



INTERNATIONAL OLYMPIC ACADEMY



Challenges an Olympic Athlete faces as a Role Model

58th INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS



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INTERNATIONAL OLYMPIC ACADEMY

*Challenges an Olympic Athlete faces
as a Role Model*

58th INTERNATIONAL SESSION
FOR YOUNG PARTICIPANTS

16–30 JUNE 2018

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

ANCIENT OLYMPIA

EPHORIA
OF THE INTERNATIONAL OLYMPIC ACADEMY
(2018)

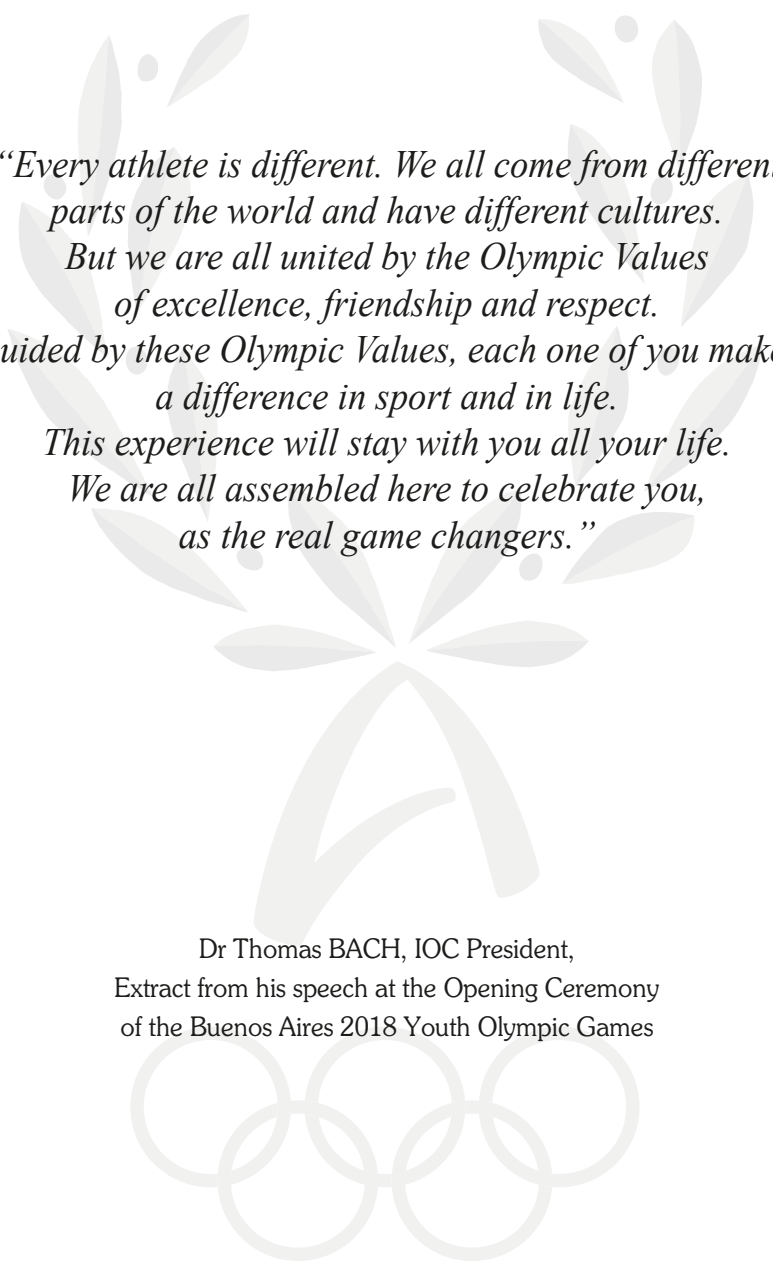
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“Every athlete is different. We all come from different parts of the world and have different cultures. But we are all united by the Olympic Values of excellence, friendship and respect. Guided by these Olympic Values, each one of you makes a difference in sport and in life. This experience will stay with you all your life. We are all assembled here to celebrate you, as the real game changers.”

Dr Thomas BACH, IOC President,
Extract from his speech at the Opening Ceremony
of the Buenos Aires 2018 Youth Olympic Games

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FOREWORD

The Proceedings of the 58th International Session for Young Participants have as their main subject “The Athlete as a Role Model” and as their special subject “Challenges an Olympic Athlete faces as a role model”. The topic chosen is very important, as athletes in the global environment of competition are called upon to act as role models both in a sports and in a social setting. This is a key role within a complex and multi-tiered system, where ethics predominate alongside elite competition. The discussion opened by the International Olympic Academy in this Session left a substantial footprint, both in terms of the scientific approaches developed and the engagement of the participants in the discussions that ensued.

In their exceptional presentations the invited lecturers developed the aspects of an athlete as role model. Barry Maister, IOC Member in New Zealand, Chair of the IOC Commission for Olympic Education and Member of the Coordination Commission for the 3rd Summer Youth Olympic Games Buenos Aires 2018, kicked off the presentations. Maister provided an in-depth overview of the educational vision and mission of the IOC Commission and the importance of Olympic Education for disseminating Olympic values in society through education, as well as the importance of the Youth Olympic Games.

Sam Ramsamy, IOC Member in South Africa, talked about athletes, who, throughout the years, have acted as positive and also negative role models, concluding on the basis of his long experience in the Olympic Movement, that role models play an important role in the positive development of children and young people. Furthermore, Hee-beom Lee, President and CEO of the PyeongChang Organising Committee for the 2018 Olympic and Paralympic Winter Games, highlighted the importance of those Games as a cornerstone for promoting peace and reconciliation, as expressed by athletes throughout their duration.

The novelty introduced in this Session was the participation and presence of the wonderful Kenyan runner and track and field Olympic medallist, Kipchoge Keino, who moved participants with his lecture. Keino, IOC Honorary Member, Recipient of the first “Olympic Laurel” (2016) and Holder of the “Olympic

Order”, presented the important work he carries out in his country and is an example of a living role model. He concluded his lecture by addressing the athletes: “You must embrace yourselves so that the world will have decent athletic champions to admire and not laboratory made human.”

In terms of scientific presentations, speakers from the field of archaeology, history, philosophy, education and research unfolded aspects related to ancient and modern times and the impact that model athletes had in ancient times and continue to have in modern society, as well as their broader acceptance. The discussions that followed the presentations were lively and focused on many points of interest, as the issue of social and sports role models must be analysed through many lenses. The conclusion of the Session was that Olympic athletes must move within the context of Olympic values, not only during their career as an athlete, but also in their later life, so as to comprise a role model for young people. Of course, Paralympic athletes are also very important role models.

Lecturers and participants also underscored the important role of national and international Olympic bodies, which must showcase athletes as role models for disseminating Olympic values and at the same time act in concert so as to contribute to the Olympic education programmes having the greatest possible effect. To this end the Session also included the educational workshop on “The Olympic Values Education Programme of the IOC (OVEP, version 2.0)” under the supervision of Dr Paraskevi Lioumpi, educator. The Workshop was very well received and produced thought-provoking discussions on matters of Olympic education and the educational methods for its implementation.

True to tradition, in addition to scientific presentations, the Session included art and sports workshops, with their related activities – creating for yet another year a sense of inner fulfilment to all young participants, who were able to live the wonderful experience of Olympism at the Academy premises. Each year that the Session of Young Participants comes to an end –always in its own magical way– participants are filled with happiness and sorrow, as a result of their participation in the Session for two weeks and then their separation at the closing ceremony, which appears to be an eternal promise for a common future struggle to change the world using Olympic and Sports Values.

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



Opening Ceremony

ATHENS, 17 JUNE 2018



This year due to unexpected weather conditions, the Opening Ceremony took place at the Athens Megaron, instead of the hill of Pnyx where it traditionally takes place every year.

ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELOU

I am particularly pleased to welcome you to the Opening Ceremony of the 58th International Session for Young Participants which is the International Olympic Academy's most longstanding Session under the aegis of the International Olympic Committee.

As of 1964, the hill of Pnyx – where this ceremony was supposed to take place, as this is the case every year –has hosted this event, imbuing the Session with its magnificence, while also reflecting the ideas and the values of Olympism worldwide.

However, the unforeseen weather conditions have obliged us to move to this indoor venue, a wonderful place of great significance, here in Greece, following the courtesy of the administration of Megaron, the Athens Concert Hall. Unfortunately, you have missed the opportunity to experience the uniqueness of the hill of Pnyx, which is situated a few metres above the ancient Agora and opposite the Acropolis and the Parthenon. The rocky hill of Pnyx constitutes a worldwide symbol of Democracy and free way of thinking. There every Athenian citizen had the right to express his view, to agree or disagree, to approve or to reject. And there also the education given to young people found fertile ground, an education whose goal was to create a well-rounded person, sound in body and mind. This education also constitutes the foundation of Olympism, which we now consider to be a key factor for peace and friendship for all mankind and a source of a sound future for global culture.

Your excellency,

A few days ago during an event held at the Cultural Centre “Hellenic Cosmos” concerning the best virtual enterprise created by school children, in your address to pupils, who participated in the event, you noted that “sound competition results in excellence; and distinction is a matter of sound competi-

tion, as sound competition indicates that we give somebody who is excellent the opportunity to prove it". And if I could add something to what you so aptly said, that would be, that they also transmit this to others.

You very correctly expressed what is perhaps the key issue and goal for Olympic culture! Because "striving for excellence" does not solely have the intent to prevail over a "rival" through fair competition, but to outdo oneself. Olympism demands that we always try to exceed our limits, whatever those may be in each action and phase of our life! And it requires from us to pass on this "pursuit" to others, to children, adolescents, fellow humans!

This should be the purpose of an athlete as a "role model". Indeed, we know well that excellence is not proven by acquiring a medal, but principally by how an athlete behaves, not only in the field of sport, but also in the society in which he belongs.

Ladies and Gentlemen,

The Ephoria of the International Olympic Academy chose to promote such an athlete, as the main theme, in a broader sense of meaning, for all its educational actions in 2018! A distinguished and recognisable Olympic athlete, whose character must express all those virtues and values that Olympism demands and which the athlete must apply in practice! Clean and well-balanced athletes respected by children, who want to emulate them.

Therefore, the special topic chosen for discussion and analysis is: "Challenges an Olympic Athlete faces as a role model".

Initially, this might appear to be an easy subject to discuss, but, in actual fact, this is far from the truth. A role model is a person others admire and emulate, as they seek to determine correct behaviour. Role models can be "positive" and/or "negative". Positive role models may have a whole set of useful attributes and behaviours that merit emulation. On the other hand, negative models, may present a set of harmful or obnoxious behaviours to be avoided.

It is not the world-famous track records in sports that makes elite athletes into role models to be emulated, but rather a combination of success in sports with their overall learning and general behaviour. Professional basketball player Charles Barkley, who was extremely famous (at least amongst people of a certain age), was right in saying two decades ago: "I am not a role model...Just because I dunk a basketball, doesn't mean I could raise your kids."

The cases of Marion Jones, Lance Armstrong, Ben Johnson, Tiger Woods and Oscar Pistorius are characteristic – they were considered role models until



The IOA President, Isidoros Kouvelos accompanies H.E. the President of the Hellenic Republic, Prokopios Pavlopoulos, who honored the ceremony with his presence.

they no longer were, simply because their improper sporting and social behaviour transformed them overnight into negative role models.

Well-known athletes should show heart and soul, initiative and the ability to improve our communities and tackle significant day-to-day problems. They do not constitute models so that millions of young people can emulate them and become professional athletes and millionaires –that is only a gateway for the few. When World Heavyweight Boxing Champion Lennox Lewis said on a public service announcement that “Real men don’t hit women”, he made a great contribution to young people’s perception of what true masculinity embodies. A superstar athlete can impact the common perception and deliver a message of inspiration and hope by means of a simple statement.

Every country and every society needs role models and well-known athletes have both an incredible opportunity and responsibility to use their power for the good of future generations.

Esteemed friends,

The role of the International Olympic Academy through the Olympic Movement is to preserve and empower Olympic education and to disseminate any action appropriate to the values and ideals of Olympism, so as not to be diverted from its fundamental Principles. That is what Pierre de Coubertin envisioned, that is the task assigned to us by the International Olympic Committee and that is what we are attempting methodically to implement.

Each year more than one thousand people: pupils, teachers and professors, scientists and speakers, athletes and coaches, drawing on their experiences, members of the broader Olympic family cross the threshold of the IOA in Ancient Olympia and make their own contribution to what has been built throughout these years. Everyone at the IOA is very proud to work in harmony and with unity in order to disseminate Olympic values.

The International Olympic Committee and our proud sponsors, as they have chosen to be called, support our work and we would like to warmly thank them for their contribution to our actions.

Esteemed Participants,

You have come to the country that gave birth to Olympism and tomorrow you will travel to the land that gave birth to the Olympic Games. You will live for a few days at the premises of the International Olympic Academy and you will travel in your mind to where all of this began. During your stay, the Academy shall be transformed for yet another year, into a crossroads of different cultures. The Academy, dear participants and friends, is a joyful and lighthearted interlude for our souls. It is the sweet postscript of history. It is solidarity. It is the crickets that can be heard on the grounds. It is the birds that will wake you up in the morning and make you believe that they are singing the Olympic anthem!!! It is a love of life itself.

Those who passed before you became the best ambassadors of the Olympic ideal and most effective advocates of the Olympic Values in their countries. And most assuredly so will you.

Welcome to Olympic culture!

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

It is always both a moving and happy moment to welcome you to this beautiful city of Athens, on the occasion of the opening ceremony of the International Olympic Academy's Session for Young Participants.

Allow me to express my sincere thanks to the President of the Hellenic Republic, His Excellency Mr Prokopis Pavlopoulos, who is once again honouring us with his presence tonight, illustrating more than ever Greece's place and role at the heart of the Olympic Movement.

My thanks go also to the International Olympic Academy, its President, my friend Mr Isidoros Kouvelos, the members of the Ephoria, the teachers and lecturers for the excellent educational work they are doing year after year.

I am very pleased to convey to all of you the very best wishes of the President of the International Olympic Committee, Thomas Bach.

He would have liked to share this moment with all of you. All the more so as the 58th Session, which will start tomorrow in Olympia, will address an issue that has been close to his heart for a very long time.

As an Olympic champion, he knows all about the challenges an athlete has to overcome in his or her life on and off the field of play, and indeed beyond, as a role model.

Being an Olympian is an achievement and a real privilege, but it is also a responsibility. Today, being an Olympian means knowing how to take on responsibilities in life as an athlete and as a citizen.

Being a role model means not only facing the sporting challenges on the field of play. It means living the Olympic values of excellence, friendship and respect both on and off the field of play.

There is great visibility and exposure that comes from being an Olympian.

We are living in a world that is more complex and interconnected than ever before. The actions of an Olympic athlete, therefore do not take place in a vacuum. The actions of an Olympic athlete are always part of a wider social context.

For a role model, the challenges and responsibilities do not end just because the competition ends. Once you are an Olympian, you are always an Olympian. Therefore, your responsibilities to live the Olympic values in everything you do will also always stay with you in everything you do. And therein lies the challenge for all of us.

Dear Young Participants,

The topic you will be discussing over the next ten days in Olympia is an important and challenging one. The debates and the discussions will undoubtedly be interesting and engaging.

As the next generation of sports leaders, you are, like the next generation of Olympians, the ones who will play your part and shape the future of sport.

Like them, you will meet a number of challenges on and off the field of play. But, as is the case for them, never forget that it is always possible to turn these challenges into opportunities, and sometimes golden opportunities.

The world of sport today is more complex than ever before and it is truly global. Such complexity and diversity require that the next generation of athletes, sports managers and professionals are well-trained in the latest trends and that they are as global in their outlook as the world of sport itself.

This is the world that the International Olympic Academy is preparing you for: by educating and inspiring a new generation with Olympic values, who can go out and make the world a better place through sport.

Mr President, dear friends, many thanks once again for all being here tonight. I wish you all an excellent ceremony.

To all of you, dear young participants, my very best wishes for a fruitful 58th Session and, above all, I wish you an enjoyable stay in Olympia!

ADDRESS
by the President of the Hellenic Olympic Committee
Spyros CAPRALOS

Brimming over with a number of emotions and hope, we have gathered at the Concert Hall of Athens, “Megaron”, to extend a warm welcome to the young people coming from all over the world to take part in the landmark Session of the International Olympic Academy.

For symbolic reasons, the Opening Ceremony of the Session for Young Participants takes usually place at the Hill of the Pnyx – a site full of ideals, where Democracy and Culture were born.

In a constantly changing world, it is no wonder that the values created by the democracy in Athens, egalitarianism, equal right of speech and equality re-emerge as the only values adept at rising up to the future challenges. For, even the biggest challenges cannot be effectively addressed unless the solutions are deeply human-centered.

What is also human-centered is the special subject of this year’s Session, about the Athlete as a role model; a subject firstly showcased by the President of the International Olympic Committee, Thomas Bach, in the Agenda 2020, with a view to bringing the athletes themselves at the heart of the decision-making processes of the global Olympic and sport family.

Dear young participants, dear young people from all over the world, you must all elaborate on the subject of this year’s session and try to provide answers to a number of questions about the actual concept of athletes being role models and what this entails for our everyday lives, especially for the youth.

The conclusions you are invited to reach should not be superficial; nor are they easy. Nevertheless, what you need to know is that Baron Pierre de Coubertin himself had done the most significant and pioneering work to this direction. He defined Olympism as a philosophy of life, with major emphasis on the educational value of the good example and the respect of universal

ethical principles. Thus, we could claim that he laid the moral foundation for the attitudes and behaviours to be adopted on the part of the athletes, the role models.

In the next days, at the very place where the Olympic Games were born, you will undertake a most significant task: that of promoting the Olympic values, so as to shape a better future, with respect to our fellow- human beings, with faith to peace and democracy.

Feel the aura of the ancient Greeks, elaborate on the Olympic legacy and live the experience! Thus, at the end of the Session, you will be able to convey to the Olympic family a message of hope and optimism, a message of support to the athletes, as well as the message of regarding the athletes as role models for society.

I wish you my very best for the works of your Session and a very enjoyable stay in Greece.

ADDRESS
by the Deputy Minister of Culture and Sports
Georgios VASILEIADIS

It is a special honour for me to be here again this year, for the official Opening Ceremony of the 58th International Session for Young Participants, in which young men and women of National Olympic Committees and Academies from all over the world take part. For another year, participants will exchange views on issues of interest, and particularly on the special subject of this Session, which is the *Challenges an Olympic Athlete faces as a role model*. Today, in this age of social media, it is exceptionally easy for every act and piece of information to reach an interested party directly. It is now usual for the activities of people like elite athletes to be the focus of much attention on a global scale; a fact which constitutes a new challenge in the effort to appear consistent in the accomplishment of this obligation they have. Besides, Olympism is not only sport and competition, but also a philosophy of life, a system of values, with the example of athletes contributing to the endeavor for a better world through their behaviour. The increasing dynamics of the sports movement globally make it abundantly clear that sport is a means for the development of the human personality. The aim for us all, political leaders as well as all those who are part of the sports construct, is the improvement of conditions and achievement of a responsible and consistent sports policy to deal with sport as a living organism and make the most of its human capital at every level.

I wholeheartedly wish you success in the work of the 58th International Session for Young Participants.

HONORARY DISTINCTIONS AWARDING by the International Olympic Academy

Honorary Distinction “DELPHI”: Barry MAISTER, ONZM (NZL)

Honorary Distinction “ATHENA”: the National Olympic Academy of JAPAN

Honorary Distinction “ATHINA”: Professor Stephen G. MILLER (USA)

Honorary Distinction “OLYMPIA”: Professor Ingomar WEILER (AUT)

Barry MAISTER, ONZM

Barry Maister capped a 30-year teaching career by being Principal of two secondary schools (Riccarton HS and St Andrews College) in Christchurch, over fourteen years. This time included a year’s teaching fellowship at Lincoln University and a Fullbright scholarship to the USA, before turning his career towards sport.

His sporting background in Canterbury, included 85 tests with the NZ field hockey team, including being selected for four Olympic Games, and being part of the successful New Zealand Gold medal winning hockey team in Montreal, 1976.

After ten years as Secretary General (CEO) of the NZ Olympic Committee (NZOC), and five years as Vice-President of the Oceania Olympic Committee, he was elected onto the International Olympic Committee (IOC) in 2010, where he remains a member. He is currently also on the ANOC Executive Council.

He is a member of the NZ “Sports Hall of Fame”, and has been recognised for his work in sport and education by the award of a national honour (ONZM). The creation of a New Zealand Olympic Museum was one of his achievements.

He is currently chairing the “Multipurpose Arena” Trust, working to ensure the built of a multipurpose arena for Christchurch, replacing the former Lancaster Park.



The IOC Member and Chairman of the IOC Olympic Education Commission, Barry Maister, ONZM received the IOA prize “Delphi”.

In addition, Barry Maister is a member of the “Major Events” panel for New Zealand, and works for Sport New Zealand as the ‘international ambassador for New Zealand Sport’.

Barry Maister’s current involvement in the IOC, includes chairing the Olympic Education Commission as well as being a member of some six international Commissions across many areas of Olympic work (including the powerful Sports Programme Commission).

Barry Maister as Chairperson of the IOC Olympic Education Commission contributes to the promotion of Olympic ideal and Olympic education around the world, which also constitutes the mission of the International Olympic Academy since its foundation in 1961.

National Olympic Academy of JAPAN

The Japan Olympic Academy (JOA) was established in 1978 by Japanese participants in the Sessions of the International Olympic Academy. The JOA,



The National Olympic Academy of Japan received the 2018 prize of the IOA “Athena” through its NOA Member, Toshio Mochizuki.

which has been cooperating closely with the Japan Olympic Committee, celebrated its 40th anniversary this year.

The JOA is a membership organisation consisting of academics, athletes, sport administrators, teachers, journalists, and people who are interested in the Olympics from various aspects. The number of members as of December 2013 is 250 including seventeen directors and auditors on the executive board.

The JOA conducts various activities to promote the Olympic Movement, particularly Olympic education. There are three divisions under which are committees.

Its sessions have been held on an annual basis since 1979. Olympic related topics of the time are selected for the sessions. Their typical format consists of a keynote lecture, special lectures and panel discussions. Invited speakers specialising in the selected topics give lectures and analysis. More than 100 people including students participate in the session. This annual JOA session provides opportunities to promote understanding of the Olympics and the Olympic values.

Apart from the annual Session, the General Assembly and a Seminar for the IOA Young Participants' Session, a colloquium and an Olympic Charter Study session are organised every year as well.

Within its publications, we may find the JOA Times (annual report), the JOA Online Review and the Olympic Dictionary.

Professor Stephen G. MILLER

Stephen G. Miller was born in Goshen, Indiana, U.S.A. He studied Ancient Greek at Wabash College, and he earned a Ph.D. in Classical Archaeology from Princeton University. After excavations at various sites in the ancient Greek world, including Olympia and the ancient Agora of Athens, he began his own excavations at Nemea in 1973. During his years in Nemea, he not only made major discoveries such as the stadium where the Nemean Games took place, but also created an archaeological park, constructed and set the displays for an archaeological museum, and began reconstruction of the ancient Temple of Zeus. At the same time he served as Professor of Classical Archaeology at the University of California at Berkeley, except for the years from 1982-1987 when he was Director of the American School of Classical Studies at Athens.

His publications include many books and articles about his discoveries at Nemea, ancient Greek athletics etc.

Professor Miller has also created two websites concerning his special interests: one about the Society for the Revival of the Nemean Games, and another one which reflects his concern for the historically and scientifically accurate placement of the ancient Macedonians in the Greek world.

He has been awarded an honorary doctorate by the University of Athens, decorated by the President of the Hellenic Republic as Commander of the Order of Honor, recognised as "Person of the Week" by the U.S. television company ABC in 2004 and in 2005 he received Greek citizenship by decree of the President of the Hellenic Republic.

Since his retirement in 2005, he has been preparing publications on Nemea and other subjects, including a major study on the causes of the medieval dark ages, and has undertaken the conservation of the tunnel entrance to the Nemea ancient stadium.

The IOA students are welcomed and guided around the archaeological find-



*Professor Emeritus Stephen G. Miller is awarded the IOA prize “Athena”
by the IOA President, Isidoros Kouvelos.*

ings and the museum of Nemea by Professor Emeritus Miller every year, while IOA young participants have run at the Nemean Games supporting their revival.

Stephen Miller is an American, but also a Greek citizen and according to his own words: “The first time I visited Greece I felt a sense of national identity”, adding “I felt that I’ve always belonged here and will belong here forever”. He has played a decisive role in the revival of the Nemean Games in their ancient form and his passion for archaeology and his discoveries have given him the name “Indiana” Miller.

Professor Dr Ingomar WEILER

Ingomar Weiler was born in Treglwang, Austria. He studied Ancient History, Sports Science and Education and he taught at the University of Innsbruck (1968-1976) and at the University of Graz (1962-1968 and 1976-2002). In



Awarding of the IOA prize “Olympia” to Professor Emeritus Dr Ingomar Weiler.

2002, he was retired from the University of Graz completing his 40-year university teaching career.

He is one of the most well-known professors of ancient Greek history. The University of Mainz awarded him with the honorary doctorate.

Professor Weiler has published many books and articles, and edited and coedited collections of essays and scientific journals. Among them, he has been the editor of the fundamental 7-volume edition on the sources regarding sport and agonistics in Antiquity as well as coeditor of a crucial work about the concepts on slavery in Antiquity.

His main research areas are agonistics and gymnastics in Greek and Roman history, social history of Antiquity, comparative history of slavery, history of scholarship.

Despite his retirement, Professor Weiler has never stopped teaching at various universities as a visiting professor, while he has been teaching as a supervising professor at the IOA International Seminar on Olympic Studies for Postgraduate Students since 1993, as well as at the Master’s degree Programme



The IOA Honorary Dean, Professor Konstantinos Georgiadis presents the short curriculum vitae of the laureates.

in Olympic Studies organised by the IOA and the University of Peloponnese, while he has been invited numerous times as a lecturer in the International Olympic Academy's Sessions.

Every year, he guides the IOA students around the most important pan-hellenic sport centres of Antiquity, covering the field of ancient history and introducing them into the fascinating world of sport in Antiquity.



Students of the Master's Degree Programme in Olympic Studies from Lebanon, the Kyrgyz Republic, Trinidad & Tobago and India reciting the poem "Kallipateira", by Lorentzos Mavilis, in the Greek language.



The Greek National Opera's Children's Chorus, under the direction of Ms Konstantina Pitsiakou was particularly impressive.



H.E. the President of the Hellenic Republic, Mr Prokopios Pavlopoulos, declared the opening of the 58th International Session for Young Participants.



Commemorative photograph after the end of the Ceremony.



Opening Ceremony

ANCIENT OLYMPIA, 19 JUNE 2018



ADDRESS
by the President of the International Olympic Academy
Isidoros KOUVELOU

It is with particular pleasure that I welcome you to the International Olympic Academy and hope that you have an enjoyable and creative stay here in Ancient Olympia. The Session for Young Participants, the Academy's longest-running Session, constitutes an appealing challenge for young people like yourselves from all over the world, who find themselves in the fortunate position of being able to live together for twelve days in a place with a powerful history and superb natural environment - initially as strangers and then, by the end of the Session, as life-long friends.

The opportunity offered by the Academy through this Session is summed up principally by the fact that it is located in the cradle of the Olympic Games, allowing all of us the opportunity of a unique experience through the educational dimension of the ancient and modern legacy of the Olympic Games.

The International Olympic Academy, the first international Olympic Centre of an educational character aimed at the study and application of the education principles of Sport and Olympism, embodies in its identity facets of antiquity which contribute to the highlighting of the ancient Games' history. The role of the Academy in the modern Olympic Movement is decisive and has a global appeal. The activities developed are focused on culture, education and the dissemination of the Olympic values among the young participants hosted each year at its facilities.

The opportunity for you to stay at a cultural centre so close to the ancient cradle of the modern Olympic Movement gives the Session a particular ideological weight.

In addition, the communal living and communal tasking you will experience at the Academy for a significant length of time will provide you with the oppor-



Presentation of the IOA President, Isidoros Kouvelos.

tunity to communicate and socialise beyond your academic contact, something that many have defined as the most important aspect of the IOA's operation.

All you young people here with us today, together with the prominent members of the wider Olympic and academic community, will be asked to jointly research and study themes concerning the Olympic Movement.

This year the Session's main subject is "The Athlete as a Role Model", and its special subject is "Challenges an Olympic Athlete faces as a role model". You all know the central role that an athlete of Olympic prominence plays, mainly in the athlete's parallel life in the society which nurtured him or her.

This role is a determining one since athletes at such a level are leading figures with high public profiles, something that characterises their personalities for life and makes of them examples to be emulated. They must have embraced and supported the Olympic values, not only as athletes but also in their everyday lives.

A famous young Greek basketball player, who has made his name in the magic world of the NBA, is a notable example. Giannis Antetokounmpo! This young man spent his childhood in poverty, but today is one of the wealthiest



During the Opening Ceremony in the IOA amphitheatre.

players in the USA. And yet, in spite of his fame, when asked to autograph a Greek flag he politely declined saying, “The flag is the symbol of my country, I cannot despoil it with my autograph...”!!!

Athletes who distinguish themselves at the Olympic Games have the privilege of being more recognisable, and consequently more vulnerable to the challenges faced in their daily lives. How ready are they to meet these challenges? This is a subject of enormous significance since it touches the spiritual world of athletes, from whom so much is now demanded, who occupy a central place in the hearts of fans worldwide and whose victories engender the special emotional reactions that make them idols for young people. In this Session, a particularly interesting subject for the lectures has been chosen for thorough analysis: the athlete as a Role Model; and I am certain that we will be discovering extremely interesting aspects to the subject.

In collaboration with the international Olympic institutions, Olympic champions form a strong partnership, determining the cohesion and shared future course of the Olympic Movement. However, this role is often far from easy, characterised as it is by its contradictions, difficulties and setbacks.



Standing for the Olympic anthem.

In the public discourse which will be developed here, we will all be called upon to pose questions and seek answers to timeless questions relating to the role of the athlete-Olympic Champion as a role model, from ancient times up to the present day.

I am certain that this multi-faceted subject will capture the imagination of us all and highlight a broader dialogue on the existential as well as practical approach to athletes as role models. This question over time has constituted a point of reference for the Olympic philosophy and education, and has never ceased to concern societies striving for safeguards in the education and secure guidance of young people.

Dear Friends, I trust that in the course of this Session we will all have much to say! I wish you a pleasant stay and every success in the work of the Session.

ADDRESS
by the Regional Councillor of Western Greece
Paraskevi VERGOPOULOU

As we well know, Olympism is above all an educational movement, and the International Olympic Academy, the World Cultural Centre of Olympism, has – I believe – every reason to feel very proud of its substantial contribution to Olympic education. An issue of primary importance for the Academy must now be its upgraded operation in order to be able to fulfil its crucial in the best possible way. We will support every effort of its president in this direction.

In the next few days, your worthy teachers will give you all the necessary knowledge to undertake the difficult task of promoting the Olympic ideal. Most importantly, here at Olympia, you will feel the unique message rising from the calm valley of the Alfeios river: the timeless faith in competition, peace and brotherhood. This is the message that should accompany you throughout your life.

Finally, I would like to invite you all to the City Hall of Olympia, on Saturday, 23 June, for the celebration of the Olympic Day, to take part in the events organised by the Municipality in collaboration with the Hellenic Olympic Committee, the Hellenic Olympic Academy (HOA) and the IOA. You will receive information on the programme of events by the staff of the Academy.

I wish you a pleasant stay in our land and best success in the work of your Session.



Coordinators read quotes of the Pierre de Coubertin's writings.



Laying of wreath at the stele of Pierre de Coubertin by Isidoros Kouvelos and Barry Maister.

ADDRESS
by the Mayor of Ancient Olympia
Efthimios KOTZAS

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

We are next to the ancient stadium, where the ancient Olympic Games were held for over 1200 years, and next to the Temple of Hera where the Olympic flame for the modern Olympic Games has been lit since 1936.

Olympia is the place where the athletic idea was transformed into the universal values of friendship and brotherhood and made the Olympic Games the paramount (games) in ancient and modern times. For this reason, I believe that today is the most significant starting point for the beautiful adventure you have chosen to have within the Olympic Movement.

The Olympic Games are and must remain unique. The protection of both the Games and their symbols is vital for their prestige in order for them to remain the most important sporting celebration of the modern world. The Olympic Movement, in order to attain its goals among different cultures and social systems, must maintain its unity, autonomy and, above all, its global acceptance. The example of North and South Korea marching together at the 23rd Winter Olympic Games and the subsequent developments show how sports can improve relations between countries at war.



Commemorative photograph at the Pierre de Coubertin stele.



Laying of wreath at the John Ketsas and Carl Diem monument by coordinators, participants and Professor Georgiadis.



Guided tour at the archaeological site of Ancient Olympia.



Guided tour at the archaeological site of Ancient Olympia.

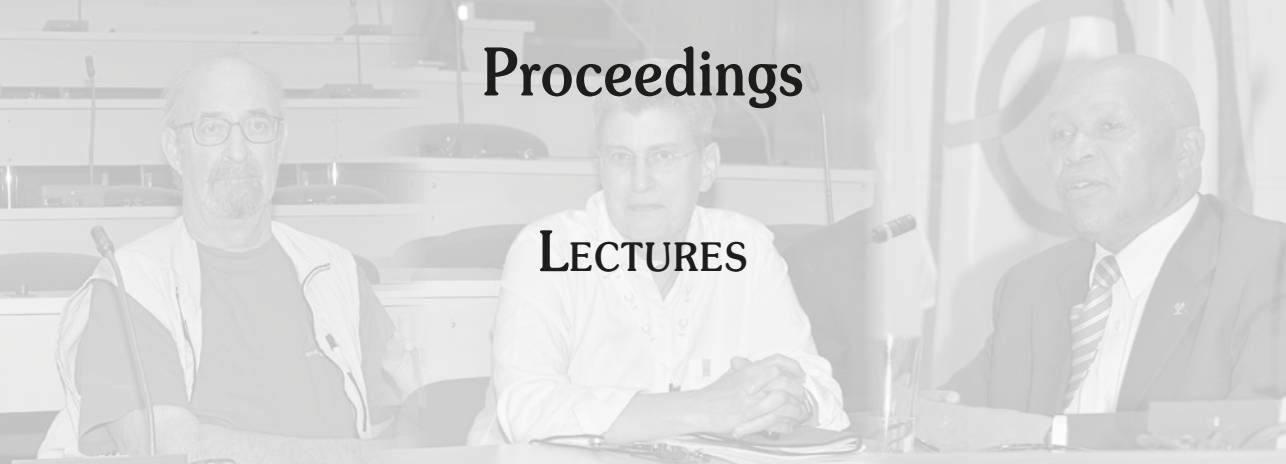




The Olympic champion Kipchoge Keino at the ancient stadium.



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 the way each lecturer chooses to present his/her bibliography and footnotes.

THE IOC COMMISSION FOR OLYMPIC EDUCATION AND ITS VISION

Barry Maister, ONZM (NZL)

Chair, IOC Olympic Education Commission

IOC Member in New Zealand



I have been asked to talk about the IOC's Olympic Education Commission, its purpose and its vision. Before I do so, I need to set a personal context around my presentation.

First and foremost I am an educator. I would describe my style as that of a pragmatist rather than an academic.

I had thirty years as a secondary school teacher; fifteen of those as a school Principal, before being attracted into the Olympic Movement, by taking up the position of Secretary General of the New Zealand Olympic Committee ...a position I held for ten years. I was then elected as a member in my own right, onto the IOC, where I have been a member since 2010.

This all followed my previous sporting career as a member of the NZ field hockey team, being selected for four Olympic Games, (1968-80) culminating in a Gold medal win in Montreal in 1976.

During my twelve years of sporting engagement with the Olympic Games as an athlete, I learnt very little about the Olympic Movement...its history, or its philosophy. I was simply focussed on doing all I could do, to compete successfully at the highest level of my sport, and nothing was going to get in the way of that focus. It was only years later when I was actually leading a school, and reflecting back on my personal Olympic experiences, that I was clearly able to put education and sport together in a very logical and meaningful way. The

link between the two is utterly compatible, and compelling. Always education before sport.

I became very interested in studying and understanding the full “Olympic story”. In doing so, I came to realise the essential link between Olympism and my school objectives. I would contend that that close link applies to any school, anywhere.

Olympism is a word that so many people in our movement struggle to either pronounce, understand, or use correctly. My modern computer indicates to me, by red underlining, that it’s a misspelt word! It tries to tell me I mean “Olympics”!! That’s a problem... we even have modern technology working against us! Many people simply equate Olympism directly with “Olympic values” which it is not. If I was to ask all 100 of my fellow IOC members, or the 400 plus IOC staff, to write down exactly what they understood by the word “Olympism”, or define the Olympic values, I contend that would produce a wide variety of “interpretations”. I would hope this audience would get much closer to a consistent response.

To me, it’s not a complex proposition.

Olympism is simply a philosophy of life,... a way of life initiated by de Coubertin, on the basis of his extensive study of the ancient Greeks, and the ancient Olympic Games. As a good educator and philosopher, he proposed the modern Olympic Games essentially to foster Olympism. He actually wanted the Games to achieve four specific objectives for young people’s life development.

He wanted the Games:

1. To develop the whole person...their body, their mind, and their will;
2. To promote the joy of effort...the sheer elation of striving to being the best you can be;
3. To use sport to develop good role models;
4. To grow an understanding of, and adherence to, the universal ethical values of excellence, tolerance, respect, friendship, and what we might call today, fair play, or drug free sport.

When I reflect on how I led my school for fifteen years, I realise that almost subconsciously, instinctively, I was following de Coubertin’s lead in creating the school culture around Olympism.

1. Body mind and will..... What school ever sets out to do any other than develop every youngster’s physical, mental and character traits to the highest degree possible.

2. Joy of effort... Schools always try to get learners to be the very best they can be in everything they do, and to celebrate and reward their joy in doing so. The rewards of striving.
3. Role models..... What school leader doesn't use student role models in their schools as prefects and student leaders in a whole variety of leadership responsibilities, to encourage them in their personal growth and to inspire, lead and organise their younger fellow students.
4. The ethical framework....yes that's the real Olympic values and yes they are a part of Olympism. These are the basic "life skills" we try to promote in our schools students, (although they are appropriate for all people)... namely excellence, tolerance, respect friendship, and playing by the rules. If we succeed in that, we will have helped to make them better citizens, regardless of what career path or lifestyle they choose. Olympism truly is... "a school for life".

We should note that 99% of our young people in our schools can never be Olympians. They may want to be, but they may not have the genes, the physiology, the interest, the money, or the opportunity to ever be an Olympian. If our focus in the Olympic Movement is just on the Olympic Games (which for many is the case... and it's easy to be lured into this thinking), then our movement risks becoming elite and irrelevant to most young people. Olympism and the Olympic Movement has to be relevant to the 100% of youth, not the 1%.

Saying that, is not, in any way, meant to downplay the power, the inspiration, the aspiration which the Olympic Games invokes. It certainly changed my life for the good, by pushing me mentally and physically to the ultimate test, by growing my life's experience, exposing me to good and bad role models. It also opened doors of professional opportunity for me, for which I shall be forever grateful. It is a unique event in many ways. 206 nations living together in one village, and playing sport in the most competitive environment, without rancour, and under one set of rules! Politicians can only dream of achieving such universal unity. It's no wonder they all want to attend the opening ceremony to be a part of it.

So where does the Olympic Education Commission fit in to all this. Why does it exist? ... what's its vision? ... and is it effective?

First thing you have to understand is that it is the IOC Executive Board, and to a lesser extent, the members sessions, where the policy and direction of the IOC is determined.



The IOC Member and Chairman of the IOC Olympic Education Commission Barry Maister, ONZM gave his lecture on the work of the Commission and answered to the questions of the participants and the IOA President and Honorary Dean.



Outside of these groups, sits the many and varied Olympic Commissions. The composition of the Commissions is determined by the President, who tries to align members, with commissions that match their skills and interests. There are many non IOC members on Commissions, brought on because of their known skills and experience, or to ensure geographical or gender balance. All commissions work closely with the relevant IOC staff, but report to the Executive Board in the first instance. Because many of them are quite large in number, and may meet formally just one day/year, it's obviously important for the chairperson especially, to work closely with IOC staff throughout the year, to help set priorities and develop an action plan to provide focus throughout their year. As chairman of the Education Commission, I meet with the IOC education staff quite regularly to discuss progress and be a "sounding board" for their daily work.

Sceptics may suggest IOC Commissions are merely a sop to those involved, to give them an easy "buy in" to the Olympic Movement, and to make them think they are actively making important decisions on the direction of the movement. It is true I often wish there were just 10-12 people around the table rather than 22-24.

But I do believe that our education commission of 24 members, consisting of IOC members, educators, athletes, IF and NOC representatives, provides a real cross section of educational insights and settings, that makes us all better informed, and leads to better decision making. I believe we can and do have influence, and can make a difference.

The Mission statement of the IOC Education Commission is to:

"Advise the IOC on the promotion of Olympic values based education, and provide strategic direction on IOC programmes and activities related to the education of youth through sport"

Such strategic direction is currently centred around five areas of work

1. Advocacy for quality PE/sport/values based education being integrated into school curricula;
2. Utilisation of multiple communication channels to disseminate Olympic Values Education;
3. Ensuring best practice delivery models, and teacher resources for OVEP;
4. Integration of Olympic values education into all IOC properties and

partner programmes such as the athlete career programme, YOGs and OCOGs, WADA, NOA's and TOP partners;

5. Optimising strategic partnerships with IOC recognised organisations, (such as UNHCR, and MINEPS) and international sport development programmes.

That is a fairly visionary list of expectations, across a wide spectrum of endeavour.

Many people think of Olympic education as education about the Olympic Games... its history, its current issues such as professionalism, size, commercialisation, drugs, and education about the sports on the Games programme. Games organising committees tend to focus on this, and there's nothing wrong with this at all. It's interesting, and students relate easily to it.

But the Olympic values education we in the commission are focussed on, is about Olympism, its philosophy and values, learning values and skills through playing, and developing sustainable life skills. Our 'bible'....the Olympic Charter...makes this clear in the first paragraph on page 1. It reads:

“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”

I tell you, as an Olympic Gold medallist, and someone who has been motivated and inspired by personally attending some fourteen Olympic Games in various capacities, it is this Charter expectation that really now “spins my wheels”, and encourages me to keep working in Olympic education, in the belief that it can actually influence the life pathway of young people.

Idealistic? Naive? I'm happy to be challenged.

Having spent most of my life around young people (I taught Science and coached hockey at schools for some 28 years) I am reminded every day that the attitudes we bring to youngsters through sport, sets the standards and expectations we set for young peoples' lives.

Rugby is strong in our country, and what the All Blacks coach says is listened to. When the previous ABs coach Graeme Henry said “Better people make better All Blacks” he was in fact saying in as many words, that Olympism matters. I agree fully with him, and have adopted that mantra in all the teams I have coached.

In all our New Zealand Olympic teams of today, we make a real effort

around the Games to formally and meaningfully engage with the indigenous peoples of the host country. Why?

It's respect first and foremost to the hosts, but it also serves to grow the tolerance and understanding of the athletes as part of their Games experience.

At the 2004 Olympic Games we took the whole New Zealand team to the New Zealand war cemetery here in Athens, where 100s of young New Zealanders who fought and died in Greece in the great war, are buried. It is a beautiful and moving place, full of significance for our country, and I can say there wasn't one of our young athletes who wasn't moved, some to tears. Why did we do that? Respect to our forebears, and growing the knowledge and understanding of the young athletes. Getting sport into perspective. Olympism in action.

It will further help your understanding of the Commission if I tell you of six specific initiatives we are currently working on, with a fully engaged IOC education staff.

1. Growing the understanding of Olympism and Olympic education inside the movement. We are looking to provide a simple "desk card" with an Olympism "definition" and an outline of Olympic education objectives for all members and staff.
2. Expanding the international spread, usability and translation of our flagship OVEP programme, while further developing resources to assist its implementation.
3. Developing a data base of every tertiary institution in the world that offers courses of study in Olympic education, in an attempt to make it easier for prospective learners to know of and compare, Olympic study options on offer around the world.
4. Developing an Olympic values education "action plan" in the form of a grid, with three headings across the top... Learning through playing sport, Olympic values, and Life skills, (the WHAT we do), each matched against three other factors down the side... schools and active youth, Champions and ambassadors, and influence and partnerships (the HOW we do it). It is a comprehensive cross matching action grid with specific outcomes proposed for each match.
5. Carrying out a complete "education landscape" review, looking at all the areas within the IOC where Olympic education work is being carried out. The view is both to know what is being done by whom, to ensure

consistent messages are being conveyed, and to promote efficiencies and monitor overlaps.

6. Promoting the idea of every NOC being required to have an education/cultural ambassador.... a person within every NOC with particular responsibility for Olympic values, and cultural education. In the case of those NOCs with an Olympic academy *fully attached to their NOC*, this NOA could well assume this ambassador role.

This rationale for this last idea is to ensure NOCs meet their Olympic charter responsibility as set out below. We are planning to have an international conference of these education/cultural ambassadors next year, to empower them to ensure their NOCs are carrying out their core purpose as defined in the Olympic Charter, where it says:

“The NOC’s role is to promote the fundamental principles and values of Olympism in their countries, in particular in the fields of sport and education, by promoting Olympic educational programmes in schools, physical education institutions, and universities, as well as by encouraging institutions dedicated to Olympic education such as NOAs, Olympic museums, and cultural programmes related to the Olympic Movement”

It’s really clear...but what proportion of NOCs would do this effectively?...or at all? How many have an education strand in their strategic plan? We would like the IOC be more insistent on NOCs doing what they are obliged under the Charter to do. Many NOCs will claim they are preoccupied with selecting, preparing and managing their countries Games teams, as the ‘out of control international Games proliferation’ continues unchecked. But life is about prioritising. Should their focus be just on their small number of elite Games athletes, or on influencing the attitudes and behaviours of *all* their young people. Both are important, and both are possible.

One of my other roles in the Olympic Movement is representing the IOC on the WADA Education Committee. It was very interesting at our recent meeting to spend most of our time on the development of an “International Standard for anti doping Education”. Discussion centred on the need to develop comprehensive values based education programmes in schools, for the reason that research has shown that *“effective values based education at an early age, is*

deemed to be the best preventer of drug involvement later in their adult sporting life”.

Powerful stuff. We should be shouting that from the rooftops. It is saying that it is better for WADA to prioritise investing in values based education programmes for all youth, rather than chasing and sanctioning drug cheats in elite athletes in later life. It is obviously important that IOC and WADA cooperate fully in this common belief and endeavour, and our commission will certainly be promoting this.

In the world of Olympic sport, we produce both Winners and Champions, and it is important we all understand the difference.

A winner wins the event.

A champion wins the event ...AND in addition, displays the Olympic values of excellence, tolerance, respect and fair play. Champions don't make excuses when they lose an event. The Champions are our role models. Roger Federer is, by any measure, a Champion in my eyes.

