities. We are grateful to the coordinators, whose passion for Olympism is contagious, and who kept us on time and informed. We thank the IOA Euphoria, with special recognition of President Kouvelos, Dean Georgiadis and Director Gangas for providing the leadership needed to ensure the Young Participants Session continues to thrive.

To the participants: On behalf of the lecturers I have the honour of thanking you for your enthusiasm, attention, patience, and your thoughtful questions; for sharing your stories; and for embracing the spirit of the Young Participants Session.

You might be wondering what happens next. How will you continue down the path of promoting the fundamental principles of Olympism and embracing Olympism as a philosophy of life after the Session ends and we return to our respective countries? I speak on behalf of the lecturers in wishing you every

success in standing up for your beliefs in the power of sport and spreading the Olympic values to your colleagues, and in conjunction with your National Federations and National Olympic Academies. We have spent considerable time talking about the intrinsic goods of sport, the history of the Olympic Movement, the IOC's commitment to renewal and adaption by endorsing President Thomas Bach's Agenda 2020 recommendations, and our individual and shared conceptions of excellence. We hope these discussions will provide context, historical background, and resources for your continued investment in the Olympic spirit.

Lifelong friendships have been forged here at the 55th International Session for Young Participants. This room is filled with bright, talented, motivated young people, and the future of sport is in very good hands. Thank you for inspiring us. I will close with a quote from George Hostron, who wrote in 1896: "All of us who love beauty, peace, athletics, who believe in fair play, are advocates of Olympism and are 'Greeks in the highest sense'". So, my "Greek" friends, on behalf of the lecturers, thank you.

CLOSING ADDRESS
of the Session proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOS

Today, after having spent twelve days at the International Olympic Academy, next to the magical site of Ancient Olympia, your journey, which began with the opening ceremony on the Pnyx, is coming to the end. It was a special journey that certainly left on your mind and soul unforgettable moments, filled with new experiences and knowledge. At the same time, it brought you closer to the true meaning of Olympism and the values it advocates. It invites you to live this way of life through solidarity, comradeship, respect for your neighbour's singularity and the endless effort to reach as high as you can, touching your personal "excellence"!

The subject of this year's Session was particularly daring, since it focused on and analyzed the parameters of the Olympic Movement's important shift towards realism.

Agenda 2020, that was voted unanimously last December by the General Assembly of the International Olympic Committee, is not simply a text of intentions and vague expectations. It is a realistic text, which includes 40 recommendations, reflecting today's needs, correcting imperfections, excesses and the twisted acquired rights of the past that were leading the Movement on the wrong track! Olympism's modern trends were included with daring and objectivity in this text. Our purpose is to see them assimilated by the society of sport as quickly as possible, so that we can look to the future with more optimism and sincerity.

Unfortunately, I could not be with you for the whole Session, for reasons beyond my will. However, I heard from my co-workers about the interest you

showed and your participation in the outstanding lectures that were offered by distinguished speakers, among whom there were four distinguished members of the IOC, Ms Nawal El Moutawakel, Ms Beatrice Allen and Ms Claudia Bokel, who have each offered tremendous services to the Movement, as well as my personal friend Sam Ramsamy, the fighter of the Olympic Movement and its values in extremely difficult times, who worships the IOA!

And with them, the eminent professors Jim Parry and Sarah Teetzel, the old friend of the Academy Luc Silance, the former participant of the IOA Postgraduate Seminar Scott Martyn and the Greek professors Athanasios Anastasiou, Charalambos Tsompartzoudis and Athanasios Papaioannou, as well as our friend from the International Olympic Truce Centre and member of the IOA Ephoria, Dora Pallis. The Session for Young Participants had never seen before such a wealth of educational pluralism as now. It is the proof of its upgrading, which we have been trying to achieve all these years!

It was a successful Session and of course you all contributed to its success. You, the young people, with your participation, your cheerfulness, your remarks and conclusions, and we, as the administration offering the security, loving care, learning and respect we owe to you as the new generation, the distinguished professors and the dear IOC members with their well documented lectures, the coordinators, most of whom are students of the IOA's Master's Degree Program with their constant presence and responsible work, the IOA staff with their daily and responsible work, the supervisors of the facilities with the excellent maintenance of the site, the members of the Hellenic Red Cross with their constant care, and our interpreters, who have had all these years the difficult task of ensuring communication.

I want to thank you all from the bottom of my heart for supporting and promoting, from your point of view, the work of the IOA.

Rest assured that your conclusions will interest the IOC, which closely follows the proceedings of this Session. I think that all of us, who believe in the values of Olympism and democracy, must support the dissemination of the Olympic ideals and the Olympic Movement, the greatest peace movement in the world.

Tomorrow, you will all be leaving for your countries and the facilities will look deserted. We will miss you a lot. We will miss your voices, your games, your looks, your movement and the different way in which you coexist with others. I

want to believe that in this journey together we have achieved the main target which is none other than self-knowledge, love for man and the ambition of spreading and supporting the fundamental values of Olympism, in every corner of the globe.

Dear friends, I want to believe that through this Session's proceedings we have all come out as winners from any point of view. In fact, in addition to scientific knowledge, we have won something else, the magic of living together with young people from different countries, with different cultures and customs, which is something that only the International Olympic Academy and the site that gave birth to Olympism and the Olympic Games can offer. This is why you must keep your memories alive and the Academy in your heart. The IOA will keep its doors open to you, whenever you may need it in the future and I am sure that we shall soon meet again.

I wish you a safe return to your countries and good luck!

INTERNATIONAL OLYMPIC ACADEMY – 2015 ACTIVITIES

Date	Subject	Participants
5/2	School Games of cross-country race, Greece and Cyprus	
19/3 – 24/5	**Master's Degree Program in Olympic Studies / 6th Academic year 2014–2015**	30
2/4	49th Elementaty School of Patras	45
2 – 9/5	**13th International Session for Directors of National Olympic Academies**	110
11 – 15/5	Boson Sportsschool, Sweden	15
13 – 17/5	International Wrestling Tournament	130
19 – 20/5	Fire Department of Pyrgos	Tour
21/5	Robert Morris University students	20
23/5 – 6/6	**55th International Session for Young Participants**	156
6/6	Bicycle race	80
7 – 11/6	California State University	26
13 – 17/6	**National Olympic Academy of Finland**	45
20 – 21/6	Panhellenic Union of Writers	33
25/6 – 5/7	Summer Program Olympism4Humanity – Georgetown University	21
27 – 28/6	Union of Pontic Greeks of Haidari	39
5 – 9/7	**Symposium "Sports, Society and Culture", Center of Hellenic Studies, Harvard University**	85
10 – 17/7	**11th International Session for Educators and Officials of Higher Institutes of Physical Education**	63
19 – 24/7	Ellinogermaniki Agogi School, Athens	27

10 – 16/8	14th IOAPA Session	40
28 – 30/8	Hellenic Taekwondo Federation	110
1 – 30/9	**22nd International Seminar on Olympic Studies for Postgraduate Students**	46
2 – 5/9	Scientific Symposium "The need for a constructive dialogue between peoples and cultures, and the Olympic idea"	73
7 – 12/9	German Olympic Academy	94
20 – 27/9	German Sport University of Cologne	44
18/9 – 21/11	**Master's Degree Program in Olympic Studies / 7th Academic year 2015–2016**	30
1 – 4/10	2nd Summer School, Hellenic Sport Press Association	69
31/10 – 1/11	Ministry of Culture	4

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