These “events” don't need to be just sporting ones. Champions can be developed in any field of endeavour. Champions in life. The Olympic values are available to everyone. Let's be reminded, de Coubertin recreated the modern Olympic Games to essentially “develop people...through sport”. He wanted the Games to promote his much wider philosophical vision of Olympism. He believed we could have a much better global society if we succeeded in developing more Champions than Winners.... in sport and in life.

This is fundamentally what the Olympic education commission is trying to do.

ATHLETES AS CELEBRITIES IN ANCIENT GREECE

Prof. Stephen G. MILLER (USA)

*Professor Emeritus at the University of California,
Berkeley, USA*

*Former President of the Society for the Revival
of the Nemean Games*

Former Director of the Nemean Excavations



As we attempt to assess the celebrity of athletes in Ancient Greece, and specifically in the 6th, 5th, and 4th centuries BC, we have to keep in mind that, even though we meet today at Olympia – the most celebrated of ancient athletic competition sites – there were actually three other sites which approached the status of Olympia: Delphi, Isthmia, and Nemea (where I have worked for 45 years – you may note a tone of pride in my voice whenever I mention Nemea).

These four games had differences, but there were many common aspects that united them. They were *panhellenic* or open to all Greeks. They were *stephanitic* or “crown games” where the token of victory was a crown of vegetable matter: olive here at Olympia, laurel at Delphi, pine at Isthmia, and wild-celery at Nemea. They also shared in common an *ekecheiria* or sacred truce which meant, in effect, a cessation of war during the time of those games. The history of classical Greece is largely a history of war between the states; Sparta and Athens are only the best known. But when the time of the games came, a truce showed the extraordinary political power of these games.

They also shared another feature. The best athletes of antiquity were those who won at least once, at each of them. There was a special name for such a victor: *periodonikes* or “circuit winner”. A sort of “grand slam” winner whose place in the ancient hall of fame was assured.

But any individual victory was also a cause of celebration, and of celebrity.

The winner was proclaimed publicly on the spot after the trumpet had signaled the announcement, and he was awarded a ribbon (*tainia*) around his head and a palm branch (*klados phoinikos*). He would then take a victory lap around the stadium (*perigeirmos*) and the crowd would shower him with flowers and ribbons (*phyllobolia*) – a kind of foreshadowing of today’s ticker-tape parade. He was an instant celebrity with his name on the lips of thousands of people.

At the end of the Games the winners were taken to the Elean Town Hall (*prytaneion*) here in Olympia – you may visit its remains northwest of the Temple of Hera – awarded their olive victory crowns and hosted for a banquet. And then they returned home. But their celebrity did not end, for they made a triumphal entry (*eiselasis*) into their home towns, sometimes through a section of the city wall that was torn down to receive them, and paraded to the local town hall (*prytaneion*) where they were rewarded with a free meal at state expense every day for the rest of their lives. In Athens, where the decree is preserved on marble, this reward was given to any Athenian who had won at Olympia or Delphi or Isthmia or Nemea.

The honors extended beyond this, for the winner of the Olympic *stadion* race – a sprint down the length of the track – gave his name to the whole Olympiad which was the only common time-reckoning system across the Greek world. For example, if someone referred to the second year of the Olympiad when Dandis of Argos won the *stadion*, and looking at the list of *stadion* victors, one found that Dandis won, by our reckoning, in the summer of 472 BC, then the reference is to the following year counted from the summer solstice, that is 471/470 BC. Such lists were international and meant that Dandis’ name was immortal. Indeed, because of this use of the victor’s name to identify the Olympiad, we know the names of the Olympia *stadion* victor for more than a thousand years. If this is not celebrity, it is certainly immortality.

But such records were not confined to the *stadion* victors. We know that by the end of the 5th century BC, complete lists of the winners in all the competitions at Olympia were widely available. There is a fragmentary list of victors on a piece of papyrus from Egypt. It dates from about 250 AD, and it shows how widespread and accessible such lists were even in the Roman period.

The best preserved part is the left-hand column, and it gives the winners here at Olympia from the second half of the 75th Olympiad (the first half is not preserved) through almost all of the 78th Olympiad. Note that our friend



Lecture by Professor Emeritus at the University of California, Berkeley and former Director of the Nemean Excavations, Stephen G. Miller.

Dandis won the *diaulos* or double *stadion* race in the Olympiad four years before his *stadion* triumph. He must have been a celebrity at least in Argos.

Although such lists are best known from Olympia, an inscription from Delphi documents that sometime before 327 BC a list of Pythian victors was assembled by Aristotle who had already done an updated version of the Olympic victors list. Perhaps you can make out his name in the sixth line of the Delphic inscription followed by that of his nephew and collaborator, Kallisthenes. We think of Aristotle as a philosopher, or “lover of knowledge”, and so he is here – a veritable research scholar. We may also conclude that victor lists were of great importance, particularly to historians. I should think that, in addition, they were important to family and compatriots of the victors who once again were celebrated and achieved a kind of immortality.

When Aristotle and his colleagues set out to assemble victor lists, what sources did they have at their disposal? One category was that of victor statues such as the one seen here which belongs stylistically to the early archaic period in the first half of the 6th century BC. It also belongs to that same time histori-

cally, for an inscription on it tells us the athlete's name: Arrhichion from the city of Phigaleia in the mountains of Arcadia who competed in the *pankration*. This statue was found here in Olympia and it clearly formed a part of the Olympic Hall of Fame. Arrhichion was a celebrity because of his victories, but especially because of how he won the last time. Pausanias, who toured Greece and wrote a guide book to its antiquities around 150 AD, did not see this statue, but a very similar one in the city of Phigaleia and he tells the story:

Arrhichion won two Olympic victories before the festival of the 54th Olympiad [564 BC]. At this latter festival, he won a third time, partly due to the fairness of the judges, and partly because of his own arête (excellence). As he was fighting with the last remaining of his opponents for the olive, his opponent, whoever he was, got a grip first and held Arrhichion with his legs squeezed around Arrhichion's midsection and his hands squeezing around his neck at the same time. Meanwhile, Arrhichion dislocated a toe on his opponent's foot but was himself strangled and expired. At this very instant, however, Arrhichion's opponent – unaware of Arrhichion's death – gave up by signaling with his index finger because of the pain in this toe. The Eleans proclaimed Arrhichion the victor and crowned his corpse.

Can a dead man be a celebrity? Arrhichion was a celebrity in life, but his lasting fame came after and because of his death. 2,682 years after that death we know his story and we see his image.

Let us look at another example: Theagenes from the island of Thasos who won the *pankration* at Olympia in the 76th Olympiad (of 476 BC) as we see on the fragmentary papyrus victors' list. Theagenes had already won the boxing in 480 BC, and he was credited with three victories in that competition at Delphi, plus nine at Nemea and ten at Isthmia. Indeed, it was said that he won perhaps another 1,350 victories at local games around the Greek world. His compatriots were extremely proud of him and erected a statue in his honor.

But he also had an enemy who, after Theagenes died, went to the statue every night and whipped it as if he were whipping Theagenes himself. One night the statue fell over and killed the whipper. It was convicted of murder and sentenced to exile which was accomplished by throwing it into the sea. Immediately Thasos was afflicted with drought and famine. The Pythian oracle

was consulted and she said the Thasians should recall their exiles which they promptly did. But the drought continued. They returned to Delphi, and the Pythia said: “You do not remember your great Theagenes.”

The Thasians did not know how they were going to retrieve the statue, but luckily fishermen caught it in their nets and brought it back to town. The Thasians realized that there was something magical about Theagenes, and made a shrine to him as hero – that is, in ancient Greece, a mortal who has become a demi-god with supernatural powers.

In the ancient agora of Thasos there are the lower steps of a circular monument.

On it rested this marble cylinder, now in the archaeological museum of Thasos, with a deep hole in the top, and the cuttings for a door from the side that intercepted the bottom of the hole. An inscription informs us that it was the Altar of Theagenes where worshippers were to deposit monetary gifts to the hero. Those funds were to be used annually for maintenance of the shrine of Theagenes. The inscription and the altar date to about 100 AD, more than 500 years after Theagenes’ athletic career. He was a celebrity but became an immortal hero with supernatural healing powers, but not because he was an athlete.

Our papyrus fragment gives us the name of another Olympic victor in boxing, Euthymos of Lokroi in southern Italy. He actually won in 484, and again, as we see here in 476 and 472 BC. His loss in 480 BC was to his rival, Theagenes of Thasos, who was judged to have entered the boxing in order to beat Euthymos. Hence, in 476 Theagenes entered the *pankration* but was not allowed to enter the boxing.

The Lokrian compatriots of Euthymos claimed that his real father was not Astykles, but the Kaikinos River – again, a supernatural origin. The statue base found here in Olympia adds a tantalizing item. It reads:

*Euthymos of Lokroi, son of Astykles, having won three times at
Olympia,
Set up this figure to be admired by the mortals.
Euthymos of Lokroi Epizephyrioi dedicated it.
Pythagoras of Samos made it.*

Note, however, that the last part of the second line of the inscription (“to be admired by the mortals”) had a different text originally, for it is inscribed in a part of the marble that was erased. When an ancient Greek wanted to change

a text that had already been inscribed, the original text had to be “erased” by carving away the stone with the previously inscribed letters. The result was that a part of the surface of the stone was cut into at a level lower than the remainder of the surface. It is within this so-called *rasura* that a new text can be inscribed, and so “to be admired by mortals” is the later replacement for an earlier set of words that we cannot now recover. In other words, Euthymos acknowledged and continued to acknowledge that his father’s name was Astykles, but his image (and therefore he himself) is later set apart from mere mortals. The urge for celebrity is great, but even greater for immortality.

Perhaps 200 metres from where we now sit, at the bottom of the steps that lead up to the Academy’s Dining Hall, is this modern statue of an older man carried on the shoulders of two young men. This man is Diagoras of Rhodes – Olympic victor in boxing in 464 BC. There are many stories about him some of which we will examine presently, but first we need to look at what Pindar had to say, and we need to remember that Pindar and Bacchylides and Simonides and other poets celebrated many ancient athletes and their victories especially at the Four panhellenic sites. Indeed, and not surprisingly, there was a rivalry between poets and sculptors. At the beginning of his 5th Nemean ode, Pindar says: “I am no sculptor who carves statues doomed to stand on their bases. I send forth my sweet song on every merchant ship and every mail boat...”

In Pindar’s 7th Olympian ode (dedicated to Diagoras) he makes a statement that I would share with you:

*O father Zeus, give honor to this hymn for a victor at Olympia,
and to his now famous aretê in boxing.*

*Grant him grace and reverence among his townfolk and
among foreigners.*

*He travels the straight path which despises hubris,
and he has learned well the righteous precepts of good
forefathers.*

Two words are critical to understanding Pindar’s Diagoras: *arête* and *hubris* – excellence or virtue and arrogance. Diagoras exemplifies the first and avoids the second. He travels the straight path and has learned well the righteous precepts of good forefathers: he is a good man as well as an accomplished and celebrated athlete.

There is embedded here a part of the explanation of this sculpture. Diagoras



Kipchoge Keino, Olympic gold medalist and IOC Honorary Member presented his experiences to the participants.



had three sons and two grandsons who were all victors here at Olympia, and at many other games. The eldest son, Damagetos, won the *pankration* in 452 BC and again in 448. The second time he was joined by his brother Akousilaos who won the boxing. They took a joint victory lap (*periageirmos*) with their father on their shoulders. We are told that as the two sons paraded their father around the track, the crowd went wild and showered the three Olympic victors with an extraordinary amount of flowers (*phyllobolia*). At that point a Spartan shouted out to the father “Die now Diagoras! You will never be happier”. We can be certain that Diagoras was a celebrity who set a standard for his family and his society.

Diagoras had other children. His youngest son, Doreius, was victorious here in 432, 428, and 424 BC. One of Diagoras’ daughters, Kallipateira, had a son named Eukles who won the boxing here in, probably, 404 BC, and the other daughter, Pherenike (“bring the victory), had a son named Peisirodos who won the boxing in the boys’ category, perhaps also in 404 BC. There were statues of all the victors in this family in front of the Temple of Zeus, fragments of the bases of several survive, but the only one in a good condition today is that of Damagetos, the oldest son of Diagoras. This was not a single athlete as celebrity, but a whole family spanning three generations.

There is no evidence of a cult, like that of Theagenes, or of a claim of supernatural quality, like that of Euthymos, but in fact Diagoras lives on today. In 1905 on the island of Rhodes there was formed a club named for him. You see its symbol here. The club has had its ups and downs – perhaps the greatest success can be placed in 1985/86 when Diagoras won the First Division Greek National Football Championship. It now plays in the Third Division, but Diagoras lives on, inspiring his local fans.

The same cannot be said of Milo from Croton in southern Italy. Let me say that this is not a statue of Milo – it comes from the Athenian Akropolis, but its relevance will soon be seen. Milo was a wrestler who won six times here at Olympia. His 7th appearance in 512 BC was not a success, but his Olympic accomplishments were overshadowed by other displays of strength. One ancient author says that, “at Olympia he hoisted a four-year-old bull on his shoulders and carried it around the stadium, and then butchered it and ate it all alone in one day.” A Bull – not a calf.

It was also said that “he would hold a pomegranate in his hand and dare anyone to take it away”. No one could, and yet when Milo released the pome-

granate, he had not bruised it by squeezing too hard. He was also said to stand on a greased discus and no one could knock him off. Milo would tie a cord around his head and then hold his breath until the veins in his head swelled with blood and broke the cord. He would let his right arm hang down along his side to the elbow, but turn his forearm out at the elbow with his thumb up and his fingers in a row stretched out straight so that the little finger was the lowest, and no one could force the little finger away from the other fingers.

But for all his strength of body, Milo did not become a hero as the manner of his death shows. Walking down a road near Kroton, he happened on a dried-up tree trunk which was being split by wedges. Milo, arrogant in his strength, stuck his hands into the trunk and began to pull it apart. The wedges slipped out and the tree snapped shut on his hands. Milo was caught in the trunk until wolves discovered him.

This part of the story of Milo has excited sculptors and painters in more recent times such as in this statue in the Louvre by Pierre Puget in 1681. The wolves have become a lion, and Milo has only one hand caught in the tree trunk.

The same changes were made a century later in this painting now in a private collection.

I think we can conclude that Milo was – and is – a celebrity but largely because of the moral of his story – arrogance, *hubris*, even as Pindar warned, leads to a bad end, even for athletes.

There are many more examples, but I would like to conclude with one that is not so well known – Plato the son of Ariston of Athens. There is a portrait of Plato – so labeled – from the Roman period. I discovered it in the basement of the Women's Gymnasium at the University of California at Berkeley where it had been for nearly a century. Why? Because it had been labeled a fake. Why? Because a ribbon was tied around its head and its ends fell down over the shoulders. Today the ribbons have been broken away in the middle, but they are easily restored in our mind's eye.

We have seen that such ribbons are to be associated with victory at the games, but people ignored the evidence in our sources – admittedly late sources – that state that Plato was an athlete, and specifically a wrestler who had won at Nemea and at Olympia. He is also said to have participated at Delphi and Isthmia, but without any record of victory at those two sites.

Modern scholars have objected that, had Plato been an athletic victor, he

would have told us about it. But ancient descriptions of Plato say that Plato was good-looking, with beautiful eyes, a finely-shaped nose, and a modest demeanour. I would suggest that the modesty of his demeanour came from inside, from his basic character which avoided the *hubris* that Pindar warns of, and which finished Milo of Croton.

As further evidence of Plato's celebrity –athletic and moral– let me quote from the final words of his masterpiece, *The Republic*:

We should always adhere to the upward path and pursue justice with wisdom in every way so that we will be friends to ourselves and to the gods, while we remain here, and afterward when we receive our reward, just as the victors in the games do their periageirmos.

Indeed, even today victors at our revived Nemean Games show their *arête* and avoid *hubris*. They are celebrities and role models.

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ATHLETES AS ROLE MODELS IN THE PROCESS OF RECONCILIATION

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1. Overview of PyeongChang 2018

With the five goals of the Games, namely, Economy, Culture, Environment, Peace and ICT successfully carried out, PyeongChang 2018 was able to showcase to the world by opening “New Horizons” of the future winter sport development as well as the Olympic Movement.

PyeongChang 2018 prepared the Games with twelve competition venues among which six new venues and six existing venues refurbished and improved.

IBC, International Broadcasting Centre, was built in order to accommodate the needs and demands of the OBS, Olympic Broadcasting Services. It customised services for over 80 international broadcasters.

Two respective Olympic Villages and one Media Village were constructed; one for Snow Sports Athletes, another for Ice Sports Athletes, and another for Media. They accommodated 13,445 Olympic participants including athletes and media.

In addition, the accommodation allocation plan with 21,254 rooms was completed for the Games Stakeholders. All in all, one-stop services for members of the delegations in order to support athletes to achieve their best performances in the Field of Play.

For the Opening and Closing Ceremonies, the Olympic Stadium with

35,000 seating capacity was built in conjunction with the adjacent Olympic Plaza which showcased “Culture and ICT Pavilion”, Medals Plaza, as well as Olympic Cauldron NOC Houses, and Sponsor Booths, etc.

2. Highlights of PyeongChang 2018

As you are well aware, PyeongChang 2018 was the biggest-ever Winter Olympic Games in history where 2,920 athletes from 92 NOCs participated.

Also, PyeongChang 2018 welcomed six countries –Malaysia, Singapore, Kosovo, Ecuador, Eritrea and Nigeria– that have never participated in Winter Olympics before, thereby, expanding “New Horizons” of winter sports to Southeast Asia, Africa, and Latin America.

POCOG ensured full stadia by achieving a slightly over 100% of ticket sales target.

The accumulated number of spectators for PyeongChang 2018 exceeded 1.4 million.

On the occasion of the Lunar New Year holidays, more and more spectators came to see the Games showcasing a nationwide enthusiastic support.

PyeongChang 2018 was successful not only in terms of popularity but also the number of new Olympic records.

Fifteen new Olympic records and two new world records as well as numerous personal bests have been set.

Under the theme of “Every day, Culture & Festival”, spectators enjoyed not only the competitions but also a variety of cultural programmes, thereby creating a “Colourful and Vibrant Cultural Olympiad” in the unique Live Sites.

PyeongChang 2018 showcased the world’s first and finest 5G services, which will be commercialised in Korea and beyond in March next year, together with a wide range of cutting-edge technologies represented by Robots, and Automatic Translation Services bringing down barriers for eight languages.

CNN broadcasting, on 19 February, praised “PyeongChang is the most high-tech Olympics ever with 5G”.

A total of 14,545 volunteers participated in the Games and 1,029 were foreigners from 66 countries.

The volunteers’ attrition rate was 0.98%, but the dedication and efforts by the volunteers led to a successful PyeongChang Games.

3. PyeongChang 2018 realised a Peace Olympics

The Olympic Games brings together the world in peace and harmony, and in PyeongChang, the world became one transcending the differences of race, religion, nation and gender. In particular, the athletes from South and North Korea built friendship, and it showcased much bigger possibilities beyond sport.

PyeongChang 2018 shares striking similarities with Seoul 1988 in that both of the Games were hosted at the centre of the cold war. Moscow 1980 was boycotted by the United States and the Soviet Union did not participate in the LA 1984, making those “half-games.” However, Seoul 1988 set a stage of reconciliation with West and East countries’ participation, including the United States, the Soviet Union, East and West Germany, Hungary, Czech, etc. One year after the Seoul 1988, the Berlin Wall collapsed and the cold war came to an end, followed by the dissolution of the Soviet Union.

The political geography is as much complicated as that of 1988. Especially, the tension of the peninsula escalated more than ever due to North Korea’s nuclear experiments and the launching of the ICBM in 2017.

PyeongChang 2018, in the midst of the critical situation, had a mission to spread the message of peace and reconciliation and it successfully served the purpose of a Peace Olympics throughout the Games, thereby cooling down the tensions on the Korean Peninsula:

- (1) At the time of its Olympic Flame lighting ceremony here in Olympia last year, NOC Presidents of future Olympic Games Hosts also in attendance to promote peace and cooperation through the Olympic Torch Relay activities.
- (2) Olympic Truce Resolution was adopted by a record number of 193 UN Member-States on 13 November last year.
- (3) South and North Korean athletes showcased to the whole world a joint marching at the Opening Ceremonies under a unified Korean Flag, with the image of the Korean peninsula on, enabling the first-ever unified Korean Team in the Women’s Ice Hockey.

The world admired South and North Korean athletes marching and competing together during the Games. Pope Francis paid his high tribute to PyeongChang 2018, saying “Joint entrance of Team Korea, a unified Korean team signaled hope for a world where conflicts can be resolved peacefully.”



Hee-beom Lee, President and CEO of the PyeongChang Organising Committee for the 2018 Winter Olympic and Paralympic Games presented an overview of the Games especially with regard to their reconciliation impact.

It is noteworthy that the joint marching and the unified team were not the first cases in Korean Olympic history. They competed together under the unification flag in 1991 when they played as a single team in the World Table Tennis Championships in Chiba, Japan and the World Youth Football Championship in Lisbon, Portugal. They marched together at the Opening Ceremony of the Sydney 2000 and Athens 2004 Summer Olympics, and the Torino 2006 Winter Olympics.

Nevertheless, the joint marching and unified team at PyeongChang 2018 carried a distinctive significance. When marching together and even competing together as a unified Korean team, it constituted a strong identity of one single nation. The gestures of reconciliation and unity finally lead to the dialogues between the two Koreas, culminating in the historic Inter-Korean Summit as well as the United States and North Korea Summit.

PyeongChang 2018 proved to be a benchmarking example serving as a cornerstone to promote peace and reconciliation clearly showcased by the athletes through the Games. We call it “Olympic Spirit”. And we would like to call it “Olympic values of Excellence, Friendship, and Respect”.

FEATS OF ATHLETE-HEROES IN ANTIQUITY: THE SOCIAL AND EDUCATIONAL VALUE OF ATHLETIC EXCELLENCE

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1. Some preliminary notes

1.1. The Olympic Games have been celebrated for at least 1,200 years, and numbers about 300 festivals (thirty-one Summer Games to date: twenty-three in 2016 in Rio de Janeiro. Winter Games 2018: at PyeongChang).

1.2. There have been many changes in the programmes during the 300 Olympic Games in the times of Antiquity.

The programme at Olympia at the beginning of the 4th century BCE is one example. The athletes arrived at Olympia following thirty days of training at Elis¹.

1st day: Oath of Zeus Horkios; of heralds und trumpeters.

2nd day: Morning, *agōnes hippikoí*. Afternoon, *pentathlon*.

3rd day: Morning, procession of the *hellanodíakai* to the great Ash Altar of Zeus: sacrifice of a *hekatómbe*. Afternoon, *paídes: stádion, pále, pygmé, pankrákion*. Evening, funeral rites for Pelops. Banquet in the *prytaneíon*.

4th day: Morning, *agōnes gymnikoí: stádion, díaulos, dólickos*. Afternoon, *pále, pygmé, pankrátion, holpítes*.

1. Pleket 1992, 147-152 and 2014, 29-81.

5th day: Procession of the victors (*olympioníkai*) to the Temple of Zeus, crowning ceremony with a wreath of wild olive branches (*kótinós*) by the *hellanodíakai*; feasting and celebration; *phyllobolía* (scattering of leaves and flowers after the event).

1.3. Ancient sources, which are historiographical, poetic (e.g. Pindar's *Olympian Odes*), inscriptions, coins and papyrological documents, especially those from Egypt, inform of more than 1,000 victors at Olympia². About 3,200 victors are still unknown. Pausanias, who wrote *Description of Greece*, visited Olympia in the 2nd century CE and described 200 statues³, the approximate number of victory statues is assumed to be about 500.

Isthmioníkai: about 220 winners (6th century BCE, 3rd century CE)⁴.

Periodoníkai: about 60 (compared to the grand slam of today).

1.4. *períodos*: The four Panhellenic Games (*agōnes hieroí* or *stephanítai*) at Olympia, Delphi, Isthmia, and Nemea were festivals at which only a crown or wreath and privileges were awarded.

1.5. Together with the *períodos*, there were many local periodical sport-festivals documented throughout the Greek and Roman world at the zenith of sport in the ancient civilizations = *agōnes thematikoí*, *argyrítai*, and *chrematítai*. City-states and individual benefactors offered money or other material prizes⁵.

2. Feats of athlete-heroes in Antiquity

A special ancient record in a *péntathlon*? The complete *pentathlon* comprises *stádion* (?), *akóntion*, *diskos*, *hálma* and *pále*⁶. Scholars have controversial discussions and hypotheses about the determination of winners, about the sequence of events and especially about the long jump (*hálma*)⁷, which in

2. Moretti 1957 and 1970.

3. Pausanias, *Description of Greece* 6.1.1–18.7.

4. Farrington 2012, 20.

5. Pleket 2014, 47f. and 80.

6. Golden 2004, 130; Ebert 1963.

7. Doblhofer 1992.

Antiquity was usually part of the *péntathlon*. There is a strange notice from the Pythian Games at Delphi in an ancient *scholion*⁸.

πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φαῦλλος/
δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων,

which literally translated means: five and fifty feet jumped Phaÿllos, [and or] threw the discus a hundred missing five (πούς, ποδός in Delphi one foot is 0.296 metres = 16.28 metres. *dískos*: 28.12 metres)⁹.

Phaÿllos (early 6th and 5th centuries BCE) was an athlete from Croton in *Magna Graecia* (Μεγάλη Ἑλλάς), then South Italy and Sicily. He won three times at the Pythian Games in Delphi in the *stádion*-race and in the *péntathlon*. Statues for the *pentathloníkes* and *stadioníkes* were erected at Delphi, and another on the Acropolis in Athens. The Crotoniate sponsored a ship for the battle of Salamis (480 BCE). As a well-known athlete and citizen, Phaÿllos also plays a specific role in the comedies of Aristophanes. His name was even extant in the days of Alexander the Great when the winner of the Battle of Gaugamela (331 BCE) sent a portion of the spoils to the people of Croton in Italy, “honouring the zeal and valour of their athlete Phäyillos”¹⁰.

Another source, *Sextus Julius Africanus*¹¹, informs of Chionis (7th century BCE), a long jump athlete from Sparta. The author mentions a distance of 52 Olympic feet for the Chionis jump: ἄλμα ποδῶν ἦν κβ' (the Olympic πούς is 0.320 metres = 16.64 metres). Chionis was three or four times *olympioníkes*, with four victories in *stádion*, three in *díaulos* (probably also in *péntathlon*). In his public life the Spartan athlete was an active founder of the colony at Cyrene, a city in North Africa. About two centuries later the Spartans dedicated a statue in Olympia to Chionis, which was made by the famous sculptor Myron.

Is it a simple exaggeration if both sources of Phaÿllos and Chionis relate of a long jump of more than 16 metres? (World record: 22 April 2017. 8.95 metres, US athlete Mike Powell). First of all, it is necessary to take into account the peculiar skills in long jump: the athletes were obliged to use jumping weights (*haltíres*) and to coordinate their action with the rhythm of an *aulós* (flute).

8. *Scholia in Achamenses of Aristophanes* 214.

9. Gardiner 1904, 70-80 and 179-194; Harris 1963, 3-8.

10. Plutarch, *Alexander* 34.

11. Sextus Julius Africanus, *Chronographia* 29.

The most convincing explanation for the sixteen metres claimed is that it was a multiple jump, perhaps three or five jumps (five as a symbol of the *pentathlon*; one hypothesis also tells of a five-*stádion* race). But it was not a triple jump like the modern “hop, step, and jump”. Joachim Ebert¹² offers several compelling arguments, quoting a commentary made to Aristotle by Themistius¹³. The Greek rhetorician (4th century CE) mentions that the jumper did not undertake a single, continuous movement, which implies several jumps.

Both athletes, Chionis and Phaýllos, were honoured by Sparta and Croton, their city-states. They were remembered for hundreds of years after their athletic victories. David C. Young is sceptical concerning the reference of these long jumps, because in later sources are found *palaistés* “in questionable circumstances”¹⁴. Perhaps he is right. I am not so sure.

A brief excursive: here it is necessary to speak about the matter of agonistic records in Antiquity. There is an intense discussion about records in the time before the industrial revolution, premodern societies in general, one could say. Of course, records given in minutes and seconds do not exist. Records given in distances could be possible, as we see in the case of the two discus throwers. These are the only examples, because we are informed that the heroic athlete Phlegyas of Pisa could throw the discus from one bank of the River Alpheios to the other. It says almost nothing about the widest distance¹⁵. In the *stádion*, in which the athletes had to throw the discus, the judges used a *σῆμα* to mark the distance. There is another argument for the existence of a certain mentality concerning records; ancient inscriptions and literary sources often mention phrases showing ranking. In the following are some examples about winning athletes! The word *πρῶτος*, “first”, formally and somewhat proudly announces their records”:¹⁶ *πρῶτος Μιλησίων, πρῶτος Ἰώνων, πρῶτος πάντων*. Titus Flavius Archibius (*palaistés, pýktes, pagkratiastés*), a winner in *pankrá-tion* in two Olympic Games, and four Capitolian Games, calls himself *πρῶτος ἀνθρώπων*¹⁷. Three brothers claim that of all mortals they are the only ones

12. Ebert 1963, 57-60.

13. *Themistios in Aristotelis physica paraphrasis* 5.3.

14. Young 1996, 180.

15. Statius, *Thebaid* 6.668-79; Jüthner 1968, 258f.

16. Young 1996, 180.

17. Moretti, *IAG* No. 68, Robert 1970/2013, 125.

to have won these crowns (μοῦνοι δὲ θνατῶν)¹⁸. Many other phrases, such as εἶς, μόνος, πρῶτος¹⁹ inform of the ἄριστος Ἑλλήνων, μῦνος Ἑλλάνων (thus, “twice the best of the Hellenes”²⁰), or also of the most talented herald who had to proclaim the names of athletes in the *stádion* – we hear that he is μόνος καὶ πρῶτος τῶν ἀπ’ αἰῶνος κηρύκων²¹.

In 2014 Wolfgang Decker published a catalogue of *Antike Spitzensportler* (top-class athletes) in his *Athleten biographien* (Biographies of the Athletes)²². This monograph offers ancient sources of about 88 athletes and it is a very rich collection in respect of our topic. I select, chronologically, only some of the very successful ancient sport-heroes.

Hipposthenes (632-604 BCE) and his son Hetoimokles (592-576 BCE) from Sparta²³.

Pausanias describes the statue with an inscription of both athletes. Hetoimokles won eleven Olympic victories in wrestling and succeeded his father by beating him by one victory.

Milon of Croton (540, 532-516 BCE)²⁴, celebrated six victories at Olympia, seven at Delphi, ten at Isthmia, and nine at Nemea. The city-state (*pólis*) of *Magna Graecia* was a famous stronghold of athletics and a philosophical and medical centre of the Pythagorean brotherhood. The geographer Strabon refers to the people of Croton²⁵. “The city is reputed to have cultivated warfare and athletics; nevertheless, in one Olympian festival the seven men who took the lead over all others in the *stádion* race were all Crotoniates”. Therefore the saying, “The last of the Crotoniates was the first among all other Greeks”, seems

18. Pindar, *Pythian Ode*. Ebert 1972, No.43, Young 1996, 181.

19. Several agonistic examples in Moretti *IAG* 38, 119, 152.

20. Pleket 2014, 72.

21. Moretti *IAG* No.90. There was a special competition for heralds and trumpeters at Olympia.

22. See also the Golden 2004.

23. Moretti 1957, no. 61, 70, 73, 82–86; Pausanias, *Description of Greece* 3.13.9; Decker 2014, 60.

24. Moretti 1957, no. 115, 122, 126, 129133, 139; Pleket 2014, 43; Decker 2014, 64-67.

25. Strabon, *Geography* 6.1.12: “the belief (was) that the place contains something that tends to health and bodily vigour, to judge by the multitude of its athletes. Accordingly, it had a very large number of Olympic victors, although it did not remain inhabited a long time, on account of the ruinous loss of its citizens”.

reasonable. And this, it is said, is what gave rise to another proverb, “more healthful than Croton”.

Hagias and Telemachos from Pharsalos in Thessaly (early 5th century BCE)²⁶: In an epigram, Hagias is called *πρῶτος Ὀλύμπια πανκράτιον ... νῆκαι*, three times *pythioníkes*, five times *nemeoníkes* and *isthmioníkes*. On the same number of days his brother Telemachos, a *palaístés*, was awarded the same number of *stéphanoi* (wreaths). Both athletes were *periodoníakai*²⁷.

Astylos of Croton (488-480 BCE)²⁸: The Crotoniate became unfaithful to his hometown and moved to Syracuse (much like our modern soccer players). Pausanias commented²⁹: “The statue of Astylus of Croton is the work of Pythagoras; this athlete won three successive victories at Olympia, in the *stádion* and in the *díaulos*. But because on the two latter occasions he proclaimed himself a Syracusan in order to please (the *týrannos*) Hiero, the son of Deinomenes, the people of Croton condemned his house to become a prison, and pulled down his statue set up at the temple of Lacinian Hera”. It was a kind of *damnatio memoriae*.

Another famous athletic champion was Theogenes of Thasos (early 5th century BCE)³⁰, *pýktes* and *pagkratiastés*, *periodoníkes*. Ancient sources inform that he won 1,200 to 1,400 crowns. Among the Greeks he enjoyed – by far the greatest fame (*πολύ ... πλεῖστον ἔπαινον*)³¹. He was *olympioníkes* in *pygmé* (480), and three times in *pankrátion* (476). He named a son Diolympios. He also won the Pythian Games three times, and won nine times at Isthmia, and at Nemea. These competitions are the so-called *agōnes* of the Panhellenes and part of the *périodos*. The other triumphs were celebrated at local sport-festivals. We should consider that in the ancient world there existed athletic events in almost every Greek city-state. For twenty-two years nobody was able to defeat the famous *pýktes*. Dio Chrysostomus said that he was “a most excellent citizen” and was engaged in political life. Theogenes supposedly possessed “a sort

26. Moretti 1957, No.190; Decker 2014, 72-74.

27. Ebert 1972, no. 44; Decker 2014, 72.

28. Moretti 1957, no. 178-179, 186-187; Decker 2014, 70f.

29. Pausanias, *Description of Greece* 6.13.1.

30. Moretti 1957, no. 201, 215; Decker 2014, 79-82; Pleket 2014, 47.

31. Decker 2014, 81.

of divine power”³², and Lucian attributed to him an exceptional ability, thus, if fever patients touched the statue of the athlete-hero they were healed³³.

Diagoras (464 BCE)³⁴, a *pyktes*, won several Olympian victories. He came from a remarkable family of athletes in Rhodes. His triumph is well-known from the seventh *Olympian Ode* of Pindar³⁵. Diagoras had the opportunity to see his two sons, Damagetos and Agesilaos, victorious on one day at Olympia. At that moment an old man approached the father congratulating him, and said (ironically?): “Die Diagoras, for you are not destined to ascend to heaven (*morere, Diagora; inquit: non enim in caelum ascensurus*)”³⁶.

There is a strange story about one daughter of Diagoras, called Kallipateira (or Pherenice), told by Pausanias³⁷. Near Olympia is a rocky mountain called Typaion. It is a law of Elis to cast down from the rock any women caught present at the Olympic Games. Kallipateira cleverly disguised herself as a trainer (*gymnastés*), and brought her son Peisirodos to compete at Olympia. When Peisirodos was victorious, she jumped over the enclosure in which the trainers were contained, and bared herself. Her gender was thus disclosed but in respect for her father, her brothers and her son, all of whom had been victorious at Olympia, she was set free and permitted to go unpunished. But a law was passed that in future *gymnastai* should be as equally naked as the athletes.

Pulydamas (late 5th century BCE)³⁸ was an Olympic champion in *pankrátion* (408 BCE). According to Plato a pancratiast is the prototype of a strongman, such as Heracles³⁹. He is associated with several fabulous stories. Pausanias⁴⁰ describes a statue in the Altis, which shows the tallest of all men, except those

32. Dio Chrysostomus, *Oratio* 31.95.

33. Lucian, *Council of the Gods* 12; the same story is told about the statue for Polydamas in Olympia.

34. Moretti 1957, no. 252; Decker 2014, 85-88.

35. Pindar, *Olympian Ode* 7.80-86: The poet said: “Diagoras has had himself crowned twice, and at the renowned Isthmus four times, in his good fortune, and again and again at Nemea and in rocky Athens; and the prizes of the bronze shield in Argos and the works of art in Arcadia and Thebes are familiar with him, and the duly ordered contests of the Boeotians, and Pellana and Aegina, where he was six times victor.”

36. Cicero, *Tusculan Disputations* 1.46 (110f.).

37. Pausanias, *Description of Greece* 5.6.7-8.

38. Moretti 1957, no. 348; Decker 2014, 91-92.

39. Plato, *Respublica* 338C, Golden 2004, 142.

40. Pausanias, *Description of Greece* 6.5.1-2; 6-9.

called heroes. On the pediment of the statue in the museum of Olympia one can see Pulydamas at the Persian court challenging three Persians Immortals, one against three – and he killed them all.

Kyniska (396 BCE?)⁴¹ was a female winner in the *tétrhippon* (*quadriga*). Her Olympian inscription reads, “Kings of Sparta were my fathers and brothers. Kyniska, victorious at the chariot race with her fleet-footed horses, erected this statue. I assert that I am the only woman in all Greece to have won this crown”. A commentary by Plutarch⁴² relates, “When Agesilaos noted that some of the citizens of Sparta thought they were important because they were breeding horses, he urged his sister Kyniska to enter a chariot in the Olympic games; he wanted to show the Greeks that an equestrian victory was the result of wealth and expenditure, not in any way the result of *arête*”. Of course, Kyniska herself was not present at Olympia.

Posidippus of Pella created the Milan papyrus (late 3rd century BCE)⁴³, which was published in 200 and mentions several female chariot-champions at Isthmia and Nemea, including Berenike and Arsinoe.

Dikon of Kaulonia (392 BCE?),⁴⁴ *stadioníkes* and *periodoníkes*. Pausanias relates: “As a boy he won five footraces at Pytho, three at the Isthmian Games, four at Nemea, one at Olympia in the race for boys, besides two in the men’s race. Statues of him, equal in number to the races he won, have been set up at Olympia. When he was a boy he was proclaimed a native of Caulonia, as in fact he was. But afterwards he was bribed to proclaim himself a Syracusan”. Chairon of Pellene (356-344 BCE) was a successful *palaistés* and twice a winner in Isthmia, four times in Olympia⁴⁵. The Pellenians of the *pólis* refuse to even mention his name because he became a tyrant.

Dioxippos of Athen (336 BCE)⁴⁶ *pankratiastés*; Aelian tells a nice short story about Dioxippos⁴⁷: On arriving in Athens the *olympioníkes* realised that among his many fans was an attractive, beautiful woman. This led to criticism

41. Moretti 1957, no. 373; *IvO* (= *Inscripfen von Olympia*) 160.

42. Plutarch, *Agesilaos* 20.1.

43. Austin, Bastianini 2002.

44. Moretti 1957, no. 379; Decker 2014, 93; Pausanias, *Description of Greece* 6.3.11.

45. Moretti 1957, no. 432, see also 437, 443, 447; Decker 2014, 93; Pausanias, *Description of Greece* 7.27.7.

46. Moretti 1957, no. 458; QAS 64; Decker 2014, 96-97.

47. Aelian, *Various History* 12.58 (translated by Miller 2004, 119).

by Diogenes of Sinope, who said: “Look at your great big athlete, throttled by a little girl”.

In the Hellenistic and Roman periods, hundreds of epigraphical, numismatic, papyrological, and archaeological documents, in this post-classical era from the 3rd century BCE to late Antiquity, mention between 400 and 500 agonistic festivals additional to the periodical *agōnes hieroí* in the Greek motherland. Contests were celebrated in many city-states of Asia Minor, North Africa and *Magna Graecia*⁴⁸. The successful athletes were admired by the spectators⁴⁹ and by the people of their hometown.

3. Conclusion

3.1. Honours in Olympia, for example, and other Panhellenic centres: A herald announced in a stentorian voice the name and the *polis* of the victor, and after a solemn procession to the Temple of Zeus (with the *phyllobolía*), the judges (*hellanodíakai*) crowned the athlete with the *kótinós*. In the evening the Eleians, who were responsible for the entire organisation, sponsored an official dinner in the *pytanneíon*. Some of the victors received a statue in the Altis, which was idealised or showed individual features (if he had won three times), a poem (*odé*, *epígramma*, *epiníkion*), and inclusion in the list of winners. Special titles were for *parádoxos* (exceptional, talented athlete), *pleistoníkes*, *pantoníkes*, *periodoníkes* (circuit winner of all four Panhellenic contests; cf. the grand slam), *disperiodoníkes*; “the only athlete in all memory, undefeated at all *stadions*”. Inscriptions report of especially outstanding performances in sport: a famous runner was able to win in four consecutive Olympiads, another *olympioníkes* was a winner eight times, or a *stádio-*, *díaulo-* and *dólichoníkes* on the same day. In competitions outside of Olympia an athlete was successful twenty times in the youth category and forty-eight times in the men’s class in various festivals. And so on...!

3.2. Privileges in the hometown. The people of the hometown also celebrated a victorious citizen with a *phyllobolía* and a solemn reception (*agōnes hieroí kaí eiselastikoí*). In Solon’s laws (*nómoi*) from the 1st third of the 6th century BCE,

48. See Pleket 2014, 80.

49. Petermandl, Mauritsch-Bein 2003-2006.

the city of Athens donates for an *olympionikes* 500 drachmas, for an Athenian *isthmionikes* 100⁵⁰. The *polis* registers a list of winners, sometimes in a public square, in a temple or in local *gymnásia*. In Athens the victor receives free food in the *prytanneíon*, a *proedría* (front-row seat at festival competitions and the theatre), *atéleia* (freedom from taxes and other civic obligations). Ancient sources also refer to different political functions, such as ambassadors, army commanders (*strategoí*), presidents of Greek athletic guilds (*sýnodos*), directors of the imperial baths (*xystárches*), honorary citizenship (*politeía*), in many cities honorary membership was also conferred in the *boulé* (*bouleutaí*, councillors)⁵¹. Furthermore, a successful athlete could acquire a position in religious and cultic affairs; he could become a lifelong high priest of an athletic guild, head of the *neokóroi* (responsible for imperial cults and sanctuaries), and/or custodian in a holy district. Some rich sportsmen became benefactors and sponsors and in one inscription we read *ἐν πᾶσιν εὐεργέτης* (“benefactor in every respect”, H. W. Pleket)⁵².

The statues and the epigraphical evidence for the utmost self-controlled and decent athletes with brilliant careers present pedagogical and social challenges for the *jeunesse dorée* to emulate them.

Eight centuries before the Christian criticism of sport⁵³, from the likes of Tertullian (about 150-220 CE), *De spectaculis* Greek philosophers and poets discriminated against Greek athletes⁵⁴. Two well-known quotations are from Xenophanes of Kolophon (about 565-470 BCE): “*For the city-state is not a bit more law-abiding for having a good boxer or a pentathlete or a wrestler or a fast runner even though the running may be the most honored event of the games of man. There is little joy for a state when an athlete wins at Olympia, for he does not fill the state’s coffers*”⁵⁵. The other quotation is from Euripides (485/0-406 BCE), who severely criticised sport with the words: “*Of the thousands of evils which exist in Greece there is no greater evil than the race of athletes. In the first place, they are incapable of living, or of learning to live, properly. How*

50. Plutarch, *Solon* 23.3.

51. Pleket 2014, 68-70.

52. Pleket 2012, 102.

53. Papakonstantinou 2014, 320-331.

54. Mammel 2014, 610-613.

55. Xenophanes, *Fragment 2* (translation: Miller 2004, no. 2229).

can a man who is a slave to his jaws and a servant to his belly acquire more wealth than his father”⁵⁶.

We have many sport heroes in our time. Most of us know the names of such former gold-medallists as Muhammad Ali, Ole Einar Bjørndalen, Fanny Blankers-Koen, Usain Bolt, Nadia Comaneci, Florence Griffith-Joyner, Jean-Claude Killy, Spyridon Louis, Paavo Nurmi, Jessy Owens, Vreni Schneider, Ingemar Stenmark and Emil Zatopek. Nevertheless, is it conceivable that in 2,500 years somebody will name an airport after one of them? Or to erect a statue of a sport-hero in the hometown of an Olympian winner today? The airport of the island of Rhodes is called *Κρατικός Αερολιμένας Ρόδου «Διαγόρας»*, *olympionikes* in 464 BCE. He is also depicted on a postage-stamp. On the island of Thasos, in recent years, a modern statue was erected in honour of the famous boxer Theogenes, the winner of more than 1,200 contests in the 5th century BCE.

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56. Euripides, *Fragment 282* (translation: Miller 2004, no. 230).

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OLYMPIC ATHLETE AS A ROLE MODEL – THEN AND NOW

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Role Model

A role model is a person whose behaviour, example or success can be emulated by others especially by younger people. And the person must serve as an example whose values and attitude are associated with healthy living. Role models should demonstrate to young people how to live with integrity, optimism, hope, determination and compassion. They play an important part in the positive development of children and young people.

On the other hand role models can have positive or negative impacts on the younger generation and on society as a whole.

Best Role Models

Although all the characteristics mentioned above are essential components in the make-up of a role model, but in the end that person should show that he/she is admired by also demonstrating respect and inspiration.

Olympic Games of Antiquity

All athletic winners, only received acclaim and olive wreaths at the Olympic

Games; but most, if not all, winners earned substantial rewards on return to their respective polis and acquired special privileges and a superior social structure. Their feats were elevated above other mortals with poems written about them and statues erected in their honour.

On his return home, the winner was paraded in most cases as if he returned triumphantly as a general from war. Solon, the Athenian Lawmaker, offered monetary rewards for any Athenian victor at Olympia. In Athens the victors were always offered a front seat at all public functions. It is recorded that later on many victors were exempt from taxation.

The Modern Olympic Games – 1896-1911 – Trial and Tribulation

The early days of the present-day Olympic Games did not, in fact, register major role models. The 1896 Athens Olympic Games, although well-organised compared to the Games of Paris 1900 and St Louis 1904, produced only one major star. Spyridon Louis from the then Athenian suburban town of Marousi in Greece, won the first-ever Marathon. This brought great delight to the Greek royalty and the partisan Athenian townsfolk. Spyridon Louis gained great admiration and respect, but his achievement was never translated into inspiring the Greek youth.

The 1904 Games in St Louis turned, to some extent, racist when the organisers held the so-called Anthropology Days. When Pierre de Coubertin, founder of the Modern Olympic Games, was informed of this disgraceful occurrence, he termed it an “outrageous charade” and then predicted, “of course lose its appeal when black men, red men and yellow men learn to run, jump and throw and leave the white men behind them”. How right he was!

There was one ray of inspiration for South Africa though. Two “Zulus”, Len Taunyane and Jan Mashiani who were working as dispatch runners at the South African exhibition in St Louis were invited to compete in the marathon. Taunyane completed the race in ninth place with Mashiani finishing twelfth. Taunyane might have finished higher had he not been chased by a dog forcing him to run off course for more than a mile for the part of the race. The significance is that at a much later stage much inspiration came into South African road-running. When Josia Thugwana, a former kitchen cleaner, won the marathon at the 1996 Atlanta Olympic Games he fortified popularity of

long distance running in South Africa. Today, South Africans feature regularly in marathon races in many parts of the world.

Stockholm 2012

John Lucas, noted Olympic historian, wrote:

“Of all the countries in the world, Sweden is at the moment best qualified to host a great Olympic Games”, said the Baron de Coubertin at the Berlin International Olympic Committee meeting in May 1909. Not always right in his prophesies, Coubertin was never more correct this time in predicting that the vigorous, physical-culture-conscientious Swedes would bend every effort to conduct the best games up to that date. In several significant ways, the games of the Fifth Olympiad, celebrated in Stockholm, Sweden, were indeed the best organized and most pacific international games since the original Athens celebration. The Modern Olympic Games – John Lucas – Vide References

There were superb performances from many athletes from various parts of the world. Most notably was that of Jim Thorpe, an American Indian with some Irish and French blood, who won both the Pentathlon and Decathlon events. King Gustav of Sweden, who presented him with the medals addressed him, “You, Sir, are the greatest athlete in the world” and Jim Thorpe replied, “Thank you King”. Although he was later accused of being a professional with his medals being withdrawn, he was greatly admired and undoubtedly became one of the first Olympic role models. Thorpe’s admiration led the IOC to reinstate his Olympic glory and he was awarded the medals posthumously. The Olympic Stadium in Stockholm also became a different type of a role model. To the present day the stadium is still utilised for major sports events and the prestigious IAAF Diamond League Series.

Chariots of Fire

The 1924 Paris Olympic Games was highly popularised by the film “Chariots of Fire”. Sadly the focus was on the American and British duel on the athlet-

ics track. And the greatest stars were totally ignored. Johnny Weissmuller on achieving gold in the swimming events in Paris and also at the 1928 Antwerp Games became the most popular icon for many a kid and youngster in the Tarzan Films. His popularity and admiration were not as an Olympic athlete but as a movie star. Paavo Nurmi, the indefatigable Finn, whose life-size statue is a landmark at the Helsinki Olympic Stadium was admired, respected and he influenced many a Finnish athlete to Olympic glory. Paavo Nurmi won Olympic Gold at the 1924 and 1928 Olympic Games. In total the Flying Finn, as he was popularly known, won nine Gold and three Silver medals in twelve events at the Olympic Games.

Rome 1960

The 1960 Rome Olympic Games produced a plethora of stars. Cassius Clay, now Muhammad Ali, showed his dominance in the boxing ring by winning the Light Heavyweight Title. After the Medal Award ceremony, it was rumoured that Ali paraded everywhere in the village proudly showing off his medal as he was about to sign a professional contract which will earn him a significant amount of money. The admiration he has received during his lifetime is too immense and too extensive to narrate here. His contribution to society as a whole received a multitude of accolades in nearly every part of the world.

The present day dominance of African long distance runners emerged from the Rome Olympic Games. Abebe Bikila, a slightly built Ethiopian, raced barefoot to win the Marathon. Bikila's unassuming and modest disposition is still remembered to this day. He is considered the father of the Marathon all over Africa.

Tokyo 1964

In honour of holding the Olympic Games in Tokyo, the IOC included judo as an official sport. Anton Geesink, a Dutch judoka became the first non-Japanese to win gold at the Judo World Championships in 1961 and 1965. He repeated this feat at the Tokyo Olympic Games by winning Gold in the Open Class. He thereafter was nominated as a member of the IOC. The street where he lived in Utrecht was named after him. He was admired and respected throughout Holland. Abebe Bikila, this time wearing shoes again won the Marathon. Billy

Mills, a part Sioux Indian Marine Officer became the first American to win the 10,000 metre event. This event was later celebrated in the film in his honour, "The Running Brave".

Mexico City 1968

The Olympic Games in Mexico City had a most difficult and controversial beginning. In the lead-up to the Games mass protests by students and ordinary citizens led to the fatal shooting of many protesters.

In August troops from the Soviet Union and some of its satellite countries invaded Czechoslovakia. African countries threatened to boycott the Games if apartheid South Africa was allowed to participate.

Harry Edwards initiated the "Olympic Project for Human Rights" which called on black American athletes to boycott the Games because of the unequal treatment of blacks in the United States; and as a protest against the participation of South Africa. In the end South Africa was barred from participating.

Kareem Abdul-Jabbar, then known as Lew Alcindor, refused to attend the try-out for the American Basketball Team, while many black athletes, although fully in support of the "Olympic Project for Human Rights", decided to take part in the Games.

At the medal presentation for the 200 metre event, Tommie Smith the Gold Medal recipient and John Carlos, the Bronze Medallist put on black gloves when the American national anthem was played. An Australian, Peter Norman the Silver Medallist, wore a Human Rights badge during the ceremony.

Smith and Carlos were expelled from the Olympic Village by the US Olympic Committee and Peter Norman was ostracised by the Australian Media and was given a reprimand by the Australian Olympic Committee. Only recently, all three were given due recognition. Lee Evans, on receiving his Gold Medal for winning the 400 metres, wore black socks and took with him his shoes to the medal ceremony. This being the 50th year of the protest there are major celebrations in the United States acknowledging the brave stand of Smith, Carlos and Evans. The Australian Olympic Committee has now also recognised the feat of Peter Norman.

Vera Caslavka, the Czech gymnast, demonstrated her disapproval of the Soviet invasion by turning away from the Soviet Flag during the Medal

Ceremony. She later repeated her protest when she jointly won Gold with a Soviet gymnast. On returning home she was totally excommunicated and all her positions which she held previously were withdrawn. It was only after the fall of the Soviet Union did the present government recognise her dangerous but justifiable stand in Mexico City.

The Football Mania

Presently, the FIFA Football World Cup is taking place in Russia. No doubt, football is the most dominant and most practised sports in the world today. It is therefore no accident that footballers tend to receive the most attention world-wide. Today's young boys all wish to emulate the skills displayed by the world's top footballers. Besides, football, as a profession, is the lifeblood of many an individual.

Emulating the skills of footballers is most desirable, but some of their antics are certainly not a model to acquire.

Footballers of yesterday, to name just one, Ferenc Puskas of Hungary, displayed all the gentlemanly characters that all need to possess. But that cannot be said of many of the highly talented and skilled mercenary slaves of today.

Usain Bolt

It was sad to see the departure of the most admired athlete of the present era. Usain Bolt exuded so much fun and joy to all of us in his achievements on the track. Whenever he was scheduled to compete at an event the arena was filled to capacity. He radiated so much inspiration that it even surpassed his performances. He brought in entertainment of a different order. He nevertheless was extremely professional in his preparation for his events. A real role model for the young to emulate.

Nawal El Moutawakel

Nawal El Moutawakel, when she was awarded the Gold Medal for winning the 40- metre Hurdle at the 1984 Olympic Games, opened up a new world

for athletes from the Arab countries. Her achievement indicated that the world of athleticism is the inclusive domain of women irrespective of religion and nationality. She certainly stimulated the performances of all Arab and Muslim females of the present Olympic era. Now it is a regular occurrence to see many Arab women participating unhindered in sports events.

Hero to Zero

Several greatly admired and highly respected Olympic stars fell from grace for one reason or another. A number of prominent figures in politics, business and religion have lost elevated positions for their miscreants. Sports stars are likened as role models and they act as ambassadors of fair play and healthy living. Therefore their misconduct and misbehaviour are interpreted as a huge disappointment and a delusion for their fans and the general public. And their miscreants are well-publicised.

Lance Armstrong, a Texan road-racing cyclist, had just recovered from metastatic testicular cancer and went on to win the Tour de France a record seven consecutive times from 1999 to 2005. At the 2000 Sydney Olympic Games he gained a Bronze Medal. After the revelation from some whistle-blowers and an extensive investigation by the US Anti-Doping Agency (USADA), Armstrong's highly sophisticated and well-planned programme to conceal his deceit was exposed well after he retired in 2005.

He was then banned from Olympic sport for life and all his results from 1998 were voided. CNN recorded it: "The epic downfall of cycling's star, once an idolized icon of millions around the globe stands out in the history of professional sport". *CNN – 22 October 2012*

Marion Jones won three Gold and two Bronze Medals in the 2000 Sydney Olympic Games. She became the first female to win five medals at a single Olympics. In 2006 Jones initially failed a drug test but the retest was negative and she was cleared to continue competing. There were numerous accusations that she regularly took drugs to better her performance but she continuously denied them. But finally the truth was out. Victor Conte, the founder of a drug laboratory, called BALCO, publicly declared that he had given Jones four different types of performance-enhancing drugs before, during and after the Sydney Olympic Games.

Thereafter, she confessed to lying to United States Federal Agents under oath and admitted to taking drugs. She was imprisoned for six months. Jones was then forced to return all her Olympic Medals and her performances were voided.

During her athletic career, Jones travelled the world as a role model for women's athletics. But finally she fell from grace.

There were many other Olympic athletes who performed misdemeanours or aberrations of one type or another. The list included, among others, Ryan Giggs (football), Boris Becker (tennis), Kostas Kenteris (athletics), Ekaterina Thanou (athletics), Justin Gatlin (athletics), Maria Sharapova (tennis) and Oscar Pistorius (athletics and para-athletics).

Some of the ones mentioned here committed merely only aberrations. But their reputations and popularity were badly damaged because, as prominent athletes, they were role models to many an upcoming athlete determined to emulate their respective accomplishments.

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YOUNG UPCOMING CHAMPIONS IN ATHLETICS

Dr Hezekiah Kipchoge KEINO (KEN)

*1968 Summer Olympics 1500 Metres Gold Medallist
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IOC Honorary Member*



When I was first told to talk to the young athletes about young upcoming champions in athletics, I got excited and then I realised that in today's sports, there are a lot of challenges in regards to athletics unlike during our time. It is often taken for granted that prominent and celebrated athletes, for instance, Jesse Owens, Jackie Joyner-Kersey, Michael Phelps, Usain Bolt, Haile Gebrselassie and I myself Kipchoge Keino are role models for many people (especially the young) who always look at both the elite and the retired athletes as role models.

Some say that presently running is all about winning at all cost but there should be passion and the love for the game. As the statement made by the US Olympic Committee in February 2009 provides a great evidence for the fact that some people don't hold this belief: *"As a young person when you decide to join athletics better get there with one mission to be a hero, to win clean so as to succeed because athletics is a career like any other, and you young people are so lucky that in your times is that any success is rewarded handsomely, unlike our times when the Trophy was enough"*.

As a person train yourself to be genuine in all your endeavours, so that after athletics there is life, today as I stand before you I am 78 years old and I still run in my farm every morning, I am not boasting about it but there has been God's grace of course. You must embrace yourselves so that the world will have decent athletic champions to admire and not laboratory made humans. Plan to live after athletics but when you involve yourself with additives, apart from

cheating yourself, you will also be lying to the world by portraying who you are not while endangering your life. Actually, I know there is a lot of influence for you young people from your peers and other people but my prayer for you is that may you desist the urge to follow the group and do the right thing as you follow the right path and God will reward you with prosperity and long life. You will win if you train well and hard in an ambient conducive environment in the right gear, I won a medal while running barefooted, I was not on any special diet but I did it through hardwork and perseverance. You, young people, are lucky, you have trainers and good training grounds, just be disciplined, determined and have confidence and you will definitely succeed since there is no gain without pain and every pain there must be a gain at the end of the day.

As someone said. *“Anti-doping policy is good because it also relates to children and youngsters, who should have some decent heroes to look up to – not medicated machines, not human wonders produced in laboratories, but doping-free athletes made of flesh and blood. In today’s world sport is such a decisive part of young people’s daily life and self-understanding... that we must be sure that fair play and healthy competition is on top of the podium”* (Mikkelsen 2003). I quote.

Lastly, embrace the game and make sure you cherish every game, every season and every training and it will be over a lot sooner than you realise. Thank you very much and God bless you.

THE ROLE MODEL DEBATE, OLYMPISM, AND EDUCATION

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A (positive) role model is typically described as “an individual who is set as an exemplar for others to study and imitate”². That is, it is someone worthy of emulation. It is possible to differentiate between a role model being worthy of emulation only in some specific context or role (for example as an athlete, physician, or teacher) and being worthy of emulation as a person in respects that extend beyond any specific context or role³. However, it seems that there is an increasing expectation that athletes serve as role models in the broader sense. Jackie Joyner-Kersey, a former track and field star who won three Olympic gold medals representing the United States, spoke to this expectation. She claimed that in the current media environment, athletes have to ensure “that

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1. The author would like to thank Prof. Douglas W. McLaughlin for thoughtful comments on a previous version of this presentation.
 2. Mumford, S.: *Watching Sport. Aesthetics, Ethics, and Emotion*, London and New York: Routledge, 2012, 100-101. Following Mumford (101), I say “positive” role model because it is possible that there be a “negative” role model, “someone who is bad but admired by those who are also bad”. However, for simplicity’s sake, throughout this presentation, I will use role model to refer to a positive role model.
 3. This distinction is articulated in Randolph Feezell, “Celebrated Athletes, Moral Exemplars, and Lusory Objects,” *Journal of the Philosophy of Sport* 32, no. 1 (2005), 21-22

the person the public looks up to is also the same person in private” in order to demonstrate that “you are not living a double life”⁴.

Public expectations notwithstanding, do athletes have an obligation to be role models in the broader sense? One position affirms that because of their status in and significant influence on society, athletes are obliged to behave ethically on and off the playing field and to become moral exemplars. A rival position contends that the possession of unique athletic talents does not entail such an obligation. Charles Barkley, a former basketball star who won two Olympic gold medals representing the United States, exemplifies this position. In a famous television commercial, he claimed: “I’m not a role model” and “Just because I dunk a basketball doesn’t mean I should raise your kids”⁵. The controversy over whether athletes should be role models –typically known as the “role model debate”– resides between these two different positions.

At the core of the “exemplarist” position is the notion that due to the special place athletes are bestowed in society –which frequently involves revering them as heroes, by, among others, scores of impressionable children– they have not only the capacity to but also the responsibility to exert a positive influence on the life of a large amount of people. Furthermore, due to their inordinate social visibility and sway, athletes can do more harm by behaving immorally than ordinary persons can. For example, athletes who physically abuse opponents, enhance their performance through prohibited means, or make racist or sexist remarks may, albeit inadvertently, convey the message that these actions are fine and, thus, induce others, within and outside sport, to engage in them. The exemplarists contend that this furthers the case that athletes have a responsibility to behave morally⁶.

4. Joyner-Kersee, J.: “Yes. They Are Whether They Want To Be Or Not”, *Ebony* 63, 2 (2007): 165.

5. “I’m Not a Role Model,” (1993), Available from <https://www.youtube.com/watch?v=nMzdAZ3TjCA>. See also, Charles Barkley, “No. I’ll Say It Again – Athletes/Entertainers Should Not Be Role Models”, *Ebony* 63, 2 (2007): 164.

6. For details of this argument, see Feezell, “Celebrated Athletes, Moral Exemplars, and Lusory Objects”, 22-24; Robert L. Simon, Cesar R. Torres & Peter F. Hager, *Fair Play. The Ethics of Sport*, 4th ed. (Boulder, CO: Westview Press, 2015), 234; and Christopher Wellman, “Do Celebrated Athletes Have Special Responsibilities to be Good Role Models? An Imagined Dialog between Charles Barkley and Karl Malone”, in *Sports Ethics: An Anthology*, ed. Jan Boxill (Malden, MA: Blackwell, 2003), 333-336.

Several objections could be raised to the exemplarist position from what might be described as its “skeptical” counterpart. One objection advances that it is problematic to confer role model status on athletes irrespective of their consent, especially considering everything that such conferral carries with it. Even if an athlete would accept to be or indeed declare him/herself to be a role model, that would most probably be an indication that he/she is not fit to be a role model. Such a person could be considered too self-centered, self-important, or complacent, all questionable character traits⁷. Another objection contends that role models are unreliable and, hence, not the best way to impart moral lessons. As fallible beings, people would eventually fail to behave in expected manners. Even the best among us would occasionally give in to temptation and, consequently, disappoint. The demands are too taxing to fulfill. This means, according to the skeptical position, that the public ought to be more realistic. No one is purely virtuous nor purely vicious. In addition, why should the public, particularly children, regard athletes as role models that impart moral lessons instead of their parents, teachers, civic leaders, politicians, or entertainers? Athletes could question why they should have greater responsibility to be role models than these other people⁸. A third objection maintains that athletes are not totally responsible if they are emulated⁹.

These are important objections but are open to criticism. That athletes are conferred role model status irrespective of their consent does not mean that they do not have an obligation to behave like one or that they can opt out of such an obligation. Moral life implies many responsibilities that “are not based on consent but on certain contingent facts that are the basis for such responsibilities”¹⁰. For instance, one appears to have an obligation to assist two desperate kids seemingly lost among the crowd in a packed soccer stadium. In some circum-

7. For details of this argument, see Mumford, *Watching Sport. Aesthetics, Ethics, and Emotion*, 103-105.

8. For details of this argument, see Mumford, *Watching Sport. Aesthetics, Ethics, and Emotion*, 101-103 and 105-106 and Simon, Torres and Hager, *Fair Play. The Ethics of Sport*, 234.

9. For details of this argument, see Mumford, *Watching Sport. Aesthetics, Ethics, and Emotion*, 106-108.

10. Feezell, “Celebrated Athletes, Moral Exemplars, and Lusory Objects”, 22. For a pioneering rendition of this argument, see Peter Singer, “Famine, Affluence, and Morality”, *Philosophy and Public Affairs* 1, no. 3 (1972): 229-243.

stances, one may have a responsibility to do *x* even if one has not agreed to do *x*. Likewise, that role models may not be the best way to impart moral lessons does not render them incapable of offering (some) relevant moral lessons. Why should role models be the best or only way to do so? The commitment to excel as an athlete holds potential for education. Even if such commitment involves virtue and sporadic vice, there would be plenty worthy of being studied and imitated in this athletic life. The public then may not be unrealistic in expecting athletes to be role models, and this does not imply that other people, such as parents, teachers, civic leaders, politicians, or entertainers, should not be role models as well. That these people ought to be role models does not let athletes off the hook. Finally, if moral obligation is not always based on consent, arguing that athletes are not totally responsible if they are emulated does not let them off the hook either. They may indeed not be responsible if people look up to them, but they still have a responsibility to behave virtuously. The contingent fact that athletes are indeed bestowed special status and emulated would serve as the basis for such responsibility.

While the criticisms typically advanced by the skeptics are not decisive to abandon the exemplarist position, there may still be arguments to limit its extent and reach. These arguments are related to the logic and demands of sport, and whether it is reasonable to expect athletes to be role models in a sporting context as well as in other areas of life. For the most part, these elements have been ignored in exemplarists' attempts to build their case. Looking at the logic and demands of sport is especially important because, in going beyond the common appeal to athletes' status in and significant influence on society, it provides a more fundamental basis to articulate the source of the obligation for athletes to be role models. After all, the case mounted by exemplarists would lose much of its force if society ceases to be enthralled by sport and/or if society no longer bestows special status on athletes.

Sports, as a kind of games, are artificial tests informed and regulated by rules¹¹. The distinguishing rationale behind sports is a "gratuitous logic" that proscribes the use of more efficient physical skills to accomplish the stipulated goal. Sports are structured, paraphrasing Bernard Suits, by the voluntary at-

11. Some of the material in this paragraph is borrowed from Cesar R. Torres, "The Danger of Selectively Changing the Rules in Youth Sport: The Case of the Strike Zone," *Journal of Physical Education, Recreation and Dance* 81, no. 5 (2010): 30.

tempt to overcome unnecessary obstacles through the use of testing skills¹². It is the specificity of each sport's gratuitous logic that makes a given sport alluring and attractive. In turn, each sport's gratuitous logic provides the foundation for contesting. As R. Scott Kretchmar explains, a contest involves "doing the same kind of thing [together] in an attempt to show difference in the direction of superiority"¹³. By requiring opponents to compare their aptitude, contests are unavoidably mutual projects – "we" affairs– that introduce a number of competitive skills¹⁴. Because contests are "we" affairs, it has been argued that "competition presupposes a *cooperative* effort by competitors to generate the best possible challenge to each other" and that competitive sport is better defined as "*a mutually acceptable quest for excellence through challenge* [emphasis in the original]"¹⁵. Without denying the fact that competitive sport possesses zero-sum qualities (i.e., the determination of winners and losers), this view emphasizes sports' inherent mutuality that facilitates the quest for excellence and the meaningful measurement of relative abilities.

Robert L. Simon, Cesar R. Torres and Peter F. Hager suggest that, when understood as shared and cooperative tests, competitive sport presupposes a set of values. These values "are central to competitive sports in the sense that an individual or team concerned with competitive success would have strong reason to act upon them"¹⁶. Under this view, competitive success is related to excellence, which, in turn, is related to a sport's specialized testing and contesting skills. Hence, respect for the rules of the game, opponents, and officials; concern for and commitment to excellence; willingness to be evaluated in relation to the game's standards of excellence; assessment and reflection of one's

12. Bernard Suits, *The Grasshopper. Games, Life and Utopia* (Toronto: University of Toronto Press, 1978), 40-41. See also Cesar R. Torres, "What Counts as Part of a Game? A Look at Skills", *Journal of the Philosophy of Sport* 27, no. 1 (2000): 81-92 and Cesar R. Torres, "What Counts as Part of a Game? Reconsidering Skills", *Journal of the Philosophy of Sport* 45, no. 1 (2018): 1-21.

13. R. Scott Kretchmar, "From Test to Contest: An analysis of Two Kinds of Counterpoint in Sport", *Journal of the Philosophy of Sport* 2, no. 1 (1975): 23-30.

14. See Torres, "What Counts as Part of a Game? Reconsidering Skills" and R. Scott Kretchmar and Tim Elcombe, "In Defense of Competition and Winning: Revisiting Athletic Tests and Contests", in *Ethics in Sport*, ed. William J. Morgan, 2nd ed. (Champaign, IL: Human Kinetics, 2007), 181-194.

15. Simon, Torres & Hager, *Fair Play. The Ethics of Sport*, 46 and 47.

16. *Ibid.*, 222.

strengths and weaknesses; as well as discipline, dedication, resilience, courage, unselfishness, and collaboration; would be among the values intimately connected with competitive sport. Indeed, “some values may be so intimately connected with sport that they are internal to it”¹⁷. This is why Simon, Torres and Hager argue that competitive sport has an inner morality –normative features to guide and evaluate behavior in sport– that all athletes have compelling reason to commend and enact¹⁸. Even those competitors who are chiefly concerned with victory must adopt, if only unwillingly or indirectly, this inner morality, for they must intend to demonstrate superiority over their opponents within the confines of their sport’s established standards of (fair) play.

If the idea of an inner morality of sport makes sense, then athletes would seem to have an obligation to foster the values inherent in it. This indicates that the rationale for athletes to be role models comes from the structure and logic of sport as well as the values presupposed by it rather than only from athletes’ visibility or society’s attraction to sport. At the very least, then, once individuals decide to participate in competitive sport, they have a responsibility to exemplify –that is, to demonstrate or carry out– its inner morality. The popularity of the sport and/or the size of its practice community or following are irrelevant to this primary responsibility. The attempt to succeed –or even better, excel– in competitive sport requires exemplifying its inner morality. Athletes are expected to behave morally *qua* athletes. This comes, as the popular saying goes, “with the territory”, with deciding to become an athlete because, as already said, all athletes have good reason, by consenting to participate in competition, to foster the inner morality of sport. In short, athletes should not only avoid discrediting the values inherent to competitive sport, but also, and more positively, dedicate themselves to promote a context in which such values flourish.

Some may accept that athletes should be role models *qua* athletes but still refuse to extend their sphere of influence beyond sport into other realms of life. Randolph Feezell, for instance, affirms that exemplarism overreaches in its “insistence that celebrated athletes are worthy of imitation as persons whose life as a whole, including ‘real’ life outside of sport, is exemplary”¹⁹. For this reason, he continues, the public would do well to admire the character and exploits of

17. *Ibid.*

18. *Ibid.*, 222-224.

19. Feezell, “Celebrated Athletes, Moral Exemplars, and Lusory Objects,” 28.

athletes just within the domain of sport. The celebration of their heroism should be limited to playing fields because the “meaning and significance” of their exploits “are internal to the world in which they [athletes] excel”²⁰. Outside the world of sport, the argument goes, athletes’ “heroic efforts[,] would have no meaning or significance”²¹.

But is this argument conclusive? Would it not be sensible to require that athletes foster the inner morality of sport and apply analogous values in other areas of their lives? In this respect, Simon, Torres, and Hager state that “To express such values and benefit from them in a central area of one’s life and then undermine them elsewhere seems wrong or, if not outright wrong, at least morally undesirable”²². For example, it seems morally questionable, if not outright wrong, if an athlete treats teammates with respect but fails to treat opponents respectfully within and outside competition. Consistency is a desirable feature in moral life²³. People’s moral standards, values, and actions should not contradict each other if moral life is to cohere and be credible. In addition to moral coherence, one could also point out that if athletes benefit from exhibiting the values inherent in the inner morality of sport, “which are part of their performance as athletes, it is not unreasonable to expect them to respect other similar virtues off the field as well”²⁴.

Even if these arguments are not sufficient to expand the responsibility of athletes to be role models outside sport, a strong case can be made in regards to “Olympic” athletes. The source for this case would be Olympism, a philosophical vision that is the *raison d’être* of both the Olympic Games and the entire Olympic Movement. Advanced by Pierre de Coubertin, the founder of the International Olympic Committee (IOC) in the late nineteenth century, and later formalized in the *Olympic Charter*, Olympism is a “philosophy of life” or “way of life based on the joy of effort, the educational value of good example, social

20. *Ibid.*, 32.

21. *Ibid.*

22. Simon, Torres & Hager, *Fair Play. The Ethics of Sport*, 236.

23. For an introductory discussion of consistency in moral life, see the relevant chapters in Harry J. Gensler, *Ethics. A Contemporary Introduction*, 2nd ed. (New York and London: Routledge, 2011).

24. Simon, Torres & Hager, *Fair Play. The Ethics of Sport*, 236.

responsibility and respect for universal fundamental ethical principles”²⁵. Its goal “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”²⁶. Indeed, for Olympic authorities, Olympism requires sport to be practiced without discrimination, nurturing “mutual understanding with a spirit of friendship, solidarity and fair play”²⁷. Clearly, the distinguishing feature of Olympism is the dissemination of moral values through the practice of sport. Although its specificity may be hard to identify and interpret, Olympism could be understood as a secular, humanistic, egalitarian, and cosmopolitan vision emphasizing “values such as holistic human development, excellence, peace, fairness, equality, mutual respect, justice, and non-discrimination”²⁸. Most of these values are found in the inner morality of sport, the preferred social practice to advance Olympism’s goals, but seem to apply to many other areas of life²⁹.

If all athletes have the duty to meet the minimum standard to foster the inner morality of sport in their athletic lives, Olympic athletes have to meet not only this minimum standard, which is encompassed by Olympism, but also

25. International Olympic Committee, *Olympic Charter* (Lausanne: International Olympic Committee, 2017), 11. See also, for example, Pierre de Coubertin, “The Philosophic Foundation of Modern Olympism”, “The Origins and Limits of Athletic Progress”, and “Olympic Letter IV: Olympism As a State of Mind”, in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 580-583, 195-202, and 548, respectively.

26. International Olympic Committee, *Olympic Charter*, 11.

27. *Ibid.*

28. Cesar R. Torres, “Results or Participation?: Reconsidering Olympism’s Approach to Competition”, *Quest* 58, no. 2 (2006): 242

29. For a more detailed discussion of Olympism, see Douglas W. McLaughlin and Cesar R. Torres, “More than Games. Olympism as a Moral Approach to Sport,” in *The Olympics and Philosophy*, ed. Heather L. Reid and Michael W. Austin (Lexington, KY: The University Press of Kentucky, 2012), 101-116. See also, among others, Vassil Girginov and Jim Parry, *The Olympic Games Explained. A Student Guide To the Evolution of the Modern Games* (London, New York: Routledge, 2005), 1-15; Mike McNamee, “Olympism, Eurocentricity, and Transcultural Values”, *Journal of the Philosophy of Sport* 33, no. 2 (2006): 174-187; Jeffrey O. Segrave, “Towards a Definition of Olympism”, in *The Olympic Games in Transition*, ed. Jeffrey O. Segrave and Donald Chu (Champaign, IL: Human Kinetics, 1988), 149-161; and Jim Parry, “Sport and Olympism: Universals and Multiculturalism”, *Journal of the Philosophy of Sport* 33, no. 2 (2006): 188-204.

aspire to reach the more extensive one required by it. Even more, Olympians, and those wishing to become so, must not only avoid contradicting but also try to exemplify Olympic values outside the playing fields. After all, Olympism does not apply only to athletic competition but, as a philosophy of life, to athletes' whole lives. This is why Jim Parry proposes that Olympism constitutes a philosophical anthropology—an idealized conception of what a person should be and aspire to³⁰. That is, an idealized model of the exemplary person, in sport and beyond. Thus, an Olympic athlete would seek to cultivate Olympic values in and through international sport and, more broadly, materialize them in everything they do. In the philosophical anthropology of Olympism, athletes have a horizon of aspiration, a framework that orients and provides meaning to their actions and experiences while serving as a goal to attain³¹. It is worth noting the expectation that athletes pursue the values of Olympism is proclaimed in the protocol of the Olympic Games' Opening Ceremonies—which according to the IOC, “is fundamental to the correct communication of the Olympic values and ideals”—specifically through the oath taken by athletes, judges, coaches, and officials³². In its latest iteration, the oath reads: “We promise to take part in these Olympic Games, respecting and abiding by the rules and in the spirit of fair play. We all commit ourselves to sport without doping and cheating. We do this, for the glory of sport, for the honour of our teams and in respect for the Fundamental Principles of Olympism”³³.

Several scholars have argued that since Olympism require action to advance and materialize the values it propounds, “the Olympic Games and sport become

30. See Jim Parry, “Physical Education as Olympic Education”, *European Physical Education Review* 4, n. 2 (1998): 153-167 and Parry, “Sport and Olympism: Universals and Multiculturalism”.

31. For an elaboration of the concept of “horizon” in competitive sport, see Douglas W. McLaughlin and Cesar R. Torres, “Sweet Tension and its Phenomenological Description: Sport, Intersubjectivity and Horizon”, *Sport, Ethics and Philosophy* 5, no. 3 (2011): 270-284.

32. International Olympic Committee, “Athletes to Take the Lead as Oaths at Future Olympic Games Openings Are Unified”, September 11, 2017, <https://www.olympic.org/news/athletes-to-take-the-lead-as-oaths-at-future-olympic-games-openings-are-unified> (accessed March 14, 2018).

33. *Ibid.*

[explicitly] imbued with an educational rationality and purpose”³⁴. In this regard, Nikolaos Nissiotis, a former president of the International Olympic Academy, observes that Olympism “qualifies sport exercise in general as a means for educating the whole of man [and woman] as a conscious citizen of the world... through adherence to ethical principles valid in universal dimension” and that it “expresses the deeper essence of sport as an authentic educative process through a continuous struggle to create healthy and virtuous man [and woman] in the highest possible way”³⁵. Olympic athletes are key to materialize the educational potential of Olympism. It is through their actions—and as Nissiotis remarks, their struggles—that this potential is visibly manifested for all to admire and emulate. Therefore, the importance that Olympic athletes aim to illustrate Olympic values on and off the playing fields and be worthy of emulation.

What this suggests is that Olympic athletes should honor the inner morality of sport and attempt as much as they are capable of to embody the values of Olympism. These normative principles serve as an aspirational horizon they should aim for. In other words, Olympic athletes should attempt to behave in ways that are in concert with the moral standards of Olympism, which as a philosophy of life, extends beyond sport. Olympic athletes have a unique role to play in illustrating and illuminating these moral standards. The emphasis on the moral dimension of the Olympic Movement suggests that athletes could impart important moral lessons. Sport and Olympic authorities, though, should ensure that athletes have educational opportunities that facilitate their efforts to put the moral standards of Olympism into action. The Youth Olympic Games’ “Learn & Share” program is, for instance, one appropriate example of how Olympic athletes could be empowered to do so³⁶. Tellingly, the goal of the program is

34. McLaughlin and Torres, “More than Games. Olympism as a Moral Approach to Sport,” 104.

35. Nikolaos Nissiotis “Olympism and Today’s Reality”, in *International Olympic Academy Twenty-Fourth Session* (Lausanne: International Olympic Committee, 1984), 64.

36. International Olympic Committee, *The YOG Learn & Share Beyond the Field of Play. Updated – January 2016* (Lausanne: International Olympic Committee, 2016), 1-6. See also Cesar R. Torres, “The Youth Olympic Games, their Programs, and Olympism”, paper written in the framework of the IOC’s OSC Postgraduate Grant Selection Committee (2010). For essays on different aspects of the Youth Olympic Games, see Dag Vidar Hanstad, Milena M. Parent, and Barrie Houlihan, ed., *The Youth Olympic Games* (London and New York: Routledge, 2014).

for young Olympians to become “ambassadors of sport, of Olympic values and advocates of a healthy lifestyle”³⁷.

Coubertin’s words related to winning and the process of contesting that “What counts in life is not the victory, but the struggle; the essential thing is not to conquer, but to fight well”³⁸ resonate here. Following this dictum, it could be argued that Olympic athletes have an obligation not to undermine Olympic values and, more positively, to try their best to promote such values. Even those who are skeptical about Olympic athletes being role models would probably accept that there is much to learn from their struggle to realize the values of Olympism and live Olympic lives. What counts in an Olympic life is the struggle to realize its ideals, through its successes and failures. The main duty is to strive towards the Olympic horizon. Failing to request Olympic athletes, and all who work within the Olympic Movement, to commit to the moral standards of Olympism would amount to failing them and those who still believe that the Olympic Movement has something morally relevant to offer. In a broader sense, Olympism should be an aspirational horizon for all of those who work within the Olympic Movement.

37. International Olympic Committee, *The YOG Learn & Share Beyond the Field of Play. Updated – January 2016*, 1.

38. Pierre de Coubertin, “The Trustees of the Olympic Idea”, in *Olympism: Selected Writings*, ed. Norbert Müller (Lausanne: International Olympic Committee, 2000), 589.

SISYPHUS AND OLYMPISM: AN EXISTENTIALIST APPROACH TO ROLE MODELS

Prof. Leslie A. HOWE (CAN)

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Canada*



Today I am to talk to you about whether “the communication of Olympism by athletes’ role models [could] make a difference in community”. I could give you a very short and possibly demoralising answer to that question. Instead I plan to demoralise you in a completely different way. Let me begin with a well-known Greek myth, as retold by Albert Camus.

Sisyphus

In his interpretation of Sisyphus, Camus argues against something he calls “philosophical suicide”. This is the response that many of us have to the Absurd, which he describes as the mismatch we experience between ourselves and the universe. The natural world is indifferent to us and will continue whether we are here or not and will (probably) survive in some way through all the damage we do to it. No matter how astounding our achievements as individuals (or as a species), no matter how kind or how evil, how influential or insignificant, we will each of us die and be forgotten; even our planet and our sun, all will pass away and become nothing. The Absurd exists as our human response to this mismatch (p. 462)¹, inciting us to then seize on something, anything, to give meaning to our existence. There is the danger that we then seize on

the Absurd as itself *the* meaning of existence, thus insisting on there being a meaning after all. Maybe the universe *does* have some higher meaning, from the “gods-eye view”, but what good would that do us? We are human; we can only understand things in human terms, and we must live on human terms. Life, Camus declares, can be better lived if it has no meaning: “that is integrity and the rest is subterfuge” (p. 477)¹.

In Camus’ retelling, Sisyphus rolls his rock up the mountain everyday, sees it roll back down, and sets to rolling it back up again – forever. And yet he imagines Sisyphus happy. To us, this task seems like torture – to day after day repeat something so meaningless, so pointless, that can never succeed or be completed. And yet... that is what we do everyday. We go to work everyday, study or train, in hopes of producing something at least decent, maybe wonderful, even though we may never be noticed or remembered – or maybe just because the task itself is something we would choose to do regardless. Nothing we achieve will last. This is also true for sport. What does any given game or competition actually decide? Team A defeats team B in football. But that does not put an end to football. If Usain Bolt or Mo Farah sets a new record, does running stop? We win or we lose in some sporting event, but then we go do it again the next day. Nothing is *settled* by playing other than the conviction that we will play again. And while we can bring all kinds of interpretations to bear on what has been played, these are overlays on the playing, which comes into existence and vanishes, just as music does, until we play again; *it is the playing that matters*.

So, is Sisyphus our sporting role model? Well, it’s not that straightforward. We need to think a bit more about what role models are and about what humans are.

Being and Becoming

For existentialists such as Jean-Paul Sartre and Simone de Beauvoir, human beings are both being and negation, or facticity and transcendence. What this means is this: most of the things in the world have being-in-itself, things like rocks, tree stumps, and bicycles. They are things whose being is, in a sense, complete; they can, on their own, only be what they are and, as such, they have each their own essence. Humans, in contrast, have consciousness and thus their

being is being-for-itself. Because of consciousness, there is a negation at the heart of our being, we are what we are not. A slightly simpler way of saying this is that we are conscious of our being and that ability to pose questions about our being means that we are not opaque being –we are separated from our own being, and thus we can make our own being, by making decisions about it– we are free. We are not being, but becoming. And thus the question for us is always less “what am I?” and more “what shall I become?” Not essence but existence.

We are not, however, each of us alone in the world; we encounter others who are also conscious and so being-for-others refers to the way in which we exist outside of ourselves as an object for others. Finally, facticity is the way in which we are not only for-itself (consciousness) but also have an objective existence – there are facts about ourselves, where we were born, how tall we are, what languages we speak, and so on. A perpetual challenge for us is balancing these: our facticity is unavoidable but we must not allow ourselves to be reduced to this, because we are always also consciousness, with all that entails: freedom and the need to choose and to take responsibility for our choosing, because we *will* choose, no matter what.

For Sartre, without consciousness, the world has no meaning – meaning is a product of consciousness alone which projects it onto the world. So, I find myself in some situation in the world; I determine for myself what that situation means for me, what significance it has for me in terms of my being as someone capable of projects and free choices. Consequently, the world, though it is in one sense something alien to me, in other sense it is intimately my own: it cannot exist as having the sort of significance that it does for me, without me there to create it as such, through my choices².

Bad Faith

A classic example of this is Sartre’s discussion of bad faith, which is also directly pertinent to today’s question. Bad faith is something that we do to ourselves as an outcome of an unwillingness to accept either our facticity or our freedom in relation to it. This underlying reluctance then skews how we weigh the available evidence for our belief; in effect, we resolve to be persuaded by lousy evidence. This is a kind of self-deception but it concerns these deep issues of whether we are prepared to accept responsibility for our fundamental relation

to ourselves as both: physically situated *and* able to choose how we respond to that situation. For Sartre, bad faith manifests as an attempt to take advantage of the circumstance that we are both being and something that can contemplate our being: yes, I have a physical presence, a history, there are facts about me that stretch into the past, but I am also a consciousness that can stand outside these facts and decide for myself what they mean for me. Bad faith makes use of this circumstance of human being and attempts to blur the distinction while exploiting it, so that when the individual is confronted with a situation which requires a response with regard to their facticity which they do not want to face up to, they retreat to their own identification of themselves with transcendence, or the reverse. Thus, Sartre gives us two famous examples of the woman in the café (who avoids acknowledging her physicality and what it means for her and others) and of the waiter (who in perfecting his waiter-ness avoids his freedom to be other than a waiter)³.

These two cases involve individuals responding negatively to their situation, in that both are evading responsibility, one for their concrete situatedness and one for their self-determination. Bad faith affects everyone, but, as these examples show, a key area in which bad faith can arise is in that of identity (“who/what am I?”). Another is where we see events unfold in a way that causes us unease but we refrain from overt response because we think that we cannot or must not do so (“I can’t do anything”). Bad faith arises to give us permission to avoid being agents in our own lives.

Ethical Ambiguity

In *The Ethics of Ambiguity*⁴ Simone de Beauvoir argues a point that appears in different ways in different existentialist authors and which amounts to a skepticism about our motives for certain kinds of moral assumptions. She points out that hidden within all moralities is an assumption of human failure. After all, morality is supposed to prescribe for us certain kinds of conduct; but why do we need to have conduct prescribed for us unless there is some chance that we might not do what we ought? An ideal is then put forward that we must find some way to conform to: a template for right action. Our becoming is directed toward achieving a certain kind of being which represents the moral ideal. Morality only applies to us because of this separation between ourselves and our

being (p. 11)⁴. That is, morality is an issue for us because we are not identical with being as such (as a stone or a tree-stump is). We are able to consider our own being, and to attempt to alter it. This separation from being is what makes us human. The lack of being at the heart of human being “has a way of being which is precisely existence” (p. 13)⁴. So, an existentialist ethics will still require that a human being become his being, but that being is the being of not-being, that is, of consciousness.

De Beauvoir makes the following statement: “To will oneself moral and to will oneself free are one and the same decision” (p. 24)⁴. How can I will myself free if I already am free, if freedom is inherent in the nature of human being? This question, however, only makes sense if freedom is supposed to be a *thing* or *quality*, which a person either has or does not have. But de Beauvoir wants to argue that freedom is not a thing like that: freedom only exists as the *activity* of freedom, and not otherwise. And in acting I must continually re-engage my past acts (my facticity) into my future projects, not letting myself become a finished thing. What is important is not what I have accomplished, but what I do next.

According to de Beauvoir, authenticity requires that one not recognize any absolute, unconditioned value – an end for our existence which is externally defined for us, and defining of us. When we do this it is because we are looking for some external authority to change our existence into being, instead of accepting the lack in our being. This is trying to make ourselves into being, instead of accepting our separation from being and using it to transcend ourselves. It is a mistake to look for the standard of value for existence outside of existence itself; nothing can give value to existence save existence itself. Existence is itself the beginning of value (p. 15)⁴. Nevertheless, we do often want these absolute and indisputable values subsisting outside of us, as absolute authorities, telling us what to be and how to behave. It gives us a certainty that existence itself cannot have, and it absolves us of the responsibility that we do not want and from which we flee into bad faith.

De Beauvoir is opposed to the notion that it is the business of ethics to give us a catalogue of actions that are right and those that are wrong. There are no recipes, she says, only methods (p. 134)⁴. But although she thinks that we cannot say beforehand, in abstraction, what sorts of actions are ethically valid, we can set at least one condition as one that must be met by any possible action for it to be valid. We must treat the other “as a freedom so that his end may be

freedom” (p. 142)⁴. Acting concretely in real situations, we will in each case be forced to invent an original solution—we need to be creative, as well as free. We also have to recognise that as we will freedom, we cannot only will our own. De Beauvoir is emphatic that the freedom of others can only enhance my own possibilities.

And it is not true that the recognition of the freedom of others limits my own freedom: to be free is not to have the power to do anything you like; it is to be able to surpass the given toward an open future; the existence of others as a freedom defines my situation and is even the condition of my own freedom. I am oppressed if I am thrown into prison, but not if I am kept from throwing my neighbour into prison (p. 90-1)⁴.

In the end, the only freedom we are called upon to respect is that which seeks to expand the possibilities of freedom itself – not that which denies itself, flees itself, or resigns itself, which is what it does insofar as it seeks to deny freedom in another, just as much as if it seeks to deny it in the individual himself.

Role Models and Moral Exemplars

Before tackling the question of existential role models it would be advisable to look to a very useful analysis by Randolph Feezell⁵. Feezell points out that in talking about role models we use the term in a narrow and in a broad sense, the former of which is largely descriptive while the latter has a normative (moral) import (p. 21)⁵. In the former case, we can speak of someone being a role model for the acquisition of certain kinds of technical skill: if you want to be a good skier or tennis player it would be reasonable to emulate the practices of someone who is already very good at that activity. But that doesn't mean that you should imitate such persons in every aspect of their lives. For example, while I admire enormously the wit, intelligence, artistry, and sheer philosophical chops of Søren Kierkegaard, I really don't think he offers a good example of how to behave in general (he was a misogynist and rather a jerk). The point is that when we talk about the importance of people behaving as role models what we usually mean is that they should be role models in the broad sense, in other words, moral exemplars. We don't tend to keep this distinction in mind but, as

Feezell argues, “[t]here is no reason to think that role models are necessarily moral exemplars, or persons whose lives as a whole are worthy of imitation...” (p. 21)⁵ and moreover that “[t]here is nothing intrinsic to being a celebrated athlete that merits the status of being a moral exemplar” (p. 22)⁵.

It is a common view that athletes do have such an extra obligation that the rest of us do not have, just because they are in the public eye and may influence others by their behaviour. But does that public scrutiny in fact entail a *further* obligation that the rest of us do not have? Feezell points out that there is an incoherency in this demand. “If someone has a moral reason to do x,... it seems superfluous or redundant to say she has an additional moral reason to do x. Or, to put it in the language of virtue, if someone has a good reason to be a virtuous moral agent (overall), it seems superfluous to say the agent has an additional moral reason to be virtuous” (p. 24)⁵. Moreover, Feezell suggests, the athlete-as-moral-exemplar rule invites a kind of dishonesty (or hypocrisy), insofar as we demand that they act as moral exemplars (“role models”) whether they really are or not, *because they are celebrated athletes*, although celebrated athletes are not, simply insofar as they are celebrated athletes, worthy of moral emulation (p. 24-25)⁵.

This is an analytical objection to treating athletes as moral exemplars; there are some deep existential problems here, as well, not to mention that the practice presupposes that we agree on what constitutes good moral practice—we should know by now that “universal fundamental ethical principles” very rarely *are*⁶. Bad faith is the major existential risk here. To identify oneself with either a moral doctrine or with a social role is to abandon one’s identity as a free consciousness. To take on the role of exemplar, even more than simply trying to “do the right thing”, is to attempt to make oneself a facticity, a thing, just like the waiter in the café. Likewise, for the onlooker to attempt to adopt the identity of the exemplar, as if one could be just like them, is to attempt to evade their responsibility to determine themselves in their own situation. Sport already makes bad faith-inducing demands of athletes in encouraging the taking on of totalising identifications wherein they can only see themselves as hockey player, rower, gymnast, runner, etc. The demand to be a moral exemplar is not just dishonest in the way Feezell describes, but a socially mandated bad faith on the part of the athlete and a kind of theatre that feeds the bad faith of the audience, who want athletes to be their moral stand-ins.

This brings us back to Sisyphus and whether we should look at him as a kind

of athletic-existentialist role model or moral exemplar. In Kierkegaard's *Fear and Trembling*⁷ the pseudonymous character Johannes di Silentio is trying to get his head around how Abraham could be a religious exemplar, while having been willing to slaughter his own son, completely contrary to universal ethical principles. He never really sorts out this paradox but his example is meant to indirectly communicate to the reader the need, not to *imitate* Abraham (as child-slaughter isn't really what is required), but to think through Abraham's example as a window into understanding how each individual has to confront alone the problem of existing. The question is not "how do I do what that one has done?" but "what shall I do now, here, myself?" He *is* an existentialist role model, like Sisyphus, but all that gets you is the imperative to embrace existence and its absurdities. For Camus, unlike Kierkegaard, this also means affirming the lack of pre-determined meaning and enjoying existence *because* of it—like play.

Finally, to come back to our starting question about athletes as role models for Olympism. There are good philosophical reasons, including, but not only, existentialist ones, to reject the notion that athletes should attempt to be role models, any more than anyone else, or at all. No one can live my life but me. If we mean what we normally mean by "role model" there is only bad faith and hypocrisy. There is, however, another way of looking at this. Modern sport emphasises wins, records, and medals. Athletes become instruments in advancing commercial and national aggrandisement and are developed and discarded as means to the accumulation of results. The use of athletes as role models to sell sport fits into this objectifying project. But, as suggested earlier, none of these things has the objective permanence that we seek in them. The entire project of being in modern sport remains both futile and absurd in Camus' sense. The athlete then is faced, like Sisyphus, with the question of whether to look for a meaning that justifies it, to deny the self for "the sake of something bigger" (to commit philosophical suicide), or to refuse to be made a thing, to retain their freedom, and to just play because choosing to play instead is the most human thing. The solution is not to acquiesce in the project but to resist by playing to play—that is an authentically Sisyphian role to take on.

Albert Camus: The Myth of Sisyphus

[p. 489] The gods had condemned Sisyphus to ceaselessly rolling a rock up to the top of a mountain, whence the stone would fall back of its own weight. They had thought with some reason that there is no more dreadful punishment than futile and hopeless labour.

If one believes Homer, Sisyphus was the wisest and most prudent of mortals. According to another tradition, however, he was disposed to practice the profession of highwayman. I see no contradiction in this. Opinions differ as to why he became the futile labourer of the underworld. To begin with, he is accused of a certain levity in regard to the gods. He stole their secrets. Ægina, the daughter of Æsopus, was carried off by Jupiter. The father was shocked by that disappearance and complained to Sisyphus. He, who knew of the abduction, offered to tell about it on condition that Æsopus would give water to the citadel of Corinth. To the celestial thunderbolts he preferred the benediction of water. He was punished for this in the underworld. Homer tells us also that Sisyphus had put Death in chains. Pluto could not endure the sight of his deserted, silent empire. He dispatched the god of war, who liberated Death from the hands of her conqueror.

[p. 490] It is said also that Sisyphus, being near death, rashly wanted to test his wife's love. He ordered her to cast his unburied body into the middle of the public square. Sisyphus woke up in the underworld. And there, annoyed by an obedience so contrary to human love, he obtained from Pluto permission to return to earth in order to chastise his wife. But when he had seen again the face of this world, enjoyed water and sun, warm stones, and the sea, he no longer wanted to go back to the infernal darkness. Recalls, signs of anger, warnings were of no avail. Many years more he lived facing the curve of the gulf, the sparkling sea, and the smiles of earth. A decree of the gods was necessary. Mercury came and seized the impudent man by the collar and, snatching him from his joys, led him forcibly back to the underworld, where his rock was ready for him.

You have already grasped that Sisyphus is the absurd hero. He is as much so through his passions as through his torture. His scorn of the gods, his hatred of death, and his passion for life won him that unspeakable penalty in which the whole being is exerted toward accomplishing nothing. This is the price that must be paid for the passions of this earth. Nothing is told us about Sisyphus in

the underworld. Myths are made for the imagination to breathe life into them. As for this myth, one sees merely the whole effort of a body straining to raise the huge stone, to roll it and push it up a slope a hundred times over; one sees the face screwed up, the cheek tight against the stone, the shoulder bracing the clay-covered mass, the foot wedging it, the fresh start with arms outstretched, the wholly human security of two earth-clotted hands. At the very end of his long effort measured by skyless space and time without depth, the purpose is achieved. Then Sisyphus watches the stone rush down in a few moments toward that lower world whence he will have to push it up again toward the summit. He goes back down to the plain.

It is during that return, that pause, that Sisyphus interests me. A face that toils so close to stones is already stone itself! I see that man going back down with a heavy, yet measured step toward the torment of which he will never know the end. That [p. 491] hour like a breathing-space which returns as surely as his suffering, that is the hour of consciousness. At each of those moments when he leaves the heights and gradually sinks toward the lairs of the gods, he is superior to his fate. He is stronger than his rock.

If this myth is tragic, that is because its hero is conscious. Where would his torture be, indeed, if at every step the hope of succeeding upheld him? The workman of today works every day in his life at the same tasks, and this fate is no less absurd. But it is tragic only at the rare moments when it becomes conscious. Sisyphus, proletarian of the gods, powerless and rebellious, knows the whole extent of his wretched condition: it is what he thinks of during his descent. The lucidity that was to constitute his torture at the same time crowns his victory. There is no fate that cannot be surmounted by scorn.

If the descent is thus sometimes performed in sorrow, it can also take place in joy. This word is not too much. Again I fancy Sisyphus returning toward his rock, and the sorrow was in the beginning. When the images of earth cling too tightly to memory, when the call of happiness becomes too insistent, it happens that melancholy rises in man's heart: this is the rock's victory, this is the rock itself. The boundless grief is too heavy to bear. These are our nights of Gethsemane. But crushing truths perish from being acknowledged. Thus, Oedipus at the outset obeys fate without knowing it. But from the moment he knows, his tragedy begins. Yet at the same moment, blind and desperate, he realizes that the only bond linking him to the world is the cool hand of a girl. Then a tremendous remark rings out: "Despite so many ordeals, my advanced

age and the nobility of my soul make me conclude that all is well". Sophocles' Oedipus, like Dostoevsky's Kirilov, thus gives the recipe for the absurd victory. Ancient wisdom confirms modern heroism.

One does not discover the absurd without being tempted to write a manual of happiness. "What! by such narrow ways--?" There is but one world, however. Happiness and the absurd are two sons of the same earth. They are inseparable. It would be a [p. 492] mistake to say that happiness necessarily springs from the absurd discovery. It happens as well that the feeling of the absurd springs from happiness. "I conclude that all is well", says Oedipus, and that remark is sacred. It echoes in the wild and limited universe of man. It teaches that all is not, has not been, exhausted. It drives out of this world a god who had come into it with dissatisfaction and a preference for futile sufferings. It makes of fate a human matter, which must be settled among men.

All Sisyphus' silent joy is contained therein. His fate belongs to him. His rock is his thing. Likewise, the absurd man, when he contemplates his torment, silences all the idols. In the universe suddenly restored to its silence, the myriad wondering little voices of the earth rise up. Unconscious, secret calls, invitations from all the faces, they are the necessary reverse and price of victory. There is no sun without shadow, and it is essential to know the night. The absurd man says yes and his effort will henceforth be unceasing. If there is a personal fate, there is no higher destiny, or at least there is but one which he concludes is inevitable and despicable. For the rest, he knows himself to be the master of his days. At that subtle moment when man glances backward over his life, Sisyphus returning toward his rock, in that slight pivoting he contemplates that series of unrelated actions which becomes his fate, created by him, combined under his memory's eye and soon sealed by his death. Thus, convinced of the wholly human origin of all that is human, a blind man eager to see who knows that the night has no end, he is still on the go. The rock is still rolling.

I leave Sisyphus at the foot of the mountain! One always finds one's burden again. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. He too concludes that all is well. This universe henceforth without a master seems to him neither sterile nor futile. Each atom of that stone, each mineral flake of that night-filled mountain, in itself forms a world. The struggle itself toward the heights is enough to fill a man's heart. One must imagine Sisyphus happy.

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PARALYMPIANS AS REAL-LIFE ROLE MODELS

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As a full-time academic researcher, especially one whose work is grounded in Critical Disability Studies, with an emphasis on “critical”, I have been trained to interrogate the use of language. Therefore when I’m asked to do a presentation on a specific topic the first thing I always do is interrogate the topic or title I am given to present on. Leaving aside the question of whether anyone, including Paralympians, can be anything outside of “real-life” the thing that struck me about the title of the presentation I was asked to give was the inherent positive and unquestioned assumption that Paralympians can indeed be role models. That is not to say that they can’t be, but the actual situation in “real-life” is quite complex, messy and dependent upon numerous factors. I would, therefore like to start by altering the title of my presentation to “can Paralympians be role models and if so for whom?” In this way I can critically assess the situation starting from a neutral perspective and let the evidence lead me to a conclusion one way or the other.

What is a Role Model?

Perhaps it would be best to begin by defining exactly what we mean by the term role model. At its simplest a role model is a person looked to or admired by others as an example to be imitated or copied, although it is important to

remember that, depending upon your perspective, a role model can have a positive or a negative influence. For instance some people are prone to try and emulate the actions of mass murderers or serial killers, which I hope everyone can agree comes under the heading of a bad role model choice. In terms of deciding whether Paralympians can act as role models it is also important to distinguish between someone acting as a sporting role model i.e., inspiring someone to take up and succeed in a particular sport and the kind of role model that has a wider and deeper influence on someone's overall lifestyle choices i.e. the values by which they live their everyday lives. For the purpose of this article I will focus on positive role models, although that is not to say that even they cannot be perceived negatively by some as I will highlight later on. Lockwood, Jordan and Zunda (2002) state that positive role models

boost motivation by providing a guide to achieving success; they personify plausible desired selves that people can realistically aspire to become and illustrate the means for achieving these desired selves (p. 855)

The key words in this quote are “plausible” and “realistic” and in socio-psychological terms these are closely related to the inter-linked theories of social comparison (Hawkins, Cory and Crowe 2011) and self-determination (Deci and Ryan 1985). Social Comparison Theory (SCT) posits that individuals evaluate their own abilities or opinions through comparison to other people's abilities and opinions and Self-Determination Theory (SDT) is the extent to which an individual perceives they have the freedom to be self-motivated. Hawkins et al. (2011) claim that the ability of an individual to self-determine i.e. the extent to which an individual has the freedom to be self-motivated (and, therefore, attempt to emulate a particular role model), is underpinned by three key constructs - Autonomy, Competence, and Relatedness. Autonomy is being the perceived origin or source of one's own behaviour i.e. are you free to try and emulate a particular role model or do external forces, for instance available finance or a lack of available opportunities in the local area, prevent this. Competence is feeling effective in one's on-going interactions with the social environment and experiencing opportunities to exercise and express one's capacities. In terms of role model emulation this is dependent upon the emulator perceiving that their own potential capabilities will allow them to achieve similar achievements to the person they wish to emulate. If a role model is perceived

to possess capabilities way beyond the potential emulator, then this will have a demotivating impact. Finally relatedness is the need to feel connected to others in the domain of physical activity, which relates to the success of the role model being deemed relevant to the potential emulator. For instance, whether you have a shared interest in a particular activity or a shared strong affiliation to a particular cultural heritage. Although these factors are important issues in all role model – potential emulator relationships they are particularly important when assessing the potential for a person with a disability to be a role model, which is something I will return to in due course.

Disability and the Wider Society

In deciding whether Paralympians can be role models, and if so for whom, it is important to understand how people with disabilities and Paralympians are treated, perceived and portrayed within wider society, as this will have an impact upon the three factors of self-determination outlined above.

Perception and Treatment of People with Disabilities in the Wider Society

According to Wolbring (2012) “ableism describes prejudicial attitudes and discriminatory behaviours toward persons with a disability. Definitions of ableism hinge on ones understanding of normal ability and the rights and benefits afforded to persons deemed ‘normal’” (p. 78). Seibers (2008) calls ableism the “ideology of ability”, which at its most extreme “defines the baseline by which humanness is determined, setting a measure of body and mind that gives or denies human status to individual persons” (p. 8). Ableism, therefore, devalues people with disabilities and results in segregation, social isolation and social policies that limit opportunities for full societal participation based upon bodily norms and ones perceived ability to comply with those norms. Ableism is grounded in what is called the medical model of disability whereby an individual with a disability is seen as ill and their illness or impairment as a problem of the individual with the disability that needs to be “cured” in order to bring them in line with accepted norms of appearance and ability. These perceptions of disability are based upon a fear of difference and a perceived need to be “normal” and they influence the way people interact with individuals with disabilities and impact the way people with disabilities view their own roles within

society, including their involvement in sport. This view is important in understanding some of the difficulties Paralympians might have in being perceived as role models. More recently, there has been a push to promote a social rather than medical perspective on disability. The social model of disability posits that people with disabilities are less restricted by their own impairments than by the barriers, both environmental and attitudinal, put on them mainly by the non-disabled majority within society. These barriers not only impact upon the ability of people with disabilities to get involved in sport at an entry level, but also, for those whose impairments qualify them to take part and have the ability to reach that level, they impact upon their ability to progress to becoming Paralympians.

Barriers to Participation in Society

These environmental and attitudinal barriers have major implications for the lives of people with disabilities. The environment in which we all live is designed by and for those people who most closely align with the societally accepted and maintained norms of ability and bodily appearance. Therefore, anyone who deviates from these norms or whose abilities differ from the norms often struggles to operate with the same ease as everyone else. According to Brittain (2016) this hostile social environment causes numerous issues for people with disabilities that range from difficulties in physical access to public buildings and transport, problems accessing educational and work opportunities, both in terms of physically accessing the workplace and persuading, mostly non-disabled employers to hire them. This in turn often leads to major financial issues for people with disabilities with half of people currently living in poverty in the United Kingdom being either disabled or living with someone with a disability (Tinson et al., 2016). As a result of this financial hardship, just getting by day to day in terms of feeding and housing themselves can often be a struggle, let alone taking up a sporting activity that for some may require expensive equipment such as sporting wheelchairs or prosthetic limbs that often have to be custom made and cost thousands of pounds. This is just a small insight into the issues that these environmental and attitudinal barriers can cause for people with disabilities that time and space preclude me from mentioning further here. However, the fact that some are able to overcome these barriers and achieve their goals is an important point that I will return to in due course.

Problems with Media Portrayals of Paralympians

The way the media portray people with disabilities and disability sport can have a major impact on how other groups and individuals within society view them also. The combination of how they are portrayed by the media and how much coverage they receive can have a huge bearing upon how the rest of society views them. There has been major growth in the amount of coverage the Paralympic Games has received over the last decade or so, although it should be pointed out that the volume of coverage varies widely from nation to nation. In addition, with limited exceptions, the Paralympic Games is often the only coverage, that athletes with disability receive in the mainstream media. Even where there is coverage the way that athletes with disability are portrayed in that coverage is often criticised for its focus upon the ‘inspirational’ way in which they overcome their impairment to achieve their success rather than focusing upon their athletic ability. This kind of portrayal, termed ‘inspiration porn’ by the late disabled activist Stella Young (Young 2012) enables non-disabled society to maintain the sociocultural barriers of the ability-disability divide, whilst at the same time enforcing a norm of drawing inspiration from those who manage to achieve despite their disability. This is done by maintaining an emphasis upon their impairment and, therefore, difference from the norm, rather than highlighting the societally imposed environmental and attitudinal barriers that are the main cause of their problems. As an extreme example of this thought process in action, Lancaster (2016) cites Chuck Aoki, member of the American wheelchair rugby team at the last two Paralympic Games, as saying “Somebody might say, ‘Oh you’re such an inspiration for going to the grocery store’”, with the implication being that because of his disability this is something he is incapable of doing. Another extreme kind of media coverage that portrays a related perspective of people with disabilities by non-disabled society occurred prior to the Rio 2016 Paralympic Games, when Portuguese journalist, Joaquim Vieira, called the Paralympic Games a “grotesque spectacle” and “a circus act” (Huffington Post Brazil, 2016), which appears to mirror many people’s interpretation of recent comments by President Trump in the US, who described the Games as “tough to watch” (Murdock, 2018). This view was further highlighted by American author Ken Jennings who tweeted there is “nothing sadder than a hot person in a wheelchair” (Jennings 2014), which, according to Ryan (2018) “embodies a stubbornly negative cultural attitude towards disability – one that

too often equates wheelchairs as prisons and disabled people as abnormal, ugly and sexless". What these examples highlight are an extreme example of the application of societal norms around physical perfection and also what constitutes "elite" sport, whereby disability is equated with ugliness and deformity and sport for people with disabilities is seen more as a form of rehabilitation than something done for its own sake and to a high level.

How do these Issues Impact upon the Potential for Paralympians to be Role Models?

So what has all this got to do with the potential for Paralympians to become role models? In order to answer this I would like to return to Hawkin et al's (2011) three key constructs of self-determination, namely autonomy, competence and relatedness. For the purpose of this article I will focus upon the potential for Paralympians to be sporting role models, but will also touch upon their potential to be lifestyle role models more briefly towards the end. I will also look at the possibilities for Paralympians to be role models to two categories of potential emulators – other people with disabilities and non-disabled people.

Autonomy

Autonomy relates to the issue of whether the emulator is free to emulate a chosen role model or whether external forces or barriers prevent them from doing so. As highlighted above the opportunities for many people with disabilities to try and emulate a Paralympian are potentially restricted by the many environmental and attitudinal barriers, some of which were highlighted above. These include issues of whether they can afford to participate in their chosen sport, whether transport and venues are accessible to them and whether coaches with the requisite knowledge and interest in coaching athletes with a disability are available to name but a few. Generally speaking non-disabled people face less of these kinds of barriers and have greater autonomy in their choices, particularly around accessibility and available options. However, this is not to say that barriers do not exist at all for them, particularly economic barriers, but that in general the barriers are fewer and less extreme than they are for people with disabilities.

Competence

Competence relates to whether the potential emulator of the Paralympian perceives their own capabilities to match those of the person they wish to emulate. This is generally done through self-comparison, but a large part of this self-comparison process is dependent upon the level of self-confidence and self-esteem present within the potential emulator. For people with disabilities this can be problematic. When constantly confronted with negative perceptions about their abilities to carry out tasks that most people take for granted, and also bombarded with images of “physical perfection” that most of the non-disabled general public could not live up to, it is little wonder that many people with disabilities suffer from low self-confidence and self-esteem (Hargreaves, 2000). Seymour (1989 cited in Hargreaves, 2000, p. 185) sums this up when she states:

the body in which I live is visible to others, it is the object of social attention. I learn about my body from the impressions I see my body make on other people. These interactions with others provide critical visual data for my self-knowledge.

This socially imposed feeling of worthlessness and low self-esteem brought on by the reaction of others to obvious physical difference can have very strong and long-term effects on people with disabilities. It can also cause them to under-estimate their own abilities when comparing themselves to a potential successful role model and lead them to the belief that they are incapable of such achievements. In contrast non-disabled individuals, when comparing themselves to a Paralympian, will most likely perceive themselves as physically superior as their bodily functions are perceived to be closer to the socially accepted norms for appearance and functional ability. However, they may lack any real understanding of just how good Paralympians are at their sports, possibly because ableism acts as a barrier to allowing them to objectively self-compare, especially when disability sport is more often than not considered as a form of rehabilitation rather than real sport.

Relatedness

Relatedness refers to whether the potential emulator feels connected to the potential Paralympian role model. Given what I’ve already said it would seem likely

that people with disabilities would be far more likely to feel a sense of relatedness to other people with disabilities in that they share the challenges of disability posed by the environmental and attitudinal barriers already outlined. However, in reality even people with disabilities are susceptible to ableism, which in this sense is referred to as internalised ableism and which causes them to act in an ableist way towards people with other types of impairment to themselves and as a result feel greater relatedness to people with similar impairments (or bodily norms) to their own. This is highlighted in the following quote from “Sam” in Purdue & Howe (2012: 912)

I think with disability you identify with people who are the same. If I see the Paralympics, I'm trying to identify with those athletes who are like me. It's difficult, I've been an amputee for twenty odd years now, I find it difficult to relate to how people do things with two feet, so sometimes when I see someone do something I think 'how do they do that', but then I realise "oh yeah, they've got two feet, I've only got one". I sort of relate to how would I do that, so I can't imagine what it would be like to run on two false legs.

Baring this fact in mind it should also be noted that not all impairment groups are represented at the Paralympic Games and so for some they have no Paralympians that they can directly relate to as a possible role model. On a more general level, for many people with disabilities, there is also a lack of relatedness between their everyday lives and those of Paralympians as highlighted by the following quote from Colin in Braye, Gibbons, & Dixon (2013: 9)

I'm afraid that the focus on elite Paralympians promotes an image of disabled people which is so far from the typical experiences of a disabled person that it is damaging to the public understanding of disability.

There is a danger, therefore, that Paralympians become the yardstick by which all disabled people are measured and expectations of them within non-disabled society are set. By making Paralympians the “norm” by which all other people with disabilities are measured, this simply further isolates those who are unable or simply do not wish to take part in sport and reinforces ableist perspectives of their capabilities.

In terms of non-disabled people and their relatedness to Paralympians as

potential sporting role models it would appear sensible to conclude, based upon the social norms that the majority are socialised into, that they would find it very difficult to relate to a person with a disability. This is particularly true taking into account the comment by Sam above and the difficulties of relating to someone who may have to do things in a slightly different way to you. This doesn't make one way any better than the other – just different ways of achieving the same outcome.

So what can we conclude from these three factors? Well firstly, the same three constructs can be applied to the effectiveness of non-disabled role models and may go some way to explain why successive Olympic Games fail to achieve the sports participation legacy that hosts often aspire to prior to the Games, which is often based on people being inspired by the performances of the athletes. With regard to Paralympians, it is the very subject of inspiration that forms part of the problem, or rather the basis for that inspiration and the way it is used, as the following tweet from disabled activist Imani Barbarin (2018) highlights:

The most absurd thing is when an abled person points to you and your success with a disability and shames the person besides them. "Well, if THEY can do it, you have no excuses". Like saying success as a disabled person is so absurd that anything is possible.

For Paralympians to truly be accepted as role models people with disabilities need to firstly be perceived as full and equal members of society whose bodily function is simply part of the diversity of what it means to be human and sport for people with disabilities needs to be accepted as real sport rather than a form of rehabilitation. Currently disability sport struggles to be accepted in much the same way as women's sport appears to struggle to be accepted, due in no small part to the societal norms that make *Citius Altius Fortius* or The Fastest, The Highest, The Strongest, the basis for the definition of what defines elite sport. Anything that falls short of these norms in absolute performance terms will also be deemed less worthy and less important. This is not to say that Paralympians cannot be sporting role models, but who they are role models for and how that occurs is not straight forward and is highly dependent upon societal perceptions of people with disabilities and attitudes towards them.

Finally, I'd like to conclude by very briefly touching upon the potential for Paralympians to be lifestyle role models. By this I am referring to the way we all approach life and the values by which we live it. The basic tenet of ableism

forces people to view people with disabilities from a perspective of what it is perceived they are unable to do given their particular impairment. However, for the majority of Paralympians and other athletes with disabilities their thinking is completely the opposite. They do not think about what they cannot do, they simply focus upon what they can do and do it to the best of their ability (Murley 2018). From a personal perspective that's the kind of role model we could all do with emulating. I think if we were all honest with ourselves we have all wasted time in our lives focussing too much upon what we believe we cannot do rather than making the best of what we can, so if Paralympians can achieve international success and overcome the immense barriers that society imposes upon them that, for me at least, appears to be a very valuable lesson that we could all do with learning and acting upon.

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THE SPORT FOR DEVELOPMENT AND PEACE SECTOR

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Since the early 1990s, we have witnessed the emergence and rapid growth of the “Sport for Development and Peace” (SDP) sector. SDP is mainly comprised of programmes that are run by NGOs (non-governmental organisations) and which use sport as an interventionist tool to promote different types of social development and peaceful social relations across the world.

There are now thousands of these initiatives across the world, varying greatly in scale, duration and mission. While being implemented in both the global North and South, SDP programmes tend to be sited in developing regions and in war-torn or post-conflict settings. The vast majority of programmes are targeted at young people, especially in the global South where youth tend to be in the majority across national populations. These young people are identified as marginalised or “at risk” in some way.

The social goals of these programmes include: poverty reduction; the education of young people; health promotion and education such as in disease prevention; women’s empowerment; the social inclusion of people with disabilities; developing leadership skills and employability; tackling urban crime and violence; and, peace-building, rehabilitation and reconstruction in post-conflict contexts.

A substantial volume of academic research has been undertaken into the SDP sector since the late 1990s. My own work has been conducted over more than fifteen years. This presentation draws on fieldwork and interview research

undertaken in the Balkans, the Middle East, South Asia, and southern Africa, as well as in Germany, Switzerland, and the UK.

The paper is divided into four main parts. First, I put forward some illustrative SDP activities and programmes. Second, I set out four main categories of SDP organisation and consider aspects of their interrelations. Third, I outline the attractions of sports for these different agencies. Fourth, I reflect critically on the need to keep in mind sport's complex historical and socio-political relationships to violence, conflict and peace.

SDP programmes – some examples

It is useful to begin by providing some illustrations of the different types of SDP work that is undertaken. Some examples might include:

- The UNDP Match Against Poverty, which is regularly contested by the world's leading football players, to raise money for those in absolute poverty, and to promote public awareness of the need to eradicate world poverty.
- The “Segundo Tempo” programme in Brazil, which promotes schooling among hundreds of thousands of poor young people through a mixture of after-hours sport, free meals, and additional school time.
- The Grassroots Soccer programme in Zimbabwe which promotes HIV/AIDS education among young people.
- The Nowspar NGO in Zambia which uses football to promote educational participation, empowerment, and the tackling of abuse among women.
- Play International and Open Fun Football Schools, which run peace-promoting sport programmes in Kosovo and in the wider Balkans region.

Clearly, these initiatives are focused on meeting key development and humanitarian needs. These programmes have tended to be heavily influenced by the United Nations, through the UN's “Millennium Development Goals” which ran until 2015, and the current Sustainable Development Goals which run until 2030.

In the global North, SDP programmes might include, for example:

- The UK NGO “Street League” which uses football as an intervention-

ist tool to assist young people, particularly those involved in criminal activity, into employment, education or training.

- The “Midnight Basketball” initiative in the United States, founded in the late 1980s, using sport to draw young people away from criminal activity, particularly in inner-city African-American neighbourhoods.

In North America, these programmes are often presented as part of the Positive Youth Development (PYD) movement.

Thus, the SDP sector features initiatives and programmes that have a diverse array of missions and objectives, and these in turn are underpinned by very different kinds of agency and institution, as I now explain.

SDP agencies and institutions: four categories

SDP institutions and agencies vary substantially in their scale, location, objectives, policies, ideologies and strategies. We may differentiate these agencies into four broad categories.

- i) *Non-governmental, non-profit organisations* which facilitate and/or implement SDP programmes, and come in many shapes and sizes. International NGOs include Right to Play, streetfootballworld, Football Against Racism in Europe, and Open Fun Football Schools. Other, more established development NGOs, such as Care and ActionAid, have used sport to promote their interests and advocacy agendas. At local and national level, we find grassroots NGOs, such as the Sarvodaya movement in Sri Lanka, which are particularly well placed to implement SDP programmes. We might add sport clubs that are member-owned, such as Barcelona and Real Madrid, which contribute to SDP programmes and organisation.
- ii) *Intergovernmental and governmental organisations* which are particularly active in facilitating and overseeing SDP campaigns and programmes, while also contributing to implementation. The United Nations has played a key role here, and had its own SDP office (the UNOSDP), which closed recently. Some international development departments and agencies have been very active, especially those linked to Nordic nations, such as NORAD (Norway). National and international sport governing bodies such as the IOC fit here as they

function largely as governmental institutions. Crucially, the IOC has agreed to take on the UN's role here.

- iii) *Private sector* organisations which engage with the SDP sector mainly through voluntary initiatives that are themed around corporate social responsibility and principles of self-regulation within the marketplace. For example, Vodafone, Daimler, and Mercedes-Benz are partners of Laureus, which convenes glitzy annual sports awards, and houses a SDP foundation. Privately-owned sport clubs also fit here.
- iv) We might add *radical NGOs and social movements* which have more politicized approaches towards social development and are more focused on promoting social justice and human/civil rights. Invariably, this category of SDP agency tends to come into conflict with corporations, intergovernmental organisations, and some NGOs – as illustrated by anti-Nike campaigns, and protests against the 2008 Beijing Olympics.

Here, we might add major sport personalities. They can play a key role in endorsing programmes and agencies, and in some cases establishing their own foundations.

Most SDP programmes involve significant partnership work between these first three categories: NGOs, (inter)governmental agencies, sport governing bodies and institutions, and TNCs. These agencies are also heavily involved in SDP conferences and policy development. Conversely, more radical NGOs, campaign groups and social movements have tended to have relatively restricted roles or to have been absent from these networks and events, with the result that these forces have been rather marginalised within the SDP sector.

Development and peace initiatives: the attractions of sport

It is useful to set out what the strengths of sport might be for those institutions that are seeking to undertake development and peace work. These perceived benefits or attractions may be summarised as follows:

- Sports are played worldwide and are familiar or easily taught to peoples in most settings. Sports thus provide for immediate contacts with young people.
- Sports are already employed in schools and wider social settings as an educational tool.

- Sports are understood as carrying social psychological benefits for participants, by facilitating positive and enjoyable self-expression, personal and interpersonal creativity, and team-building and group solidarity.
- Sports may enable new social contacts and relationships to be established between different groups within play-focused contexts.
- Sports may promote the wider socialisation and education of young people into competitive, rule-governed behaviour.
- Sports may facilitate the practical making and enforcing of rules, and thus promote stronger understanding and reproduction of rule-governed behaviour.
- Sports may engage prominent individuals and celebrities, who are able to draw the attention of wider publics.
- Sport's official ideologies and discourses tend to have strong universalist messages.

SDP programmes centred on peace-building tend to view sport as offering particular positive socio-cultural and political characteristics which may be utilised in contexts where the targeted user groups have been caught up in violent conflicts. These perceived benefits may be summarised as follows:

- Sports are understood as offering particularly effective meeting spaces for “breaking the ice” between those who have been in conflict. Sports may provide one of the first post-war contact points, while also enabling third parties to be involved, for example in the role of mediator (referee, umpire).
- Sports may provide a playful, competitive, rule-governed context for relations to be built with the Other. A confirmed set of rules in sport, which is agreed upon by the participants and which underpins their interaction, is particularly important for facilitating play and, more seriously, for offering a basis for future, rule-governed interaction off the field of play. Participants may benefit by being responsible for making and enforcing rules, by entering into dialogue and negotiation.
- In turn, sport-based interventions may help to routinize forms of contact and interaction with former enemies, and to challenge the demonization of the absent or imagined Other.
- Sports are particularly effective in reaching and engaging with the

next generation of potential combatants, while encouraging older generations to allow young people to take ownership of future relationships with peers on “the other side”.

- Sports may be used to resocialise people who have been traumatised, and physically and/or emotionally damaged through their involvement in war.
- Sports may assist the rehabilitation of those injured by war, for example landmine victims who have lost limbs or suffered other serious injuries.
- Sports may contribute more broadly to the reconstruction of societies within the post-war context.
- The universalist messages within sports typically convey support for internationalism and peaceful relations between competitors.

This summarises the perceived benefits of sport for different development and peace initiatives and agencies. However, to develop an adequate understanding of sport’s social impacts and possibilities, we need to recognise the complex and highly uneven historical and socio-political relationships of sport to development and peace. This is perhaps best demonstrated through a brief examination of sport’s nexus to processes of peace, conflict and subjugation.

Sport, peace and violence: a complex history

If we turn to examine the positive side of sport’s historical association with peace and development, one focus may fall on the Olympic Games. In Ancient Greece, the Olympic Truce was established as early as the 9th century BC, with the aim of suspending military conflicts and enabling athletes and spectators safe passage to the original Olympic games. The Olympic Truce was subsequently revived by IOC, and since 1993, via resolution 48/11, the Truce has been supported by the United Nations prior to each Olympic Games. Baron Pierre de Coubertin, the inspirational figure for the modern Olympics, believed that the competition would promote internationalism by bringing different nations and peoples into contact. Further historical illustrations of peace-building through sport might include the story of the 1914 Christmas Truce between British and German soldiers, when hostilities were suspended, and some reports indicated that the soldiers met in no-man’s-land to exchange greetings, to sing songs, and to play football.

On the other hand, we need also to recognise the long-running associations between sport, warfare and violent conflicts. We might consider here the 100-hour “Football War” between Honduras and El Salvador in 1969, following an international football fixture, which was understood to have claimed up to 3,000 lives. The 1990s Yugoslav civil war was preceded by widespread rioting among football fans, players and police at a fixture between Dinamo Zagreb and Red Star Belgrade in 1990. Many of the supporter movements were subsequently transformed into paramilitary units during the civil war. More broadly, we might cite the long-standing presence of many hooligan subcultures, or outbreaks of hooliganism and violence at football fixtures at both national and club levels, that have occurred almost throughout the history of the modern game.

Overall, sport’s relationship to peace-building and conflict resolution is highly uneven. Any analysis of the SDP sector should avoid slipping into “sport evangelism”, wherein sport is assumed to be inherently good and peaceful. We need to recognise the crucial role of social context in determining sport’s relationship to development and peace. The social context shapes the diverse meanings and usages to which sport is put. It underpins the ways in which sport, as a cultural form, and as a force for diverse kinds of social solidarity, is embedded within the wider social order. The context itself is shaped by matrices of power relations between elites and wider publics.

With those points in mind regarding the historical and social context, we may turn to consider some of the distinctive features that are evidenced in the more progressive SDP programmes.

Progressive SDP programmes

SDP programmes that have the most progressive social qualities and impacts tend to have several key features. The discussion here applies most to the global South but is also relevant to the global North.

First, SDP programmes must be committed to the *empowerment* of their user communities, to take ownership of SDP initiatives. SDP programmes are assisted if they are strongly embedded within the host community, and thus able to engage fully with local publics in developing this work. Grassroots NGOs may conduct this quality of work, notably by enabling local communities to take ownership of programmes.

Second, *sustainability* is critical to programme success. Sustainability is assisted by developing finances, and training volunteers and officials. There also needs to be a post-programme strategy, for continuing this work without NGO or other support.

Third, the SDP programme needs to be located within the *wider social, political and cultural context*. For example, peace-building programmes are most likely to succeed when there is a positive environment for this work, particularly by engaging with relevant stakeholders in sport.

Fourth, *diverse “monitoring and evaluation”* techniques may be used to assess the impacts of programmes. This means using both quantitative and qualitative techniques for measuring impact.

Finally, programmes should *engage fully with different development stakeholders*. This includes large development charities, and also campaign groups and critical NGOs, which can help to deepen relationships with the local community.

Concluding comments

The SDP sector is one of the fastest-growing fields of activity in global sport. There are many agencies involved in this work, seeking to promote diverse forms of development through sport with young people across the world. Most programmes involve substantial cross-agency collaboration. Crucially, SDP programmes and agencies need to be focused on the empowerment of local communities, particularly by listening to their development needs and aspirations.

A final point relates to the global leadership of the SDP sector in future years. Since the closure of the UN’s SDP office, there has been a significant leadership gap. There is a strong expectation that the IOC will step in to fill the gap, by working with the UN to promote sport’s global role.

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THE ROLE OF NATIONAL OLYMPIC COMMITTEES IN THE EDUCATION OF OLYMPIC ATHLETES

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Introduction

We live in an age when moral values are being questioned, and world-views and ideologies are being shaped in accordance with specific interests. Ethics and principles are changing to suit prevailing social trends in each period and it is extremely difficult to form attitudes based on principles and values.

Instead, the attitudes created are based on policies formed in the name of progress, development and prosperity, which are considered as achievements.

Achievements in our age are considered to be scientific breakthroughs and technological developments, which indeed have resulted in enabling man to set foot on the moon.

Also, both scientific knowledge and technological development have created unprecedented progress, which has changed even the conditions of everyday life in a manner that humanity has never experienced before.

In the sectors of health, transport, communications and the production of goods there have been huge advances, living standards have improved greatly and brought people closer to one another.

Political, social and military events, wherever they may take place, instantly become known about all over the world.

Via the Internet, people exchange news, information and knowledge in a

matter of minutes, no matter where they are, while by traveling they learn about other countries and their cultures.

Globalisation

Fast communication and transport, together with a recognition of human rights on an international level, has created a new, unprecedented and unique phenomenon called “GLOBALISATION”.

Globalisation is all about a way of thinking and the life of a person. Something happening in one part of the world has a direct influence on the rest of the world, as with economics and the problems of nations.

Another phenomenon we see which relates to globalisation is the movement of millions of people migrating to other countries.

They bring their own customs and habits to their new homelands, and with these changes a completely different scene is being created together with a completely new element between people and countries, something previously unseen for humanity.

Consequences

This new element is bound to have positive and negative consequences for the attitudes and behaviours of people.

Consequently, a significant number of serious problems has been created, influencing not only the practical application of moral values but also hampering their adoption.

Today there is “religious fundamentalism”, environmental pollution and its consequences for people’s health, neo-liberalism, contempt for institutions, breaches of human rights by advocates of power to the strong who, instead of striving for equality, strengthen the innate human inclination to look after oneself, something which in our age has become widespread in everyday life, politics and economics.

The power of money has evolved into a unique super-power, active on a global scale and taking decisions with no regard for states and societies.

The position of sport

The balance that should exist between the individual and society is being lost as a result. As a reflection of society, sport has been directly affected by modern trends, leading to all the short-comings appearing in the practice of sport.

In the face of all these characteristics of our age and the basic problems faced by mankind today, what solutions does the Olympic Movement propose?

The Olympic Movement

Is the Olympic Movement in a position to declare everywhere that its own way of life and philosophy and their implementation through the practice of competitive sport since it first appeared up to the present, without constituting a panacea, is nonetheless the most appropriate solution?

Is Olympism in a position to create human role models with sports men and women?

Can Olympians become role models through the Olympic education that they experience? And if so, what role should National Olympic Committees play in the shaping of these Olympian role models who will change society, and how will they do this?

The answer to the basic question of whether the Olympic Movement is in a position to improve the individual and society is: YES.

We may claim that we have our own philosophy and proposals for confronting all these problems challenging humanity today.

And, this is made clear in paragraph 2 of the Olympic Charter of 1999.

Olympism as a theory and practice is linked to the individual and communal lives of people and is able to play an important role in the shaping of societies as an ideology and resource for those who believe in the new fulfillment of group, social and global dimensions of life.

The role of National Olympic Committees

In my view, the responsibility for achieving this aim belongs also with the National Olympic Committees, whose aim is to promote Olympism as an educational philosophy with wider social implications.

The NOCs have a responsibility to promote and develop, not only the physical but also the ethical virtues that constitute the basis of every sport.

They also have the sacred duty of educating young people, possibly through the Olympic Academies, in the principal virtues of sport including comradeship, respect for written and unwritten rules, respect for one's opponent, participation in competitions for the improvement of each sport, for physical, mental and spiritual balance and for an understanding of the moral capabilities and spiritual structures constituting the Olympic spirit.

As a consequence, the National Olympic Committees and National Olympic Academies have to attempt in practice and through a variety of methods to perpetuate and convert the Olympic ideal into reality.

Models

The most practical, the surest and the most ideal way is through the creation of role models and their promotion as examples.

In an age of varying social realities, economic and cultural inequality have created negative models, which are widely accepted, especially among young people, and hence there is a need for organisations and institutions like the National Olympic Committees, whose constitutions place them under an obligation, but which also have a responsibility to their societies.

Their mission, as well as the reason for their existence, is to develop ideas, educational programmes and ways to create positive role models.

Athletes as models

Sport, together with the experience of Olympic philosophy, offers the best way forward. Undoubtedly, the most appropriate positive role models, provided of course that they are in a position to demonstrate this, are Olympic athletes, who must be correctly trained and promoted in society.

It is only logical that sport, as part of the social scene, is influenced by every contemporary social trend.

The direct receptors of this influence are actual sports men and women, whose position in the community gives them influence, not only on the com-

munity itself, but also on the future of modern sport and, above all, the future of society.

And this is because athletes are role models and drivers for all those values associated with sport.

All social phenomena constitute an integral part of the social framework in which they manifest themselves; that is to say, they are an integral part of life today.

The dilemma that arises with regard to the position of athletes in modern sport is deeply rooted in the social environment in which we live, and especially in the system of social values that presently exists.

That is to say, the status of athletes is a function of the significance that society attaches to sport.

It is therefore to society that the NOC education must be addressed.

Only in a social agreement with and an acceptance of the value of sport by the community can the appropriately trained, athlete role models have a reason for existing and a field of action.

Today we live in an industrial society which prizes the acquisition of material goods far more than previous societies and can be characterised as a society producing, consuming and striving for material goods.

Negative trends

We must however recognise that the spread of materialism has also influenced sport, with the direct recipients being the real protagonists of sport, that is, the sports men and women who now rate the material above the spiritual gains.

A second element is the emphasis placed upon results and a neglect of the process. In the sports world, the value of the material is manifest in the emphasis placed on the results of competitions, the victory or defeat, while the process of the game is neglected. This demonstrates the estrangement of sport from its values, since its educational and cultural value is to be found mainly in the process of the contest and not in the result.

This attitude towards sport has inevitably reduced the educational and cultural functions of athletes, clearly leading to their public fall from grace.

Owing to the materialism of social values and the priority attached to results, neither modern society nor modern sport consider the appropriate and com-

plete development of athletes, inclusive of moral and spiritual parameters, as the highest aims of sport. On the contrary, sports men and women are regarded simply as a means for achieving economic, political and other gains.

Given that skills in sport and physical supremacy are the most needed elements for these external gains, our industrial society attempts to focus attention only on these two factors, something inevitably leading to an unbalanced development of physical and intellectual abilities in athletes. This is the great danger for them and for society today.

This is the present reality in which Olympic athletes are called upon to be role models based on morality, respect, friendship and excellence.

That is, to be models of the basic values of Olympism, the experience of which creates the prerequisites for a better society.

However, is this feasible? Can Olympic athletes today meet such expectations?

Can the National Olympic Committees provide the means, the ways and the capability to suitably educate Olympic athletes in the knowledge that these people in the 21st century have shouldered responsibilities and obligations, disproportionate in many cases, to their capabilities?

The role of athletes

Athletes, and particularly “elite” athletes, have shouldered more social roles and of various types, than any other group in society. They and especially the champions in particular sports are called upon to be ideal social models, perfect in every respect.

- From the biological perspective, they are required to constantly challenge the limits of their human capabilities.
- From the intellectual perspective, they are required to demonstrate a high level of intelligence and judgement as well as chivalry, both inside and outside the sports arena. And to be, in other words, intellectual role models.
- From the ethical perspective, they are required to constitute a benchmark of respect for the fundamental ethical rules of society and to operate in accordance with social principles. To be, in other words, ethical models.

Despite this, it is abundantly clear that their role as perfect individuals is not enough for modern society, which assigns yet more roles to them. It requires them to be advertisers of products, diplomats in international relations, ambassadors for their nation's image and even social reformers.

It is obvious that the social roles assigned to this specific social group are not only related to aspects of individual development but also to aspects of social life whose values conflict with one another in present orientations. The difficulty and complexity of all these roles demand that the athlete be a "Superman".

Irony stems from the fact that while 21st century society assigns such unrealistic targets to athletes, sports legislation (where there is any), may give them only theoretical and perhaps moral recognition. Regarding the rest, in the majority of cases, it is not in a position to provide either the necessary means or the appropriate environment for their accomplishment.

Society demands that Olympic athletes should be "Supermen", while in practice no one is interested in how this might be achieved.

Finally, there will have to be recognition of the fact that the social obligations of sports men and women in becoming role models create corresponding responsibilities for societies and State institutions to create the conditions for them to achieve the aims expected by society, through a definition of these roles using special provisions and procedures.

The ideal

At this point I will dare to draw a parallel or comparison with what used to take place in Ancient Greece and specifically the recognition that was given to Olympic champion-models.

As you know, in Ancient Greece, the States or *Poleis* not only recognised what Olympic champions had to offer to their societies, but also considered the athletes to be patrons of the Homeland. A patron, not in today's sense of sponsor, but as a benefactor.

At the same time, they were recognised as role models because the designation of a citizen as an Olympic champion meant that he had achieved the ideal. And the ideal at that time was related to the idea of *kalokagathia*, which meant someone who was beautiful and good, manifesting excellence of mind, body

and soul. The entire training for each young man had a unique purpose: the achievement of this aim.

They believed that for someone to be an Olympic champion, he had to approach the ideal. And the ideal, in that never-to-be-repeated and for us inaccessible era, was excellence, ethics and beauty.

- *Indeed, what ideal do we believe in today?*
- *To be considered perfect, what ideal can a person achieve?*
- *Perhaps modern ideals of sport?*
- *But what ideals are we talking about?*
- *About sport that has become a vast business involving multinational companies?*
- *About the bribery of IOC “Immortals” and other prominent operators in sport?*
- *About the sporting spirit seen at the “Diamond League”, from which television relays to us the astronomical amounts paid in prize money?*
- *About the huge cheques paid to the various sports championships or competitions, distorting every meaning of sport on the altar of records and money?*
- *Perhaps about the sport of doping?*

It is indeed depressing when we realise that, in this modern sports environment, sports men and women have been transformed into disposable human machines and are in addition being called upon to become role models.

In the midst of this concern, the NOCs are being called upon not only to contribute but also to shape their educational programmes in such a way as to create the conditions for turning Olympic athletes into positive role models, not simple models.

However, it is not possible for there to be specific, uniform and common educational programmes for all.

The role model, and especially the athlete role model, depends in each country on the culture, the interests of its citizens, their backgrounds, the economic and social situation, and also, as mentioned above, on that which the people who live in a specific country or region consider to be the “ideal”.

The formulation of the NOCs’ general role and its actions in every region of the world must be based on these existing and proven facts.

Sport – Olympic education

There is however a commonly recognised point: sport offers itself alongside formal Olympic education as a broader education through which we add quality to our lives.

The main purpose of this broader education is the cultivation of the individual; his or her preparation for a social life in which the main requirement is for his or her humanisation: the mental, spiritual and physical fulfillment of the individual is its main purpose. Therefore, sport is at the service of education through Olympic education. And I mean education in general, not specific aspects of it.

Through sport and naturally Olympic education, social education is experienced in the sense of the acceptance of another's behaviour, attitude and action; civic education in the sense of adherence to the rules, acceptance of roles and hierarchy; also education in democracy in the sense of noble competition, fair play and equal opportunity, and of course any type of education including physical education.

Therefore it is up to each NOC and NOA to select and implement programmes of Olympic education adapted to peoples' cultures as well as to the common parameters that constitute the Olympic education based on the Olympic values and the legacies of Pierre de Coubertin, which in substance are based on the educational aspect of Olympism. For Coubertin, sports performance posed a problem for the relationship of mind and body; an educational and psychological problem of how to shape the will of a person, encouraging him to embrace the educational values that sport expresses.

For Coubertin, victory must be the product not simply of an individual's physical condition, but of educational enhancement. Basically, Olympism is a multi-faceted educational system constituting the essence of Olympic education.

Olympic education is an educational process based on scientific principles and using well planned learning processes with the purpose of shaping or altering models of an individual's behaviour to correspond with the timeless values of Olympism and their relations with society.

Fundamental characteristics as well as the aims of Olympic education, as summarised by Professor Müller, are based on the views of Pierre de Coubertin, according to which Olympic athletes must experience, apply, disseminate and consolidate through their example, their way of life and behaviour, in order

for them to be considered as role models. They must also assimilate the basic parameters constituting the Olympic education that I refer to in brief as:

1. *the idea of the harmonious development of the individual;*
2. *the need for a simultaneous exercise of body and mind;*
3. *the idea of perfecting the individual and achieving supremacy in sport, as against scientific and artistic supremacy;*
4. *spontaneous adherence in sporting activities to the principles of fair play, equality of opportunity and commitment to obligations;*
5. *the ideals of peace and understanding between peoples, imposing respect and familiarity with the cultural characteristics of other countries and continents and*
6. *persistence in the fundamental modern values of Olympism “respect-friendship-excellence”.*

For the achievement of these goals, the adoption of two frameworks and actions is required. A theoretical framework, through which knowledge is promoted; and a practical framework through which abilities and skills (in sport, society, communications and research, etc.) are put into action, leading to the shaping of values, habits, attitudes and behaviours, such as fair play, the promotion of good health, cultural awareness, sensitivity to the environment and a critical stance regarding Olympic and social issues.

The philosophical theory of sport

However, for us to be able to meet our obligations as NOCs for the creation of athletes as role models, and to contribute to the realisation of the basic reason for the NOCs’ existence and more generally that of the Olympic Movement –that is, for the improvement of the human factor, which in turn will contribute to the creation of a beneficial society– we must first and foremost re-think sport, not only from the practical or competitive angle, but also from the philosophical angle as an inclusive and educational process.

A process that can bring about social change, not only as in a simple utopia but as a real experience of dignity and rights that will be experienced by future generations of youngsters.

These are youngsters who today are attracted by any manner of model promoted in the media, who are used by profiteering organisations, or, even

worse, used for propaganda purposes by advocates of political, religious or ideological bias.

Youngsters who all of us involved with Olympism are obliged and committed to help experience principles and values that will be useful to them in their social and professional lives, and above all principles and values that ensure friendship and respect and will consolidate the prospect of peace and democracy.

The Olympic ideology together with the Olympic education comprise perhaps one of the very few ways that young people can form a common perspective based on a balance of cultural theories, differing religious concepts, different social and economic levels and, most of all, different world views. Olympic education, as a fundamental element of the educational programmes of every NOC, should constitute the axis upon which its entire contribution is based.

Shaping – evaluation of athletes

The realisation of the potential of Olympians is certainly a powerful tool in the work of NOCs, provided of course that NOCs are aware of the role those athlete models can play in society.

However, we have to be honest. As regards the shaping of athletes role models, the NOCs can do very little.

Far more can be done by the NOCs with regard to the promotion and realisation of the role models' potential in the community and particularly as examples for young people.

And they can do much more in providing opportunities for young people and society to get involved in sport, and much more in promoting the Olympic ideology.

Conclusion

I have the impression that the shaping of Olympian as role models is something that only sport can achieve.

The principles and values of Olympism and sport are not a matter of teach-

ing or knowledge; neither can they be acquired through orders and wishful thinking. They are experienced through participation.

Coubertin never ceased to stress that athletes will only derive benefit from the educational experience of active participation when their accomplishments are based on rules of fair play and respect for equality of opportunity.

Especially for elite athletes, who, in order to get where they are, have been through all the stages of development and have experienced the broader Olympic education; their active participation in so many important competitive and international events creates the conditions for the implementation of friendship, respect and excellence among the many other positive experiences acquired, leading them into certain patterns of behaviour and a way of life that has made them, of themselves, role models.

It is at this point that the responsibility of the NOCs begins: *That is, in realising the potential of the models.*

I wish to thank you for your patience, and as you leave Ancient Olympia after your stay here, my wish is that you take back to the work-places, universities, schools and environments of your homelands the spirit of friendship, understanding, solidarity, equality and love reigning here now, and that you attempt to disseminate it so that all of us can together make the world a better place.

Now, you may ask me, “Will we make the world a better place?”

The answer is YES.

We can because we want to.

And as the great Greek writer Nikos Kazantzakis said, “Whatever we have not managed to achieve is because we did not crave it, we did not want it enough”.

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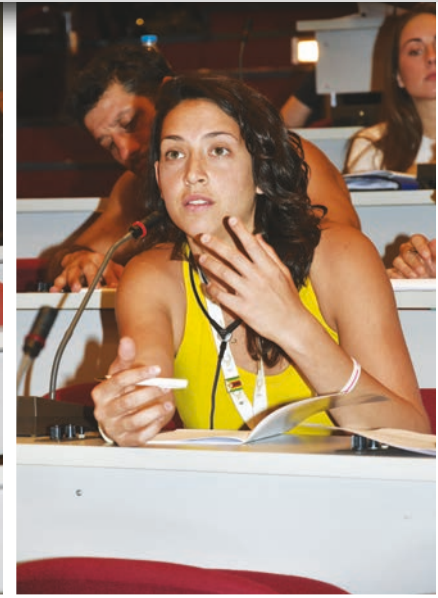
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Posing questions to the lecturers.





Practical implementation of the Olympic Values Education Programme of the IOC coordinated by Dr Paraskevi Lioumpi.





OLYMPIC EXPERIENCES





The Olympic Medallists and Olympians are presenting their Olympic experiences.



MY OLYMPIC EXPERIENCE

Sarah COOK (AUS)

I am often asked what my earliest sporting memory is, and I remember it very clearly. It was running the 100m sprint at my first grade athletics carnival. I came last. I learnt two very important things about myself that day, the first was that I loved sport, and the second was that I hated losing.

However it was not until I was 7 years old that the flame was lit after I watched the opening ceremony of the 1992 Barcelona Olympics. I told my mother that I wanted to go to the Olympic Games, and since that moment it has been the only thing that I remember wanting above all else.

I was always very active, and competed in sports whenever I had the opportunity. But it wasn't until I was selected into rowing through Talent Identification that I had my path set. Once I discovered rowing, I fell in love with the sport and I went on to row competitively for twelve years, including nine years on the Australian Rowing Team, and competing at the Beijing 2008 and London 2012 Olympic Games.

Of course a huge amount happened over this time. A lot of highs – goals achieved, wins, friendships. But probably a lot more lows – injuries, failures, political battles, losses.

My story is not one of facing immense challenges and then it all being worth it because I won gold. I did face immense challenges, and I left sport as a two-time Olympian and a dual international, but I don't have an Olympic medal to show for it. However in the context of our theme here, I wonder if that's the most important thing, for "the most important thing in the Olympic Games is not winning but taking part; the essential thing in life is not conquering but fighting well" (Pierre de Coubertin). My run up to the Beijing Olympics despite being in Australia's top ranked women's crew, can be summarised as everything that could go wrong did. My run up to the London Olympics was overshadowed by

a very public fight for gender equality that made national media, and was the catalyst for lasting change.

Following my nine years representing my country, and two Olympics, I was exhausted with my sport. But not done being an athlete. After a chance meeting with an Olympic sailor at the airport in London on the way home from the Games, we decided to embark on an ambitious project to transition me from an Olympic rower to an Olympic sailor. Australian Head Coach and legend Victor Kovalenko told me there were three critical factors to being a sailor. One was have the psychological capability in terms of competitive mindset and knowing how to be an athlete, the second was to have the right physiological and physical characteristics, and the third was knowing how to sail. There was only one of those three criteria that he could help provide me, and that was teaching me to sail.

One year later, and after losing thirteen kilograms, Elise and I finished in the top ten at the World Championships in the 470 class. Unfortunately however our run to Rio 2016 was ultimately ended by her pregnancy. I tried sailing with a couple of other skippers, and boats, but could never find a combination with the same potential that Elise and I had.

At 30 years of age, the career and dream I had for 23 years was over. I spent half my life, fifteen years, training and competing. A total of twelve years representing my country in two sports. It was following this, however, that I faced some of the greatest challenges of my life. To determine what I would do for the rest of my life, when the only identity I had formed, and the only person I knew was “Sarah, the athlete”.

Fortunately throughout my sporting career I had completed a Bachelor in Applied Science, and a post graduate degree in Education. I’m still heavily involved in sport, with a goal to change it for the better, and always bringing an athlete centric approach. My honorary roles include; President of Sydney University Boat Club, Vice-President of Sydney University Sport, Councillor on the Rowing Australia Council, and Director on my state rowing board. My paid roles include commentating for World Rowing’s global broadcast, and a full time role at Australian Sailing, however I am soon to commence a new role at Kinross Wolaroi School in Orange, New South Wales.

I am a passionate advocate for gender equality and youth development in sport. I am also involved in a voluntary capacity with a not-for-profit called Crossing the Line, which focuses on athlete transition amongst other significant issues facing athletes and sports today.

MY OLYMPIC EXPERIENCE

Mercedes NICOLL (CAN)

4x Winter Olympian

For those of you that don't snowboard I want you to get an understanding of what I do. The discipline that I compete in is the Halfpipe; if you can imagine half of a tube, but think big, an Olympic sized halfpipe had walls of 22 feet (670 cm), over two stories of a building, these 22-foot walls are on a slope of 18 degrees and it is longer than a football field, over 500 feet. I got through and up these walls, soaring above doing tricks and spins the whole way down. The halfpipe is not a timed event, there are six judges watching your every move and giving you a score out of 100.

I have represented Canada at four Winter Olympic Games. At the 2006 Winter Games, I was a hopeful for the finals. At those Games I had two runs that take 30 seconds, in my first run I was in 9th place and they took six to the finals, so things were looking good, one more run to go. In my second run it was all or nothing and I crashed.

I had been naïve before this moment, at these Games I grasped what it was to represent Canada. When my contest was over I spoke with our Canadian Team mentor, Marnie McBean, knowing I was devastated, I also had a fire in me to get to the next Olympics and she simply asked, "How do you think you'll do at the next games?" There was no doubt in my mind, I was going again!

Push on four years of grueling competition qualifying for the 2010 Vancouver Olympics, going in as the underdog this time, I had qualified my way to my second Winter Olympics. At these Games I made it through the whole day of qualifiers, semifinals, and finals.

I was happy, I walked away with 6th place at the Olympics. Moments later I saw Marnie McBean and I told her the good news, she said "Well, think of how much better you could do at the next games?" I was taken aback, not

thinking of another four years, but she again sparked something in me. From that day forward I decided if I had the passion and love for competition I would compete, not knowing where it would take me.

I did end up qualifying for what I thought was going to be my third and last Winter Olympics. It was at these Games that I wasn't going to leave anything on the table I was going in with all my tricks. The halfpipe conditions were a challenge, the 22-foot walls that were normally straight were now wavy, making it hard to stay in the halfpipe.

In my last practice run at the 2014 Sochi Games, I dropped into the 22-foot walls, going full speed; you can get up to speed of 72 km/hr, to do a backside 900, two full rotations. As I went up the 22-foot wall, near the top, where I execute my rotation, the snow gave away, causing me to soar out of the halfpipe. I hit hard, having fallen over two stores to my right hip and right side of my face.

In that instant, the only thing running through my head was get up! I had to see if I could snowboard. I got back up, in complete agony, ready to try. I was not giving up even though I couldn't even walk. I used my snowboard as a crutch along with my anger and adrenalin to push through. I was at the Olympics, nothing was going to stop me from competing; this was my moment. I made my way to the top of the halfpipe with a new challenge ahead of me, my coach standing there arms on his hips, blocking my way. Aggression had taken over, I told him firmly to get the outta my way, I was getting back in the halfpipe. I was too proud to ask for help, I was fighting back tears but I was able to do one more practice run, not spectacular, barely able to make it up the 22-foot walls.

Before qualifiers I had no angry words, just tears, so many tears. I was in pain every second, I felt defeated, yet hopeful. I had waited, and worked for this for the last four years, I was at my third Olympics, unable to compete to the best of my ability. I competed with every ounce of energy I had, having a badly bruised right hip, a soon to be black eye and a concussion I was not aware of at the time. I didn't qualify for semifinals with my runs, having crashed in my second run on my hip again. My runs were over, my third Olympics, finished and unsuccessful, not even a competitor, not even on the podium.

My story does not end there. When I got home from the Games, that black eye came with a serious concussion. My sparkle had gone, I was suffering alone in a dark room. Everything we take for granted in life I was unable to do; walk, talk, spell, read a book, look at screens, listen to music. Of the list of twenty-two

concussion symptoms I had over seventeen in one day, I was in a fog for three months with depression, headaches, nausea, on a rollercoaster of emotions; I was no longer an elite athlete.

Having everything I loved ripped away from me, it was on this recovery that I realised I was an athlete. It was time to set small goals to make sport part of my life again. I literally had to learn how to walk before I could run, not knowing if I would be able to compete in snowboarding again. Having seen over fourteen different doctors, physio, massage, osteopaths, chiropractors, in the two years post recovery, I started to snowboard again. Being stubborn and self motivated I drove myself to Canada's only Olympic sized halfpipe in Calgary.

Snowboarding came back quicker than I thought, two weeks later, I was in the next world cups ending up top Canadian. I was now on the path to my fourth Winter Olympics. I qualified for my fourth Games and it was in PyeongChang, the last run of practice that, after four years I finally overcame my greatest fear and faced it head on, I landed the backside 900 for the first time since my crash, I was over the moon with excitement, but still had to compete.

In my first run I landed the 900 but didn't do the run I wanted, the points didn't get me through to the finals, my second run I was ready to try a more difficult run and I did, I landed it! Remember this is a judged sport, looking at the results my second score was lower than my first, I was baffled, sad and angry. I took the time to let those emotions take over then I reflected on what I had come through to get here.

No, I didn't have a gold medal but this was a golden moment for me. Four years ago, I couldn't walk or talk, my goal at these games was to be proud of the run that I did and I accomplished that. I am proud of myself and now leave my competitive snowboard career with great closure. I have competed at four Winter Olympics, eight World Championships, I have eight World Cup podiums and five National titles.

I hope that you have the passion, positivity, focus and drive behind you to know it's okay to fail and try again.

MY OLYMPIC EXPERIENCE

Maxime DUFOUR-LAPOINTE (CAN)

Good morning everyone! It is a real pleasure and honour to be able to tell you parts of my story today. My name is Maxime Dufour-Lapointe, and I have been a mogul skier on the national team of Canada for the last twelve years, with my two younger sisters. For those who have never seen mogul skiing, this is what I do (showing video).

Today, I am going to tell you three stories from my experience as an athlete that I feel are very relevant to our session's topic. I have had the opportunity to go to three Olympic Games, and I am going to tell you my biggest take away from each one.

My first Olympic Games were Vancouver in 2010. I was eighteen at the time, and I was not able to qualify for the games. Luckily for me, being a home country Olympics it meant that Canada was allowed to send their own athlete to be events forerunners, which meant I got to forerun for mogul skiing and have a feeling of what being an "Olympian" was like. My younger sister Chloé also qualified for the games, so I got to watch her. It was very special situation because on one hand, I was pretty sad I did not qualify, on the other hand I really got to understand what the Olympics were all about, and what they meant to me. I remember that experience so clearly. The crazy celebrations in the streets of Vancouver anytime there was an event going on. People on the streets were giving high fives to each other. It didn't matter where you came from. For that moment in time, it was all about inclusion and celebration. I saw that the Olympics have this power of showing the best of humankind and bringing people together. From that moment on, I decided that I wanted to become an Olympian; that I wanted to be part of that movement, and that Sochi would be my moment.

My road to Sochi was one of personal development. I had amazing coaches who helped me become an elite athlete while also teaching me how to become

everyday a better version of myself. Sochi was also very special to me because I was there alongside my two younger sisters, Chloé and Justine. We mark the Olympic and Canadian history by being one of the first trio of women competing in the same sport. Becoming an Olympian is definitely the biggest accomplishment of my career. That day, I performed to the best of my abilities. I was going in the second to last round and I knew that to get a chance at the podium I had to ski faster, and I totally went for it. However, the Sochi course was very tricky, and that day I made a mistake and finished 12th. Meanwhile, my sisters both make it to the final run and end up winning silver and gold!! Can you imagine!! It was a crazy moment to be alive!! I mean even Roger Federer retweeted it!! So that's the interesting part! My sisters and I went into a tornado of media for 48 hours right after the event. And everyone asked me: How do you feel? Are you jealous of your sisters? Is there rivalry between you? What do you think my reaction was?

So that was me! Super happy for my sisters!! Of course, I was disappointed of my result, but I was extremely proud of myself to have risen to the challenge and did what I had to do. Furthermore, I was especially proud of who I had become to be able to compete at the Olympics. That time, it simply didn't work, but I had absolutely no regrets!

After Sochi, my sisters and I were living a dream, and I knew I wanted to make it to PyeongChang because I knew I had a lot left in me. I wasn't done just yet with my sport, and I wanted to really see how far I could go, and I got served.

My road to PyeongChang was one of facing challenges. Right after Sochi, my coaches left, so I had to create a new bond with new ones. I pushed my sports and my own limits doing a backfull in competition. A jump only two other women were doing. I ended up sweeping a world cup podium in Canada, where we use to ski, with my two sisters. It was like wining the Superbowl. Simply insane! Then, a year before the PyeongChang Olympics, my mom got diagnosed with lung cancer (she is doing well now), and I had to have hip surgery because my labrum was $\frac{3}{4}$ torn. So not much left to work with and a really big way to come back strong to the Olympics. Actually coming back from this injury was really fun! I have learned so many new things about myself and I love it. However, in the end, I missed out of time, and wasn't able to qualify. My dad honestly thought that I was going to be so crushed by this that I was going to take a vacation and avoid everything related to the Olympics. So I am asking

you today: What would you have done in my position? Would you have been ashamed, frustrated, or even closed yourself up? My thoughts were, I'm going to PyeongChang. First, to support my sisters because we are a trio! I might not live the PyeongChang Olympics as an athlete like I expected but I will live them in a different way that will still have meaning to me. So I ended up playing a role of media attaché for my sisters, and I met people from another part of the Olympics that I didn't know before and it was an amazing experience. The second reason why I wanted to go to PyeongChang, and that is even more important was that I wanted to go for me! I wanted to go to celebrate my last four years of successes, overcoming challenges and dedication to my sport because, it's not because I'm not an Olympian that my last four years weren't worth it. I believe it is extremely important to be able to celebrate our own victories, and not wait for others recognition! So I did, and stayed the whole games in Korea and had the time of my life with my sisters!

So, if there is one thing I would like you to take away from my presentation is that for me sport has been a school of life, and that being a champion is actually an attitude!

Thank you very much for listening to me. I love sharing my stories and I have many more to tell so please feel free to come to me to have a chat!

MY OLYMPIC EXPERIENCE

Genevieve BEHRENT (NZL)

It is an honor to be here at the Young Participants Session.

To be honest, my Olympic aspirations didn't begin until I was nineteen. I played plenty of sports throughout my schooling but none were Olympic sports. I always had goals to make national teams but the idea of being an Olympian seemed so far-fetched and unreachable. The Sydney Olympics are the first Games I hold in my memory. I was ten at the time. There were four medalists from New Zealand but I vividly recall Rob Waddell getting gold in the single at the rowing regatta. Rob got the only gold medal of those Olympics for New Zealand. He was an absolute superstar to everyone at home. In my wildest dreams, I never thought that sixteen years later, I would compete at the Rio Olympic Games in rowing.

I began rowing at 18 years old primarily because I was told I had the appropriate physical attributes to be a rower. I was inspired by my younger brother to put a great deal of effort in and surprisingly made my first New Zealand team a year later. Already, I thought I was at the top of my career. The Olympians that I was surrounded by on a daily basis, the likes of Mahe Drysdale and Emma Twigg were incredibly impressive. They could produce numbers on the rowing machines for an hour that I couldn't hold for five minutes. They could push weights that were that of five men.

I think it was the self-initiated idea that Olympic athletes like Mahe and Emma were so superhuman and that I could never be like them that led to me getting dropped from the Rowing team after three years. In hindsight, it was the best thing that could have happened. It gave me a wake-up call that in order to be one of the best, I needed to start thinking like the best. I needed to go in to each training with a no-fear attitude and push myself beyond what I thought my limits were. It worked. I got myself back in to the team the summer of 2014,

six months before trials for the Olympic qualification regatta. At that point, the Olympics became more than a far-fetched idea; they became a real possibility.

I was selected at the start of 2016 to compete at the Rio Olympics in both the women's eight and the women's pair. Rebecca and I were the first women from New Zealand to race in two events at a single Olympics. We were proud to be given the opportunity and equally proud to be a part of an Olympic team that was 50/50 split of female to male. I was proud to come from a nation where equality was clearly recognized and celebrated in terms of the athletes and administration.

As we all know, the lead up to the 2016 Olympics was marred by drugs. As an athlete, it made me angry and disappointed that drugs had become a part of the pinnacle of sport. I was angry having to watch some of my rowing team mates miss out on qualifying spots because of drug cheats and the perceived smear that the cheats put across the Olympic Games. The disappointment stemmed from the lack of integrity of the doping athletes and the message they were sending to those that take on board the actions of their sporting heroes the most - children. It was a shame that the actions of the few, could attempt to spoil the reputation of the sporting community.

Thankfully, an incredible Games began and the disappointing doping stories began to be overshadowed by the success of clean athletes. I drew inspiration from those successes as my own race day was nearing.

In both the pair and the eight, we had a solid week of racing and got ourselves in to the positions we needed to be in to make the finals.

The final of the pair was first. We got off to an alright start and I felt confident in what we were doing. We were just going to hold our position. I don't know what I was seeing, at that point we were dead last and apparently most of the New Zealanders at the rowing venue had given up on us medaling. As an Ambassador for the New Zealand Olympic committee, I go out and talk to school children about the Olympic values and how important it is to never give up – that until you are over the finish line, the race isn't over. We remained patient and calm and eventually started to claw our way through the pack. Going in to the last 500m, the bronze medal became a possibility. Going in to the last 250m, the silver medal became a possibility. As we crossed the line and NZL came up beside 2nd place, everything seemed to stop. The pain disappeared and the unbelievable feeling of jubilation began to bubble. It was like Christmas had come 100 times over. I think the best bit was being able to hug my family

afterwards. To thank them for all of their support during the last eight years. It was as much their success as it was mine.

The women's eight raced the following day and as a crew we were disappointed to place 4th after a silver medal at the world champs the year before. Of the eight, five have returned in the pursuit of Olympic glory in 2020.

The Olympics has become more to me than a sporting event since beginning to row. It has become a movement that is driven by its core values and the masses of people, whether or not they are athletes, who choose to live by those values. I am inspired by the actions of the IOC in protecting the integrity of sport and strive to live up to those values daily in my life after sport.

MY OLYMPIC EXPERIENCE

Yanel PINTO PEREZ (VEN)

Being an athlete of a third world country has always been a challenge for me throughout my entire athletic career. Despite this challenge, I qualified for two Olympic Games.

When I was six years old I started practicing swimming and that was when everything started. My parents decided that my sister and I should practice sports since we were little because they wanted us to have a healthy lifestyle. But they didn't imagine how far my sister and I would go, how much we were going to achieve or that we would make it to the Olympic Games.

At the age ten one of my coaches asked me what my goal in swimming was and my response was "To make it to the Olympic Games", and at that moment I knew that my adventure had started.

I started my preparations four years before in order to qualify for Beijing 2008. All I had for my preparation were my parents and my coach; they were my doctors, massage therapists, my nutritionists. They were all that I had because we didn't have the economic support to have everything else that athletes of this level need. My recuperation pills were always Vitamin C and if I felt pain it was always Vitamin C. Vitamin C was always my cure.

I never cared about all the difficulties I had to go through on my journey, I worked hard day by day and gave it my all, because I knew that I had a big dream and that dream was going to the Olympics. I worked very hard during those years trying to get closer and closer to the minimum cut. The years pass by and I was just two seconds away from qualifying in the 200, 400 and 800 metre freestyle events. Two months before the Olympics started I had my last competition that would determine if I would qualify or not and I did! I qualified in 400 metre freestyle.

I am going to explain a little bit about how swimmers had to qualify for Beijing. There was a Cut A and Cut B. In Cut A two people can qualify, but

if no one makes Cut A then one person can qualify with Cut B. If there are two persons with Cut B, only the best time can go. In my case, as I mentioned before I have a younger sister and we swam the same events. We both made the Cut B but she had the best time, so that means that I was out from the Olympics. She decided to give up the qualification in that event so I could go to the Olympics. She was already qualified in other events anyways.

It was the best experience of my life being able to participate and make it to my first Olympic Games. I always said that my goal was to make it to the Olympics and after that I would retire. But as human beings we are ambitious and we always want more.

I realised that I wanted to make it to my second Olympic Games but this time by myself having the best time. So I decided to train so much harder this time because I wanted to qualify and bring back an Olympic medal to my country.

I started my training and preparation for the London Olympic Games 2012 but this time I decided to go out of my country to better prepare where I could have real doctors, real massage therapists and everything I needed. I went to University of Florida where there were some of the best swimmers like Ryan Lochte, Elizabeth Beisel, and more. So my second adventure began.

Years went by, and the rules of the swimming Olympics changed. Swimming cuts have gone way down so it was more difficult to qualify. In every one of the events I competed I was eight or ten seconds away from the cut that I had to achieve and as athletes we all know that to lower just one second it can take years of preparation.

Six months before the London Olympics I was ten seconds away in the 400 metre freestyle cut so it was almost impossible to achieve. So my coach Greg Troy told me that he saw potential in me but not in the 400 freestyle but rather in swimming open water and told me that I should try it.

Swimming open water is swimming ten kilometers in an ocean or lake. In this sport only 25 people can qualify in the entire world. The first ten qualify one year before the Olympics and the last fifteen persons qualify two months before the Olympics. So in January 2012 I decided to start my training for this event. The moment arrived and I went to Portugal where I qualified among the last fifteen open water swimmers for the London Olympics. I was so excited that I had qualified by myself this time.

I started training hard like I mentioned before because I wanted to bring a

medal to my country. Even though I didn't accomplish this goal, I reached position thirteen of the world and I was proud and happy with this achievement.

Many people ask me if my sister and I have jealousy or rival thoughts about each other and the answer is no, my sister is my everything and because of her I was able to accomplish my first dream; she was always there for me and without her I could not have had this journey. I did not care if she was first and I was second it was all in the family.

Today I am a swim coach in the United States in Nashville, Tennessee and my new dream is to see one of my athletes win an Olympic medal.

THE OLYMPIC DREAM

Richie PATTERSON (NZL)

Weightlifter

*Olympic Games of Beijing 2008 – London 2012 – Rio 2016
Commonwealth Games of Melbourne 2006, Delhi 2010,
Glasgow 2014, Gold Coast 2018*

My Background

I grew up on a dairy farm in a small rural district (Pollok) in New Zealand.

With no local sporting heroes my inspiration from a young age was my father, the amount of work he put into the family farm and love for the animals that he cared for. My father taught me the meaning of hard work, perseverance and commitment.

As a young man I was an avid rugby (the national game of New Zealand) and cricket player. Playing through to regional representative grade in my younger years, I was inspired as I watched on the television national heroes from New Zealand take on the world.

With the world leaders of Grant Fox (Rugby All Black) and Martin Crowe (New Zealand Cricket) becoming my heroes I aspired to be just like them.

To play Rugby and Cricket for New Zealand – To represent New Zealand on the world stage.

Weightlifting

I took up weightlifting at the age of fourteen in 1998 as an assistance sport to get better at Rugby. I found the years of work on the farm as a child made me pretty good at the sport from the beginning which gave me reasonable success in my youth years.

I was inspired to really pursue weightlifting after watching the New Zealand representative (Nigel Avery) at the 2000 Sydney Olympics. The history of Olympic weightlifting in New Zealand is small yet the names and performances of our sporting heroes inspire generations of young athletes and I had aspirations to put my name next to iconic names in New Zealand weightlifting history.

My dream moved to becoming an Olympian and in the sport of weightlifting.

I lived weightlifting

When I chose to follow this dream, I literally lived weightlifting.

I chose to study a Bachelor of Coaching part time to allow me to train morning and evening, training upward of six hours per day and moving 10,000+ tons of weight per week, every aspect of my life would become about chasing the Olympic dream.

Olympic experiences

I was warned how big it is.....

I can remember being overwhelmed with the size and scale of the 2008 Beijing Olympics.

Beijing was simply breathtaking; I can vividly remember walking into the Olympic food hall for the first time and being on a constant high of seeing all the elite athletes from around the world all together in one setting.

Growing up I would stay up to the early hours of the morning to watch the Olympic Opening ceremonies, particularly to feel the pride of when our national team walked into the stadium. The opening ceremony from Beijing was a true realisation of a dream achieved. To walk into the stadium to 80,000 spectators was mind blowing.

While the Beijing Olympic Experience was amazing, my performance was poor placing 21st; becoming overwhelmed by the Olympic stage.

My London 2012 highlight was the ability to perform well on the event stage, having learnt a lot from my 2008 experience I learnt methods and techniques to help control my lifting and delivered a performance I was proud of – 12th Place.

A definite highlight of the London 2012 Olympics was both the opening and closing ceremonies – where many of the performances came from music icons

from my childhood and being invited to meet the Queen of England with a couple of New Zealand athletes.

My 2016 Rio Olympics highlight was witnessing the success of the New Zealand team and in particular the athletes in the team experiencing the high of their first Olympics, watching their roller coaster of emotions that I once experienced at my first Olympic Games.

I became one of two New Zealand weightlifters to attend three Olympic Games, proudly etching my name into the history of New Zealand Sport – a weightlifting career spanning twenty years.





MY OLYMPIC EXPERIENCE

Geraldine SOLORZANO (GUA)

Hello everyone my name is Geraldine Solórzano and I am from Guatemala. My Olympic experience was in the Youth Olympic Games Singapore 2010; as we all know that was the first edition of those Games. I was one of the twelve athletes who represented Guatemala on the Olympic team.

My hometown is one of the states which is five hours away from the capital.

When I was little, I remember being with my parents, seeing the opening ceremony of the Olympic Games and being amazed and touched by the show. I was inspired and I decided to participate in the Olympic Games. But I did not do any sports. So, I had to find one first and I chose basketball.

For you to know, I have four siblings and my parents had to go at. This went on like this. After a lot of times, the coach asked me to try. I did it just because I didn't want him to ask me more times and so I tried it and I loved it and that is the sport that took me to the Olympic Games.

But for that I had to make some choices and that describes the effort that builds a role model. When athletes must choose between a normal life or your dream and if you select your dream, there is still a chance for you to never get it. My hardest decision was accepting a scholarship, moving from my hometown to the capital and leaving my parents to follow my dreams. I have to say, I thank them for their support and for letting me live the life that I want to.

At that time, my country had never won an Olympic medal and when I was qualified for the Olympics, I had dreamed about it, but I knew it was really hard to do.

As we know, the Youth Olympic Games try to innovate by mixing culture, education high level competition with the Olympic values. I really enjoyed my Olympic experience and I can say that in those games, I fell in love with the Olympic values and what Olympism represents.

During my competition, I was really nervous and shaky but I somehow man-

aged to shot as I had to, and at the end of the qualification I was tied in fourth place.

As a context shooting has had a lot of changes in the way of the final and competition during the last years; but in those games, women shot 40 shots of ten points each so the perfect score was 400. The rank one was a tie with 378, the rank three was 376, the rank four was other triple tie. When I was involved with 374 and the last two were tied with 373. That base of scores plus ten more shoots for the final decides the positions so for me to get a medal I had two points more than the third place and I made it in the first shoot with a ten and I kept shooting tens until seven shoot; there, I made a big mistake and shot an eight and in the next I shot a seven. So I felt as if all my work was blowing away. However, I focused and made a nine, really close to the ten and finished with a ten.

After that the judge told us not to move because there was a shoot off in position two; the representative of China and four that was me and I realised I was tied in the third position, I was shaky and so I concentrated a lot in my last shot the one that makes it better will be the third place and the other will be four. I made the things as I should and I aimed and I shot and knew it was a good shot and I shot a 10.1. I was so happy about it, but when the Chinese shot a 10.7 I felt pride because I realised I was in fourth place in an Olympic Games and even though I wanted a medal I was happy with my performance. When I finally faced the crowd I saw that five Guatemalans were there with the biggest smiles I've ever seen and they were pointing at the results chart and when I saw it. I saw my flag in the third position that means that I was tied in the second place and in that moment I realised I had broken a long tradition of my country of having no winners, being the first Guatemalan standing on an Olympic podium.

Now I'm still an active athlete and I am working with my National Olympic Academy, transmitting Olympism and I received the honour of being proposed for being part of the Olympic Athletes Commission in Guatemala.

MY OLYMPIC EXPERIENCE

Silvia STROESCU (ROU)

My name is Silvia Stroescu and I am an Olympic medallist at artistic gymnastics. Any champion has a beginning and a true history behind, full of memories and unique stories. My story, in short, begins a long time ago, exactly at the age of four, in 1989, when I was elected from the kindergarten by my first coach, telling me that I have the necessary skills to practice artistic gymnastics and to let my parents know, if they have agreed, to take part in the following training sessions. I can say it was a very hard decision to take from my family, because they had to make some sacrifices to share their time so I could get to the training, but in the end, they made the right decision.

I started participating in gymnastics around the age of seven and my first National Competition was at the age of nine when I won the title of the Absolute National Champion and two more titles at the balance beam and floor. It was a real success and a confirmation that I had the specific qualities for this sport.

After four years of intensive training, at the age of thirteen, I was selected to be part of the national junior team in the famous training centre in Onesti, where Nadia Comaneci made history. Here everything has changed. The training intensified, with two training sessions per day, three hours each, every day of the week. The diet changed, the comfort of the family home was no longer, but it was a very important step, like a pre-selection, which if successful, could lead to the national Olympic team in Deva, that place called the medals factory of the Romanian gymnastics.

That one year spent as a part of the national junior team has brought me many successes. After winning the triple apparatus finals on the National Championship of Hope, I participated in a traditional international contest in Belgium, where I became the absolute international champion and I won two other titles at the balance beam and floor. After this confirmation of my value as a gymnast, I was promoted to the national Olympic team, the last level

and the biggest challenge that could lead or not, to the supreme dream of any performance sportsman, to be there, at the Olympics.

As part of the Olympic national team I started to understand that to be great you must follow the strength to overcome difficulties, to follow the heart, to face any challenge, to never stop, to love your sport, your teammates, your country and even your rivals. You have to pursue your dreams and just can't let it go to waste. You fend for yourself and you fight for your values and I was ready to dedicate everything to it.

It wasn't easy at all, but if it was, then everybody would be doing it. I had five years full of training, sacrifices but also of the greatest satisfaction. I also learned that when you are tired and you are working with your tiredness, that is when your real work is coming. You have to be able to push yourself to your absolute physical limits. Everything in your head and in your body is telling you, do not do this, but you have to do, to be successful.

In the first year, in 2000, I participated in the first European Junior Championship in Paris, where I won numerous medals such as the gold medal at floor and balance beam, the bronzemedal at the all around and the team competition. A year later, in 2001, I participated in several major competitions, such as the World Championship in Belgium, where I won the gold medal with the Romanian team, defeating the USA gymnastics team with a significant scoring difference. But at the end of the year serious health problems occurred, the orthopedic doctor having a diagnosis that seemed to cut off any hope of ever being able to compete in the 2004 Olympics. The diagnosis was several herniated discs in the lumbar region and also vertebral fracture. I had to stop training for one year, or I would have risked being paralyzed.

It was a very difficult year because in artistic gymnastics one year break is like when you could consider your sports career finished. Even after this break, the doctor advised me not to practice gymnastics because it was very risky, but based on my motto "No matter what, never give up" and "Champions believe in themselves, even when no one else does", I refused the suggestions, and started my workouts and competitions based on my own signature.

That goal, to participate in the Olympic Games, to be there in the Olympic history, I have thought about every single day; it made me fight week after week, month after month, year after year, until I was able to accomplish. There are always ups and downs but I think it is how you get back and keep on forward. So, in 2004 at the Olympic Games in Athens, I was part of the gymnastics team

of Romania, bringing my contribution to winning the last Olympic title obtained by the Romanian team.

Even if we did not attend the opening ceremony, I can say it was something magical that can never be forgotten. At the Olympics you are surrounded by all other athletes with such a high caliber and in that sense you are like a big family. It creates a really special lake between Olympic athletes.

I also remember when I stood next to Michael Phelps on the bus that took us to the training hall, but I did not think for a second to ask him something because I was very focused on what I had to do for training and competition. What I mean is that it's not like you are a tourist on vacation and you want to discover new and interesting things, you are finally there at the most important competition in an athlete's career and have to prove that you are the best, that all the sacrifices of both you and those who have contributed together at this journey have made sense and that nothing was in vain. It is a great responsibility that only a champion can successfully carry out; and champions are not born champions, they are formed with many hours of training, devotion, sacrifices and a gram of luck.

MY OLYMPIC EXPERIENCE

Nicolas BRUZZONE (ARG)

Introduction

My name is Nicolas Bruzzone, I am from Santa Fe, Argentina. I am a rugby player, a PE teacher; a career that I was able to finish right after my biggest dream was accomplished just a few years ago. And yes, I am 32 years old for those who still think that I am a professor sitting in the wrong side of every lecture.

Letter R

People do not usually pay attention to *R*, and for most of us *R* is just one more member of the alphabet.

In search of its meaning, I discovered that it is the nineteenth letter and the fifteenth consonant of the Spanish alphabet, as well as the eighteenth Latin character.

Its history tells us that it corresponds to the letter *R* of the Latin or Roman alphabet, which comes from the Greek *rho*, originally from the Phoenician sign *roses* (Phoenician alphabet), which meant *head*.

At this moment, you might be wondering what this has to do with the world's biggest sporting event.

On 15 July 2016 after years of effort, training, and dreams; this letter changed its meaning to a very bitter taste (like the taste of mate that you all love by now). That day I thought that my dream had disappeared, the effort had been in vain. But even in those moments of pain I could understand what it meant to be a Reserve or *R* athlete. In my case it became a new dream, a second chance.

For those who do not know, team sports such as rugby in Rio are formed by twelve players and two Reserve athletes.

At first, when getting off the plane in Brazil, *R* meant I could not sleep in the Olympic village. *R* meant I could not attend the inaugural parade. *R* meant to be separate from my team and among other things, *R* became my nightmare.

I could have given up everything, but instead I avoided feeling depressed, or lacking the strength to get up. But somehow in my mind it became a challenge, suddenly all those years of training made sense. My role as reserve athlete of the Argentinean squad would have another meaning. I had to deliver joy, transmit the best vibes, because in a few days the team that I represented for eleven years was about to make history. After 96 years, rugby would return to an Olympic event.

From our seats on the grandstand, we watched patiently as the games went by. Together with my teammate "Tucan", nicknamed after his large nose, we tried to keep up the spirit.

The first game of the tournament made me and Tucan dream a little bit, not because Japan defeated one of the favorites and best team of the world, New Zealand, but because the fear of each athlete made its self present several times, as the ghost of injury hit both teams taking out players with only minutes of action.

That same ghost and fear attended in the match between Argentina and the United States, and the same outcome occurred, he took two of our best players out for the rest of the tournament. The score of the game is ancient history today, but the phone call that followed half an hour after the end of that match is a memory that is going to be hard to forget.

Our team manager informed me that only one of the *R* athletes would become part of the team and face Fiji in the next game. It is very difficult to put into words such a sensation. One minute you are cheering for your team as a fan, and the next second you find yourself in the changing room wearing the most beautiful rugby shirt in the whole world.

Although the pain I felt for those teammates and their families who I came across on my way to the changing room was a sign that I could not miss. I owed my respect to them, and that's where I found the meaning of the letter *R*.

I understood at that moment that even that my dream was going to be fulfilled, I had to represent them, their families, their history and their dreams. Moreover, equally important was myself, my own family, my brothers who

were encouraging me from the grandstands. I had to be *Respectful* with the game and *Responsible* for the new opportunity that was presented to me.

We achieved the 6th place in Rio 2016. However, we all won a medal for *Respect and Effort*.

Closure

Walking this path on becoming an Olympic athlete also made me realise that I needed to give back something of what I have learned. That is one of the reasons why five years ago I started studying Olympism and why I have the joy of being a Physical Education teacher.

I would like to finish by giving thanks to IOA and those who made this Session possible every year.

It is really an honour and pleasure to be surrounded by such beautiful people, professors, coordinators, Red Cross and all the staff that keep this place running.

I would like to add a special mention to all of you participants, every minute, every conversation shared with all of you is the best lecture that I could ever receive.

OLYMPIC GAMES EXPERIENCE

Jayme MATA (ARU)

My name is Jayme Mata and I am an Aruban judoka. I have competed at the London 2012 and the Rio 2016 Olympic Games in judo in the 66kg category.

To give you a wholesome picture of my Olympic experience I will tell you a little bit of my background and present to you my journey leading up to both Olympic Games. As the experience at the Olympic Games is not complete without having the story of the road which leads to them.

I was born and raised on Aruba. As I know most of you will ask “Aruba? Where is Aruba?” Aruba is a small Dutch Caribbean island, located in the southern part of the Caribbean Sea (north of the coast of Venezuela) and a constituent country of the Kingdom of the Netherlands. Very important I might add is that it is a beautiful island with lots of beautiful beaches (believe me it is also important for this story).

Growing up on Aruba I did a lot of sports as the climate on Aruba made it possible to be able to do any outdoor sport nearly every day. As I got older I needed to choose a specific sport and as you may already guessed I chose to continue with judo.

On Aruba education was very important as this was the path to become successful. We did not have a lot of examples such as professional athletes the path we knew which lead to success of education. Hence, I attended a Pre-university education high school and graduated at 18 years of age. As most Aruban citizens that finish this level of high school degree I would choose to continue my studies abroad. Having the right opportunities, I moved to the Netherlands. Everyone here asked: “why would you move from paradise to a country where it’s cold and rainy?” My motivation was purely to obtain my master degree to be able to have a successful career. However, soon judo would become one of my priorities again. As one of the strongest judo athletes on Aruba having had



success in the Caribbean region I soon came to realise that the Netherlands is a very strong judo country with focus to be successful on world level.

Besides attending university judo became what I did. My week days were filled with me going to the gym attending classes and going to judo. As I was invited to train with the national team I soon started pursuing higher level of competition and just as my training partners dreaming of competing at the Olympics. I started to compete on the world stage pursuing a ticket to the Athens Olympic Games. But soon enough it was clear that this level of competition was too high for me at that moment. As I did not see any progress I quit the qualification not to quit judo but to go back to the drawing board and prepare myself better to the 2008 Beijing Olympics. In 2006 I would start the qualification cycle which was going well. Until I injured my back. Had herniated my neck and was unable to compete or do any kind of sports. Devastated I returned to Aruba after graduation to have a year break before as was planned starting my professional career in 2008 (after the Olympics).

At that moment in time I was done with judo and sports in general. I was going to continue as planned only my intention to first compete at the Olympics was unsuccessful. I put all my focus on academics and work. These efforts would



lead to a second master's degree and a book publication. I did not have the Olympics in mind anymore and I was doing well, having scored a job at KPMG one of the big four accounting firms in the world and having academic success. However, pursuing an executive master degree at the Erasmus University brought me back to judo. On Friday, the same week day I had classes, there was a judo class where one of my best friends still did judo. He invited me to join. As he was also a competitive judoka who competed at the Sydney Olympic Games soon enough these training sessions would become very competitive between us. That's when I realised that I was not done with judo. I went back to my old club in Nijmegen, Top Judo Nijmegen, and started training more frequently. One time a week quickly became five times a week and eventually two times a day. I was back to my old habit only this time I was combining my work instead of my studies with judo.

Soon enough I started competing again. Having success locally and regionally the next step was to compete at the highest ranked competitions again. As back then I was considered to be an old athlete in Aruban standard I financed a lot of competition myself. That is why I always needed to keep combining my sport and my job. Having limited support from our NOC and the Aruba Judo

Federation I financed most competitions. This led to me competing at the World Championships in Rotterdam. After Rotterdam I kicked everything up a notch and started to pursue my old sporting career. I went back to my old weight class and seeing more help for my sporting endeavors. Luckily the International Judo Federation (IJF) responded positively. Large competition which were also the more expensive once were being financed by the IJF.

Thanks to the support of the IJF I received more help from the Aruba federation also and it all led to my participation at the London Olympic Games in 2012. I couldn't believe that I was finally there. Standing in the middle of the Olympic Village as a neighbor to all the world class athletes for a couple of weeks celebrating the biggest (sporting) event in the world. I was overwhelmed and very nervous leading up to my competition day. We had a small delegation consisting of four athletes and I was one of the oldest. As mentioned before for the NOC of Aruba I was an old athlete. But I didn't care I was in shape I did everything that I could to be well prepared.

As it was my first and probably last Olympics I attended every event which was planned. The opening ceremony was a one of a kind experience. It was overwhelming to walk through the entrance of that huge stadium which was packed with approximately 80K spectators and hearing them announce Aruba as we walked in. It was competition day. Judo is always in the beginning of the Games already. I was the first Aruban athlete to compete. Having competed on the second day I was really nervous and did not really enjoy all aspects of it and before I knew, it was all over. I had a tough draw and competed against the back then number two seated in the world. I could not believe it. All the work and excitement was all done. On the second day already. I was devastated. I stayed and watched the rest of the competition and sitting in the bus going back to the Olympic Village I sat next to my training partner who also had an unsuccessful day the day before. We discussed the possibility to go for another cycle and before we arrived back at the Village we have decided that we were going to enjoy the rest of the Olympics but as soon as we get back we are going for another cycle. So that is exactly what we did. We had the most amazing time in London. Going to a lot of sports and seeing the high level of competition everywhere. We experienced Bolt winning the 100m, 200m and relay gold, saw basketball USA team winning gold, Epke Zonderland winning gold in Gymnastics, etc. Enjoyed London and the Olympic experience. Soon



enough the games came to an end. The closing ceremony was a great experience having a show and a party in the Olympic stadium.

Soon enough we had our plan and started our cycle. I even changed jobs as this was a better fit to combine work with judo. However, as you may already guessed the support from the NOC was limited for me as I was old and had a bad performance at the Olympics already so why invest in me. I had to cope with the fact that I had limited resources again to compete. But this time the IJF supported me even more. I received a lot of competition from the IJF and also financed some that I thought were tactically good for me to gain points on the world ranking.

Halfway through I was doing well and heading to my second Olympics even then the support from the NOC was limited. However, that did not bother me. I had my plan and it was going to work. Then the worse happened I tore my ACL just shy of a year before the Olympics a visit to the sports doctor confirmed it. My ACL was completely torn and had to have surgery. This meant a recovery time of nine months to a year. Basically Rio was not going to happen. However, together with my physical therapist we made a plan. I was so close so he was going to tape my knee before every training and competition for the months

leading up to the Olympics. I was training every day and competing without an ACL. He taped my knee everyday so I could keep the cycle going.

At the end of the Olympic cycle I have had done enough. I was so happy to see the cycle end with me having the status of qualified! I did it! But even then I needed the support of the NOC in order to go. Some board members still did not support me, but luckily I did have important people in the NOC that I could count on. The NOC eventually accepted my qualification and the invitation of the IOC. I was again part of the Aruba Olympic Delegation being one of the seven qualified athletes. This time knowing that it would be my last Olympics I was going to enjoy it all. I was nervous of course but I had set my mind that this will also be the last time I will compete so I took every second of it. Just as in London I competed on the second day on the Olympic Games in Rio. I enjoyed even going to the weigh in and having the last time I would weigh in to compete under 66kg.

I went the following day to the venue and appreciated every second of being there. Being nervous was not bad. I stood in the corridor just before heading to the mat and saw a beautiful arena, all places were sold out. I was feeling overwhelmed that I am here again on the biggest stage in the world competing on a huge mat in front of (put a number) crowd. I was nervous but the moment the referee yelled Hajime (this is the Japanese word meaning “to begin”) it all went away. I was fit, strong and feeling confident. I went to score an Ippon (equivalent of the KO). I looked up seeing the referee announcing the score I was happy. Kept cool stood there in front of my opponent and greeted him with respect as the referee pointed me as the winner. Walking off the mat I could not prevent the smile on my face; I was happy the day could not be ruined anymore. It was already a good day. The support I received from the Aruba community then was amazing. At that time I didn't realise it. I eventually finished ranked 9th as I went out against the former World Champion who would win the bronze medal at the end of the day. For a brief moment after losing I felt bad. But going up to the stand and seeing how proud my father and brother were and looking at my phone of how many people supported me and how proud everyone was to see me doing so well in Rio was very satisfying.

Looking back at my sporting career and what I have sacrificed and gave up to be able to compete at the Olympic Games I often wondered if it was all worth it. Especially being more mature now (to not say old) where more things than judo in life are important I often doubt it. But looking at the accomplishment

coming from a small country and the experience gained not only during the Olympics but during the entire cycle and the friends I met during these years I can look back and be very satisfied and know that I would do it all again. Sports brings you more than only the experience and accomplishments. The friends made along the way are priceless. To quote the founder of judo “The ultimate goal of judo is to perfect yourself and contribute something of value to the world” – Jigoro Kano.

Now I try to give back to the sport that gave me so much, as I know that an athlete’s story is not an individual’s story. Behind every athlete, even individual sports, there is an entire team that are sacrificing and working towards a common goal. At the moment I am a board member at Top Judo Nijmegen and the Dutch National Regional Training Centre. We have just opened a state of the art talent development centre in Nijmegen for Judo and Gymnastics. I am still trying to do more in the Olympic Movement through the Aruban NOC and of course using my knowledge and experience gained in my professional career and private life.

MY OLYMPIC EXPERIENCE

Emily AZEVEDO (USA)

Just like many of the athletes here today, I grew up a young girl dreaming of going to the Olympic Games. I started my athletic career as a gymnast and a soccer player. However, unlike most Olympians, I did not start my Olympic sport until I was twenty-three years old. As a young girl, during the Olympics, I would intently watch gymnastics on televisions and would emulate the figure skaters by skating around my house in my socks. I would spin around on the wood floor in circles and pretend I was performing a gold medal competition. At sixteen I realized that if wanted to be an elite athlete I would have to do it in a sport other than gymnastics because I continued to grow taller and plateaued in gymnastics. At that time, I went back to playing soccer (like I did when I was a kid) and started running track. I ran track two years in high school and then ran hurdles and did sprints in college.

After finishing college, I was not ready to be done with athletics and I still had the desire and drive to compete. In 2006 I was watching the Torino Olympic Games when Women's bobsled game came on the television. I watched as two women from the United States crossed the line winning a silver medal. One of the women was from a town in California very close to my home town. After watching them win their medal, I immediately was inspired and wanted to give the sport a try. Again, I ran around the house, but this time I pushed furniture around with my roommates pretending that I was an Olympic bobsledder. I had no idea how to be involved in bobsled, so, I Googled the sport, emailed a ton of people and eventually convinced the team to give me a try out. I was terrible at the beginning, but four years later, after a ton of hard work, ups and downs I made the 2010 Olympic Team in Vancouver. Because the Olympics were not that far from California and my home, my entire family came to the games to support me and cheer me on. It was an incredibly special experience.

The Olympics, for my partner and I, was a success. We placed fifth. Often

when I tell people that we placed fifth at the Olympic Games, they respond with disappointment and tell me that they are sorry that we did not medal. But my partner and I fought to make the Olympic Team and we were proud of our result. Only two nations are allotted three sleds at the Olympic Games and I was competing in the third sled. We were tested week by week with race offs and having to perform on tracks that my driver had no experience driving to qualify. Finally, two races prior to the Olympic Games, we secured our Olympic spot by beating out Canada's third sled. We were consistently in the top ten throughout that season and fifth place was our highest result of the year on one of the most dangerous and difficult tracks in the world.

After Vancouver, I was hungry for more and was motivated to work hard to go to Sochi. The next four years proved to be more challenging than I had ever expected. Our coach, whom I loved, moved to a different team and a new coach was hired that I struggled to mesh with. I had surgery on my hip but battled my way back to being one of the top brakemen in the nation. Unfortunately, after what I thought was an unfair selection process, I was not selected for the Sochi Olympic team, but rather was chosen as an alternate athlete. Instead of going to Sochi, I gave my alternate spot to a younger developing athlete who I knew would appreciate and use the experience more than I would. I was extremely angry and disappointed that I did not make the team, but I knew I still wanted to compete in athletics in some form.

Ironically, while I was traveling in Hungary during the Olympic Games, I was approached at the gym and asked to play rugby with a local team. I spent the next three weeks running around the rugby pitch with a group of expats learning to play rugby in Hungary. I immediately fell in love with the sport and was refreshed by the friendly and accepting nature of the rugby athletes. After I finished travelling the world, I moved in with my sister and started playing with the local club team. For the first-time in a long-time sports were pure again and I was playing for the right reasons; to build friendships and to have fun. Pretty quick after I started playing rugby I was selected to train as part of the national team.

A few months later I played in a small tournament in Vancouver where I had previously competed in the Olympics. It was a surreal experience to see the Olympic Torch again and to share my Olympic experience with my new friends and teammates. My athletic career at that moment seemed to come full circle. Although I suffered an injury and did not make the Rio Olympic team, playing

rugby gave me so much. Playing rugby allowed me to leave my athletic career on a positive note and gave me the opportunity to let go of the anger I felt after not making the Sochi team. I left my career with my head held high, with many friends, and with no regrets.

Currently, I am going into my last year of law school and am working with the United States Olympic Committee. Because of my experiences in sports I am motivated to advocate for athletes' rights. I am now working on improving the selection process for athletes by advocating for transparent selection procedures and educating governing bodies on how to make a clear selection process. In addition, as an athlete representative on our athletes' advisory council, I am working to expand support for athletes transitioning out of sport as well as expanding mental health services available to athletes.

My mother always tells me that when you go to sleep at night you have to go to bed feeling good about the choices that you have made that day. I try to live by her advice. I try to be a good person and to promote the Olympic ideals within my daily life. In addition, I believe it is important to also convey this message to young children and have done so through school visits, mentoring programs, and local events.

I have learned from my experiences in sport that it is important to never give up on what you deeply want. I have learned that if you want something in your life, you have to find a way to make it happen, even if it means sending a ton of unanswered emails. Inevitably, we will continue to fail, but our true character is shown by the choices we make and how we deal with our failures.

MY OLYMPIC EXPERIENCE

Hussein HAFEEZ (EGY)

My name is Hussein Hafeez and I represented my country (Egypt) in London Olympic Games 2012 in Judo.

I am so proud to be presenting my Olympic experience with all of you today. First if you don't know Judo, here is a short video of what we do.

My story begins when I was five years old; when I started playing Judo following my father's footsteps. Not only me, but everyone in my family also followed my father in playing Judo. So when we have a family gathering Judo is a language we all understand.

At the beginning I was playing Judo just for fun, and when I attended any competition I always lost from the first round, with no intention to win.

Later on I started to watch the Olympic Games. Seeing the tears of the winners and how proud their families were made me realise I wanted to be a part of that.

But that dream was very far. I wasn't performing well in Judo; I didn't have the talent, the strength nor the fitness for it.

But I had only one thing, the will.

I started training every day, I woke up early to go run then I went to the gym and I attended every single Judo training.

My father was always my role model; he supported me in every step I took. He was always by my side.

He attended every competition I played in and always gave me his feedback and that was the best motivation I could get.

As much as I wanted to be an Olympian I wanted to make him proud of me.

At that time I was training, training and only training, even during my exams I was training.

Until one day my father told me I know how much you want that but there

is time for everything and now it is time to study. No Judo until you finish your exams he said, and he was serious about that.

But I couldn't study, so every day I would throw my Judo GI out the window, take my books and tell him I was going to study with my friends then I would take my GI from the garden and go straight to the training.

Till then I hadn't won a single competition. Even though I trained very hard but still couldn't reach the top.

Until one day the first youth national team qualification competition was on, and I was the last one on the list expected to qualify. My first match happened to be with the best player in my category.

My father was there, and I really didn't want to disappoint him. The game started and in the first minute I won! That was a surprise to everyone not just that, I came first in the qualification and I joined the national youth team for the first time.

And from there my journey had started.

I was doing well and I started the journey to Beijing 2008 qualification. But it wasn't that easy.

To make you see the full picture, only two players had ever qualified to the Olympics from my club, but I was doing well. At that time I needed just to reach the African final match to get qualified to Beijing and reach my dream. My draw was good and I had won all my competitors in previous competitions.

I was confident and felt like I was almost qualified to the Olympics.

The African games started and I lost from the first round, I couldn't believe it, I was looking at the judge and I wanted to tell him to give me one more chance. I went home very disappointed. And I couldn't imagine that I would have to wait another four years!

My father came to pick me from the airport. He didn't talk to me about the competition, he just told me, you didn't lose your dream you're still young and if you really want to qualify for the Olympics you have to train from today for London 2012. That's what he taught me. Whenever I fall down I have to get up and fight for my dream.

I went home. I put my bags and I went straight to the Judo training.

Four years later. I was doing very well in my qualification ranking. I had to compete at the same African game in the same place. The draw was very hard as I had to play against every single strong opponent to reach the final. It was a tough one, but I won the gold.

When the judge announced that I was the winner, I felt my being tired wearing off. Not because of this competition, but because I saw how I worked hard for that. And after all these years I had finally reached my childhood dream and I was going to the Olympics.

I kept training hard. My father always had my back. Until I found myself in London.

I was in a very good condition. And I was ready to compete.

The games started and I won the first round.

Then moving to the 16th round, I was playing with the French who later got the bronze medal. I was doing very good.

I was winning till the last second when the judge gave me a penalty for not attacking and at that time penalties were equal a score in Judo. The game went draw to a golden score and I took another penalty to be leaving the Olympics.

After my loss I felt that it was so close and I could have won, but I did my best.

And I was looking forward to Rio.

Going to the Olympics made me feel that I didn't waste one second of my life. Coming to the Olympics was worth any sacrifice I had done.

Seven months later my mother woke me up telling me my father was really tired and that we should take him to the hospital, we ran to the nearest one and as we reached the emergency he passed away. That was the most shocking feeling I had ever had. I felt like that was the end of the world. Now my role model was gone.

Two years later I was blessed with this little boy Hassan.

And at that moment I realised that this is the cycle of life and now it was my turn to be a role model for my son.

Today I run my own judo academy back home hoping to give back what I have learnt from such a great sport to anyone who is interested and mainly to my two little Judokas that I hope I could be a role model for just like my father always was and always will be.

MY OLYMPIC EXPERIENCE AS A YOUTH OLYMPIAN

Chung Hei Kenneth CHIU (HKG)

As a former HK Table Tennis Team Member, I had the honour to participate in the 2010 Summer Youth Olympic Games and be selected as the youngest torchbearer in HK for the 2008 Beijing Olympic Games. Although time has passed swiftly, the ever-burning Olympic Flame is still deeply engrained in my soul. In this paper, I will share my experience in the 2010 Youth Olympic Games and reflect how my sporting experiences have shaped the personality that I have now.

2010 Youth Olympic Games (“YOG”) is, without doubt, one of my most unforgettable experiences in my sporting career. Although I did not clinch any medals in the Games, the educational and cultural experiences regarding the Olympic values which I have gained throughout the Games is definitely far more valuable to my personal development than just about winning. This is in line with the speech by the then IOC President Jacques Rogge in the Opening Ceremony: “The purpose of the YOG is not to create mini Games. It would have a different character. This special occasion places as much, if not more, emphasis on the manner in which things are achieved, rather than the sporting achievements itself”. Indeed, the vision of the YOG is to inspire young people around the world to participate in sport and adopt and live by the Olympic values.

Therefore, apart from the competitive sporting element of the Games, one of the highlights in the YOG is the extensive Culture and Education Programme (“CEP”). The CEP activities are reflective of five themes, namely Olympism, Skills Development, Well-Being and Healthy Lifestyle, Social Responsibility and Expression. During my 12-day stay in the Youth Olympic Village, I had the opportunity to take part in a wide variety of activities apart from my intensive competition schedule, namely Chat with Champions, Community Project, Discovery Activity, Exploration Journey, Island Adventure and World Cultural Vil-

lage (“WCV”). Amongst all the activities, WCV is the “nerve centre” of the CEP, where the athletes from all over the globe will gather there and interact with each other, as well as feature the booths of the participating National Olympic Committee to promote their respective traditions and culture. Meanwhile, the YOG Ambassadors like Usain Bolt and Michael Phelps actively engaged in discussions and debates with the young participants promoting the Olympic values of Excellence, Respect and Friendship. These educational programmes have imparted me with a wide scope of first-hand knowledge concerning Olympism, doping, prevention of injury, fair play and a healthy lifestyle, etc.

From my point of view, the most important lesson that I have learnt from the Youth Olympic Games is the change in my perception towards the Olympic ideal of “Excellence”. In today’s world, the commercialisation of sports and the power of sponsors and social media unconsciously lead us to focus more on the value of excellence, i.e. medal placing and podium finishes, whilst athletes may neglect the other more important core values. As such, many athletes, including me, would easily distort from the true value of excellence and consider that excellence can only be achieved by winning an Olympic medal. However, is winning a medal truly the meaning of “Excellence” as intended in the Olympic Movement?

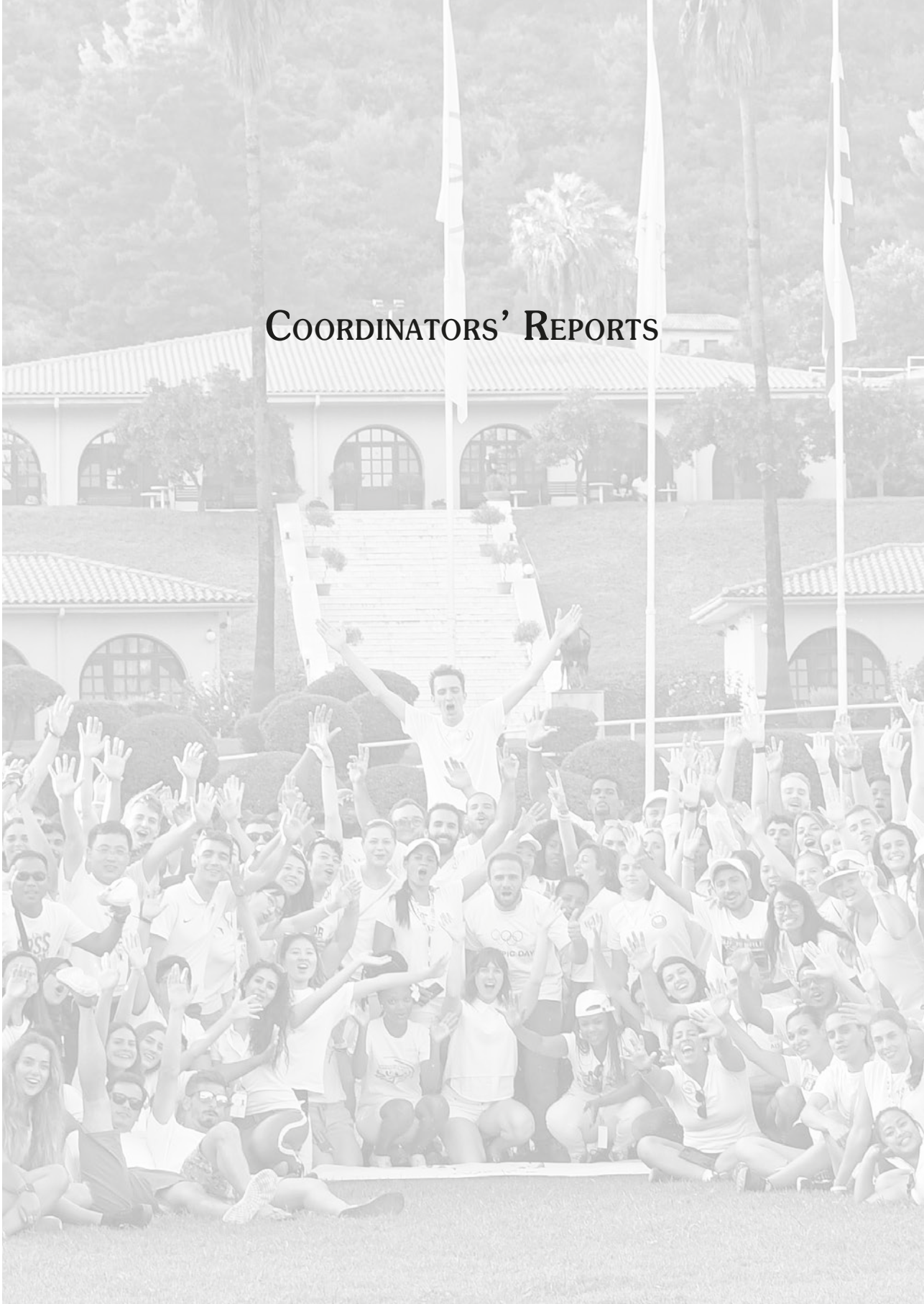
To me, excellence is not only about winning medals. It is mainly about making progress towards our personal goals and the spirit of never giving-up, as well as striving to be a better person everyday. Many people equate success with excellence. This may seemingly be true, yet I perceive success as merely concerned about the result of winning or achieving goals; whilst excellence concerns the journey of improvement and breakthrough towards one’s goal. Therefore, failure will never eliminate excellence and excellence can be achieved without winning.

This perception of excellence has been impacting tremendously on my personal development. As a student athlete, I am a Postgraduate Law Student in the University of Hong Kong and a table tennis athlete in my University Team. My everyday schedule is almost fully occupied with lectures, tutorials, after-class readings and assignments, as well as my regular intensive table tennis trainings. At the beginning of my studies, I have encountered tremendous difficulties in striking a balance between my studies and table tennis career. At that time, I once thought of giving up because I found it nearly impossible to reach to the best in both of my sports and studies. I felt extremely depressed since I used

to be the person who pursued perfection in all respects of my life. However, I began to realise that in fact excellence is not merely about the result of winning medals or attaining highest grades in exams, but more importantly, the process of pursuing improvement towards one's goal and the sense of satisfaction whenever I cope with the obstacles and stress at different stages of my life. With this mindset, I became more positive and motivated in the course of pursuing excellence, while attaching no less importance to other equally important values such as friendship, respect and fair play in my daily life.

As the former South African President Nelson Mandela famously put, "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 the 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". As one of the International Session for the Young Participants in the IOA, I aspire to utilise my sporting experiences to promote the Olympic ideals in the community, and ultimately inspire people from all walks of life to apply the Olympic value in their everyday life so that everyone will benefit from it.

COORDINATORS' REPORTS



REPORT ON SPORTS ACTIVITIES

The sports activities were coordinated by Bogumila SMOLAREK (POL), Graciela MARTINEZ (ESP), Megan RITCH (USA), Dimitris VIKATOS (GRE), Arnaud GUILLARD (FRA), Regina CEAZAMAYOA (MEX), Yadav SHIVAM (IND), Naaman SLAIBY (LBN), Kelello Kgotuwe TSWAI (RSA), Chiao Yu TSAI (TPE), Emmanuel MATSYETSYE (UGA) and Jeannette SMALL (TTO).

During the 58th Young Participants Session five sport tournaments were part of the programme: football, basketball, volleyball, tennis and table tennis. Unfortunately due to the bad weather some of the finals didn't take place.

In team sports teams were formed from both male and female players with



different level of skills: beginner, medium, advanced. At the same time on the pitch had to be at least two female players.

The biggest popularity had volleyball with 72 participants. Eight teams were created, each of them consisted of nine team members: 4/5 men and 4/5 women. The teams had been divided into two groups. The games were played according to following rules: a) sets: two out of three, b) sets up to eleven points (two points difference), c) two best teams from each group qualify for semi-final, d) if the teams have the same number of wins the qualification will be based on overall point score. Twelve games were played in a preliminary phase (20-21.06, 24.06). Team Demeter from group one secured its place in the final after three consecutive wins and advanced to the big final the same as team Ares from group two. Team Apollo, which finished second faced in small final team Artemis. Unfortunately due to bad weather planned semi-finals couldn't take place. The final victory belonged to team Ares, second Demeter, Artemis, Apollo.

In the football contest four teams were formed; each of them consisted of nine players. Every team had to play with each other, so a group was created.

According to the results the final positions and points are:

TEAM	POINTS	GOALS
ZEUS	7	13
HERCULES	4	11
APOLLO	4	10
POSEIDON	1	7

The semifinals and finals were not played due to bad weather.

In basketball 30 athletes created four teams (Fair Play, Excellence, Friendship, Respect). Competition Schedule was League Matches: Every team got an opportunity to play against each other. The final was won by team Excellence.

There were 34 participants signed up for the tennis contest. We mixed the gender and skill level to make double play and to show the Olympic values since everyone comes from different countries and background. Thus, we had seventeen teams to compete each other. Moreover, there were some Olympians who joined the games even though they are not good at tennis. Unfortunately,



we could not make the semi-final and final games due to the bad weather. However, everyone still had fun and some participants, although they did not sign up for the games, they came to play and cheer for others.

The Table Tennis sport registered a total of 38 athletes, the majority of whom were leisure players. There were top five players and thirteen intermediates. The method of play was not based on strict rules of the International Table Tennis Federation. Most beginners were playing more ping-pong style.



Olympic Day Run in Ancient Olympia on the 23rd of June.



Players played best of three games. Boys/Men and Girls/Ladies were on the same draw. We did not separate categories. Players themselves counted the points and recorded on the result sheets. Maximum points per game ended at eleven points except in cases of duce where it ended at thirteen or fifteen. Final games by seniors were also best of three and no umpires used except in the final Robin round of the five professional players. The final match was between the best players Rebetz from Switzerland and Kenneth from Hong Kong, with Kenneth winning the tournament.

REPORT ON THE POETRY AND LITERATURE WORKSHOP

During the 58th International Session for Young Participants held at the premises of the International Olympic Academy, the Poetry and Literature workshop took place.

Aim

The aim of the workshop is to attract the young participants to poetry and literature and to show them that these two can and are correlated with sports. Arts and Sports are at the core of the Anthropological Philosophy of Olympism; therefore, poetry and literature should be top priority at the Young Participants Session.

Goal

The goal of the workshop was to create content to present it at the *Fine and Arts Happening* and to show all the participants that poetry is attached to the goals of the Olympic Movement.

Activity

- The first and only session took place at the second level of the International Olympic Academy where around 20 participants attended.
- Coordinators provided the participants with different texts of Pindar and other ancient poets.
- Then the participants were asked to write their own poem regarding their

experience in ancient Olympia, their view of Olympism or their experience in the Olympic Movement.

- The group came up with different ideas and conceptions of Olympism.
- The group decided to present three poems at the *Fine and Arts Happening*.
- The second session of the event was supposed to take place at the *Athens 2004 archives*, but no one attended.

The Organising Committee of the Young Participants Session and those in charge of the Poetry and Literature Workshop need to find new ways to attract Young Participants to all kind of arts since arts was in the core of the Ancient Olympic Games and is and should be at the core of the Olympic Movement.

REPORT ON THE DANCE WORKSHOP

The 58th installment of the Young Participants programme at the International Olympic Academy hosted a Dance Workshop that provided the opportunity for participants to partake in the Visual Arts component of the Session.

The dance workshop was hosted four times weekly with the support of the following coordinators:

- Avion Ashton (TTO)
- Rafael Mendoza (MEX)
- Marsha-Gaye Knight (JAM)

Participants were able to share native and traditional dances from their countries which were then fused into three main dance pieces. Dances and music used were from the following regions: Africa, Caribbean, Latin America and Europe.

Participants were able to share their dances with each other and teach their moves to the group. Coordinators were on site to facilitate the merging of the movements and music into larger sequenced pieces.

The African/Caribbean dance was contributed by participants from Mali, Malawi, Uganda, Zimbabwe, Jamaica and Trinidad and Tobago.

The Merengue/Salsa dance was contributed by participants from Guatemala, Mexico and Argentina.

The Greek dance was contributed by Giannis who is a traditional Greek dancer.

Music selection:

Afro/Caribbean dance:

- Tere Tere by Toofan
- Skelewu by Davido
- Genna Bounce (Dweet) by Ding Dong
- Bam Bim by Salty

Merengue/Salsa

- El Baile del Beeper by Oro Solido
- Vivir mi Vida by Marc Anthony

The final presentation took place at the Arts Happening on 27 June in the Cafeteria due to inclement weather. Forty participants took place in all three pieces which was sprinkled throughout the show programme. Wearing bright colours and jeans the dancers entertained the audience with the three dance pieces where they showcased the moves learned and were able to confidently execute as a team.

REPORT
ON THE ARTS PROGRAMME
by Georgia BOUKLA (GRE),
Gaia GEROSA (ITA) and Yarden HAR LEV (ISR)

According to the Wikipedia a role model is “a person whose behaviour, example, or success is, or can be, emulated by others, especially by younger people”. It continues on further by referencing people from the social spectrum, such as athletes and artists, who often get idolised by young fans.

Our society offers a variety of examples of a role model. However, the realities and the interpretations of what, or who, people perceive to be a role model is down to the individual. Depending on the context, these definitions of role models can become negotiated and contested but there seems to be a level of excellence expected from an athlete within the Olympic context. That is not only related to professional skills and achievements but also to a responsibility on how they present themselves through their words and deeds under public attention.

On the other hand there is a common argument as to whether athletes should even serve as role models. An example of that is Charles Barkley’s statement “I’m not a role model” in 1993 for a Nike commercial which created controversy. Given this kind of declaration and promotion, the idea of a role model becomes automatically allied to socioeconomic advantages and status that questions the realities to entrust athletes or any other professional to guide us through life.

In response to the idea of the Olympic Athlete as a role model and the challenges that go with it, participants in the Arts Programme were engaged in open conversations, interactive exercises and collaborative projects.

There seemed to be a strong belief that since Olympism is a philosophy of life that traditionally honours and combines in a balance all the qualities of the spirit and the body, it should be promoted as an educational module

in schools in order to endorse positive values and universal ethical principles. Simultaneously this will construct and convey a system that cultivates an aesthetic appreciation for virtue and independent thinking that will inspire youth to strive for it and bond with the high ideals based on skills, creativity, fair play, healthy living, and teamwork and of course inclusiveness. In other words what the world needs is preferably a system that inspires!

This is the message that participants in the Fine Art workshop wanted to give out. They designed an emblem with the word “inspire” and the Flexed Bicep emoji image. This symbol represented the arts programme and it was produced on custom stickers giveaway.

The Fine Art programme was supervised by coordinators Gaia Gerosa (Italy) and Arnaud Guillard (France), both students on the Masters course at the academy. Here are further details on the project introduced to participants as described by Gaia:

The Fine Art Workshop was running on a daily basis. Participants were asked to brainstorm ideas and words that would sum up their perception on the concept of a role model.

As the overrunning concept was the inspirational nature and the strength that characterise role models in general, the following logo was chosen.



Moving on to their project participants were introduced to the work of a Cuban visual artist Carlos Garaicoa and his thread drawings on photographs. Participants were asked to collect elements related to a role model that inspires them and put together a narrative collage to create a black and white background where they could then see with colour threads the outline of the athlete. As the level of involvement of the participants was high, a 3D artwork was also created.

The final exhibition took place on 27 June at 7pm in the Fine Art Workshop room. Every participant helped in setting up the exhibition and seven artworks were presented. Both participants and professors joined the exhibition and positively commented on the chosen theme, the artworks exhibited, the stories narrated and on the setting of the exhibition.

The project aimed at giving participants an understanding of drawing and how artists stretched the boundaries of the medium through various techniques and translations in the history of art. On the basis that drawing is essentially a technique of making lines on a surface the group was introduced to the work of Carlos Garaicoa and his juxtapositions of archival images and structures of colour thread stitched on the surface of black and white photographs. His work is a reflection of historical evidence where he invites us to guess and remember what is gone without forgetting the social, economic and political shifts that underpin the ongoing transformation of things.

Following Garaicoa's process and the symbolisms behind his work the group made a series of drawings with the aim to sophisticate the "role model" subject into a refined aesthetic rendering. The finished works were ghostly like objects in a silent, uncanny testimony open for discussions and interpretations.

Sarah Cook, an Australian rower and a former world champion was an enthusiastic participant in the project and has contributed to the arts programme in various ways. Her energy and vigorous approach has motivated and inspired others. It became essential to have her feedback included in this report:

The medium that Georgia proposed to illustrate the notion of "the athlete as a role model" was very strong and graphic. The use of string to outline a powerful silhouette was particularly effective, and for me evoked strong emotion on the subject. Immediately,





I thought of the iconic photograph of Tommie Smith, Peter Norman, and John Carlos on the podium for the Men's 200m track event at the 1968 Olympic Games. This powerful image shows Smith and Carlos, each with one fist raised, wearing a black glove as a "human rights salute", which has become better known as the "black rights salute". However as an Australian I am also aware of the important role that Peter Norman played in this iconic moment in history, as he also wore the Olympic Project for Human Rights badge and stood in solidarity with Smith and Carlos, and in fact encouraged Smith and Carlos to wear one glove each. Our group was comprised of Sarah Cook (Australia), Genevieve Behrent (New Zealand), Maxime Dufour-Lapointe (Canada), Mercedes Nicoll (Canada), and we thoroughly enjoyed this project which was a highlight of the YPS 2018 for all of us. Although the topic of "the athlete as a role model" was completely dissected throughout the session, we believe that the athletes who were the subject of our artwork are indeed worthy of being called role models, both in sport and life.

To conclude, the group decided selectively that this year's art programme will not include a contest. They didn't want this to be about competition. They wanted to raise an expectation that art has a role to play within the Olympic context. And it was about aesthetics and excellence in participation, collabora-

tion, team effort and presentation. The exhibition was effective in conveying credibility, interaction and a positive visual impact on everyone.

The arts programme closed its presentations later in the evening at 9pm with performances from the Dance, Music and Poetry workshops. There was an estimate of over 70 people who participated and worked together towards the preparations for the Art Happening. Supervised by Yarden Har Lev (Israel) and Konstantinos Rerris (Greece) the programme was formed by fourteen acts presenting four dances, four poems, three songs, gymnastics and two theatrical and cultural performances. In addition, a further insight to the Art Happening follows with Yarden's contribution to this text from her experience as a coordinator in the Arts Programme for the 58th Young Participant Session:

Olympism is not only about sports, as we can see in the opening and closing ceremonies of the Olympic Games. The Young Participants programme appeared to be a good opportunity to open up a dialogue between the fine art, dance and poetry workshops and apply creative approaches in the preparations of various art events.

The planning of the Art Happening was a collaboration between a team of coordinators with the support of the IOA staff. It was a great opportunity to work with so many people and gain new knowledge from the immense world of Olympism and in particular, the role of Art in this context. At this point, I would like to acknowledge the importance of everyone's contribution and particularly of Candice Ashton, Georgia Boukla, Giannis Fotakopoulos, Marsha-Gaye Knight, Panos Giannaras, Yara Hanssen, Alice Iannaccone, Rafael Mendoza, Panagiotis Trikaliotis, Konstantinos Rerris and Kelello Kelly Tswai for supervising and editing technical materials.

I would like to express my gratitude for being privileged to have worked with a group of coordinators whose efficient and flexible support made possible yet another successful finale. Our experience working on the performances can be summarised as a collective collaboration and negotiation to offer fresh and exciting routes for personal ongoing learning and development.

Although the event was initially planned to take place at its



usual outdoors setting, the weather did not allow it and we had to check for alternative places. Eventually, the event was moved into the cafeteria. Though it required an additional logistical and technical effort everyone contributed to a smooth and a warm evening. After an opening poem about Coubertin and the Olympism values, the event continued with a number of outstanding performances. I would like to mention the songs “More than words” and “Turn your lights down”, a gymnastics performance and talented presentations of African, salsa, Japanese, Arabic and Greek dances. The event ended with a theatrical performance interpreted by a number of coordinators. The Art Happening of the 58th YPS was an unforgettable milestone that showed us that young people related to the world of sports are also able to produce inimitable and inspiring creativity.

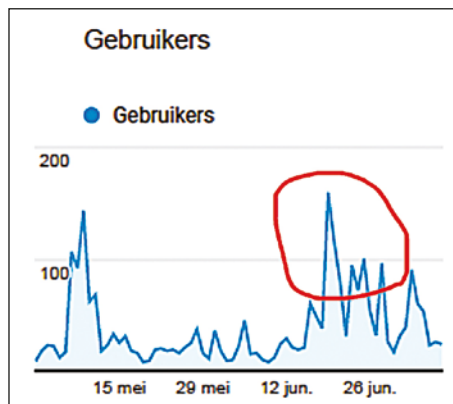
All in all, this year’s art activities left excellent impressions and has reflected greatly upon the idea that creativity and team work brings inspiration and motivation in your life and the life of others.

TECHNICAL REPORT ON WEB STATISTICS

1. Top channels

- a. Most (36.2%) of the viewers visited the IOA website from a social network and 25.3% entered the website without a traceable referral source, for example, entering URL into the address bar or using a bookmark on their browser. 20.9% entered through search engines and 17.6% from another website by clicking on a link (referral).

2. Volume of Traffic



- a. The graph above shows a spike in the volume of traffic around the International Session from 17-30 June

3. Acquisition (users, new users and sessions)

- i. Greece has the highest number of users (16.42%), the greatest number of new users (16.07%) and the maximum number of sessions (842) with France falling behind at 14.85%, 15.76% and 348 for each parameter. Of the 10 selected countries, Italy has the lowest percent of users (1.86%), new users (1.81%) but ranked 6th in the number of sessions (67).

4. Behaviour

a. Average bounce rate

- i. The overall average bounce rate for the 10 countries is 49.33%.
- ii. South Korea has the average highest bounce rate at 74.29% followed by United States at 69.13% and France at 68.39%. United Kingdom has the lowest rate of 39.58% while Greece, Germany and Spain reported an average bounce rate below 50% with Switzerland, Canada and Italy scoring between 50% to 55%.

b. Average page per session

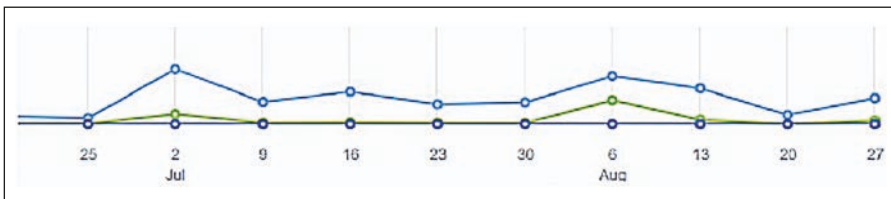
- i. The overall average page viewed for the 10 countries is 3.4.
- ii. United Kingdom has the highest engagement from its visitors with an average page per view at 4.79 followed by Greece at 3.47. The visitors from the other 8 countries scored lower than 3.4 with South Korea having the lowest engagement averaging a view of only 1.69 page.

c. Average session duration

- i. The site-wide average session duration for the 10 countries is 3 minutes.
- ii. The average duration for traffic coming from Greece, United Kingdom and Italy are the longest among the 10 countries with an average of 4 minutes and 11 seconds, 3 minutes and 57 seconds and 3 minutes and 4 seconds respectively. Switzerland and Canada's viewers stayed on the session with the same duration at 2 minutes and 28 seconds while Spanish viewers averaged 25 seconds shorter. Viewers from France, United States, Germany and South Korea averaged below 2 minutes with South Korea with the lowest average of 1 minute 8 seconds.

5. Activity after the Session

- a. For the first time this year, videos of the International Session are uploaded to the FB to promote asynchronous learning and sharing



- b. The chart above shows the sustained interest after the Session from the hike in the volume of traffic in the month of July to early August (assuming the videos were uploaded towards the end of the Session).

Source:

- [Analytics-www.ioa-sessions.org-Acquisitie-overzicht-20180501-20180708](http://www.ioa-sessions.org/Acquisitie-overzicht-20180501-20180708)
- [Analytics-www.ioa-sessions.org-Locatie-20180501-20180708](http://www.ioa-sessions.org/Locatie-20180501-20180708)
- [screencapture-vimeo-stats-date-2018-09-23-13_27_51](#)

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REPORT
ON THE SOCIAL EVENINGS
by Yara HANSSEN (ZIM)

The fundamental idea of the social evenings is for each country to bring and share apart of their history, culture, traditional dances, food or music with the participants. What makes these evenings a success is that everyone, no matter which country you are from, race, gender, religion, all take part and show an interest in other cultures. It is in this informal setting we see Olympism in action. The participants laugh and dance and hold hands and sing with one another well into the evening, without any prejudice. These evenings are just pure entertainment.

There are three social evenings that are held throughout the session. As the session progresses the social evenings become more and more dynamic as everyone is keen and eager to share a little bit of whom they are with their new friends. This year the first two social evenings were held by the trees on the second level at the academy, however the proceeding one was moved into the cafeteria. This was a direct result of the downpour that was extremely prevalent towards the second half of the session. However this did not put a damper on the evenings. The small space within the cafeteria was actually a bonus as it made the evening more localised and the acoustics were definitely better indoors.

A definite trend this year was to group a bunch of countries from a continent together, for example South America and Africa, and put on a small skit with each county contributing. With the diverse cultures represented you were able to feel like your heart was beating to the African drum one moment, and the next your hips were moving like they had never done before in the Caribbean and South America. Vibrant tastes, sounds and colours filled the air and set your senses on fire. The Cook Islands shared their traditional island dances and were called back on stage for more!

All in all the Social Evenings, definitely provide highlights of the session, create friendships and make you smile. If you haven't attended a social evening you are one hundred percent missing out!





**CONCLUSIONS OF
THE DISCUSSION GROUPS**

CYCLE A

French-Speaking Discussion Group

Question 1: Which actors influence the building of an athlete as a role model? Who actually drives this exemplary image?

According to Mr Sam Ramsamy (2018), “a role model is a person whose behaviour, example or success can be imitated by others, particularly young people (...) his/her values and attitude are associated to a healthy life. Role models must show young people how to live with integrity, optimism, hope, determination and compassion. They contribute enormously to the positive development of children and youth”.

Respect, admiration and inspiration are consequently the key concepts ascribed to an athlete as role model. However, the notion of role model differs among cultures and institutions and entails an element of subjectivity which must be taken into account in our reflection.

Top level regroups a plethora of actors and we asked ourselves what their impact is on the building of an athlete and his/her image.

Thus, although actors are relatively similar, their prevalence is not the same in all countries.

Which actors influence the building of an athlete as a role model? Who actually drives this exemplary image?

Beyond sport performance, athletes are expected to be models of perfection in all fields. The global building of an athlete depends on several factors and sometimes on pressures that can condition his/her role as ambassador.

Federations, Olympic committees and ministries represent pressures which can influence the way an athlete acts. Obligation to obtain results, geopolitical context, training and performance culture, development plans, national and

international criteria, legislative and technical frameworks, national representation, honouring sponsors, being the bearer of human and sport values ...

It is therefore difficult for an athlete to distinguish between what is imposed on him/her and his/her own beliefs.

Overexposure to media is also part of the building of the role model image of an athlete insofar as there is a correlation between performance and fame, which he/she must manage in the best possible way. New social media give additional exposure to athletes, their personality and have an impact on image management.

Finally, let us also mention the close circle consisting of family members, staff and friends whose presence encourages the athlete's development and education.

Indeed, at their level, they influence his/her personality, instil values and sometimes manage his/her visibility.

Athletes reaching top levels must be trained to manage pressure and be aware of the role they will have to embody. The International Olympic Academy (IOA) must undertake an educational and on-going training role ensuring that NOCs implement all the projects launched.

Pursue awareness-building on the values of Olympism for coaches, athletes.

Question 2: Between authenticity and brand image, how should an athlete use social networks correctly in order to transmit Olympic values?

Athletes today face several challenges such as managing the power of social networks. These networks represent a key vector conveying the image of the athlete and his/her exemplarity to a very wide and increasingly demanding audience.

The challenge for an athlete is to find the right balance between what he/she represents as a person and what he/she represents as a "product".

Therefore, between authenticity and brand image, how can an athlete as role-model use correctly social networks in order to transmit Olympic values?

As spectators, audience, sportsmen and sportswomen, we expect an athlete's behaviour to be above reproach particularly when exposed to the media. His/her role as a model must reconcile an authentic appearance and guarantee the respect of the commitments linked to the brand image. The fundamental

values which will inspire him/her and win admiration and respect are tolerance, pride in wearing his/her country's colours and love for his/her sport. As well as honesty, humility, doping-free sport and respect of the rules. All these notions make it possible to convey a message of hope, to make the sport dream accessible to younger people. They are the humanistic values with which anyone can identify and try to emulate.

In order for social networks, in all their complexity, to be best used by athletes we recommend to the national Olympic committees as well as to the various actors in organised sport (federations, clubs ...) to provide their athletes with guidelines on how to use these on-line communities.

An awareness-building programme addressed to young people could be set up so as to prepare them to manage publications, contents, risks and protection of private life.

On the other hand, we mention the possibility to create a community manager team, created by the NOC upstream of the Olympic Games as well as to nominate a person monitoring athletes' accounts in order to give them guidelines, even to organise seminars in the run-up to the games.

A clear legal framework and appropriate sanctions should be put in place.

In order to best navigate in the world of social networks, today's champions as well as young athletes must have some tools at their disposal. Training and awareness-building are crucial steps. Nevertheless, in order to offer the widest possible opportunities to an athlete to showcase his/her role as a model, sport governing bodies can go even further offering athletes practical tools such as a series of filters or texts to be used in their postings.

The athlete as a role model, under observation and subject to numerous pressures, must remain the bearer of humanist values and embody them in all his/her actions and communications.

English-Speaking Discussion Group 1

Question 1: How can we use negative role models in a positive way?

Key questions to ask are:

- What values are missing?
- How can we change the focus?
- Why did the athlete/person become a negative role model?
- What can we do to change the negative behaviour?

We can use negative role models as positive ones by changing the focus from the mistake or wrongdoing to the cause of the mistake. The focus should not only be on the athlete, we should look behind the scenes to see the root of the problem, so we can be able to educate the athletes.

Another way to change negative role models to positive ones, is reducing pressure on athletes to win. We need to clarify the consequences, so athletes and the teams behind them understand the significance of the undesirable behaviour. There is also the problem of a lack of education/Olympic education/knowledge of Olympic values. An understanding of the Olympic values can help to change the focus from the results to the process and reduce pressure to win. By reducing the pressure to win, switching the focus to journey itself, and increasing the importance on education we can change negative behaviour.

There are several famous athletes who have been caught cheating or committing crimes and are thus considered to be negative role models. For example, Lance Armstrong, Maria Sharapova, etc. Despite their mistakes, these negative role models could be used to educate society about the consequences of their actions and how to promote positivity based on their past mistakes. These athletes can share their story, discussing reasons for their choices and the consequences they faced and thus, become positive role models or be seen in a positive light. For example, athletes who have tested positive can become advocates for doping prevention.

Additionally, the National Olympic Committees and International Federations should be responsible for educating athletes about these negative role models. They should not be casted away for their mistake(s).

Question 2: How does modern media influence our perception of role models?

Modern media plays a very significant role in the perception of role models. It is the first view of the athlete, the first impression the world gets of the athlete, so the things athletes display and the way they present themselves to the media is important.

Fifty-percent of the world's population have role models, and half of that are athletes. Today everyone wants to hear the stories about athletes whether negative or positive, compared to the past, where athletes were not often highlighted. Back then athletes received media coverage when they achieved great feats or reach extreme lows after which their reputation was ruined or improved, and it would have been difficult for them to redeem themselves from the negative image painted.

The media's role should be to create and present the positive role model, but it's not always the case. The media has a responsibility to report facts, but they want to sell stories, which is sometimes over-exaggerated. The media is always taking a side, either the positive or the negative one, they are opinionated, and the point of view largely relies on the writer of the article.

Nonetheless, social media can be used to change the image of role models from negative to positive ones. If athletes/people are educated on the consequences of a negative representation, they can make different choices and actions, for example, what they choose to post and put on their social media accounts/modern media accounts. They are responsible and have control of the image they put out on social media. Social media can be used as a tool by athletes to balance out the opinion of the negative side of the media. Social media also provides a way and platform for lesser-known athletes to have a voice and these lesser-known athletes may be the positive role models that we need.

English-Speaking Discussion Group 2

Question 1: What are the social aspects that affect the ethical responsibility of the athletes as role models?

A role model is someone people look up to, whose actions inspire others whether positive or negative. Thus, they have a social responsibility towards society, especially the younger generation. Athletes as role models have an ethical responsibility towards the society, however, there are numerous social aspects that can affect it. These social aspects can influence how an athlete can be viewed as a positive role model, amplified by how famous they are. Three different aspects are going to be discussed, taking the example of Marion Jones, the first female athlete who won five medals in the same Olympic Games.

The fact that she was already a high-profile female role model, having won two world titles and being a high-profile basketball player, adding five Olympic Medals at the Sydney Olympics in athletics, she became a more recognisable athlete. Therefore, the first aspect is recognition.

Secondly, the influence of the people she surrounded herself with negatively affecting her status as a role model. The proverb of “tell me who your friends are and I will tell you who you are” is demonstrated by the importance of the social circle. Her husband is a world champion who tested positive right before she won her five medals at the Sydney Olympics. After numerous accusations of her using performance enhancing drugs and after she denied them, the truth was out and Victor Conte, the founder of the drug laboratory, declared that he had given her drugs during and after the Olympics. Finally, she confessed that she lied and that she had been taking drugs. That was the downfall of her being a role model.

The values that a person holds can vary from situation to situation. In the example of Marion Jones, her values were different while she was competing compared to after she was out of prison. The combination of her recognition

and the social circle she was in while competing led her to performance enhancing drug use, after she was released from prison her values were more about helping youth through sharing her story.

Marion's change of values tied in directly with the perception of her being a role model. People make mistakes. She confessed to her drug use and is now trying to overcome her mistakes.

Question 2: How do the sponsors create a role model?

Sponsors play an important role in contributing towards the development of sporting role models. Companies partner with athletes from various sports and offer them financial resources and equipment. This does not come free; sponsors will demand something back.

A sponsor gives opportunities. However, they create challenges. In 2018, during Larry Nassar's hearing, one of the 200 gymnasts who were abused, mentioned that she did not speak up because she was afraid she will lose her sponsors. Another gymnast, Maroney, mentioned: "we knew that Larry was a monster, and learning from everything that has come out, I never should have met him. The USA Gymnastics, MSU and the USOC continued to look away to protect their reputation. All they cared about was money, medals and it didn't seem like there was anything else".

When an athlete accepts sponsors' resources they implicitly may be giving up some control. Cristiano Ronaldo, a healthy sportsman, accepted almost one million a year to be the face of the fast food chain, Kentucky Fried Chicken in Arabia and Asia between 2013 and 2016.

The power of a sponsor is immeasurable. The pressures on athletes to perform regularly have increased, even when they are injured. For example, cricket, which used to be a seasonal game, is now played year-round, due to a high demand from sponsors and broadcast revenues.

Similarly, Rugby Union became a professional sport in 1995. Rugby players then became faster, stronger and bigger to play more games. This resulted in an increase in physical and mental stress.

Bolt in his early years had to follow the rules set by his sponsors. Today, Bolt sets the rules. In a feature on the Jamaican TV show "Profile", Bolt emphasised that all his photo shoots were happening in Miami, Los Angeles and all over the

world. When Bolt signed any new contracts, he required that his shoots were to be done in Jamaica, to help his own people get jobs.

It is found over time that the athletes who have achieved sporting excellence are able to garner greater negotiation power when dealing with partnerships. Some athletes will utilise these opportunities to give back to their countries or communities for the greater good of their people.

English-Speaking Discussion Group 3

Question 1: How can an athlete gain support when trying to find balance between their personal lifestyle and the pressure of being a role model?

Introduction:

“A role model is a person whose behaviour, example or success can be emulated by others especially by younger people” (Mr Sam Ramsamy).

We define a role model in sport to be a passionate individual that attains Olympism values in a pursuit of excellence.

Athletes have an issue with trying to balance their personal lifestyle with their sport profession and challenges that come with being a role model.

Nowadays, athletes who are considered role models face many challenges.

Main challenges are:

- Media Pressure: media have a lot of input on an athletes' performance in terms of influence and pressure. For example, the media can make or break an athlete.
- Relationship between interpersonal relations: interpersonal relationships such as relation with family, coaches, managers, national committees and communities also bring different kinds of pressure on an athlete. For example, having positive feedback over negative criticism.
- Personal Pressure: the pressure that an athlete puts on himself/herself also contributes to an unbalanced relationship between his/her personal life and its sporting profession. For example, as a result of the first two challenges, athletes can put themselves in a stressful position.

As a group we have considered Maxime Dufour-Lapointe of Canada as an athlete that has found a balance and as an individual who upholds the values of Olympism. Despite her results she continues to support others and believes that the bigger picture is about participating and representing her country over winning a medal.

In order for elite athletes to gain support, there is the need to put in place strategies to help elite athletes find balance between their personal lifestyle and their sport profession.

As a group we have organised multiple strategies that can help accommodate athletes' needs.

The strategies are as follows:

- Online Helpline: an anonymous helpline for athletes to privately submit their questions and seek help from either retired elite athletes or guidance counselors and therapists.
- Educate the educators: education should start with the educators for example coaches, teachers, national committees and communities who can advise athletes on how to maintain a balance of their personal lifestyle and their sport profession. This can be performed through workshops and seminars to further educate the educators.
- Mentorship: A strategy to have volunteered retired elite athletes mentor elite athletes of today. This strategy is very effective as retired athletes can bring guidance to the lives of the athletes.

Conclusion

Although elite athletes are only athletes, they should know they have influence over multiple generations.

Elite athletes are in the spotlight and are considered role models as soon as they compete on an international platform which is why it is important for athletes to find balance between their personal lifestyle and the pressure of being a role model.

Question 2: What strategies can be implemented to educate young people/athletes into becoming positive role models?

Introduction:

Being a role model for an athlete implicates a lot of struggles. In order to educate young athletes into becoming a responsible role model at an early age many strategies can be used. All these efforts should have common goals such as educate the educators, building dreams (athlete interaction), mental strength, clean athletes and information technology education support (Social Media).

Educate the Educators:

To ensure that the educator will have experience and knowledge to work with young people by ensuring that the athletes will be good role models.

Building Dreams:

To aid with the formulation of young people/athletes dreams and aspirations. To have Elite/Olympian (present and past) athletes sharing their story as part of a mentorship programme.

Mental Strength:

To develop strong positive minds within young athletes by including sports psychologist support in training sessions.

Clean athletes:

To increase the education of being doping free/playing true by utilising the WADA online certificate platform.

Information Technology Education Support (Social Media):

To ensure that young people/athletes are educated on the use of social media both positive and negative. To use media and public speaking training.

Conclusion

In conclusion, group III found that it is very important to educate young people/athletes at an early age to become positive and responsible role models as their minds are still growing, and they are also more susceptible to retaining information. Additionally, it is important that the environment surrounding these athletes (parents, teacher, coaches) also take a part of the responsibility in the process.

English-Speaking Discussion Group 4

Question 1: What is the universal definition of role model and what makes an athlete a role model?

There is no “certain” universal definition of the term role model. This is because it is relative varying by culture, the environment (time and location) and individual perception. However, it can be defined according to the Olympic values: respect, excellence, tolerance, generosity, friendship and fair play. In addition to this, a role model is someone who inspires people, has an influence on people’s perception of life, someone who is considered an example.

The connotation of role model is positive. However, the role model does not have to be perfect. He/she can be a “hero with flaws”, just like in ancient myths. Being a role model does not have to be directly related with his/her performance, his/her values (e.g. Olympic values) and behaviour (winners vs champions) as these change from culture to culture.

For some cultures, it is enough to compete in the Olympics. Because the important thing is representation of the country. However, for other nations, medals are a key point for becoming a role model, as expectations are very high. The situation changes according to cultures and it may also change according to disciplines. For example, in Norway, cross-country skiing is very important, and athletes are expected to win a medal at the Olympics. On the other hand, Mexican cross-country skiing athlete who competed at PyeongChang 2018, German Madrazo who was 43 years old, his main goal was:

“It does not matter to be 43 years old. If you were born in Mexico or if you do not have any money to practice in any sport, If you want it, you can do it.”

He finished last in his category, but he achieved his dream. Making him a role model for his country.

The level of the athletes is also an important factor in becoming a role model. The fans and fellow athletes are the people who typically select top athletes as role models. However, even a young athlete can be a role model at the beginning of their careers or it can be success they attained at their level. Let's think about a small football club from a small country who has a young player who goes to an international club. This would be the story of the young athletes to look up to and be inspired by.

The definition of role model is related to Olympism and making the Olympic values a way of life. If an athlete of any level does so, whether they are young or a seasoned player, they can become a role model.

Question 2: How have the responsibilities of the athletes as a role model changed with time?

The history of the Olympic Games is divided into two periods: ancient and modern. However, as we talk about the responsibilities of the athlete as a role model the Olympics Era can be divided into three:

- Ancient Olympics
- Modern Olympics (Coubertin Time- Until 1960s)
- Postmodern time (Social media effect)

In ancient time, the idea of a role model was different. Only winners were considered role models due to the pride, respect and admiration they brought to their city state. The winner was given privileges for prizing and the idea of a champion was not present at that time. The responsibilities were laid on the city states to congratulate the winner.

Modern Olympic Games were revived in 1896. From the beginning of the modern Olympics to the 1980s, the media was not as relevant as it is now. However, the switch from amateurism to professionalism affected the idea of role models. Athletes have become more popular and famous. This changed the impact that they have on society. They have started to become the face of the Olympic Movement and the sport agenda. These elements contributed to the lack of interest from fans and non-fans. As sport became more important the responsibilities of the athletes and expectations on them increased.

In postmodern time, with the growth of traditional media and the birth of the social media, the visibility of the role models improved. The athletes have

become more visible and accessible. As sport increased its popularity with the growth of media, the money invested in sport started to increase. The battle of sponsors started to make the brands more relevant. The athletes became more than “an athlete” and they started to have more responsibilities such as social, political and commercial, causing them to promote their sport and the responsibilities of representing their sponsors.

The media has started to promote “the athletes” instead of making news. Although the media can play a positive role in promoting the sports, it can also have negative effect while promoting the athletes. This might eventually cause the deterioration of “role model” images. Tiger Woods is a good example of this. He was a role model for many years, however, although he did something outside of his sport, his role model image was seriously damaged because of it.

The responsibilities were shaped according to the course of the time. External factors have an enormous effect on those changes. For the sake of the idea of Olympism, the responsibilities should be in the direction of development of the sports and Olympic values.

English-Speaking Discussion Group 5

Question 1: How should social media be used by athletes so that they are considered positive role models?

Social media is now a part of everyday life. How social media is used can have a positive or negative effect on athletes' reputation. How should athletes use social media to be portrayed as positive role model and what should they avoid?

Social media can be used in a positive way, giving the chance to individuals to feel connected to athletes and to follow their everyday life and training progress. Athletes can inspire younger people to live a positive and healthy lifestyle. Social media can be used as platform to promote charities, gender equality and positive programmes, such as Clean Sport and Safe Sport. Athletes can use their social media accounts to promote the Olympic values such as friendship, respect, and tolerance. For example, athletes can post pictures with competitors from different countries that have become their friends. They can also be role models outside of the sports field by sharing information about their personal lives promoting family values and education. Also, if an athlete chooses to complain through social media channels, should do so in a professional manner.

Social media activities that create positive role models:

- Athletes should avoid posting inappropriate or sensitive material, posts reflecting an unhealthy and unrealistic luxury lifestyle that might poorly influence younger generations or political issues that could divide the nation.
- Athletes should keep in mind that they can affect positive and negative global change through social media posts. For example, athletes have recently posted about experiencing abuse by coaches and doctors within their sport, which inspired other athletes to come forward with allegations of misconduct in their sport.

- Athletes should maintain a balance between posting personal information and information related to sporting activities. Athletes should not forget that anything that has been posted is publicly available even after they retire.

Question 2: Should society accept successful athletes' misconduct more than a non-athlete?

A role model is someone who is inspirational, who is respected and admired. Role models have a large amount of responsibilities because everyone looks up to them and tries to emulate them in many aspects of their lives, including their everyday activities, behaviours and self-discipline.

Athletes are humans and make mistakes just as everyone does. Because of the athletes' celebrity presence there should be a line for society to evaluate an athlete's wrongdoing. Commonly now, society overlooks the mistakes that athletes make because of their sporting status. For example, society has accepted Michael Phelps after he drank alcohol and drove, Diego Maradona after being caught using drugs, and Cristiano Ronaldo for evading paying his taxes.

We believe that society should be honest and hold athletes to the same standard that society holds others to for similar misconduct. Athletes make the decision to choose between right and wrong; therefore, they should be held responsible for their actions and that should not change because people look up to them. Athletes should be aware that society admires them and that they should be more careful with their behaviours. An athlete's actions should be judged based on whether their actions are unintentional or intentional. If an athlete makes a mistake, society should be more understanding. However, if an athlete intentionally disobeyed the law or disobeyed accepted social norms, society should criticise an athlete just as they would anyone else. Everyone is a human being and should be responsible for their mistakes and an athlete is no different.

English-Speaking Discussion Group 6

Question 1: What tools can be used to develop an Olympic athlete to become a positive role model?

Olympism revolves around developing a person's mind, body, and will, through the common understanding of universal ethical values such as excellence, respect, and friendship. As a philosophy and a way of life, Olympism is embodied in athletes competing on the field of play and beyond. However, in our highly exposed society, we have seen several examples of "Heroes to Zero" (Lance Armstrong or Marion Jones and their records of doping) whose public images have suddenly turned negative. In its mission to disseminate the Olympic values through the athletes, the Olympic Movement has the responsibility to set up the relevant tools to enable the positivity of Olympic role models. Two essential strategies are the integration of Olympic education in the sport competitive framework and effective communication.

Moroccan Gold medallist Hicham El Guerrouj declared that he "started being a role model to many people, even before winning [his] first titles". Becoming a positive role model is a long journey that goes simultaneously with developing one's sport capacities and performances. What the IOC is doing with the implementation of side-event educational and cultural activities during the Youth Olympic Games (YOG), the rest of the sport movement, at the international and national levels, should adopt these successful practices in the aim to propose the young athletes with an integrated approach. We would also suggest that along with the development of sport programmes, a special focus should be given to the educational and ethical dimensions, including an introduction to Olympism and a contextualization in the global framework.

Most athletes also realise that their life can be put under the spotlight overnight, turning them into public figures whose achievements and failures can be exposed to the world. Therefore, sport movement shall provide the athletes

with knowledge, skills, and tools needed to achieve efficient communication. Such tools are crucial in addressing the multiple target groups through adequate communication channels, especially among younger generations, and to impact them positively. By managing such tools, the Olympic role model will be more capable of taking advantage of this position by disseminating positive messages, tackling social issues such as discrimination, anti-bullying, harassment, etc.

The athlete cannot be apprehended outside of his/her global environment. Once a role model, they cannot be detached from the possibility of becoming a public figure. Therefore, an integrated education to Olympism, as well as the access to a proper communication strategy. These are two key challenges for the Olympic Movement to address through its athletes to embrace its missions.

Question 2: Does the athlete have a responsibility to publicly voice their personal opinion, even if it is in conflict with the organisation/s they represent?

This question requires consideration from two angles, that of what is right versus responsibility. Firstly, does the athlete have the right to voice their personal opinion; and secondly do they have a responsibility to their stakeholders to consider whether that is appropriate.

The United Nations Universal Declaration of Human Rights stipulates that it is a basic human right for all people to voice their opinion. In accordance with Article 19 “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”. Therefore, as human beings, athletes do have the same basic rights to freedom of speech.

This is also covered in the Olympic Charter. At the 205th National Olympic Committees meeting in Beijing, IOC President Jacques Rogge said, “Freedom of expression is a basic human right, and that application of rule 51 is a matter of common sense. A person’s ability to express his or her opinion is a basic human right and as such does not need to have a specific clause in the Olympic Charter because its place is implicit”. However, it should also be considered that athletes are not required to be political advocates, and according to Rogge,

“There is also the right not to express an opinion. Athletes should feel no moral obligation to speak out”.

However, despite having the right to freely express their opinion, athletes can also be conflicted by their responsibilities to their various stakeholders. These include sponsors, sporting organisations, community, country, fans, family, and media. In sport, there have been many high-profile confrontations between athletes who have publicly voiced their opinion which conflicted with those of important stakeholders. For example, the issue of LGBTQ Rights during Sochi 2014; the “take a knee” protest of racism in the NFL; and Australian rugby player Israel Folau expressing his personal views on social media, regarding homosexuality which was in conflict with the view of the Australian Rugby Union and their major sponsors.

The concern with regards to responsibility to stakeholders is the question of commercial gain, and whether money is forcing athletes to “tow the party line”, even when this poses a moral conflict for the individual. The Games and the IOC have historically been a catalyst for change, peace and unity. Therefore, it is important that the integrity and voices of athletes can be heard, to ensure that important issues can be brought to light. The increased pressure that falls on athletes due to the commercial requirements of sport, mean that the individual’s voice is silenced due to the responsibility imposed on athletes by their various stakeholders.

English-Speaking Discussion Group 7

Question 1: Should there be expectations on an athlete after their career has ended?

The athletes should have a choice. Can we or anybody else require that an athlete should always live up to the standards and expectations that are put on them? After their career, they should be able to choose if they want to be a public personality, if they want to contribute to the community or give back to the sport/sports that they were active in.

Depends a lot on the sport. If we take football (soccer) as an example; there are a lot of kids that have Messi, Ronaldo or Martha as a role model, which means that the expectations are higher on these players than others, plus that the sport is so huge that it is easy to find someone that you can look up to. However, if you are an athlete in a small sport, the expectations on that athlete to “give back” and be active in that sport could be higher, since the athletes’ role as an ambassador for the sport is bigger and more vital – i.e. the expectations may vary a lot.

Depends on their personality. Some people are better than others in handling the responsibility it takes to be a role model. This goes back to the first point we had – that the athletes should have their say. Some may be extrovert or introvert, meaning that they handle situations and themselves differently.

Examples of stories

Lance Armstrong – being a seventh-time champion the whole world would expect from him to be the best role model for everyone. But the high pressure on him caused he couldn’t afford to be less than a champion and we know the rest of the story. Having high expectation from any athlete may cause that his failure will then get bigger than all the goals achieved before.

Ester Ledecka – Czech skier and snowboarder who this year in PyeongChang

won two gold medals, one in skiing and one in snowboarding and she is the first woman who did that. While being very successful she is very closed to the public, to media and to her fans. It is her choice to focus on her results and not to be used as a public person.

Iveta Benesova – Czech tennis player who competed at a high level and retired. After she retired everyone expected from her to start teaching kids and to give back her knowledge to the community. But she was always dreaming about having her own business making jewelry and so she decided not to teach and start her own business. It was her choice to follow the dream she had while she trained hard to be the best version of herself by playing tennis.

To conclude the question, no matter the sports no matter the personality, every athlete should have a choice to be and do whatever they feel like doing. Athletes following and honoring the Olympic values will want to give back to the community in a certain way.

Question 2: What are the steps of being a role model?

There are so many different steps to an athlete becoming a role model. Below are four steps that we recognise:

Experience. Sports, just like real life, is not a linear path and you will likely fall sometimes, do not achieve your goals or not make it for your national team, but the hard thing is to persevere through those experiences, whether those are physical, mental, daily or life-changing.

Overcoming. Life goes on, and through our experiences we can decide if we are going to be more self-aware by learning from these experiences or you may choose a different path.

Sharing stories/knowledge. Passing along your knowledge and stories to others to inspire them to become the best version of themselves that they can be, or it could be that you pass down your knowledge of the sport for someone to learn from.

It is a roller coaster. An athlete can grow in different aspects and at a different pace. One can take four steps forwards and one step backwards, while others may skip some steps.

Not everyone has an emotional story to share with the public, some athletes just focus on doing their best as they can and there we have another kind of

steps you can follow while becoming a role model. We call them geographical steps.

- Family or Friends – when you focus on your results at the beginning of your career you might not even notice you are a role model for someone as you just do the best you can to achieve your goals. And that is the moment when you realise you are a role model for your brother or mother or someone else from your family or friends.
- Local – when you continue achieving your goals, more people start noticing that. And that is the moment you realise that some people in your neighborhood you do not even know look up to you.
- National – people around the country start following your lifestyle or story just because you inspire them.
- International – when you start competing abroad you will start seeing more people from abroad as well who like the way you follow the journey of becoming a better version of yourself through sports.

English-Speaking Discussion Group 8

Question 1: What are the implications of a young athlete as a role model?

The youth athlete as a role model is not a new concept. Records have shown that there was a boy/young men division during the ancient Olympics. In ancient times, the youth role model was contextualised within the Greek society; the implications were limited only to the local environment. Whereas in modern times, with the establishment of the Youth Olympic Games (YOG), have propelled this risk to a whole new level. Willingly or unwillingly, knowingly or unknowingly; many young athletes acquire the status of a role model just by displaying their athletic abilities at a tender age.

Though the youths have become athletes and ambassadors of their societies, they are unaware of the risks and responsibilities of their acquired roles. Social responsibilities play a bigger part in the making of a role model. Referring to the assimilation of social norms, values and skills that enable one to function effectively as a positive member of their society. This process must be internalised by the young athlete to maintain social continuity and conformity. The focus which is on the consequences and concomitance of young athletes involved in the Olympic Games are also related to their psychological and social development which therefore contributes to their understanding of what a role model is.

Furthermore, recommendations on the following measures to mitigate the risks faced by these young athletes as role models are as follows. Firstly, parents and caretakers should understand their responsibilities and inculcate the right knowledge and values to their children. Secondly, the importance of education where educators must understand and accept the responsibility for nurturing the young minds should be recognised. With appropriate guidance to these young talented athletes, they will be more prepared to shoulder the duty of the newly acquired roles in society today. Considering the possible implications that the youth athletes may face in becoming a role model today, it is difficult

to outline an exhaustive answer. However, it is necessary to consider physical, psychological, and socio-cultural differences especially in the educational process of the athlete, by preparing and supporting them throughout their journey as an athlete.

Question 2: Does commercialisation of sport on the role of athlete create a good sporting environment or attitude for our youth?

Commercialisation of sport is the use of sports or some aspect of it to produce revenue (Ghosh, unknown). Many of the Olympians are sustaining their livelihood by signing sponsorship deals and being a spokesperson for brands (Duhatschek, 2016). Since ancient times commercialisation of sports has been present and it is not a new phenomenon, for instance in 590BC Greek athletes were rewarded financially for their victory in the Olympic Games (Agarwal, 2014). Even Gladiatorial games during Roman times were a huge source of revenues for their gladiator manager (Agarwal, 2014). Of course, the effect of the ancient times was not as comparable to current times as the effect was only in their local community (Agarwal, 2014). Whereas due to the technological advancements, the effect of commercialisation of sports is far more impactful amounting to globalisation.

The tricky issue is that athletes are role models and they often do not have the choice if they want to take on the responsibilities of such a role, some even being hero worship (Smoll, 2015). Smoll (2015) also went on to mention that the society which we lived in has developed a strong dependence on athletes for being a role model for our younger generation. Hence, instead of only admiring their sports hero on their sporting abilities, the younger generation also observe the brand or the sponsorship deals where their idols are advertising for, measuring their success on materialistic gains. Therefore, it is crucial to note that role models have considerable impact on an individual's values (Smoll, 2015).

The youth might strive to the material success rather than the sporting achievement. Perhaps if an athlete could sustain their livelihood without the dependence of commercialisation, there could be a shift of focus; for example, to help athletes to establish a dual career track. For instance, Krista Guloién who is a retired rower, graduated with a degree in criminology. She is now a writer and writes to encourage young girls to get active in athletics (Duhatschek,

2016). This act inspires young athletes without cooperation with big marketing brands, through knowledge, effort, and sport only. If there were more initiatives like this, athletes would know how to carve out another path without the need of commercialisation. Athletes have an incredible opportunity to use their celebrity power to positively influence the next generation.

To conclude, athletes are not to be treated as a product of commercialisation and they should be protected against exploitation of financial gains. There should be systems in place to provide support to help athletes transition at the end of their athletic careers and policies that value and underline their humane efforts.

English-Speaking Discussion Group 9

Question 1: How to encourage the media to raise awareness and exposure on role models:

Many athlete role models do not have the media exposure that they truly deserve. There are a number of great athletic role models from all around the world who have a story to tell and they deserve a platform to do so.

The media can be a hard nut to crack – but effectively managing the media can have great benefits. The three points below aim to show how the media can improve awareness and exposure of role models; 1) the role of the National Olympic Committee, 2) “partner up” and 3) “show off”.

National Olympic Committees (NOCs):

In order for role models to be exposed in the media, the NOCs play a vital part. The media is aware of dominant sports and popular athletes. But the question raised is, are all athletic role models receiving adequate exposure and are the NOCs assisting? The NOC should promote all athletic role models as fairly as they can, telling the stories of their “unknown heroes”.

If resources are available, the NOCs can prepare social content that can easily be shared with the media. It is easier for the media to publish something that is already prepared.

Generating thought provoking and exciting content aimed at enticing the public using social media as the tool. Telling the athletes’ story using platforms such as Youtube, Facebook and Instagram, will help to raise awareness and increase the reach.

In Azerbaijan, they have “star ambassadors” who are well-known athletic role models that are selected to represent all sports. Each sport federation in Azerbaijan has their own “star ambassador”. This is an excellent example which can be modelled by other NOCs.

“Partnering up”:

The reality is sports compete against each other about the media exposure, but there can be strength in unity. There are several good examples of sports uniting with great outcomes. For example: The London Olympic Games 2012, fans were able to purchase ticket packages that contained tickets for both popular and unpopular sports. This gave way for fans to attend sport which they wouldn't normally attend and which in turn attracted media attention.

In the Norwegian sport confederation, small and large federations collaborate to host a big event called “NM VEKA”. This is the “all” Norwegian championships hosted at the same place at the same time. Attracting crowds for the popular sports and athletes the event provided a platform for the role models of the smaller federations to shine and benefit richly from the extensive media coverage.

“Show off”:

Athletic role models being able to “show” themselves well has its advantages.

Bringing sport to the public is an example. In El Salvador sport organisations host demonstrations of competitions in malls. This is a great tactic used to raise awareness of athletic role models and making them accessible to the public. These demonstrations bring people in to increase interaction and create a media “buzz”.

Athletes being successful often leads to media exposure – but role models should try to expose themselves to the next generation in different and more relatable ways.

Question 2: Can fear influence a role model in taking a stance on issues?

Role models face an internal challenge of whether to speak out on what they personally believe at the risk of being ostracised by their NSO/NOC or, to keep their thoughts to themselves and remain safe. The risks can include being removed from their team, being made unable for selection in teams and being portrayed as a trouble maker.

In America, NFL player Colin Kaepernick recently sacrificed his NFL contract including his income and his sponsors to passively protest against the violence by the police toward African American males. He knelt during the national

anthem which has polarised sports fans and society. The reaction from the sporting governing body was negative however a national movement has since begun with other NFL players kneeling during the national anthems at games, may gain the support from their clubs who may pay the fine as a penalty for kneeling. The positive that has come from this has propelled Colin Kaepernick into a hero and carried his message globally; he is now deemed a definite athletic role model and has received accolades from around the world.

Hearing from Sam Ramsamy commenting on the notable actions of Tommy Smith, John Carlos and Peter Norman who at the 1968 Olympics stood in solidarity with black gloves and human rights badges respectively to raise awareness of civil rights and injustice in the US. This ended negatively for the three men as they became ostracised from their NOCs and advertised as disgraces. It has only been recently that the three have been recognised as role models for taking a stand for what they believed in.

There is also the fear that athletes possess that they may make a mistake and have their mistakes and heavily criticised throughout the media. The media can be the vehicle that can blow a mistake out of proportion causing irreparable damage to an athlete's reputation as well as loss of position on a team or loss of sponsorship. Take Tiger Woods for instance. He was publicly embarrassed and consequently his sponsors pulled away from him. He went from being a sporting great to an embarrassment to many overnight from a personal mistake that was transposed on to his professional life. Would this happen in a business environment?

English-Speaking Discussion Group 10

Question 1: How do we best empower an athlete to become a good role model?

The Athlete's Impact

We should aim to give athletes an idea of the scope of their reach. A single mistake can be caught by the media and can ruin an athlete's career. By highlighting previous examples of how to not be a negative role model, we can educate athletes on how to handle the pressure. Athletes can be vulnerable in front of people.

Education

Provide education for coaches and athletes on Olympic values and Olympism. Education may be promoted by National Federations and National Associations, focusing on continual learning and improvement.

Safe Environment

Make it as a mission to ensure that athletes can be trained in a safe environment, be surrounded by good people who help them to become role models and achieve competitive excellence.

Social Media

Promote Olympic values and Olympism via the Olympic Channel and National Federations, National Olympic Committees, International Federations, International Olympic Committee, etc.

Rewards

Reward the athlete for good behaviour and sportsmanship via social recognition and awards.

Question 2: Are we not putting too much pressure on athletes to be role models and how do we help?

Yes, we are putting too much pressure on athletes. During their career they feel immense pressure to perform at the highest level. After they achieve success they feel ongoing pressure to be role models. Athletes may feel pressure from:

- Society
- Fans
- Family
- Social media
- Coaches
- Sponsors
- Federations
- Themselves

Athletes feel like they need to be perfect all the time. However, humans are innately imperfect. People can fail in life and in sports but, if they succeed again, they can become a good role model. Michael Phelps is a good example. He struggled with the pressure of success after the 2008 Olympics, but came back strong and continued to succeed in 2012 and 2016. People can still be role models but do not have to be perfect.

Summary

We accept failure in sport so we should accept that role models also may need another chance and forgiveness in other aspects of life. You do not have to be perfect to be a role model.

We can provide resources and support for athletes to deal with the pressure of competition and admiration. We should also educate society to respect that athletes are not perfect!

English-Speaking Discussion Group 11

Question 1: How can we prepare and support athletes to be positive and good role models?

Our first solution to prepare and support athletes to be good role models comes from coaches seeing themselves as role models for their athletes. Being a certified coach doesn't mean you are a great coach – more than just knowledge of skills is required. It has been noticed that more successful coaches have great personalities, with amazing values and are full of positive energy; therefore, these people are considered great life teachers.

Sports Federations should think about how to build these values in coaches, so athletes see how to act as well as being told how to. Sport federations should use conferences and meetings with coaches and athletes from all sports to teach Olympism and its values. They should also ask highly respected coaches and athletes to share their stories to set examples of role models. In Canada for example, every two years they organise an Olympic Lab which provides workshops and conferences to help athletes, coaches and support staff to prepare for the Games. We believe that sharing the values of Olympism should be part of the role Sport Federations and National Olympic Committees have. Therefore, their main goal should not only be creating elite athletes, but more importantly developing well-rounded people with values and morals that reflect Olympism. We also thought it would be very interesting for the Olympic Academy to develop a Session dedicated to coaches.

Moreover, putting forward the values of Olympism within our education system would be a great way to prepare athletes, and every student to become positive role models. It would be very interesting to create a programme involving retired Olympians and athletes to mentor their local schools. National governments, National Olympic Committees and National Sport Federations could work together on this initiative in order to support “mentor programmes”

along with Olympic academies, so that the programme would be sustainable and financially realistic for the athlete to participate. The role of the mentor athlete could be to visit every month a different school: create an Olympic day, tell his stories, give educational workshops of sport related topic, be accessible to the students, etc. Young people are more receptive to athletes that were similar to them. This initiative then gives an opportunity to retired athletes to give back to their communities and embrace their role as role model.

Question 2: How can coaches prepare and support athletes to be positive and good role models?

We found it essential for coaches to work in a multidisciplinary way, with all the people around the athletes (physio, physical trainer, psychologist, etc.), in order to prepare and support athletes to be good role models. In Australia, all Olympic sports have access to an online platform where they can register their training and other metrics into. All the athlete's information can be seen by the athlete's coach but also sports psychologists, physiotherapists, technical coaches, career and education advisors and other support people who are able to check the data. The application also allows the main coach and specific coaches to share their insights on the athlete. For example, the psychologist may believe the athlete is stressed and overworked, speak with the main coach and education coordinator to suggest reducing school or sports training load to relieve the athlete. A tool like this can allow coaches to help a holistic development in athletes rather than focus on sport alone. Therefore, we need to develop a network of communication that works effectively between all support-people around the athlete.

Coaches can also better prepare and support their athletes to be good role models by following continuous learning programmes regarding different aspects of sport: fitness, psychology, recovery, etc. Coaches assist athletes in developing their full potential. They are responsible for training athletes in sport by analysing their performances, instructing in relevant skills and by providing encouragement. Moreover, coaches are also responsible for guidance of the athlete in life and their chosen sport. Consequently, the role of the coach is complex and varies from instructor to assessor, friend, mentor, facilitator, advisor, supporter, motivator, counsellor and demonstrator of values such as

integrity, respect and responsibility. A coach should work from the perspective that success in sports relies on both the body and mind. This is really important and is one of the main reasons why both, coaches and athletes should follow continuous learning programmes, learning about psychology, mental health, problem solving skills and dealing with adversities in a proper way to reach their full potential. Coaches should be involved in the development of mentorship programmes and should also mentor other coaches.

CYCLE B

French-Speaking Discussion Group

Question 1: Why are expectations placed on elite athletes ever higher?

Seeing that the level of requirements which an elite athlete must shoulder is constantly growing, we examined the inspirational models of the public today, focusing on those which we consider very interesting aspects such as the vision of the athlete, the positive image an athlete must project (being always focused on sports), the positive and / or negative image which feeds the fame of artists and finally the sociological aspect. We analysed the common elements and the differences existing between the public image of an athlete and the public image of an artist.

The Olympian athletes of the 2018 Session versus Beyoncé

What brings them closer	What sets them apart	
<ul style="list-style-type: none"> - Inspiration - Admiration - Hope - Identification - Glory - Media overexposure - Passion - Talent - Honour - Dream - Pride - Sponsoring - Commitment depending on own beliefs 	<ul style="list-style-type: none"> - Obligation to represent one's country - Daily anti-doping tests, sport-health - Code of Conduct - Olympic Charter - Sport gathers around what the athlete represents rather than around the athlete as a person - Notion of competition - Participation to an event for honour's sake 	<ul style="list-style-type: none"> - Choice of representing or not representing one's country - No tests. Sex & drugs & rock 'n roll - Commitment with record companies - The artist is loved more for his/her personality than for his/her performances - Notion of competitiveness - Remuneration and Honour

Let us take the example of a singer, a highly mediatized public figure. Although they represent their country, artists perform before a large audience.

We discussed the fact that an artist does not have as strict an ambassadorial role as the one expected from a top-level athlete in all fields. A singer feeds his/her image on his/her actions, whether negative or positive, they will increase his/her visibility and popularity. An athlete on the other hand, isn't allowed any misconduct vis-à-vis his/her public because of the values he/she must promote (Olympic values).

Question 2: How can the constant pursuit of performance endanger an athlete and harm his/her exemplarity?

How can the pursuit of performance lead an athlete away from his/her role as a model?

The Olympic motto “Citius, Altius, Fortius” is an invitation to give one's best and to live the surpassing (of oneself) as a victory. To push back one's limits and aim at excellence does not necessarily mean to be first, but performance-linked pressures push athletes, instinctively, in the records race. The passion of the public usually appears before extraordinary performances; the desire to surpass oneself gives way to the desire to shine.

Competition is harsh and the maximum optimisation of performance can lead to high-risk behaviours.

Fatigue, often ensuing from the intensity of training, can be at the root of accidents as well as of wrong decisions.

Certainly, competition sports are based on values (equal opportunities, respect of rules, ethics ...) which we must defend, but being a role model is not always an easy task and one can sometimes feel that there is no equality at the starting line.

Fear of failure, of disappointing, of being the object of comments that will tarnish the image of the role model athlete is a permanent source of pressure and can be the root cause of deviant behaviours:

- Eating disorders
- Bad management of injuries
- Doping
- Violence, aggressiveness

- Cheating
- Over-training

Whether or not consciously, an athlete can sometimes find him/herself trapped, as in the case of Heidi Krüger, the female athlete whose body underwent a transformation because of the substances she had taken, without knowing, as an adolescent in East Germany (testosterone).

Hero ↔ Zero:

A mistake is an opportunity to try to improve, since we are all open to improvement. It can be used as an interesting tool of self-improvement.

Isn't failing to learn from one's mistakes the real moral error, much more so than the initial error itself?

Therefore, once an improper behaviour is brought on the front stage, expressed and confessed, how can an athlete become or become again a role model?

This is when the role of education comes into play: indeed, depending on an athlete's subsequent actions the public may put him/her on probation. Depending on their own history, athletes can thus become relays in the field of education and diffusion: their testimonies will prevent others from making the same mistakes.

Doping, as all the other phenomena described above, is not unique to sport. The need to reach high performance levels and the use of miracle product(s) is a phenomenon of society. If doping in sports is repositioned within the framework of doping behaviours (use of doping substances with a view to overcome an obstacle which may be an exam, a job interview or speaking in public...), it will be possible to view prevention in a more global way and to examine the issues linked to sports ethics and respect of rules which remain the responsibility of an athlete's educational support.

English-Speaking Discussion Group 1

Question 1: How can we use Olympism and the Olympic values to create an environment for athletes to become free thinkers?

Today we are fed information that we are expected to know and learn, often we don't have the freedom to think outside the box, so imagination and creativity is shut down. However, society needs athletes that are creative thinkers, athletes with free and open minds. We must create an environment that allows creativity, one that provides options for children and athletes to choose what they prefer. Additionally, we need to empower athletes to make informed decision by stating facts and teaching them their rights, privileges and expectations.

How do we do that?

The first thing is to create the environment and ask questions because it allows them to think strategically and learn from mistakes. We need to show the difference between direct and indirect learning techniques and choose the indirect learning environment if we want to create free thinkers that can develop problem solving skills.

The second thing we can do is train the trainers and coaches. Trainers and coaches need to be provided with the tools and methods to create an environment where athletes can experience situations and make informed decisions. We need to ensure that the coaches

- are aware of how their training techniques affect the athletes
- are aware that athletes need to be treated with respect
- understand that respect helps athletes find their role and purpose in sport, it helps them figure out what makes them great in their sport

At the same time, we need to find what is enjoyable and fun in our sport. We need to find things that make us feel joy in our sport other than winning.

Question 2: What are the similarities between the Paralympic and Olympic values, and do they have to be separated?

The Olympic values are excellence, respect and friendship and the Paralympic values are courage, determination, inspiration and equality. These values reflect the organisation's aim and they help us understand its ideals.

- The aim of the Olympic Games is to work towards a better and peaceful world by educating the youth through sport practiced without discrimination of any kind. Focusing on increasing friendship and solidarity between people despite backgrounds, nationalities, ethnicity, etc.
- The aim of the Paralympic Games is to educate people and create awareness and understanding for people with impairments. The overall goal and vision of the Paralympics is for athletes with disabilities to present their skills, achieve sporting excellence and inspire and excite the world.

Both Games have the same goal, but they use different strategies to achieve the goal. The similarities are that they all inspire and encourage positivity for the athletes to become better human beings.

Another difference between the Olympic and the Paralympic values is that the Olympic values can be understood as a status which the athletes represent during the Games. Whereas, the Paralympic values are more understood as a process. No Paralympic athlete can be compared with another. Paralympians possess unique disabilities, with them, they face different challenges. For a person without a disability viewing the Paralympic Games, they can either be empathetic or sympathetic to the Paralympic athletes. Meaning they can either put themselves in the shoes of the athlete or watch the athlete from the point of view of someone who doesn't take the time to understand the difficulty of having a disability.

So, should the Olympic and Paralympic values continue to be separated? We agree, Yes they should remain separate!

English-Speaking Discussion Group 2

Question 1: How can a female athlete affect the participation of women in sport in Arabic countries?

In the Arabic world, the challenge of women in sport has evolved in recent years. Certain high-profile female Arabic Olympians have had an impact on the perception of sport, but many challenges still exist. Lack of training opportunities, locations, access to coaches as well as cultural norms have restricted the interest in sport. Leading the way to expand the role of sport in Arabic countries are female Olympians who are highly respected in their respective countries.

Arguably the highest profile female Arabic Olympic athlete is Nawal Moutawakel from Morocco. A Moroccan, Arab, African, Mediterranean and USA champion, she came to prominence as the Olympic Champion in the 400m hurdles at the Games of the XXIII Olympiad Los Angeles 1984. The perception of women in sport in Arabic countries can be said to have begun to shift at this point, as Nawal began to receive rewards and achievements. Her story is used as an example all over the world, but most specifically in the Arab world.

Nawal used her newfound influence as a role model to women in the Arabic world by starting “*Courir pour le plaisir*”, a 5km run. This run has become one of the largest runs for women in the Arabic world since then, attracting up to 30,000 athletes. Nawal has also been appointed to many different government and non-government positions due to her involvement in sport, including the Minister of Sport in Morocco and IOC Vice-President. She used these positions to help re-evaluate sport funding in Morocco to ensure that women in sport were treated more fairly. Nawal’s contributions have been recognised by her addition to the International Women’s Sports Hall of Fame.

Princess Haya bint Hussein is a second example of an athlete who has had a large impact on the betterment of women in sport in Arabic countries. After representing Jordan on the international stage, she qualified and competed in the

Games of the XXVII Olympiad Sydney 2000. She argued that educating and empowering women are key solutions for sustainability and saving humankind.

In conclusion, female athletes in the Arab world have used their status to become role models in their society. Politicians were able to affect rules such as clothing which expanded the ability of some Arabic countries to have women compete. Next steps to empower women in sport in Arabic countries include prioritising physical education in order to expand the participation in competitive sports. This could lead to more women in competitive sport in higher education and lead to scholarships that may not exist at the moment. Following this, women would have more options to be seen as role models and could be promoted in marketing advertisements which would give them a higher profile to affect change.

Question 2: What issues do female Olympians have in common with Paralympians?

While male athletes have been competing as the centre of focus from the revival of the modern Olympic Games, women and Para athletes were only allowed to participate later on. Women's participation in the Olympics started in 1900 along with a select few para-athletes. While the Paralympic Games were officially added in 1960. Despite the changes over time, both female and para-athletes still experience various issues to be given similar recognition as male athletes.

The main point that the two have in common is that both groups of female Olympians as well as Paralympians are perceived as weak or vulnerable. For example, Katherine Switzer was the first woman to participate in the Boston marathon in 1971. Prior to this, it was generally accepted that women should not run long distances as their bodies were not built for long distance running. Similarly, a Brazilian journalist described the Rio 2016 Paralympic Games as a "grotesque spectacle" and "a circus act... to fill the agenda of political correctness".

Both female sports and Paralympic sports are also perceived as not interesting or entertaining. For example, the ticket sales for the Rio 2016 Paralympic Games were much worse than the Olympic Games. Just 12% of tickets had been sold a fortnight before the Games began. On the female side, many events

are much less attended than their male counterparts, and some can even be free to enter.

These two groups also tend to have issues earning the same funding as male sports. For instance, the USA Women's Soccer team threatened to strike for equal payment. Also, Novak Djokovic, a prominent tennis player, said that male tennis players on the ATP should get more prize money than female tennis players because men attract more spectators. Likewise, Paralympians are historically under-funded, and many have to find ways to fund themselves in the years prior to a Paralympic year.

On the media front, reporting on female Olympic competitions and the Paralympic Games are generally perceived in a different light than male Olympic competitions. Anna Kournikova could be used as an example, as she has not been as successful as other female tennis players but is still able to gain many sponsorship deals due to her physical looks. On the Paralympic side, the "We are Superhumans" campaign by Channel 4 in the lead up to the London 2012 Paralympic Games did not focus on their athletic abilities but more on the inspirational ways that they overcome their disability.

In conclusion, female Olympians and Paralympians tend to face many of the same issues. Most of this stems from their perception in comparison to their male Olympian counterparts, which trickles down to affect everything from ticket sales to funding, to their portrayal in media.

English-Speaking Discussion Group 3

Question 1: How do you build a bigger platform for Paralympic athletes to become role models in today's wider society?

Introduction

The Paralympic and Olympic Movements and Games, whether coincidental or planned, began in 1948 when Dr Ludwig Guttmann hosted a wheelchair archery competition in hospital ground on the exact same day as the opening ceremony of the 14th Olympic Games. The first Paralympic Games were held in the year 1960 (summer) and 1976 (winter).

The Olympic Games are held before the Paralympic Games, and it can be difficult for the Paralympic Movement to gain support and attention after the Olympic Games are over due to the lack of education and marketing/promotion.

Strategies on how to promote the Paralympics into a wider society

In order to change the view of the wider society on the Paralympics Movement there needs to be more education between both the community and media.

Paralympic Day Celebration

As a group it is believed that a strategy to create interest and promote the Paralympic Movement would be to host a Paralympic Day celebration. This can be celebrated in all countries and should be hosted by the Paralympic National Committees. This celebration can have booths with different Paralympic sport activities for everyone to get involved in.

Paralympic Athletes Education

This strategy will bring Paralympic and Olympic athletes together to create the real ideal of an athlete as a role model rather than having abled- bodied athletes and disabled athletes. This strategy can be used in education centres like schools and programmes to build a greater understanding of the Paralympic Movement.

Athletes could work together with education programmes to incorporate Paralympic education in the Physical Education Programmes in education centres.

Paralympic Marketing and Media Promotions

We could approach a brand that children regularly use to promote the Paralympic Movement, for example cereal boxes that have a variety of games and facts printed on the covers that promote Paralympic athletes and the movement. This strategy could be used across all forms of media to help market and promote the Paralympic Movement.

Conclusion

We think these strategies, if implemented would create a greater understanding of people with differently-abled, as they are still capable to participate in sports as abled bodied athletes but in a different way.

We would like to inspire and encourage sport clubs to include Paralympic sports for both the abled and differently-abled, also promote Paralympic athletes as positive role models and good moral exemplars on a wider society.

Question 2: How can an athlete as a role model influence a child to become physically active?

Introduction

Due to the influence of media and information technology there is less interaction and participation among children. Incorporating Olympic Values Programme into the education programmes may help increase and encourage physical activity and healthy living.

Strategies to promote physical activity are as follows:

Family Sports Day

Parents should encourage early entry into Physical Education; this can be done by creating a regular event where families compete together in a Family Sports Day hosted at education facilities before the Olympic Games. This event could help both parents and children learn about physical education habits and healthy lifestyles.

School Games

During the end of the year education programmes can submit teams to compete in a mock version of the Olympic Games where schools

compete against each other in Olympic sports. This event can educate students on Olympism and the importance of physical activity.

Movement Monday

This strategy could be created worldwide every Monday afternoon –athletes can work as ambassadors in schools and promote and encourage children and families to get physically active during the hours of 3-6pm– the activities can range from going for a walk, playing in a park and competing in traditional games together.

Health insurance providers can sponsor this movement as they encourage healthy living and are against unhealthy lifestyles. They could also donate physical activity materials such as Fitbit watches and healthy meal vouchers to promote this event. Media exposure can be obtained by sharing the event online to encourage people to take part in this movement.

Educating Parents to promote physical education at home

During parent and teacher meetings there can be conferences held for parents to educate them on the importance of physical education and healthy lifestyles. Athletes can come into these conferences and share and educate both the parents and the teachers. There can be interviews with parents who have taken an active role in the physical education programmes as they can work to create strategies to promote physical education.

Athletes Sponsored Events

Volunteer athletes that can hold events or training camps in open areas like parks and centres as these events can promote physical education and the importance of being active.

These events can have sponsors and promotions that can provide healthy snacks and prizes.

Conclusion

We hope these strategies can help inspire families to get involved with physical activity and build better athletes as role models, especially in the communities.

Athletes can influence children to participate in physical activity. These strategies can also aid in decreasing the high numbers in obesity, non-communicable diseases and unhealthy living.

English-Speaking Discussion Group 4

Question 1: How have female athletes contributed in breaking barriers in the society, creating new role models.

Having participants from different countries and cultures discussing about the involvement of women in sport, the present standard is still largely divided. In some countries, often because of religious barriers, there is almost non-existing participation for girls and women. In other countries the opportunities and participation in sport are becoming equal for boys and girls, showing improvements for women. The challenge is often the lack of female leaders, coaches and delegates; also, not having women in sport at all. With this in mind, below are mentioned examples of different female athletes or teams that have broken barriers.

In the aftermath of the 2018 PyeongChang Winter Olympic Games (OG), we now have a woman as the most winning Olympian medallist of all time, with five Olympic Games and fifteen Olympic medals: Marit Bjørge, a cross-country skier from Norway, recently retired. Although, there is a large number of female cross-country skiers developing the sport before her time and breaking barriers. In 1967 a 20-year-old girl from the US, Kathrine Switzer, made history when she definitely became the first woman to officially run in the Boston Marathon. She registered for the marathon under the name K.V. Switzer, only being noticed after two miles, a race official tried officially to stop her. Fifty years later, she finished the race again, quoting; “It changed everything”, she said. “It changed my life and it changed millions of women’s lives”. In most Muslim countries, it is not culturally accepted that women participate in sport, as the portrait of women should be feminine, caring and taking care of the family. If they are conducting sport or physical activity, they are separated from men and are not given a lot of options and opportunities. Similarities can be seen in countries where religion is an essential part of the culture/society. In the sense of religion,

the participation of women in sports may represent a barrier. We now have numerous examples of female athletes from the Muslim community who are competing internationally, proudly wearing their hijab.

Another field where there is still gender inequality is the sponsorship. Sponsors are very important for supporting athletes and the last articles show that only 0,4% of money for sponsoring goes to women athletes, the rest goes to men. Therefore, we can realise how big is the gap between them. The US women Ice Hockey National Team took a stand in the preparation for the Olympics, demanding equal pay for the National men and women team and, if not, boycotting the OG. The demands were heard, with the result of a Gold medal in the OG.

All political, social and cultural barriers have been broken by numerous female athletes meaning that changes are happening and we think that it is safe to say that there is still a big lack of women in all aspects of sport.

Question 2: Olympic athletes are facing several challenges as role models, such as political pressures. How can the Olympic Movement assist the athlete in crisis management involving political and diplomatic issues?

The Olympic Movement with its symbols and messages creates the ideal way of unity. It brings all different cultures, nations, religions under one flag. “The mission of the IOC is to cooperate with the competent public or private organisations and authorities in the endeavour to place sport at the service of humanity and thereby practice peace”.

With regard to the oath that athletes take at the start of all Olympic Games, it is not only their responsibility to respect the rules of the game, but also to act as a role model by proper behaviour and action aligned with the Olympic Charter. Moreover, it is stated as the following: “No kind of demonstration or political, religious or racial propaganda is permitted in any Olympic sites, venues or other areas”. (Article 50)

However, in practice, peace might fail. One of the reasons is that the athletes are all human beings and political issues are part of their everyday life. The main issue is how to minimise the effects of political ideologies and diplomatic problems regarding the athletes.

According to the changing time, it is argued that the Olympic Charter should

be revised. The recent example for this is in the Olympic Agenda 2020. Controversies about LGBTQ were a big concern during Sochi 2014. There were protests about Russian Federation's policies towards LGBTQ. Thus, among the others, the recommendation 14 is about strengthening the 6th fundamental principle of Olympism by including non-discrimination on sexual orientation.

Lately, Korea was a good example of the IOC's role in managing political disputes. It was hard for the athletes to accept this, since they trained for the Games as two different distinct teams. Although the struggles were very high, it was a success. Finally, the tension diminished on the Korean Peninsula, and even in the world.

During the Olympic Games, although the Olympic truce is valid, the conflict or sometime wars still continue. In order to avoid the fights of ideologies, therefore the athletes, and to soften the tension, political crisis management teams can be formed. Although there are international relations departments responsible for solving diplomatic issues, in practice these fail from time to time. We need to focus on individuals and solving problems between athletes and giving them the necessary support. In crisis moments related with politics, crisis management policies might help to overcome problems by educating them and freeing them from the pressure of those issues in a neutral place.

Examples of diplomatic issues: Rosa Parks refused to give her seat to a white woman in the time of racial discrimination; Muhammed Ali refused to go to the Vietnam War, he did what he believed. Example of protest: Tommie Smith and John Carlos made a silent protest against discrimination in 1968 Mexico.

As seen from the history, fighting for the same thing, such as peace, can unite people. Changes come across with challenges and resistance, take time. They are not easy, but not impossible. Change can start with a person, in a small place. This is one of the reasons we are here right now: to discuss, to try to find solution to conflicts, to be enlightened with different ideas, and to carry those with us back home and try to make a difference. Change must start with us.

English-Speaking Discussion Group 5

Question 1: What are the challenges that NOCs face when educating young athletes and how can they overcome the issues faced?

The Olympic Values Education Programme (OVEP) consists of free and accessible teaching resources that have been created by the IOC. OVEP uses the context of Olympic sports and the core principles of Olympism and Olympic values to educate young people. NOCs should not only teach athletes to be winners, but they should also incorporate the Olympic values of Friendship, Tolerance, Fairplay, Respect, Pursuit of Excellence, and Joy of Effort into educational models implemented for young athletes and society generally. Implementing these educational programmes will ensure that society is more aware of Olympic values and understands the real meaning of the Olympic Movement.

It is the NOCs responsibility to educate young athletes about the components of the Olympic values. The most prominent challenges that the NOCs face in implementing educational programmes are time and money. In terms of the timing issue faced, athletes' schedules are occupied with intense training, competitions, and education. With limited time, athletes may only have the energy to focus on their sports and often may neglect other responsibilities, such as investing time into anti-doping education and media training. Therefore, it is difficult for NOCs to educate the young athletes about Olympism even though they will likely recognise the importance of education. Another challenge that NOCs face is having limited financial resources. NOCs usually invest more in training athletes and may ignore the importance of educating the Olympic values. However, it is possible that investment in education of Olympic values could play a part in assisting athletes to win medals. Education may help cultivate a more rounded athlete.

There are ways to overcome these challenges. Every country should have

a Young Athletes Academy that would be mandatory for athletes to attend in an effort to educate young athletes about the Olympic values. The educational programme could consist of workshops and seminars and should be attended not only by young athletes, but also by Olympians as Youth Ambassadors to promote Olympic values in schools. Furthermore, Olympic values education should be a requirement for athletes attending school. In addition, government budgets should include funding for the promotion of Olympic values programmes, instead of requiring that the NOCs fund the programme. NOCs could also partner with sponsors to obtain funds to help cover costs incurred with the implementation of educational programmes. It is important for the young athletes to understand and live by the Olympic values in order for them to be well-rounded athletes and role models.

Question 2: Should Paralympic athletes be provided with the same financial support as the Olympic athletes?

The first official Paralympic Games were held in Rome in 1960, sixty-four years after the first edition of the modern Olympic Games took place in Athens, in 1896. Up to 1988, the bidding procedure had been disjointed resulting in two different cities bidding for two different events. 1988 Paralympic Games held in South Korea is considered as a milestone, since, for the first time, the Paralympics were held directly after the Olympic Summer Games, in the same host city and in the same venues.

The International Olympic Committee (IOC) and International Paralympic Committee (IPC) are situated in different cities and countries and encompass different values and visions. Furthermore, the event was televised for the first time in 2004. These factors might have led to reduced popularity of the Paralympic Movement, resulting in less revenue for the Paralympic Games when compared to the Olympic Games.

Paralympic athletes likely feel it is unfair for them to receive less financial support than Olympic athletes. Considering the innate difficulties faced by Paralympic athletes, it could be argued that they should be provided with more financial support than the Olympic athletes. Furthermore, Paralympic athletes bear additional expenses considering the need of specialised sport equipment and assistance. It is worth noting that, despite Paralympic athletes' stories being

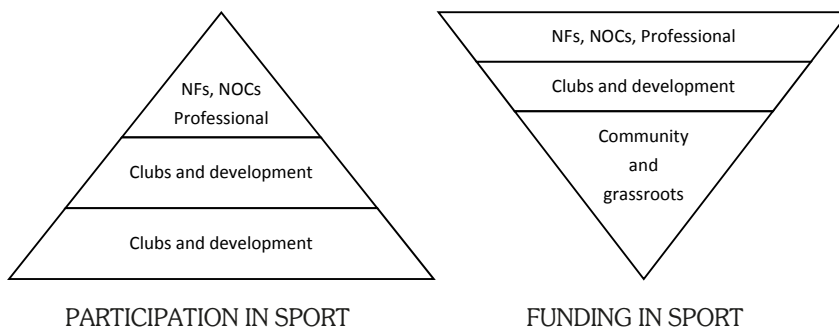
more marketable, due to the challenges that had been overcome to become successful, it might be more difficult for Paralympic athletes to secure their sponsors. On the other hand, it may be argued that Olympic athletes should receive more financial support than Paralympians because of the understanding that there is higher commercial value and popularity with the Olympic Games than with Paralympic Games. For example, companies have paid over \$4 billion in broadcast rights for the Olympic Games. The high commercial value of Olympic Games provide increased revenue for the stakeholders, such as government, social media, sponsors, etc., to allocate more resources and capital to support the Olympic athletes rather than Paralympic Athletes.

To conclude, more financial support should be given to Paralympic athletes because Paralympic athletes have put similar efforts and time into training as Olympians have to succeed. Next, we should promote the Paralympic message to the media and sponsors so that Paralympic athletes can gain popularity which results in more financial and psychological support for Paralympic athletes.

English-Speaking Discussion Group 6

Question 1: Does perpetuating the notion of role models distract from investment in grassroots sports?

Governments/NOCs tend to justify large investments in elite sport, based on the role model argument. In the paper by Jonathon Grix and Fiona Carmichael in the *International Journal of Sport Policy and Politics* in 2012, the concept of the “virtuous cycle of sport” is discussed and suggested that thousands of people participating in grassroots sport leads to the development of a few Olympic champions. On the other hand, elite success encourages greater participation. An example of this was following the 2016 gold medal won by Jordanian Taekwondo athlete, Ahmad Abu Ghosh. Only three months later 50,000 gees had been sold in Jordan as a direct result, demonstrating the impact that Jordan’s first Olympic gold medal had on the nation. However, the belief of this approach to sport development is not sustainable or wide-spread enough. It could be considered that increasing investment at the foundational level would help increase relevancy, influence, and the reach of sport.



Participation in sport can be illustrated as a pyramid, with the greatest numbers of participation at the base through participation at a community and grassroots level. However, the funding model for sport is the inverse, with the

greatest proportion of investment being directed into high performance sport at the top of the pyramid.

Following Joseph Schooling's win in the 100m butterfly at the 2016 Rio Olympic Games, he was awarded one million Singapore dollars (about 730.000US\$). However, he received minimal financial support as a developing athlete. It is reported that his parents funded about one million US dollars towards his training and studies in the United States. He only received financial support from the government once he started achieving results. This example illustrates the need for greater investment in grassroots and developing sports and clubs in order to achieve two outcomes; increase accessibility and participation in sport, and broadening the depth of the talent pool.

It has been traditionally said that tennis is good in attracting new players to the game, but less effective in retaining them. This is largely due to beginners finding tennis too technically advanced. For example, the balls are too fast, and the courts too big. There is a lack of promotion of tennis as a healthy, lifelong game that can be enjoyed by players of all ages and abilities.

To tackle this, in February 2007, the International Tennis Federation (ITF) officially launched a global campaign aiming at increasing tennis participation worldwide. The "Tennis Play and Stay" campaign promotes tennis as easy, fun, and healthy. As well as ensuring that all beginners learn to serve, rally and score during their first lesson. The fundamental part of this campaign is the use of slower and lighter balls depending on the level of the participants (red (75%), orange (50%) and green (25%) balls which are X percent lighter than the regular balls), as well as playing on smaller courts. This campaign has proven to be very successful with over 160 nations introducing "Play and Stay" as their national participation programme.

Investing in elite sport and this generation of role models has a positive impact on participation as it contributes to the promotion of sports through inspirational storytelling, aspirational achievements, the concept of 'nation building', and galvanising results. However, to be sustainable it should also go together with relevant funding at the grassroots level to increase accessibility, participation, and relevance of sport. Achieving these outcomes will also help attract additional funding support and commercial appeal in the long-term. This would account for the deficit caused by initially diverting high-performance funding support towards participation.

Question 2: Is there a danger of Olympians abandoning their cultural identity in an effort to be a role model?

Yes. Olympians are on a global stage, and the vast cultural differences are not always accepted.

Some cultural differences that may come into public scrutiny are religious beliefs, festivals, substance usage, LGBTQ+ identification, and food. During Ramadan and Yom Kippur, an Olympian may opt to fast even on a competition day or abstain from competing, which some may see as dangerous or disrespectful to the sport. The All Blacks are admired for their Maori display, but a video of an Olympian celebrating carnival in his Caribbean country may be perceived as lewd. Drinking in public is acceptable in many countries, such as Greece, but is illegal in Saudi Arabia. Smoking hookah is acceptable by general society in Kazakhstan, but would be called unhealthy in many other places. A Canadian LGBTQ+ athlete can be a hero at home, but being active in public in Russia is illegal. Horse meat is available on menus in Switzerland; sweet breads are common place on asados in Argentina, shark and sea turtle are celebrated delicacies in many coastal countries. However, there may be different reactions of disgust or horror at eating these animals and animal parts.

What does this have to do with being an Olympian? Olympians represent their cultures. Cultural exchange is a key part of Olympic gatherings as we've been enjoying at the 58th IOA participants session.

Many admire the strength one must have to maintain culture amid backlash, making them a better role model. But these thoughts do not translate into the rest of the world. For many, an Olympian participating in the actions listed above would result in a public relations nightmare. Sponsorships could be lost, membership to their National Federation could be in danger, their status as a role model could be reduced or destroyed. In the Maldives, several female basketball athletes switched or quit their sport because the International Federation of Basketball did not allow them to participate while their hair was covered. Is giving up your sport a fair sacrifice to maintain your culture? No.

English-Speaking Discussion Group 7

Question 1: Is one role model enough to be an inspiration as a whole human being?

Looking at one person as an ultimate role model would be a partial perspective. If we really want to recognise, admire and be inspired by a role model, we should be aware of the existence of multiple aspects of the human being. Instead of searching for one role model who embodies all the characteristics we appreciate, we should look for “role models”.

Here are some characteristics that people look for in their role models:

1. Family member – someone who represents in the best way the combination between sportsman and family life member.
Serena Williams: being a strong and competitive American professional tennis player, she succeeds to combine her career with her family life. She got pregnant when she was 36 years old and came back to the field with more motivation and passion. She stated: “Olympia (her daughter) brings out patience in me and motivated me to work harder for my family”.
2. Team member/friend – although sport requires a competitive approach, friendship and collaboration are worthy and admirable values.
Gilmore Junio: Canadian Speedskater, he gave up his spot to his teammate Denny Morrison who then won the silver medal at the 2014 Winter Olympics. Junio was then awarded an honorary crowd-funded bronze medal by the Canadian public for his actions.
3. Citizen – proud of his origins, he/she is an athlete who represents his country in the best way and contributes to his community.
Caster Semenya: she is a South African middle-distance runner and 2016 Olympic gold medallist. She organised a training camp to help amateur and professional athletes at the University of Pretoria.

4. Student/education – athlete who can merge effectively the sportive carrier with the academic life.

Jayme Lee Mata: Aruba- Dutch judoka, who performed in London 2012. During his preparations for the 2008 Beijing Olympics, he studied for a bachelor’s and master’s degree and during the preparations for the 2012 London Olympics he worked full-time. Jayme said: “combining work or studying with professional sports requires mostly planning, discipline and learning from mistakes. If something does not go according to the plan, you have to look back and understand where the mistake was”.

5. Mindset/mental – athletes who experienced a disruptive life changing event and managed to overcome them and become stronger.

Mercedes Nicoll: as Canadian snowboarder, specialised in the halfpipe, she participated in four Winter Olympic games (2006, 2010, 2014, 2018) and is one of our team members in the discussion group. She had a major injury at the 2014 Olympics that lead to her not being able to do sport for two years, “I suffered from loss of identity as well as depression. I stayed positive throughout, with the goal of getting back to sport and overcame the darkness and achieved my goal of competing again, paving my way to my fourth Winter Olympic Games”.

6. Sportsman- An athlete who is committed to his sport unconditionally. He has perfect technique and shows superiority in his sport field.

Simone Biles is an American artistic gymnast. Biles is the 2016 Olympic individual all- around, vault and floor gold medallist, she is bronze medallist at the beam and part of the American team that won in the team competition. She has ten gold medals in world championship, two silver and three bronzes.

In conclusion, one role model is not enough to be an inspiration as a whole human being. Instead just emulating a single role model, people need a critical approach, highlighting the excellence of different models, while recognising at the same time their limits.

Question 2: What happens to an athlete role model who “messes up”?

In our 1st Cycle of discussions, we mentioned that expectations from athletes are very high even though they should always have a choice. We also men-

tioned that athletes have their ups and downs. Life is simply a roller coaster and we all know that. But mistakes and failures done by athletes are more commonly known since they are always in the spotlight. However, they do not influence only the athlete itself, but the whole community that surrounds him/her. While everyone looks forward for perfect “superheroes” presenting the physical, mental and moral characteristics we all struggle to have, we all must face and accept the mistakes made by human being. People, even Olympians, make mistakes!

Tyson Gay – An American track and field sprinter who competes 100m and 200m dash.

- The United States Anti-Doping Agency (USADA) suspended him until June 2014 and stripped him of his silver medal from the 2012 Summer Olympics. Adidas also suspended their contract with Tyson due to these allegations.
- After the suspension, Tyson came back to compete in the 2016 Summer Olympics. Gay ran the third leg for the USA relay 4 x 100m team, finishing third. However, Gay once again was stripped of an Olympic medal, as the American team was disqualified for Justin Gatlin committing a violation.
- Although he came back to the field after he served his punishment and the suspension was over, the media didn't treat him in a sympathetic way.

Mika Myllylä – Finnish cross-country skier. He won six medals at the Winter Olympics, in February 2001. He and five other members of the Finnish team were forced to admit, after testing, that they had taken drugs used to boost endurance.

- All six were banned from competing for two years.
- After the suspension, Myllylä tried to return to skiing but failed to come back to the international level. Despite winning a few Finnish championships, he retired from the skiing sports in 2005.
- In the following years, he was involved in alcohol-related problems, which were extensively covered in Finnish tabloid papers.
- On 5 July 2011, Myllylä was found dead at his home. According to the police investigation, his death was an accident; both suicide and foul play could be ruled out.

Peter Norman – An Australian track athlete. He won the silver medal in the

200m at the 1968 Summer Olympics. He was known for his support of John Carlos and Tommie Smith when they made their famous raised-fist salute at the 1968 Olympics medal ceremony.

- After the salute, Norman's career suffered greatly. He was not selected for the Olympic Games in Munich in 1972 despite turning in adequate times, and was not welcomed even three decades later at the 2000 Summer Olympics in Sydney.
- After tearing his Achilles tendon during a charity race, he suffered from depression, heavy drinking and pain killer addiction.
- In 2018, Peter Norman got Recognition – at the AOC's annual general meeting in Sydney. This is the AOC's highest award.

In Conclusion: The implications of “messed up” are dependent on the cause of failure. When the athlete messed up because he defended human rights, he has higher chance to receive recognition for his action. The consequences of “messed up” influence not only the athlete but also the community and the sports field. Suvi Linden, Finland's minister of culture, said after Myllylä tested positive: “Everyone who felt joy at the success of the team now feels betrayed.” In a statement, Jari Piirainen, a former chief executive of the Finnish Ski Association, said: “Maybe it's just how much pressure we put on our idols and sportsmen, and how do we deal with them when they are at the top – do we accept that people are people and accept that everyone makes mistakes, and forgive them?” we will leave that for you to answer.

English-Speaking Discussion Group 8

Question 1: Are role moments more reliable than role models?

In reference to a scenario where a ski coach gives a ski pole to a rival competitor whose pole was broken, Professor Leslie Howe poses the question “What he did at that moment was admirable but it is not who he is?” There is no definitive definition available of a “role moment” more of “defining moments”. We propose that a “role moment” is an authentic act witnessed in real time, in or out of competition that provides specific connection to values of fairness, fair play and the overriding principle of Olympism. This creates a moment from which one can learn from and is not connected to the individual rather the actions taken. In comparison a “role model” is an individual who serves as an inspirational example and whose behaviour is positive or negative. Their behaviours can be emulated by others. There are two sides of the coin; “role model” can be positive or negative. A positive role model is someone who is an example for others to observe and imitate where they are worthy of emulation. On the other hand, a negative “role model” promotes poor behaviour and has a negative effect on others which may also be emulated. Therefore, having “role moments” inspiring us would be more reliable than a perspective and subject of notion of being a “role model”.

Examples

The positive “role moment”

An example from the Rio 2016 was the 1500m heats. This was where two athletes fell, becoming entangled during the race. The athlete proceeded to show concern for the other athlete rather than proceeding with the race making sure they could continue before doing so, an act of selflessness.

The negative “role moment”

Using an example from the underarm bowling incident that took place on 1 February 1981, where New Zealand required six to tie the match. To ensure New Zealand did not get the runs they needed, the Australian team delivered the last ball underarm along the ground which did not enable the ball to be played. Thus, Australia won the game. Although this action was legal at the time, it was deemed against the spirit of sport and fair play. It brought a negative reputation to Australia, highlighting the point that it is rather the moment or an action that created that defining moment.

Conclusion

To conclude, we believe that “role moments” are more reliable because they are physical. They are an action/performance that happens in real time, and actions cannot be undone and go unchanged, it is the action that has taken place and not who he or she is. These can resonate for decades as iconic and defining moments. “Role moments” are generally immortalised. Focus is given to the actions taken, the emotions involved and the overriding outcome. These moments could be considered folk-law presented for future generations.

Question 2: How can athletes cope with retirement in terms of identity transition?

Definition of Career Transition

Retirement happens to every athlete in every sport. At the end of each Olympic cycle, countless athletes are faced with the decision of whether to retire due to various reasons. Elite athletes focus most of their efforts and energy on training and competition – out of sport life is often seen as a luxury. Therefore, personal and professional identity has become closely linked to sport. The word “transition” is defined as the movement, passage or change from one position, state, stage to another. Athlete transition is about dealing with the challenges of no longer being an elite athlete, either from a sudden injury or retirement.

Phases of the athlete transitions

Career-ending and environmental characteristics have an influence on athletes’

quality of transition and adaptation to the new post-sport career lifestyle. Stambulova (2003) created the athlete career transition model to explain possible outcome of athlete transition. These are the considered resources (positive) and barriers (negative), also coping strategies used by the athletes.

International studies highlight that transition demands include:

- Starting a new professional career in or outside sport
- Solving an identity crisis
- Re-organising their lifestyle
- Renewing their social network
- Dealing with family issues

Social-psychological challenges/strategies

International research has shown that about 80% of athletes experience a successful transition to retirement. The remaining 20% experience retirement as a negative transition. Unsuccessful coping strategies can be associated with alcohol, drug abuse and depression.

Examples of these include: Multiple Olympic swimming champion Ian Thorpe. He has made his depression a public affair after his retirement. Boxing legend Sugar Ray Leonard quoted, “Nothing could satisfy me outside the ring... there is nothing in life that can compare to becoming a world champion, having your hand raised in that moment of glory, with thousands, millions of people cheering you on”. Russian judoka Elena Ivashchenko was believed to have committed suicide following depression brought on by her failure to win a gold medal at the 2012 Games.

The positive outcomes of the successful transitions include:

- Retirement- planning in advance
- Voluntary retirement
- Multiple personal identity (dual career)
- Social support

Post Retirement Career

Athletes can stay in the sport environment, acquiring different roles or start their own business in another field; one such example is Olympic medallist in track and field, Mr Kipchoge Keino (KEN).

Conclusions

It is suggested that transition programmes are made available for athletes to give them the opportunity to consider future skills. This will aid them in a smooth transition after their athletic career. In addition, they should be given adequate and timely psychological and social support as it is overwhelming to move into an unfamiliar environment. It is a simple act of support to prepare the athlete in advance, rather than overwhelming the athlete when events are out of their depths. In conclusion, such measures will go a long way to build confidence amongst athletes, while inspiring young sport talents who are keen to pursue a professional sporting career with the evolvement of support post retirement.

English-Speaking Discussion Group 9

Question 1: Is it easier for Paralympians to be viewed as role models because of their disability and social compassion?

Paralympians often receive pity or are viewed as weak because of their disabilities. They can also be examples of inspiration and perseverance, making them greater role models than many able-bodied athletes. For Paralympians to become role models there is a need for greater understanding of how impressive para-athletes are and how they can overcome obstacles. How can this be portrayed to spectators? This could be done by pairing a para-athlete with an able-bodied athlete to show that the para-athlete is as physically capable and potentially even more inspiring as they have overcome obstacles that could be far greater than the able-bodied athlete could.

Inclusion of Paralympians at National Training Centres can help eradicate the stigma or fear that is attached to their challenges and could promote Paralympians as role models. If the stigma or fear of the athletes with disabilities were to be removed, the athlete would be seen as just that, an athlete. At that point, the portrayal of these athletes could drastically improve. In Norway, Paralympians and Olympians train together at their national training centre. This promotes equality between the athletes and a basic level of respect, showing that a disability does not make the Paralympian less of an athlete.

It is unfortunate and unfair that Paralympians can be portrayed as weak due to a lack of understanding and stigma that is attached to them. We think it should be the job of NOCs to shine light on the strength of these Olympians and remove negative perceptions of fear that surrounds them.

Question 2: Does an Olympian have a higher standard to meet to be a role model over a non-Olympic athlete?

As children, we have an instinct to emulate role models. It is how we learn to

walk, talk and socialise. As Professor Lesley Howe mentioned, we also have an inherent propensity to act morally.

The Olympics are often seen as the pinnacle of sport and Olympians are bound by the Olympic values of excellence, friendship and respect in all that they do. It is for this reason Olympic athletes are differentiated from non-Olympic athletes and therefore have a higher standard to meet to be a role model.

Olympians can become role models without winning an Olympic medal. For example, at the 2016 Rio Olympics, Nikki Hamblin was clipped in her race, tripped and fell. Instead of getting up and running off to join the pack of runners, she waited for the other injured runner and they ran over the finish line together. They were dead last. Nikki was awarded the IOC Fair Play Award for displaying the Olympic value of friendship.

It could be questioned that if Lionel Messi and Usain Bolt both doped, who would society be more disappointed in? Usain Bolt would be the greater disappointment. There is an expectation that Olympians carry to produce a pure human performance without deceit. There would be a feeling of violation of expectations of how an Olympian should behave.

Olympism and the Olympic values are a globally recognised movement. Olympic athletes aspire to live by the Olympic ideals and are in this way unique in that athletes of most other sports do not have a public code or oath. It is this publicly declared requirement to live up to the Olympic values that shows that Olympians have a higher standard to meet to be role models. It is not only the governing body of the Olympic sport that will hold the athlete to account but also the general population.



Presenting the conclusions of the discussion groups.

English-Speaking Discussion Group 10

Question 1: How is social media used to promote positive or negative influence?

Social media has a huge impact on daily life, especially in promoting positive and negative influences upon an individual's life. Athletes may use social media positively by promoting causes such as health and social responsibility among others. For example:

1. **Health:** Promoting a healthy lifestyle against drugs and an active way of living. This year the Egyptian government released a video featured by Mohamed Salah, a famous Egyptian football player, promoting an anti-drug campaign. Salah is a worldwide role model. He urged people to say "no to drugs" in an ad launched by the Fund for Drug Control and Treatment of Addiction. With Salah's appearance in the campaign, the number of calls to rehab centres has seen a 400% increase.
2. **Environment:** Athletes on the US Sailing team give back to the environment by picking up litter at every training camp. They are filming their actions to create awareness through social media.
3. **Plogging:** To be a role model, you do not have to be a famous athlete. It takes only one action. For example, when people jog, they pick up litter – this is called plogging. They upload videos to spread the practice on social media, which creates a domino effect. The plogging hashtag is popular on Instagram, which in turn promotes a healthy lifestyle.
4. **Waste of food:** A piece of bread was thrown at the Arsenal footballer Mesut Ozil while attempting to take a corner kick. Instead of removing it, he picked it up, kissed it and placed it on his forehead. He then put it on the side of the pitch respectfully. He did this because wasting food is against his Islamic religion. The actions were an expression of gratitude towards God and demonstrate a role model's effect of respect.

Social Media could also be used negatively. There are no limitations with social media. There are no guidelines on what to write, which picture to post or

how to express yourself. For example, Karim Benzema a French former player for Real Madrid. His career began on Instagram with pictures that showed a wealthy lifestyle of wealth. Europe is in a financial crisis; therefore, this was not received well by the French public as he was not being a good role model. As a result, fans were outraged and expressed their distaste through social media.

Voula Papachristou, a Greek triple jumper, was expelled from the 2016 Hellenic Olympic Team over comments she posted on Twitter that were deemed racist. The Hellenic Olympic Team said her post which stated “with so many Africans in Greece... At least the mosquitoes of West Nile... will eat homemade food!” This was unacceptable behaviour for an athlete and a role model. This affected the way society looked at the Hellenic Olympic Team. The athlete lost the chance to represent her country in the Olympic Games and she lost sponsorships, as well as state support.

In conclusion, athletes must be aware of the level of influence and vulnerability they have on social media. They should be aware of what they post on social media has an impact, whether it's positive or negative.

Question 2: Do we really need a role model?

The term role model has different connotations in every language. Excluding English, many languages use a similar term that closely translates to “good example”. People may look up to someone as a positive example in certain actions, but not see them as a ‘role model’.

Lessons can be learned in different ways. A role model can be a tool to find inspiration, just as people may draw lessons from books or movie characters.

Therefore, having a role model is a personal choice. For one person, they may identify one or many people as a role model. For another, they may prefer to not identify anyone as a role model.

Not all people need role models. Someone can benefit from having a role model to give them guidance, however, not to replicate their life choices completely. A role model does not necessarily give you a step-by-step guide.

In closing, continual emphasis should be placed on improvement of role models, as well as ourselves. Good role models continuously uphold their best behaviour and demonstrate growth. People, likewise, must constantly strive to be better, to find ways to improve themselves, and actively challenge themselves to make the best choices.

English-Speaking Discussion Group 11

Question 1: Should we promote athletes as “moral or inspirational examples” instead of “role models”?

Considering the lectures of the 2nd cycle, there was a need to challenge the concept of a role model and propose a different definition of it. Can you name an athlete that can be identified as being your role model? Is that person exactly who you'd like them to be, or are you admiring only certain aspects of that person's life? It is fair to say that everyone has their own story and are unique individuals. Therefore, it seems highly improbable to only have one role model as we can only relate to certain aspects of their lives. There is too much pressure being put on athletes with the positive expectation we have of them being perfect role models, thus perceiving them as infallible objects.

Therefore, we would like to suggest the definition of role model as the following; a role model is an abstract idea that is constructed and made up of inspirational moral examples that are unique to every individual. These are based on cultural backgrounds and beliefs. In other words, a role model is a projection of ourselves in our minds, as the ideal person we want to become. This person will always evolve as time goes on. To fully understand our definition of a role model, it is very important to understand the meaning of “moral example”. We define a moral example as a specific action at a specific moment that generates inspiration because of its virtue, selflessness, bravery, respect, and kindness between human beings.

Redefining the concept of role model and moral example is more fitting to consider when athletes are moral examples rather than role models. From this perspective a number can stem from it. Firstly, it could reduce the pressure, stress and expectation placed on the athletes understanding they are not perfect and only taking the moral examples. It would also put athletes in a positive environment, free to understand themselves. It would also create more realistic and attainable expectations for everyone.

Finally, considering athletes as moral examples instead of role models would put the focus back on the values of Olympism and the simple joy in effort. Thus, promoting moral values over athletic achievement.

Question 2: Why should equal consideration be placed on Paralympic and Olympic athletes in terms of moral values?

Olympic and Paralympic athletes are valuable sources of moral examples for three main reasons.

Firstly, Paralympic and Olympic athletes share similarities that both embody the values of Olympism. The Paralympic vision is to inspire and excite the world, whereas the Olympic vision, laid out by Pierre de Coubertin, said “a better world could bring about only better individuals”. Both emulating the same mission.

The second reason why Paralympians are equal moral examples is they train just as hard. The road to each Olympic Games is just as demanding whether you have a disability or not. There is no shortcut to learning how to swim competitively, ride a horse, ski or hurdle. It requires hours of practice and pure dedication to your sport to become one of the best!

The third reason is that both Olympic and Paralympic athletes overcome obstacles throughout their career, potentially even more so for some Paralympic athletes. For example, April Holmes; an American student in the 100m sprint and long jump. She was involved in a train accident where she lost a leg. As an athlete, she decided to transition into become a Paralympian. She kept moving forward, had a great attitude and helped a lot of people through her foundation after her accident. By her actions, she displayed great moral examples of an Olympian.

Another great moral example is that of New Zealander Nikki Hamblin and American Abbey D’Agostino. During the 2016 Rio Olympic Games, in the 5000m race, got tangled and both fell. D’Agostino got hurt and Hamblin helped D’Agostino to her feet to finish the race.

In conclusion, promoting Paralympic and Olympic athletes as equal from a moral standpoint, seems to be the next logical step to improve sports and have positive impacts in all communities. We would then set great examples for inclusion, fair play, equality, diversity, tolerance, hope and respect. Considering Paralympians and Olympians as one and the same would strengthen the Olympic Movement and all the values it carries.







Closing Ceremony

ANCIENT OLYMPIA, 28 JUNE 2018



Presentation of the participation diplomas by the IOA President.



ADDRESS
on behalf of the Session's Participants
by Adrien DEPREZ (FRA)

Had I been told, just a few months ago, that I would stand today before you, I would certainly not have believed it. It is a real honour for me to be the spokesperson not only for the French-speaking group but also for all the participants. We had the chance to live a unique, unforgettable and extraordinary experience.

In this sense, I would like first of all to thank the International Olympic Academy and particularly its President, Mr Isidoros Kouvelos, for giving us the opportunity to participate in this 58th Session for Young Participants.

We had the pleasure of attending many conferences, all equally exciting thanks to the presence of numerous speakers and their ability to bring out in us some interesting questions. For all this knowledge, I would like to thank all the speakers, as well as Mr Konstantinos Georgiadis, Honorary Dean of the Academy.

I would also like to express our deepest gratitude to the entire staff of the Academy without whom this adventure would not have been the same. Special mention goes to all the coordinators for their kindness and their overflowing energy.

Above all, this experience would not have been as intense without you, the participants of the 58th Session. We came to realise how different and yet how close we were. The rhythm of the last two weeks was set by informal times during meals, visits, lectures, various activities, or even more relaxed moments at Zorbas. It was an opportunity to create unique links and make one's country and its culture known to the other participants.

I was in the cafeteria to write these few lines. Looking up from my screen, I saw a Swiss, a Cypriot, a New Zealander and a Cook islander playing table tennis, a German and a Korean working together and a Bulgarian, Belarusian

and Ugandan playing guitar. Isn't just that the beauty of the Academy? Thus, I do not think it is necessary to add anything else to sum up the richness of all our exchanges. We had an Olympic experience that will forever remain in our minds.

Few of us will be described as role model athletes, but I am sure we will all be true relays of the Olympic values. As such, we may become examples for others. In any event, I know that we will always try to be better than we are today.

Together we have written a small page in the history of the IOA. Now it is time to write our own history in our respective countries. Perhaps our paths will never cross again but I know that deep inside the Olympic values will forever unite us. Regardless of our country, religion or culture, we all share the Olympic dream and everything it represents. So yes, we have come to the end of two unforgettable weeks: intense, demanding, not always sunny but ever so rewarding. This closing ceremony is not an end in itself but the beginning of a new adventure.

So, as we say in France, it is not goodbye, it's just au revoir.

ADDRESS
on behalf of the Session's Participants
by Manine Mato Oakirangi LYNCH (COK)

Khalimera everyone,

It is fair to conclude that the Young Participants Session of 2018 was a great success! We have all contributed in so many ways which has resulted in a successful session. This session included many interesting lectures and presentations while creating a great atmosphere for discussions and networking.

The aims of this session were high, as we examined many challenges on the topic of – the athlete as a role model. We discussed not only strategies on how to develop positive role models in our society, but more importantly how we can implement the values of Olympism in our everyday lives.

In particular, we would like to express our sincere gratitude to the delegation, organisers, the facilities staff, lecturers, translators and coordinators for sharing their expertise with us. We owe much gratitude to the International Olympic Academy for the venue and to the committee and lecturers for giving structure to the programme and for organising this great session.

We can all agree that this session has been both inspiring and challenging. It has brought multiple participants, from different countries across the world together, to educate and celebrate the values of Olympism.

We have shared and learned from each other, removing any prejudices, lending our hands to build collective and strong strategies, to unify those that believe that sport can help change the world. We believe that this can create a better outcome for humanity in today's society.

The past, present and future participants have the responsibility to work together to uphold and pass on the values of Olympism. We are able to share the values of Olympism with others because we have experienced it here.

In order to achieve this, it is important that we as young participants need to find the balance of the ideals of Olympism and the reality to become critical

thinkers as change agents in our society for the 100%. We all have a part to play, that is why we are concluding with the thoughts and voices of all the participants.

The voices of the Participants

- I have learnt from this session that “sport is a weapon for peace”.
- I have found the “multi-cultural people and world” inspiring.
- I have learnt that “knowledge is meant to be shared with others”.
- This session has “expanded my horizons”.
- This session has “motivated me to become a change agent”.
- I have found the “true meaning of Olympism, and it starts me”.

If two people from different parts of the world can relate and come together this shows that there is nothing we cannot achieve when we are together.

So we leave this with you. Are you prepared for this responsibility?

ADDRESS
on behalf of the Session's Coordinators
by Megan RITCH (USA)

I am very honored to give the address on behalf of the coordinators of the 58th International Session for Young Participants. I would like to begin by saying thank you to the International Olympic Academy's faculty and staff, who have worked tirelessly to ensure the success of this session and without whom, we would not be here.

I would also like to say thank you to the lectures of this session. Your presentations on the athlete as a role model challenged preconceived thought on the obligatory notion that by the nature of their talents and abilities, that, no matter what, athletes are role models. Your impact on the participants of this session was prevalent in each group discussion. You inspired everyone to think outside the box and engage cross-cultural discussions that fostered inclusion, collaboration and understanding. Your impact on this session will be with us throughout our lives.

To my fellow coordinators, you make up one of the most dynamic and passionate teams I have ever been a part of. I have enjoyed learning from you and am very excited to watch you tackle all your future endeavours. I know that you will go into the world and do incredible things! I can honestly say that I will be returning home with twenty four new role models.

To the participants, you have truly inspired me. In today's world, where discrimination based on race, religion, gender, sexual orientation or disability seems to be overwhelmingly present, you have given me hope. You have displayed respect, open-mindedness and inclusion of one another through group discussions, sport activities, social evenings and workshops, and have truly embraced the Olympic values. I can rest a little easier knowing that the future of the Olympic Movement is in your hands.

As a past participant, I would like to leave you with a few words of advice

as you depart Olympia and reenter your everyday lives. First, don't stop here. Take what you have learned and incorporate it into your studies, work, or athletic endeavours, striving to be a role model for the future generations of the Olympic Movement. Secondly, continue to practice the respect, tolerance and inclusion you have demonstrated throughout this session. You are young leaders in your communities and together we have the capability to create positive change in the world. And finally, I would like to conclude with a quote that I hope will inspire you as you continue your journey in the Olympic Movement. Most of you will be familiar with this quote but I don't believe it's one that we can hear too often.

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 very little else does. It can speak to youth in a language they understand. Sport can create hope where there was once only despair.

Nelson Mandela

ADDRESS
on behalf of the Session's Lecturers
by Dr Ian BRITAIN (GBR)

Kalimera! It is my honour this morning to give a short speech on behalf of the lecturers. Firstly on behalf of myself and the lecturers I must thank President Kouvelos and the Ephoria of the IOA for the opportunity to be here at this session and share our knowledge and experience with you all. More importantly we would like to thank him for the opportunity to learn so much ourselves from all of you sitting here today. We return home far richer, wiser and confident in the knowledge that the future of Olympism is very safe hands.

I can honestly say this Academy has played a huge part in making me the person I am today. In my twenty six years of visiting this Academy I have been fortunate enough to present from this lectern firstly as a participant, then as a coordinator and finally as a lecturer. For some of you sitting here this morning this may well be a cycle that you are fortunate enough to replicate. Others amongst you will take different paths with your lives, but what we will all have in common are the wonderful memories we will all take away with us as we leave this special place. I truly hope that your experiences at this session have the same positive impacts on your lives as they have had for me.

You all arrived as individual pieces of a jigsaw, unsure of your place in the overall picture, but as time went on and you learnt more about each other you slowly learnt how you all fit together as part of the bigger picture. Bound together by the Olympic values of friendship, excellence and respect you have hopefully learnt how every piece of the jigsaw, no matter how small, adds something unique that makes the overall picture come alive for us all. Seeing the potential not just in others, but also in yourselves is key to a happy and successful future.

You leave Olympia as the latest batch of torch bearers for the flame of Olympism that hopefully now burns brightly in each and every one of you,

but more importantly you leave as members of a new family – one that does not judge your differences, but celebrates them as part of the rich diversity that makes up humankind. You may not know it yet but for many you will have made new friendships that may well last a lifetime and will shape and add to your lives in wonderful and often unexpected ways. Cherish those friendships – they are worth more than anything money can ever buy.

On behalf of the lecturers I would like to thank the coordinators who have worked tirelessly to make the session such a success, whilst ensuring it is a safe and memorable experience for all of you.

It would be remiss of me not to give a special mention to all those wonderful people who make this Academy feel like a safe and happy home for us – the Red Cross volunteers, the administration staff, the cleaners, the grounds staff, the staff in the cafeteria, the security guards at the gate – they are the unsung heroes that make our time here so special.

Finally, I wish you all a safe trip home. Take what you have learned in these wonderful surroundings and go and do your part, however small, to make the world the better place we know it can and should be.



Dr Ian Brittain addresses the participants on behalf of the lecturers of the Session.

CLOSING ADDRESS
of the Session proceedings
by the President of the International Olympic Academy
Isidoros KOUVELOΣ

Dear participants of the 58th International Session, esteemed lecturers, dear coordinators.

Today, after twelve days at the International Olympic Academy, our common journey that commenced a few days ago with the opening ceremony at the Athens Concert Hall draws to a close. Unfortunately, bad weather conditions did not give you the opportunity to experience the opening ceremony on the Hill of Pnyx, the cradle of Democracy, facing the Acropolis and the Parthenon! I hope, however, that your days spent here, in the cradle of the Olympic Games, have left you richer in ideas, emotions and impressions.

I am particularly moved by the great honour of joining so many young people from all over the world for the 9th year and experiencing for yet another year, the different way of life offered by this wonderful venue. You have all contributed to the success of this Session: Our young participants through your participation and high spirits; our administration by providing security, care, knowledge and respect towards the participants; our esteemed lecturers through their extraordinary talks; our coordinators through their responsible stance and guidance; the IOA staff through their daily and responsible work and our outstanding interpreters for carrying out the arduous work of helping us communicate. I would like to extend my heartfelt thanks to you all for supporting and elevating the work of the IOA.

It is a particular honour to bring the proceedings of this Session to a close and I consider that as of tomorrow –after all these wonderful days– you will all be returning to your countries and this venue shall appear deserted. Rest assured that you will be greatly missed. Your voices, interactions, movements and a different way of co-existing will all be missed. However, I would like to believe

that in our common journey we have accomplished our goal, which is none other than self-knowledge, love for our fellow humans and the ambition to spread and support the fundamental values of Olympism, so that they remain a beacon for those who desire to be inspired by this philosophy.

The subject: “The Athlete as a Role Model – Challenges an Olympic Athlete Faces as a Role Model” on which we focused on this year, proved to be more difficult than it initially appeared. It gave us all the possibility to express views that are rarely heard in other similar Sessions. Your views were noteworthy and progressive and resulted in interesting conclusions being drawn. Rest assured that close attention will be given to your conclusions by the IOC who closely monitor the proceedings of this Session.

Permit me to thank each and every one of our speakers, who participated in this year’s Session and greatly contributed to its success, but also to the work of the Academy overall: our friend the Chairman of the IOC Olympic Education Commission and IOC Member Barry Maister, the President of the PyeongChang 2018 Winter Olympics Organising Committee Hee-beom Lee, Professors Stephen Miller, Ingomar Weiler, Cesar Torres, Leslie Howe, Ian Brittain, Richard Giulianotti and our own Evi Lioumpi as well as the dear friend of the Academy, Dinos Michaelides, President of the Cyprus Olympic Committee. And of course, IOC member and steadfast friend of the IOA, Sam Ramsamy. Last but not least, special thanks to Kip Keino, one of the greatest athletes and a true Role Model, who graced the 58th Session for Young Participants with his presence and talk. A living example of moral compass and humanity who shows the way of Olympic culture through his actions, a path that we all aspire to serve.

Unfortunately, professional engagements kept me abroad these past few days, but my colleagues kept me informed not only of the quality of the speeches, as well as your high-level input to the discussions held, but also of your targeted questions, positions and exceptional conclusions drawn under the directions of your capable coordinators, students from the IOA Olympic Studies master’s programme.

Esteemed friends,

The Academy and I personally, promise to always stand by you in your scientific and educational work in your countries, as I consider that we all have a huge responsibility to preserve Democracy and disseminate Olympic values, peace and democracy in the societies in which we live.



The Session comes to an end with the Olympic anthem.

There are no stronger foundations in your life than consolidating Democracy and seeking Peace, strong values that are also fragile, a fact that makes us all responsible for supporting and maintaining them.

I would like to believe that at the end of this Session, through its proceedings, your knowledge in the matters studied has expanded. However, I believe that at the same time we all got more than scientific knowledge out of this. The appeal of a common journey with people from different countries, cultures and customs is unique to the International Olympic Academy. Which is why you should keep your memories alive and in my heart of hearts I hope that the Academy forms part of these memories, as in turn the IOA shall keep its doors open to you whenever you may need it in the future. You are now the best and most important ambassadors of Olympism and its values.

I wish you a safe return home and the best of luck!

INTERNATIONAL OLYMPIC ACADEMY – 2018 ACTIVITIES

Date	Subject	Number of Participants
APRIL		
12/4-16/6	Master's degree Programme in Olympic Studies	40 students
19-23/4	Annual World Culture Heritage Youth Symposium under the auspices of the UNESCO and the Municipality of Olympia	150 persons
23-24/4	Joint visit from the school from Itea Karditsa, Greece and the institution Sacré Cœur from Rouen, France	45 students and 5 teachers
27-29/4	Athens College	55 students and 10 teachers
27-29/4	NOC of Albania	40
MAY		
4-6/5	Athens College	85 students and 10 teachers
6-13/5	14th Joint International Session for Presidents or Directors of National Olympic Academies and Officials of National Olympic Committees	120 persons
14-17/5	Tournament of French speaking students organised by the French-Greek School Delacroix under the auspices of the French Embassy	150 students in the IOA premises from a total of 450 students
19-27/5	Hellas Rally	61 persons
22/5	Day visit by the SCIF VIP Delegation	10 persons
30/5	Day visit from the high school from Goumero, Ilia	50 persons
JUNE		
6-10/6	CSU Fullerton University	30 persons
7-9/6	NOA of Moldova	23 persons
16-30/6	58th International Session for Young Participants	250 persons
JULY		
2-9/7	4th International Session for Olympic Medallists or Olympians	35 athletes
5-8/7	Hellenic championship master beach volley Olympia 2018	100 persons

Date	Subject	Number of Participants
9-13/7	International Olympic Academy & Center for Hellenic Studies, Harvard University "Sports, Society, and Culture" "Athla for the people: Democracy, Empire, and the Power of Athletics" 7th International Scholars' Symposium	100 students and professors
6-22/7	Erasmus Mundus, Joint Master Degree Programme entitled Master of Arts in Sports Ethics and Integrity – MAiSI	20 students 11 professors
SEPTEMBER		
1-30/9	25th International Seminar on Olympic Studies for Postgraduate Students	45
3-8/9	German Olympic Academy	50
9-11/9	Isolympia, technical seminars and ju jitsu activities in cooperation with the Municipality of Ancient Olympia	50
20-23/9	Patras University	20 MA students and 16 lecturers
21-23/9	TITAN Wrestling Club from Pyrgos together with the Hellenic Wrestling Federation	111 persons
OCTOBER		
5-7/10	Athens College	80 students and 10 teachers
11-14/10	Journalists' School organised by the Panhellenic Sports' Journalists Association	70
19-21/10	Athens College	80 students and 10 teachers
21-31/10	Dundee and Angus College educational visit	24
NOVEMBER		
2-6/11	University of Lausanne	19 students and professors
10-11/11	UEFA Grassroots programme with the cooperation of the Municipality of Olympia	120 persons

List of Participants

A grayscale photograph of a long row of flagpoles with flags flying, set against a background of trees and a grassy field. The flagpoles are arranged in a straight line, receding into the distance. The flags are of various designs, and the scene is captured in a soft, slightly hazy light. The text "List of Participants" is overlaid in the center of the image.

**EPHORIA
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